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Office Location: Leighton 232  
Office Hours: Mondays: 10am-12pm & 12-2 Tuesdays 12pm-2pm.  
Please sign up for office hours via Google Calendar.

PREFACE

To me, anthropology is not only a discipline but a way of life. A life that asks us to think deeply about what it means to inhabit the world of humans, beings that exhibit unrivaled cultural diversity and thus profoundly different lived experiences. For this reason, anthropology is at its best when this deep thinking takes place across multiple intellectual realms: academic, philosophical, practical and even, perhaps especially, the personal.

So, what does this all mean when it comes to a course on the theory and thought of the discipline? A classic course that in spite of changing times, multiple kinds of critiques, and ample student frustration continues to be engaged through a mainly Western and patriarchal gaze. If anthropology truly purports to be a discipline interested in understanding, documenting and studying cultural diversity, then we should at least try to dismantle one of the most structurally entrenched ways by which anthropological foundations are transmitted. Who knows, maybe something interesting can emerge in the process. Plus, this does not need to happen by ignoring or dismissing classic ideas but by bringing those ideas to light through alternatives propositions; this can only enhance the process and in the process make it more interesting to engage with. For this reason, I call this approach joyful subversion.

Joyful subversion is the idea I have developed for contextualizing my own experience as a woman of color working in the US-American academe. An experience that is a mix of deep enjoyment that comes from a fearless engagement with learning, teaching and the production of knowledge in both the Global South and the Global North, a deep conviction in the transformative power of ethnographic research, but also many profoundly disorienting and hurtful challenges that have come my way throughout this journey. In other words, this idea embodies an unwavering commitment to living a joyful academic life in spite of the inevitable liminality and marginality of subjects. I hope you can join me in this intellectual journey with that spirit in mind!

Joyful Subversion in Anthropological Thought: My Proposition

I therefore propose to learn socio-cultural anthropological thought and theory through the words of the ‘others’ or the non-Western and non-patriarchal cannon. This means that the primary, but not exclusive, readings for the course will consist of scholarship produced in multiple places of this world, by multiple genders, multiple and often mixed ethnicities, as well as multiple mediums. We will complement these readings by reading short excerpts of classic works and contemporary scholarly commentary of these classic works found in journal articles, theoretical textbooks, and various anthropology-specific encyclopedia entries.
I also propose to learn these ideas in non-chronological order as to break with the assumption that the intellectual genealogy of a discipline can only be understood in a linear and forward moving sequence. In essence, this approach aims at contesting progressivist views that dominated, in some cases still dominate, mainstream anthropological thought. The sequence of themes will be determined by: 1) students during first day of class via an activity that has each student randomly pick a theoretical tendencies from a basket and then placed—with the help of discussion with peers— in some order on the board; 2) student choice will be followed by an additional reordering done by me, the instructor, to balance density, length and sequence of certain themes of the readings chosen for the class; 3) . In addition to this, typical timelines provided by theory textbooks which outline and depict the progression of ideas in tandem with “current events” of the time will be reimaged to reflect other events and processes of this culturally diverse world.

COURSE GOALS
Given the intellectual experiment I propose, I also propose that several aspects of the course are left open for interpretation as we move along in order to jointly assess what a course of this type should look like. In the spirit of this, I propose the following goals which I hope will change by the end of the course with the aid of your input:

1. To learn how to articulate the complexity of contemporary socio-cultural phenomenon in their many dimensions (i.e. temporal, structural, spatial, symbolic, and ideological).
2. To teach and engage students with the cloaked¹ and classical theoretical foundations of socio-cultural anthropology with special emphasis on works of the twentieth and twenty-first century scholars.
3. To appreciate the contributions of anthropological socio-cultural scholars that have been obscured by history to reveal the ways in which they have, in many cases, influenced anthropological thought even if no attribution is formally given.
4. To understand the manner in which anthropological theories are formulated within the field and how these propositions are impacted by the ethnographic process.
5. To understand the multiple ways in which theory directly impacts real world problems. In other words, that theory matters to our lives.

LEARNING OUTCOMES
As part of Carleton's assessment initiative, the SOAN Department of has identified six Student Learning Outcomes for SOAN majors. In this course you will learn four of these outcomes:

1. Formulate appropriate sociological and/or anthropological research questions about socio-cultural phenomena.
2. Select appropriate sociological and/or anthropological research methods to study socio-cultural phenomena.
3. Apply sociological and anthropological theory to analyze socio-cultural phenomena.
4. Draw upon your understanding of historical and contemporary socio-cultural phenomena to engage the world.

¹ I prefer to use the term cloaked instead for peripheral to represent scholars, places, and ideas that do not align with the dominant status since cloaked or obscured is an indication of hegemony instead of an implied judgement on merit.
GRADING AND ASSIGNMENTS
Your grade during the term will be assessed through a combination of assignments, papers, and participation. Instructions, rational and objectives for each assignment will be clearly outlined for you before you begin and generally posted on Moodle or handed out during class. Please note that there is a lot of emphasis placed on participation and this means evidence of engagement in the class. There will be many different avenues in which you can participate so your grade will not be solely based on the frequency of your contributions during large group discussions. Nevertheless, I encourage you to please make the effort to contribute at all times. If I see a problem in this area I will contact you and ask you to come see me so we can discuss your performance. Please note that over two unexcused absences mean forgoing ¼ of your participation grade; additional absences will further impact your participation grade. Excused absences need to be legitimate and approved by me. This means that just letting me know will not necessarily count as an excuse. If your absence is due to a medical issue you need to provide a note from a legitimate medical source or the Dean’s office.

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<tr>
<th>Assignment</th>
<th>Percentage</th>
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<td>Attendance &amp; Participation</td>
<td>20%</td>
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<td>Thought Papers and reflections</td>
<td>20%</td>
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<tr>
<td>Paper #1</td>
<td>15%</td>
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<td>Paper #2</td>
<td>20%</td>
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<tr>
<td>Final Project/Presentation</td>
<td>25%</td>
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LATE AND MAKE-UP POLICY
Please note that I will be very strict about due dates. Unless you have a legitimate excuse (not just letting me know about it as noted above) for turning in an assignment late or missing and exam I will either not accept the assignment or deducts points from your grade for every late date beyond the due date. A legitimate excuse entails a note from a legitimate medical source or the Dean’s office. Although I am certainly sympathetic to emergencies I do ask you to try to let me know what is happening before an assignment or class comes around in order to avoid misunderstandings.

ACADEMIC INTEGRITY
You are expected to adhere to Carleton’s code of academic honesty. Even in the event of participating in team projects, your final work should still reflect your own ideas and other people’s ideas should always be credited. If you have any questions regarding this policy please visit http://apps.carleton.edu/campus/doc/integrity/ or come speak to me. Failure to follow Carleton’s expectation will result in a failing grade and formal action with the administration.

OFFICE HOURS AND COMMUNICATIONS
I hope you will all come see me during office hours to discuss the course, ideas for projects, or career plans. Interacting with students is one of the aspects that I most enjoy about my job so please DO NOT BE SHY and take advantage of office hour! If you cannot make office hours let me know and we can always schedule an alternative time, or even go out to lunch through the dinning services “take a prof out to lunch” scheme (it is free to both of us and we get three a term). Please note that I do not text with students and although I encourage questions via email if they required a long answer I may simply ask you to come see me so we can discuss it in person.
CREATING AN INCLUSIVE & COMPASSIONATE CLASSROOM

My primary goal as an educator and scholar is to foster a joy for learning and prepare students for their future professional paths. Although joyful, the process is not necessarily always fun or easy. To me, learning is a convoluted process that is difficult, as it requires us to push our intellectual limits, take risks, and face our -- and other’s -- legacies straight on. The “reward” that results from this process is not always readily apparent or may take years to manifest.

I also believe that learning should not be painful or hurtful to those involved in the process. I can assure you that I make a conscious effort to consider the possible consequences or impacts of what happens in my courses. The problem is that even though I try to avoid these situations it is very difficult for anyone to be error-free. Trying to accommodate or predict the reactions of a diverse and ever-changing group of individuals that venture to take my classes is impossible and overwhelming at times.

For these reasons, a belief in the academic process and a commitment to creating a compassionate learning space, I avoid an explicit policy of providing trigger warnings in my courses. I will give some background of the readings and will certainly give a heads up when certain kinds of difficult material approaches but I will not give trigger warnings. In a nutshell, the fundamental reason is that what might to you merit an obvious trigger warning may not be for others and vice versa. For example, a common occurrence in my courses is that issues of sexual violence depicted in a North American context will elicit multiple requests for trigger warning, yet material that discusses extreme cases of violence and genocide in regions of the world that we refer to as the Global South are consumed by most with a dry analytical stance and almost no consideration or acknowledgement of the emotional implications this may have to others in the room (including the instructor or visitor).

This is a very delicate issue and there is no easy solution. What I ask you is to engage in this journey with me and trust me (and this may mean giving me or your peers multiple chances). I will definitely address issues that are brought to my attention in a constructive manner. I do my best to teach and model the manner in which difficult material can be engaged with in the classroom, but more importantly please know that I am willing to learn with you; but this can only happen in a companionate and honest environment. I hope you are willing to learn with me as well!

ADDITIONAL RESOURCES

If you need any help dealing with the requirement of the course please let me know so I can direct you to the multitude of resources available to you at Carleton, including our reference librarian Kristin Partlo (see below). Although I will be posting relevant resources to individual assignments do let me know if you are having trouble taking notes, studying for the exam, writing up assignments, stress, etc. I will be more than delighted to help direct you and work with you with what you need. In case you are interested in exploring your options on your own, a comprehensive list of resources can be found here: https://www.carleton.edu/student/support/

LIBRARY: Worth mentioning is our fabulous library staff, in particular Kristin Partlo (the social sciences reference librarian). If you have any questions or need help finding resources for the class, she is a great resource. You can email her at: kpartlo@carleton.edu.
COURSE SCHEDULE & READINGS

Please note below the due dates for key assignments and projects. Below also notes the general theme or school of thought explored but note that these are very much subject to change as I continue investigating “joyful alternatives” and thus are likely to switch or add readings as we go along. For this reason, please go by what is posted on Moodle. Note that I will also add the citations for the readings used in the class as we move along. At the end of the class we will discuss this bibliography and define it together with suggestions for additional materials. If you would like to know what I have in store for a particular subject matter, let me know and I will give you all I have!

You are expected to complete the assigned readings by class time and come prepared to participate in class discussions. Please note that some weeks have heavier readings loads than others, for this reason I suggest you pay attention to reading guidelines discussed in class.

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<tr>
<th>Week 1</th>
<th>Tu 1/8: Introduction and course objective. Students help select chronology of themes explored in class.</th>
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<td>Th 1/10 <strong>Readings</strong>: Blackwell (Sexes Through Nature) <strong>Complementary Readings</strong>: Ruhl (Social Darwinism)</td>
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<td>Week 2</td>
<td>Tu 1/15 <strong>Readings</strong>: Benedict (The Chrysanthemum and the Sword)</td>
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<td>Th 1/17 <strong>Readings</strong>: Benedict (The Chrysanthemum and the Swordcont.) &amp; Mead (Coming of Age in Samoa). <strong>Complementary Readings</strong>: McGee &amp; Warms (The Boasnians)</td>
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<td>Week 3</td>
<td>Tu 1/22 <strong>Readings</strong>: Ortner (Is Female to Male Nature is to Culture?), Ruben (The Traffic in Women) &amp; Abu-Lughod (Veiled Sentiments) <strong>Complementary Readings</strong>: Gentry (On Marcell Mauss)</td>
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<td>Th 1/24 <strong>Readings</strong>: Hurston (Mules and Men) &amp; Boas (The Method of Ethnology) <strong>Complementary Readings</strong>: bell hooks (Theory as Liberatory Practice)</td>
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<td>Week 4</td>
<td>Tu 1/29 Readings: Chagnon (Fierce People) &amp; McCay (Oyster Wars) <strong>Complementary Readings</strong>: McGee &amp; Warms (Reemerge of Evolutionary Thought)</td>
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<td>Th 1/31 Readings: West (Conservation is Our Government Now)</td>
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<td>Fr 2/1 <strong>Paper #1 due (hardcopy by 5pm in my mailbox or inside Boxy)</strong></td>
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<td>Week 6</td>
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| Tu 2/5 **Readings**: Rosaldo (Grief and a Headhunter’s Rage) & Lino e Silva (Queer Sex Vignettes from a Brazilian Favela)  
**Complementary Readings**: Foucault (History of Sexuality)  
Peasants in Anthropological Thought  
Th 2/7 **Readings**: Redfield and Villa (Chan Kom)  
**Complementary Readings**: Flew (Marxism)  

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| Tu 1/12 **Readings**: Kenyatta (Facing Mount Kenya)  
**Complementary Readings**: Mainowski (The Kula Exchange)  
Functionalism  
Th 1/14 **Readings**: Douglas (Leviticus)  
**Complementary Readings**: Moore (Structuralism)  
Structuralism  
Fr 1/15 **Paper #2 due (hardcopy by 5pm in my mailbox or inside Boxy)** |

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<th>Week 8</th>
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| Tu 1/19 **Reading**: Tuhiwai-Smith (Decolonized Methodologies) & Asad (Are there Histories of People without Europe?)  
Decolonized Anthropology  
Th 2/21 **Readings**: Bailey (Butch Queens Up in Pumps) & Wu Bing'an (Popular Belief in China)  
**Complementary Materials and Readings**: photography by Zhuang Xueben (The Complete Works of Zhuang Xueben) & Harrison et al (The Second Generation of African American Pioneers in Anthropology)  
Cloaked Anthropologies  
Th 2/28 **Readings**: Khon (How Forests Think)  
**Complementary Materials**: film Sweetgrass by Castaing-Taylor  

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| Tu 3/5 **Readings**: Comaroff & Comaroff (Theories from the South)  
**Final Project Presentations Event**  
Anthropological Futures |

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<th>Week 10</th>
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<td>Mon 3/11 <strong>Final Project due (5pm in mailbox or Boxy)</strong></td>
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**COURSE BIBLIOGRAPHY**

...Under construction! Keep posted as we move along in the class and define readings.