

ANG 5621 Linguistic and Cultural Anthropology Proseminar

Spring 2020

Mondays 3rd-5th periods (9:35 am-12:35 pm)
Turlington 1208H

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Course Description and Objectives

This course provides an overview of major ideas and research areas within the subfields of cultural and linguistic anthropology. The objective of the course is to provide a solid foundation for a graduate four-field Anthropology degree.

Textbooks and Reading Assignments:

Foley, William. 1997. *Linguistic anthropology: An introduction*. Blackwell.

The majority of the readings come from the primary literature. Bibliographic information for these readings can be found in the weekly schedule, below. We will discuss access to these articles on the first day of class.

Assignments and Grading

Team Discussions: Each week, teams of 2 or 3 students will lead the class discussion. Each group is expected to meet outside of class to organize readings and prepare a list of questions and points of discussion and organize any in-class activities. Each student should present twice during the semester, once during the first six weeks, once during the last six weeks. Team discussion leadership is worth 10 points.

Written assignments: Students are required to write essays based on that week's readings. We will post questions for each week (total 12), but students are required to complete only 10 assignments. Students must complete five during the Cultural Anthropology portion of the course, and five during the Linguistic Anthropology portion weeks. Essays are due via Canvas the evening before each class. Written work should be a maximum of 1200 words (double-spaced, 12 pt. font, etc.) and focused on a particular point, idea, and/or theme occurring in the readings. Late papers will be deducted by 1 point per day past the evening they are due. Each paper is worth 6 points (total 60).

Final Exam: There will be one take-home exam, due during finals week. The exam is worth 20 points.

Attendance and Participation: This is a graduate seminar, and students are expected to alternatively participate and lead class discussions. Because this is a graduate seminar and we meet only once per week, attendance is effectively mandatory. Unless there is a compelling reason you cannot attend class, you are expected to be here. More importantly, students are expected to also actively participate in class discussion. The participation grade is worth 10 points. Requirements for class attendance and make-up exams, assignments, and other work in this course are consistent with university policies that can be found at: catalog.ufl.edu/UGRD/academic-regulations/attendance-policies/

The grades and assignments for this course break down as follows:

Class participation: 10%
Writing Assignments: 60%
Final Exam: 20%
Team Discussion: 10%

Total 100 points. As for letter grades, the numbers are as follows:

Grade	Scale	Grade	Scale
A	94-100%	C	73-76%
A-	90-93%	C-	70-72%
B+	87-89%	D+	67-69%
B	83-86%	D	63-66%
B-	80-82%	D-	60-62%
C+	77-79%	E	<60%

Please note that this is a required course for Anthropology graduate students. A grade of B or better is necessary to satisfy this requirement. catalog.ufl.edu/UGRD/academic-regulations/grades-grading-policies/.

Academic Honesty

Unless it is specifically connected to assigned collaborative work, all work should be individual. Evidence of collusion (working with someone not connected to the class or assignment), plagiarism (use of someone else's published or unpublished words or design without acknowledgment) or multiple submissions (submitting the same work for different courses) will lead to the Department's and the University's procedures for dealing with academic dishonesty. All students are expected to honor their commitment to the University's Honor Code. UF students are bound by The Honor Pledge which states, "We, the members of the University of Florida community, pledge to hold ourselves and our peers to the highest standards of honor and integrity by abiding by the Honor Code. On all work submitted for credit by students at the University of Florida, the following pledge is either required or implied: "On my honor, I have neither given nor received unauthorized aid in doing this assignment." The Honor Code (sccr.dso.ufl.edu/process/student-conduct-code/) specifies a number of behaviors that are in violation of this code and the possible sanctions. Furthermore, you are obligated to report any condition that facilitates academic misconduct to appropriate personnel. If you have any questions or concerns, please consult with the instructors in this class.

Accommodation for Students with Disabilities

Students with disabilities who experience learning barriers and would like to request academic accommodations should connect with the disability Resource Center by visiting <https://disability.ufl.edu/students/get-started/>. It is important for students to share their accommodation letter with their instructor and discuss their access needs, as early as possible in the semester.

Campus Resources

U Matter, We Care: If you or someone you know is in distress, please contact umatter@ufl.edu, 352-392-1575, or visit umatter.ufl.edu/ to refer or report a concern and a team member will reach out to the student in distress.

Counseling and Wellness Center: Visit counseling.ufl.edu/ or call 352-392-1575 for information on crisis services as well as non-crisis services.

Student Health Care Center: Call 352-392-1161 for 24/7 information to help you find the care you need, or visit shcc.ufl.edu/.

University Police Department: Visit police.ufl.edu/ or call 352-392-1111 (or 9-1-1 for emergencies).

UF Health Shands Emergency Room / Trauma Center: For immediate medical care call 352-733-0111 or go to the emergency room at 1515 SW Archer Road, Gainesville, ufhealth.org/emergency-room-trauma-center.

Course Evaluations

Students are expected to provide professional and respectful feedback on the quality of instruction in this course by completing course evaluations online via GatorEvals. Guidance on how to give feedback in a professional and respectful manner is available at gatorevals.aa.ufl.edu/students/. Students will be notified when the evaluation period opens, and can complete evaluations through the email they receive from GatorEvals, in their Canvas course menu under GatorEvals, or via ufl.bluera.com/ufl/. Summaries of course evaluation results are available to students at gatorevals.aa.ufl.edu/public-results/.

Schedule of Topics:

Week 0 (Jan 6): Introductions

Week 1 (January 13): Cognition, Knowledge and Representation

- Atran, S. and Norenzayan, A., 2004. Religion's evolutionary landscape: Counterintuition, commitment, compassion, communion. *Behavioral and brain sciences*, 27(6), pp.713-730.
- Bird-David, Nurit. 1999. "Animism" revisited: personhood, environment, and relational epistemology. *Current Anthropology* 40:567-91 .
- Coe, Cati. 2001. Learning how to find out: Theories of knowledge and learning in field research. *Field Methods* 13: 392-411.
- Descola, Phillippe. 2010. Cognition, perception and worlding. *Interdisciplinary Science Review* 35:334-40 .
- Henrich, J., Heine, S.J. and Norenzayan, A., 2010. The weirdest people in the world?. *Behavioral and brain sciences*, 33(2-3), pp.61-83.
- Kohn, E., 2015. Anthropology of ontologies. *Annual Review of Anthropology*, 44, pp.311-327.
- Kuchka, H.E., 2001. Method for theory: a prelude to human ecosystems. *Journal of Ecological Anthropology*, 5(1), pp.20-37. *remaining pages will be read in week 6
- Lancy, D.F., 2016. Ethnographic perspectives on culture acquisition. *Child-hood: Origins, Evolution, and Implications*, pp.173-96.
- Lassiter, Luke E. 2001. From "Reading over the Shoulders of Natives" to "Reading alongside Natives", Literally: Toward a Collaborative and Reciprocal Ethnography. (2001). *Journal of Anthropological Research*, 57(2):137-149.
- GilWhite F, Astuti R, Atran S, Banton M, Boyer P, Gelman SA, Hamilton DL, Sherman SJ, Sack JD, Ingold T, Laitin DD. Are ethnic groups biological "species" to the human brain? Essentialism in our cognition of some social categories. *Current anthropology*. 2001 Aug;42(4):515-53.

Week 2 (Jan 27): Ethics and Morality

- Cassell, Joan. 1980. Ethical principles for conducting fieldwork. *American Anthropologist* 82: 28-41.
- Fairhead, J, Leach M, Small M. 2006. Where techno-science meets poverty: medical research and the economy of blood in the Gambia, West Africa. *Social Science and Medicine*. 63:1109-20.
- Forte, M.C., 2011. The Human Terrain System and anthropology: a review of ongoing public debates. *American Anthropologist*, 113(1), pp.149-153.
- Kleinman, A. 1999. Moral experience and ethical reflection: Can ethnography reconcile them? A quandary for "the new bioethics." *Daedalus* 128(4):69-98
- Kowal, E, Radin J, Reardon J. 2013. Indigenous body parts, mutating temporalities, and the half-lives of postcolonial technoscience. *Social Studies of Science*. 43(4):465-83.
- Mattingly C, Throop J. The anthropology of ethics and morality. *Annual Review of Anthropology*. 2018 Oct 21;47:475-92.
- Plattner, Stuart. 2003. Human subjects protection and cultural anthropology. *Anthropological Quarterly* 76: 287-297.
- Price, D.H., 2017. A Short History of American Anthropological Ethics, Codes, Principles, and Responsibilities—Professional and Otherwise. In *Anthropological Ethics in Context* (pp. 23-38). Routledge.
- Thorne, Barrie. 1980. "You still takin' notes?" Fieldwork and problems of informed consent." *Social Problems* 27:284-297.

Toppo, G. 2018. "New Stanford Prison Experiment Revelations Question Findings." *Inside Higher Ed*. 6/20/18.

Week 3 (Feb 3): Cooperation, Competition, Power and Networks

Cardoso de Oliveira, R. 1999/2000. Peripheral anthropologies "versus" central anthropologies. *Journal of Latin American Anthropology* 4(2):10–30.

Curry OS, Mullins DA, Whitehouse H. Is it good to cooperate. *Curr Anthropol*. 2019 Feb;60(1):47-69.

Girón, Á., 2011. Taking Pyotr Kropotkin seriously. *Métode Science Studies Journal: Annual Review*, (1), pp.20-26.

Gould, S.J., 1988. Kropotkin was no crackpot. *Natural History*, 7(97), pp.12-21.

Green, Maia. 2009. Doing development and writing culture: knowledge practices in anthropology and international development. *Anthropological Theory* 9(4):395–417.

Ingold, T., 2018. One world anthropology. *HAU: Journal of Ethnographic Theory*, 8(1-2), pp.158-171.

Knox, H., Savage, M. and Harvey, P., 2006. Social networks and the study of relations: networks as method, metaphor and form. *Economy and society*, 35(1), pp.113-140.

Marcus, G.E., 1995. Ethnography in/of the world system: The emergence of multi-sited ethnography. *Annual review of anthropology*, 24(1), pp.95-117.

Michaud, J., 2017. What's (written) history for?: On James C. Scott's Zomia, especially Chapter 6½. *Anthropology Today*, 33(1), pp.6-10.

Molina, J.L., Lubbers, M.J., Valenzuela-García, H. and Gómez-Mestres, S., 2017. Cooperation and competition in social anthropology. *Anthropology Today*, 33(1), pp.11-14.

Stirrat, R. 2008. Mercenaries, missionaries and misfits: Representation of development personnel. *Critique of Anthropology* 28:406–25.

Uchiyama, Yasushi. 2004. Architecture of immanent power. Truth and nothingness in a Japanese bureaucratic machine. *Social Anthropology* 12:3–23.

Week 4 (Feb 10): Identity Across Scales

Babadzan, A., 2000, November. Anthropology, nationalism and 'the invention of tradition'. In *Anthropological Forum* (Vol. 10, No. 2, pp. 131-155). Taylor & Francis Group.

Comaroff, J., & J.L. Comaroff . 2001. On personhood: An anthropological perspective from Africa. *Social Identities* 7: 267-83.

Cornwall, A. and Lindisfarne, N., 2016. Dislocating masculinity: gender, power and anthropology. In *Dislocating masculinity* (pp. 27-61). Routledge.

Csordas, Thomas J. 1999. Ritual healing and the politics of identity in contemporary Navajo society. *American Ethnologist* 26(1):3-23.

Grewal Inderpal. 2003. Transnational America: Race, gender, and citizenship after 9/11. *Social Identities* 9(4):535–61.

Gusterson, H., 2017. From Brexit to Trump: Anthropology and the rise of nationalist populism. *American Ethnologist*, 44(2), pp.209-214.

Mageo, Jeannette-Marie. 1996. Samoa, on the Wilde side: Male transvestism, Oscar Wilde, and liminality in making gender. *Ethos* 24(4):588-627.

Sokefeld, Martin. 1999. Debating self, identity, and culture in anthropology. *Current Anthropology* 40(4):417-448.

Talhelm, T., 2019. Emerging Evidence of Cultural Differences Linked to Rice Versus Wheat Agriculture. *Current opinion in psychology*.

Warren, S.D., 2017. Indigenous in the city: the politics of urban Mapuche identity in Chile. *Ethnic and Racial Studies*, 40(4), pp.694-712.

Week 5 (Feb 18): Health, Harmony and The Good Life

- Biswas-Diener, R., 2018. The subjective well-being of small societies. *Handbook of well-being*. Salt Lake City, UT: DEF Publishers. DOI: nobascholar. com.
- Caillon, S., Cullman, G., Verschuuren, B. and Sterling, E., 2017. Moving beyond the human-nature dichotomy through biocultural approaches: including ecological well-being in resilience indicators.
- Calestani, M., 2009. An anthropology of 'the good life' in the Bolivian Plateau. *Social Indicators Research*, 90(1), pp.141-153.
- Dressler, William W. 2007. Meaning and structure in research in medical anthropology. *Anthropology in Action* 14: 30-43.
- Gurven, M., Stieglitz, J., Trumble, B., Blackwell, A.D., Beheim, B., Davis, H., Hooper, P. and Kaplan, H., 2017. The Tsimane health and life history project: integrating anthropology and biomedicine. *Evolutionary Anthropology: Issues, News, and Reviews*, 26(2), pp.54-73.
- Kral, M.J., L. Idlout, J. B. Minore, R. J. Dyck, & L.J. Kirmayer. 2011. Unikkaarutit: Meanings of well-being, unhappiness, health, and community change among Inuit in Nunavut, Canada. *American Journal of Community Psychology* 48: 426-438.
- Scheper-Hughes, Nancy. 2004. Parts unknown: Undercover ethnography of the organs-trafficking underworld. *Ethnography* 5(1): 29-73.
- Valeggia, C.R. and Snodgrass, J.J., 2015. Health of indigenous peoples. *Annual Review of Anthropology*, 44, pp.117-135.
- Walker, H. and Kavedžija, I., 2015. Values of happiness. *HAU: Journal of Ethnographic Theory*, 5(3), pp.1-23.
- Weaver, Lesley Jo., & Craig Hadley. 2009. Moving beyond hunger and nutrition: A systematic review of the evidence linking food insecurity and mental health in developing countries. *Ecology of Food and Nutrition* 48: 263-284.
- Xygalatas, D., Khan, S., Lang, M., Kundt, R., Kundtová-Klocová, E., Krátký, J. and Shaver, J., 2019. Effects of extreme ritual practices on psychophysiological well-being. *Current Anthropology*, 60(5), pp.699-707.

Week 6 (Feb 24): Environments and Multispecies Ethnography

- Bird, R.B., 2015. Disturbance, complexity, scale: New approaches to the study of human–environment interactions. *Annual Review of Anthropology*, 44, pp.241-257.
- Crate, S.A., 2011. Climate and culture: anthropology in the era of contemporary climate change. *Annual Review of Anthropology*, 40, pp.175-194.
- Galvin, S., 2018. Interspecies Relations and Agrarian Worlds. *Annual Review of Anthropology*, 47, pp.233-249.
- Kuchka, H.E., 2001. Method for theory: a prelude to human ecosystems. *Journal of Ecological Anthropology*, 5(1), pp.41-52.
- Maffi, L., 2005. Linguistic, cultural, and biological diversity. *Annu. Rev. Anthropol.*, 34, pp.599-617.
- Nadasdy, Paul. 2005. Transcending the debate over the ecologically noble Indian: Indigenous peoples and environmentalism. *Ethnohistory* 52: 291-331.
- Orlove B. 2005. Human adaptation to climate change. *Environmental Science Policy* 8(6):589–600
- Orr, Y., Lansing, J.S. and Dove, M.R., 2015. Environmental anthropology: systemic perspectives. *Annual Review of Anthropology*, 44, pp.153-168.
- Stepp, J.R., Jones, E., Pavao-Zuckerman, M., Casagrande, D. and Zarger, R., 2003. Remarkable properties of human ecosystems. *Conservation Ecology*, 7(3).
- West, P., 2005. Translation, value, and space: theorizing an ethnographic and engaged environmental anthropology. *American Anthropologist*, 107(4), pp.632-642.

Week 7 (March 9): Language Universals

Foley Chapters 3-6

Chomsky, N. 1988. *Language and the Problems of Knowledge*, pp. 1-92. Cambridge, MA: MIT Press.

Everett, D. 2005. Cultural Constraints on Grammar and Cognition in Piraha. *Current Anthropology* 46(4):621-646.

Kay, P., and W. Kempton. 1984. What is the Sapir-Whorf Hypothesis? *American Anthropologist* 86:65-79.

Regier, T and P. Kay. 2009. Language, thought, and color: Whorf was half right. *Trends in cognitive sciences*.

Berlin, B. 1976. The concept of rank in ethnobiological classification: Some evidence from Aguaruna folk botany. *American Ethnologist*

Week 8 (March 16): Relativism and Sapir-Whorf

Foley Chapters 8-11

Hill, Jane and Bruce Mannheim. 1992. Language and world view. *Annual Review of Anthropology*

Levinson, Stephen C. 1996. Language and space. *Annual Review of Anthropology*

Pederson et al. 1998. Semantic typology and spatial conceptualization. *Language* 74(3):557-589.

Week 9 (March 23) Politeness, Gender, Race, and Social Status

Foley Chapters 13-16

Munson, Ben and Molly Babel. 2016. The phonetics of sex and gender.

Eckert, P. Three waves of variation study. *Annual Review of Anthropology*.

Shankar, Shalini. 2008. Speaking like a model minority. *Journal of Linguistic Anthropology*.

Gal, S. 1978. Peasant Men Can't Get Wives: Language Change and Sex Roles in a Bilingual Community. *Language in Society* 7:1-16.

Rickford, J. R., & S. King. 2016. Language and Linguistics on Trial: Hearing Rachel Jeantel (and other Vernacular Speakers) in the Courtroom and Beyond. *Language* 92(4): 948-988. ANg

Week 10 (March 30): Language and history

Salzman et al. 2011. Language Through Time. Pp.141-167 in *Language, Culture, and Society*. Boulder, CO: Westview Press.

Anthony, David and Don Ringer. 2015. The Indo-European Homeland from Linguistic and Archaeological Perspectives. *Annual review of linguistics*. 1:199-219

Bellwood, P. 2008. Archaeology and the Origins of Language Families. Pp. 225-244 in *Handbook of Archaeological Theories*, P. Bentley, H. Maschner, and C. Chippindale (eds.). New York: AltaMira.

Chang, W., C. Cathcart, D. Hall, & A. Garret. 2015. Ancestry-Constrained Phylogenetic Analysis Supports the Indo-European Steppe Hypotheses. *Language* 91(1): 194-244.

Clendon, M. 2006. Reassessing Australia's Linguistic Prehistory. *Current Anthropology* 47: 39-61.

Sapir, E. (1936). Internal linguistic evidence suggestive of the northern origin of the Navaho. *American Anthropologist*, 38(2), 224-235.

Week 11 (April 6): Language, Power, and Endangerment

Foley Chapters 19-21

Costa, J. 2015. Is Language Revitalization Really about Saving Languages? Some Insights from 150 Years of Language Revival in Occitania. *Proceedings from the Annual Meeting of the Chicago Linguistic Society* 51.

- Errington, J. 2003. Getting Language Rights: The Rhetoric of Language Endangerment and Loss. *American Anthropologist* 105(4): 723-732.
- Gal, Susan. 2015. Politics of translation. *Annual review of Anthropology* 44:225-40.
- Hale, K., M. Krauss, L. J. Watahomigie, A. Y. Yamamoto, C. Craig, L. Masayesva Jeanne, and N.C. England. 1992. Endangered Languages. *Language* 68(1):1-42.
- Himmelman, N. P. (2008). Reproduction and preservation of linguistic knowledge: Linguistics' response to language endangerment. *Annual review of anthropology*, 37.
- Schwartz, Saul. 2018. The Predicament of Language and Culture: Advocacy, Anthropology, and Dormant Language Communities. *Journal of Linguistic Anthropology* 28(3):332-355.

Week 12 (April 13): Language and Evolution

- Fitch, W. T. (2005). The evolution of language: a comparative review. *Biology and philosophy*, 20(2-3), 193-203.
- Lieberman, P. (2001). Human language and our reptilian brain: The subcortical bases of speech, syntax, and thought. *Perspectives in Biology and Medicine*, 44(1), 32-51.
- Milo, R. G., and D. Quiatt. 1993. Glottogenesis and Anatomically Modern *Homo Sapiens*: The Evidence for and Implications of a Late Origin of Vocal Language. *Current Anthropology* 34(5):569-598.
- Pinker, S., and P. Bloom. 1992. Natural Language and Natural Selection. In *The Adapted Mind: Evolutionary Psychology and the Generation of Culture*. J. Barkow, L. Cosmides, and J. Tooby, eds. Pp. 451-494. Oxford: Oxford University Press.