



**THE UNIVERSITY OF THE WEST INDIES
ST. AUGUSTINE
FACULTY OF SOCIAL SCIENCES
DEPARTMENT OF BEHAVIOURAL SCIENCES**

Academic Year – 2016-2017

Faculty:	Social Sciences
Course Title:	<u>Studying Culture: An Introduction to Anthropology</u>
Course Code:	SOCI 1006
Level:	First-year
Length:	One semester
Credits:	Three (3)
Pre-requisite(s):	None
Time:	Wednesdays 1pm to 4pm

COURSE DESCRIPTION

Welcome to the world of Anthropology!!!

Anthropology is the study of human experience in all its variation and diversity across cultures and throughout human history.

This anthropology course is a sampler of the vast and wonderful world of anthropology and provides an introduction to anthropology, anthropological methodology, the history of anthropology broadly conceived, the culture concept, and the ways in which the Caribbean is and has been embedded within a larger anthropology paradigm.

The course provides an overview of the four major fields of anthropology that constitute the discipline: **biological anthropology, socio-cultural anthropology, linguistic anthropology, and archaeology**, as well as touching on some of their sub-disciplines such as medical anthropology, cyborg anthropology, forensic anthropology and public anthropology.

This is a first-year undergraduate course tailored to students with little or no background and little or no interest in anthropology prior to the course. The class will meet once a week for three hours that includes both lecture and tutorial (with a 20-30 min break included).

Course content is explored through collaborative class exercises, discussion and readings, with some quizzes to identify main concepts, terms, and ideas. There will also be an onus on a multiple-media

pedagogical approach that incorporates videos, blogs, newspaper articles, and popular culture in and out of the classroom.

RATIONALE

Anthropology is the study of peoples, of community, of human societies. It is a social science with a long history and an increasingly contemporary place in the 21st century world because it helps to explain the foundations and development of modern political, socio-economic and cultural issues and the realities of our daily lives. In particular this course is based on socio-cultural anthropology as such lays out the methodological and theoretical basis behind this anthropological lens. It examines various aspects of human experiences, lifestyles and institutions from various cultures including language, communication and music, economic and political systems, ethics and morality, identity and culture, gender, race and sexuality; and how anthropologists approach the study of such phenomena. It will also familiarise students with famous anthropologists both past and present in order to gain an overview of the various areas of research and study anthropologists concern and have concerned themselves with.

Anthropology today is a compellingly different discipline from what it once was. Its usefulness to the social sciences has been reinvigorated. In criticism, analysis and outlook socio-cultural anthropology seeks to intervene on the side of the oppressed and powerless. It is always an enterprise in the analysis of power relations and it seeks to make policy contributions from such a vista.

The course sets out to answer these core questions:

- **What is anthropology?**
- **What does it do?**
- **What does it tell us?**
- **Why is it useful?**
- **How can students use it vocationally?**

The course aims to answer these questions by teaching students about the four fields of Anthropology. From an historical point of view the course starts with human history, then the colonial past and anthropology's role in it, before introducing students to foreign and Caribbean anthropologists and their legacies. Overall the course is an opportunity to interrogate "ethnocentrism", and to alter and denaturalize students' ways of seeing the world; it would also be an opportunity to introduce students to the Caribbean outside of Trinidad and Tobago.

This course allows students to break into the world of anthropology and learn what anthropologists do. It makes students think about culture: What culture is, how culture shapes what we have, what we do, what we think and what we are. Students will learn how everyday life, along with common sense, is the material many socio-cultural anthropologists today ponder and question. This understanding will benefit students of the Behavioural Sciences by providing lessons on the importance of culture as a phenomenon of scientific study and as a productive force in human societies both modern and historical.

GOALS/AIMS

The general objectives for this course are to:

- 1) expose students to the scientific study of human diversity and similarity
- 2) make course content and class discussion relevant to the students lives in order to develop students' capacity to "make the familiar strange and the strange familiar"
- 3) teach students how to read texts and author's arguments critically by making students take notes and come to class with questions they would like to raise and discuss.
- 4) get students to think comparatively by asking them how the particular behaviour, issue or reality they are reading about or discussing in class compares across countries, regions, and time.
- 5) encourage students to participate actively in class and overcome their fears about speaking publicly.
- 6) promote critical thinking amongst students and counter the growing tendency of students to simple regurgitation of information
- 7) make students aware of being different from one another, while simultaneously recognizing the obvious fact of our common humanity – that we are more alike than we are different
- 8) understand and be able to articulate, not just philosophically but politically, how to make a world where difference is less threatening and conflict less likely.

LEARNING OUTCOMES

At the end of the course students will be able to:

- 1) Describe and explain the various branches of anthropology
- 2) Describe the relevance and value of conducting ethnographic, participant-observation-based projects;
- 3) Demonstrate the importance of reflexivity and the consideration of one's own society and place in it;
- 4) Discuss and connect anthropological concepts including – The culture concept, ethnomusicology, Race (and anthropology's role in), Gender, Sex, Sexuality, Poverty, Inequality, Capitalism, and Globalisation, and "Development" – to current events/politics/worldly application;
- 5) Evaluate the history of anthropology and the Caribbean region's relationship to anthropology widely conceived;
- 6) Discuss how to make a world where difference is less threatening and conflict less likely
- 7) Evaluate the practical relevance and applicability of anthropology and its methods to contemporary problems and issues.

INSTRUCTOR INFORMATION

Name of instructor: Dr Dylan Kerrigan

Office address and phone: FSS 224 / 662 2002 ext. 83061

E-mail address: Dylan.Kerrigan@sta.uwi.edu

Office hours: By appointment

Communication policy: Via email, office hours or appointment by arrangement

TEACHING METHODOLOGY/STRATEGIES

In this course teaching is conceptualised as a conversation between the student and the teacher. We all bring certain experiences and knowledge to the table at each class. Part of the anthropology professor's job in imparting a certain set of skills or a body of knowledge to students is to make links to their already existing knowledge sets, whether this is based on experiential or formal education. This approach helps to build a classroom of mutual respect and increases the potential for a good working rapport with students over the semester.

The study of anthropology imparts the practice of reflexivity and critical thinking. To foster an atmosphere of critical inquiry and healthy debate the teaching strategies for this course question the information and ideas students take-for-granted. This ranges from common sense and media representations to what we might be considered "normal" and their taken-for-granted assumptions. Often times this will involve students understanding and learning the contributions of history in the production of present events.

The classes will take as key goals:

- 1. The development of critical thinking skills toward social problem analysis,**
- 2. The mastery of a certain set of materials,**
- 3. The understanding of a student's personal writing process.**

The teaching approach is designed to stress the importance of class discussion, which will highlight the importance of reflexivity (allowing consideration of one's own society and place in it), the interrogation of ethnocentrism (to denaturalise students' ways of seeing the world) and qualitative research methods.

The course will avoid textbooks (only a select few avoid glaring biases and inaccuracies) and concentrate on close readings of selected articles and ethnography. Finally, a comparative approach – i.e. the consideration of one's own society and place in it, alongside the consideration of other societies and the differences/similarities between both will also be a central way of approaching course content and material.

COURSE CONTENT

The major concepts that will be addressed in this course are:

1. The culture concept and what anthropology is;
2. Colonialism, Globalization, "Development";
3. Language, Communication, Media;
4. Race, Ethnicity, Nationalism;
5. Gender, Sex, Sexuality;
6. Poverty, Inequality, Capitalism and Class.
7. Ethnography
8. Empathy

COURSE ASSESSMENT

The purpose of assessment in this course is to gather evidence that students learn how to step outside their intellectual comfort zone. By this it is understood that students in this course will ask themselves questions about what they know, how they have come to know it, and how to make knowledge their own. Students will also be assessed on their understanding of anthropological principles of observation.

The forms of assessment for this course are:

- **Caribbean Identity Group Project** **40%**
- **Ethnographic exercise** **30%**
- **2 hr. end of semester exam** **30%**

In their written work and classroom contributions students will need to demonstrate both engagement with course materials and a level of growth over the semester in their notions of cultural relativism and the acceptance/understanding of difference.

Course assignments are designed and graded to stress the importance of students' learning new perspectives and ways of seeing the world that encourage them to question their own pre-existing views.

Toward the end of the course students will be given cards on which to write their overall impressions of the course, what they enjoyed, what they found difficult and any suggestions they have for improving the course. These cards will be anonymous and not require the students' names. UWI class evaluations will also be utilised.

Caribbean Identity Group Project GUIDELINES: Steps to complete the assignment

This assignment will introduce you to your fellow students in the introductory anthropology class taught by Dr Moji Anderson at Mona campus in Jamaica and give you a chance to learn about Caribbean identity through cross-cultural comparison, or an **ethnology**, as anthropologists call it.

You are going to form cross-campus groups, so that some of your group members are in Mona and some are in St Augustine. And you are going to interview each other so that you can present here on what you have found from talking to them, and they can present there on what they have found from talking to you.

What you are trying to find out and document is information about Caribbean Identity.

- What is Caribbean identity to you?
- How and why is it different to your national identity?
- What does it mean to you to be Caribbean?
- What is Caribbean identity to persons in the intro to anthropology class in Jamaica at Mona?
- How do they express their Caribbean identity? In what ways is it similar and in what ways is it different to how you express your Caribbean identity?

IMPORTANT: Keep a diary/log of what you observe and discuss

1. Form a 3 person STA group
2. In your groups discuss and take notes on what it means to each of you to be Trinbagonian, and what it means to be Caribbean. Think about symbols, feelings, rituals, everyday life, imagined community, language, cultural practices, holidays, traditions, anthems, dress, money, maps, dialects, flags and more that demonstrate membership to you of each group.
3. Make contact with your Jamaican counterparts. Form a group. We will provide you with email addresses so you can make initial contact. Think about making a whatsapp group and connecting over Facebook in order to make inter-island communication easier.
4. Set up a time to interview each other over Skype/Facetime about the central questions of the group assignment. Take notes. Here are some example questions. Please add more of your own:
 - How and why do you feel Caribbean?
 - Please give me some examples of what it means to you to be Caribbean?
 - What are the differences between your national identity and your Caribbean identity?
 - What activities/events make you feel Caribbean?
 - What activities/events make you feel Jamaican?
 - Why do these activities/events make you feel Caribbean or Jamaican?
 - How do you imagine yourself in terms of a geographic/cultural/national identity?
 - When are you Jamaican first and Caribbean second?
 - When are you Caribbean first and Jamaican second?
 - How and why is the Caribbean important?
 - What cultural symbols, activities, traditions, practices and events help you imagine being a member of a/the Caribbean community?

Show the final version of your questions to Dr Kerrigan. Amend them according to his suggestions.

5. Take the information collected from your interviews, combine it with the information you collected before the interviews and discuss both sets of information within your local STA group. Try to make sense of what information you have collected – what are the key points? How can you turn this information into a narrative to share with others? Also, think about evidence and examples from your discussions to support the ideas and insights about Caribbean identity you arrive at.
6. If there are things that are unclear in your interviews from your Mona groupmates, contact them and follow up with some more questions. Be available in case they need to ask your group follow-up questions too.
7. Now take all the information you have collected, discussed and analysed and work together in your STA group to come up with a presentation about “Caribbean identity for young Caribbean people in the 21st Century”.
 - What is Caribbean identity to you?
 - What was it to your Mona colleagues?
 - What have you found out in comparative terms?

- What is the same, what is different, what insights about Caribbean identity have you discovered?
- What did you learn about the relationship between Jamaican national identity and how some young Jamaicans spoke about their Caribbean Identity and vice versa?
- How does this compare to the information you collected about Trinbagonian identity vs. Caribbean identity?

Please include other questions and information in your presentation you think are relevant to the assignment.

8. Finally, as well as a short 10 mins in-class presentation, you must also submit a written report detailing and describing what you did and what you found out. The report should have 1) a short introduction discussing the assignment, 2) Some background (i.e. the notes and discussion from step 2), 3) A brief discussion on when and how you conducted your interviews, 4) A discussion section, divided by sub heading, and 5) a final look back section – what worked well? What didn't work well? What would you do differently next time? And a one final conclusion section on the key insights you produced about Caribbean Identity in the 21st Century.
9. The assignment should be handed in as a group project (one copy only) and can be presented/handed in a format of your choosing: written/internet blog/tumblr/video etc.

This presentation depends heavily on smooth communication between you and your Mona peers. You must do everything in your power both to **answer requests** for information and **receive answers** to your requests.

To help you get the work done in good time, we are adding some additional mini-deadlines for you. This will help you, because if you are not able to submit the required information to us in time, that will be a good sign that you need assistance! Dr Kerrigan, will be your primary point of contact for help.

By end of Week 3: you will be assigned to a group. You will know who your Mona and your St Augustine group members are.

By end of Week 5: you will email Lincoln evidence that you have been in touch with your Mona group members. The evidence can be an email chain or Facebook message chain with your Mona group members.

By end of Week 6: you will send an email to Lincoln Gordon at St Augustine (lincoln2links@gmail.com) either saying:

“We are working well with our St Augustine colleagues”

OR

“We are having problems working with our St Augustine colleagues: the problems are...”

By end of Week 7: you will show Dr Kerrigan your interview questions.

By end of Week 9: you will send Dr Kerrigan some of the information you have received from your Mona group mates. You don't have to comment on the information – we just want to see that the information exchange has started.

Ethnographic exercise GUIDELINES:

Students will use anthropological principles of observation and analysis to examine cultural phenomena.

- Students will use participant observation, observation and interviews to provide a description and analysis of any easily accessible public social situation they choose (**the lecturer must approve the final selection**).
- Examples of locations include:
 - ✓ A cafeteria (on or outside of campus)
 - ✓ A gathering place for students on campus (e.g. under the tree in the Faculty of Humanities, at a gazebo, along the spine of various Departments)
 - ✓ A bus stop
 - ✓ A library
 - ✓ A party
- Students should work individually
- They will spend around 3 hours total in the selected space over at least 3 occasions.
- They will pick a small sample of people (from 3-5) they have observed to ask questions.
- Students will try to answer questions such as:
 - ✓ What are the characteristics of the people in the space?
 - ✓ What are the people in the space doing?
 - ✓ Do they arrange themselves physically in a particular way?
 - ✓ Are there any patterns to their behaviour?
 - ✓ Are there any social factors affecting what they are doing (e.g. gender, ethnicity, age)?
 - ✓ Is there any verbal or body language that seems to have particular significance?
 - ✓ Are there any significant symbols in the space?
 - ✓ How do people understand what they and others are doing?
- They will write a paper of no more than 8 pages containing:
 - ✓ A descriptive account of the space: i.e. its organisation, rules/patterns of behaviour, shared meanings, contested meanings, rituals, symbolism, language, etc
 - ✓ An interpretive account of the space: i.e. the meanings of these elements to the people involved, the larger themes around which the “culture” of this space revolve

The end of semester exam GUIDELINES:

The exam will consist of short answers and multiple-choice questions. It will cover the information and definitions provided during class time. It will not try to trick students or ask for answers not covered together or discussed in class. As long as students take part in class discussions and readings thereby making the ideas/concepts of the course their own they will not find the exam overly difficult.

READINGS:

Please do the readings. It makes class a lot more enjoyable not just for you but for me and everyone else who does the readings. Thank you.

For the truly dedicated and interested extra resources including links, videos and readings are also suggested at the end of this syllabus. You do not have to use these but if you are looking for extra sources those listed are a good place to start. Have a good semester.

COURSE CALENDAR

September 7th, 2016 – Week 1: Introductions

TOPICS: Course Overview. Introduction to each Other. Anthropological Beginnings. The Four Fields. The History of Anthropology. What is a cultural practice? A little chat about social media...

Guidelines for assignments to be discussed.

September 14th, 2016 – Week 2: What is Culture and what can a Cultural Anthropologist Do?

TOPICS: What is Anthropology? What is Culture? What Jobs can Anthropologists Do? Plus an Overview of Anthropology of the Caribbean

To read and watch for class:

- Kerrigan, Dylan. 2012. 'Culture Change'. Trinidad Guardian, 24th Sept. Available <http://www.dylankerrigan.com/opeds/culture-change>
- Minor, Horace. 1956. 'Body Rituals Amongst the Nacirema' Available: <http://www.msu.edu/~jdowell/miner.html>
- Video: 'What is Culture': http://www.youtube.com/watch?v=ai9pRv_t3y8
- Website: <http://www.thisisanthropology.com/>

September 21st, 2016 – Week 3: Human Beginnings and Human History

['Groups for Caribbean Identity ASSIGNMENT to be finalised']

TOPICS: Human Evolution, Migration and Development.

To read and watch for class:

- Dunsworth, Holly. 2013. 'Evolution is the only natural explanation. And it's all we need'. Available <http://ecodevoevo.blogspot.com/2013/06/evolution-is-only-natural-explanation.html>
- Kerrigan, Dylan. 2012. 'T&T Multi-cultural From Long Time Ago.' Trinidad Guardian, Oct 8th, 2012. Available: <http://www.dylankerrigan.com/opeds/tt-multi-cultural-from-long-ago>

- Webpage on Human Origins and click some of the links:
<http://humanorigins.si.edu/resources/intro-human-evolution>
- Website on Could eating like our ancestors make us healthier?:
<http://www.nationalgeographic.com/foodfeatures/evolution-of-diet/>

September 28th, 2016 – Week 4: Human Difference

TOPICS: The development of human difference(s) including class, race, and gender

To read and watch for class:

- Kerrigan, Dylan. 2014. ‘There is no hierarchy of oppression.’ Trinidad Guardian, 3rd Feb. Available: <http://www.dylankerrigan.com/opeds/there-is-no-hierarchy-of-oppressions>
- Steinem, Gloria. 1986. ‘If Men Could Menstruate.’ Available: <http://www.haverford.edu/psych/ddavis/p109g/steinem.menstruate.html>
- Moses, Yolanda. 2016. ‘Racial Realities’. Sapiens. Available: <http://www.sapiens.org/blog/race/biological-race-and-reality/>
- At home check out this webpage: <http://humanorigins.si.edu/evidence/genetics/skin-color>
- At home check out this website: <http://www.understandingrace.org/home.html>
- At home check out this website: Sex, Gender & Sexuality and Anthropological view: <https://www.youtube.com/watch?v=DhhkA-w02QA>

October 5th, 2016 – Week 5: Anthropological Methods and Ethics

[Evidence due that group contact has been made for Caribbean Identity ASSIGNMENT]

TOPICS: How do anthropologists do fieldwork? What principles guide them? What mistakes have they made? And how have they learnt from them?

To read and watch for class:

- Boas, Franz. 1920. ‘The Methods of Ethnology.’ Available: <http://onlinelibrary.wiley.com/doi/10.1525/aa.1920.22.4.02a00020/pdf>
- Kerrigan, Dylan. 2013. ‘Cultural Relativism.’ Trinidad Guardian 15th July, 2013. Available: <http://www.dylankerrigan.com/opeds/cultural-relativism>
- Kremer, William 2013. ‘Return to the Rainforest: A son’s search for his Amazonian Mother.’ BBC Online. Available: <http://www.bbc.co.uk/news/magazine-23758087>
- At home watch this video: Yanomami ask for their blood back
http://www.youtube.com/watch?v=7608Vu-D_9U

October 12th, 2016 – Week 6: Language, Culture and Communication

[Email to the Mona tutor, Lincoln Gordon (lincoln2links@gmail.com) to be made regarding problems or no problem with Caribbean Identity Assignment]

TOPICS: Non-Verbal Communication and the Origins of Language. Language Diversity and Evolution. Languaculture and rich points. Web 2.0 and Language Today

To read and watch for class:

- Martis, Eternity. 2016. How the Language of Jamaica Became Mainstream. Fader. <http://www.thefader.com/2016/09/01/how-jamaican-patois-became-mainstream>
- St Felix, Doreen. 2016. 'New Tongues: The Politics of Patois in the New Millennium.' MTV. Available: <http://www.mtv.com/news/2924899/new-tongues/>
- Kerrigan, Dylan. 2013. 'Rich points.' Trinidad Guardian 22nd December, 2013. Available: <http://www.dylankerrigan.com/opeds/rich-points>
- At home check out this website: 'Language and Culture: An Introduction to Human Communication': <http://anthro.palomar.edu/language/>
- At home check this video: 'The Machine In Us': http://www.youtube.com/watch?v=NLIgopyXT_g
- At home check out this website: <http://www.endangeredlanguages.com/>

October 19th, 2016 – Week 7: Families and kinship

TOPICS: Kinship and family was one of the founding areas of study in early anthropology. It is still a central pillar in understanding various groups and societies. Yet family and kinship today isn't the same as it was in the past. What might be some of those changes and why do they tell us about human culture?

To read and watch for class:

- Bolles, Lyn. 1988. 'My Mother Who Fathered Me and Others: Gender and Kinship in Caribbean.' Available: http://gencen.isp.msu.edu/documents/Working_Papers/WP175.pdf
- Kerrigan, Dylan. 2013. 'APD and Caribbean Families.' Trinidad Guardian. 22nd July, 2013. Available: <http://www.dylankerrigan.com/opeds/apd-and-caribbean-families>
- Kerrigan, Dylan. 2013. 'Marriage and other arrangements' Trinidad Guardian. 1st July, 2013. Available: <http://www.dylankerrigan.com/opeds/marriage-and-other-arrangements>
- At home play around with this website on kinship: <http://www.umanitoba.ca/faculties/arts/anthropology/kintitle.html>

October 26th, 2016 – Week 8: Famous Anthropologists of the Caribbean

TOPICS: A closer look at people who have done anthropology of the Caribbean and help to develop it as an important field of study in its own right.

To read and watch for class:

- Dayan, Colin. 2012. 'Remembering Trouillot.' Available: http://www.bostonreview.net/BR37.4/colin_dayan_michel-rolph_trouillot_haiti.php
- Honeychurch, Lennox. N. D. 'Caribbean Culture and Contacts'. Available: <http://www.lennoxhoneychurch.com/article.cfm?id=382>
- At home check out this video: Kwebena, Roi. 'Deep Obeah'. Available: <http://www.myspace.com/video/zero-anthropology/deep-obeah-by-roi-kwabena/105987305>

November 2nd, 2016 – Week 9: Accumulation by Dispossession

TOPICS: This class looks at economic anthropology to better understand how class developed and functions in today's world

To read and watch for class:

- Kaufman, Frederick. 2010. 'Global Pizza and the Dominos Effect: A Lesson on Globalisation.' Available: <http://www.menshealth.com/nutrition/dominos-effect>
- Kerrigan, Dylan. 2013. 'Prejudice Against the Poor.' Trinidad Guardian, July 8th, 2013. Available: <http://www.dylankerrigan.com/opeds/prejudice-against-the-poor>
- Ramírez, Sánchez. 2012. Photo Essay: 'Accumulation by Dispossession: Barrick & Goldcorp's Pueblo Viejo Gold Mine in the Dominican Republic.' Available: <http://www.mimundo.org/2012/07/30/accumulation-by-dispossession-barrick-goldcorp's-pueblo-viejo-gold-mine-in-the-dominican-republic>
- At home check out this video where an anthropologist explains what 'accumulation by dispossession' is: '<http://www.youtube.com/watch?v=3a9TAbQHjzQ>

November 9th, 2016 – Week 10: Medical Anthropology: Anthropology of Health [Guest Lecturer, Ms Shanice Williams]

TOPICS: What is Medical Anthropology? What are some of the issues that medical anthropologists investigate? Poverty & Health through the anthropological lens.

To read and watch for class:

- Dr. Paul Farmer: I believe in health as a Human Right <https://www.youtube.com/watch?v=xJpZnUjtorI>
- A Medical Anthropologist's Influence: <http://www.american.edu/cas/news/paul-farmerinfluence-in-anthropology.cfm>
- Anthropology of Health and it's relations to Poverty through the works of Paul Farmer: <http://anthropologyworks.com/index.php/2013/02/08/from-the-perspective-of-the-poor-analytical-review-of-selected-works-of-paul-farmer-2/>

November 16th, 2016 – Week 11: Power, Social Justice and Public Anthropology

['Caribbean Identity' ASSIGNMENT DUE] / Group presentations in Class

TOPICS: From colonialism to capitalism and from patriarchy to racial stratification: What does power look like and how can it be challenged?

To read and watch for class:

- Kerrigan, Dylan. 2013. 'Who Has the Power.' PopAnth. Available: <http://popanth.com/article/who-has-the-power/>
- Lorde, Audre. 1993. 'There is no hierarchy of oppression.' Available: http://lgbtro.ucsd.edu/There_is_no_Hierarchy_of_Oppressions.asp
- Martin, Emily. 1991. 'The Egg and the Sperm: How Science has Constructed a Romance Based on Stereotypical Male-Female Roles.' Available: http://www.visibleworld.net/cupajane/articles_people/martin.pdf
- At home read and watch this spoken word poem by Kwabena, Roi: 'West India': <http://openanthropology.org/za/?p=154>

November 23rd, 2016 – Week 12: Popular culture, social media and media literacy

TOPICS: Media representations and of popular culture are important areas of study for anthropology. They are also central in developing critical thinking skills and media literacy more generally. Social media too is now one of the main areas of online anthropological investigation

To read and watch for class:

- Kerrigan, Dylan. 2013. 'Boys will be Boys'. Trinidad Guardian. Available: <http://www.dylankerrigan.com/opeds/boys-will-be-boys>
- Livingstone, Sonia. 2016. A Day in the digital life of teenagers. The Conversation. Available: <https://theconversation.com/a-day-in-the-digital-life-of-teenagers-58553>
- At home check out this video on representation & the Media: Featuring Stuart Hall: <http://www.youtube.com/watch?v=aTzMsPqssOY>
- At home check out this video An Introduction to Critical Thinking: http://www.youtube.com/watch?v=oefmPtsV_w4

November 30th, 2016 – Week 13: Review for Final and Anthropology Jeopardy.

[ETHNOGRAPHIC EXERCISE DUE]

TOPICS: What have you learned and what haven't learnt this semester. Plus exam tips

This week catch up on readings missed and review your notes

Anthropological Films/DVDs in the Library:

- Life and Debt

- The Amerindians
- Children of God
- Minty Alley
- Mas Fever – inside Trinidad Carnival

Useful Anthropology Websites:

- Languages of the World <http://www.ethnologue.org/>
- Understanding Race <http://www.understandingrace.org/>
- The Wizard of Oz <http://www.amphigory.com/oz.htm>
- Savage Minds Blog <http://savageminds.org/>
- American Anthropological Association (especially the ethics, programs and student sections): <http://www.aaanet.org/>
- Language and Culture website: <http://language-culture.binghamton.edu/>
- Zero Anthropology: <http://www.zeroanthropology.com>
- Ethnomusicology: <http://wayneandwax.com>
- Caribbean Amerindian Centrelink: <http://www.kacike.org/cac-ike/Archaeology.html>
- International Association for Caribbean Archaeology: <http://museum-server.archanth.cam.ac.uk/IACA.WWW/IACA.HTM>
- Taino.Org: <http://www.kacike.org/cac-ike/Archaeology.html>
- Introduction to anthropology overview <http://www.sil.si.edu/SILPublications/Anthropology-K12/anth-k12.htm>
- Anthropological theories for students by students <http://www.as.ua.edu/ant/Faculty/murphy/436/anthros.htm>
- Anthropological Glossary http://highered.mcgraw-hill.com/sites/0072500506/student_view0/glossary.html
- Matriarchy reconceived <http://www.sas.upenn.edu/~psanday/matri.html>
- What is Culture? <http://www.umanitoba.ca/faculties/arts/anthropology/courses/122/module1/concept.html>
- Human Evolution <http://www.indiana.edu/~ensiweb/resou.fs.html>
- Human Difference <http://www.livinganthropologically.com/2012/02/18/race-is-a-social-construction/>
- Human Cultural Diversity. Available: http://www.understandingrace.org/resources/pdf/myth_reality/di_leonardo.pdf
- ‘The History of the Idea of Race and Why it Matters?’ Available: <http://www.understandingrace.org/resources/pdf/disease/smedley.pdf>
- Anthropological Ethics ‘The last free people on the planet.’ <http://is.gd/hEy6BY>
- Locating Caribbeanist Anthropology http://www.indiana.edu/~wanthro/theory_pages/Caribbeanist.htm
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- ‘Anthropology is the worst college major for being a corporate tool, best major to change your life.’ <http://www.livinganthropologically.com/2012/08/21/anthropology-is-the-worst/>

OTHER INFORMATION

Plagiarism

Plagiarism is a form of academic dishonesty. I take plagiarism and academic dishonesty very seriously, and I am required to report cases to the Head of the Behavioural Sciences Department, whose policy is to fail students for the course or expell them from UWI completely. Please be sure to ask me if you have any questions about what constitutes plagiarism.

In writing papers, you must properly cite all sources (1) directly quoted, (2) paraphrased, or (3) consulted in any fashion. Sources include all printed material as well as the Internet. Proper citation means using a standard citation format: MLA, APA, or Chicago. Quoted and paraphrased material should be —sandwiched,|| a clear beginning and ending to the material should be indicated by quotation marks, or, in paraphrases, by the source name at the beginning and the citation at the end.

It is also considered plagiarism if you merely rework source material, placing an author's thoughts in other words without contributing your own ideas. For that reason, you must include some kind of source note whenever drawing on someone else's interpretation. A source note can be a sentence or more in your paper, or it can be a footnote. A source note should clarify the extent to which your interpretation is indebted to your source, explaining both (1) what you use and (2) where you depart or differ from the source.

It is also considered plagiarism to submit drafts, response papers, and other informal assignments without properly citing sources and acknowledging intellectual debts. Failure for the course is the typical sanction in such cases.

You must receive prior permission from me if you want to submit a paper or part of a paper that you have written for a previous class.

I expect all work that you do to be your own original work. And let's be as clear as possible. If you are caught plagiarising **YOU WILL BE CALLED OUT ON IT WITH ALL THE SERIOUS REPERCUSSIONS THIS ENTAILS.**