SCHOOL:	**SOCIAL AND POLITICAL SCIENCES**
DEPARTMENT:	**ANTHROPOLOGY**
UNIT OF STUDY:	**ANTH 1002: ANTHROPOLOGY AND THE GLOBAL**
SESSION:	**SEMESTER 2, 2015**

UNIT OF STUDY OUTLINE

Detail from *Dispela air bas bilong PNG i save karim ol turis bilong PNG i go aut long kainkain kantri long wol* [This PNG jet carries tourists from PNG to many different countries in the world] (Kauage 2001).

Unit Coordinator and Lecturer:	**Ryan Schram**
Office:	R. C. Mills (Level 1), Room 169 (A26)
Email address:	ryan.schram@sydney.edu.au
Office Hours:	Wednesday 9-9:50 a.m. in Mills 169, or by appointment.
Anthro Cafe:	Monday 9-9:50 a.m. at Tra Baci (Manning, Ground Floor).
Unit Lecturer:	**Terry Woronov**
Office:	R. C. Mills (Level 1), Room 168 (A26)
Email address:	terry.woronov@sydney.edu.au
Office Hours:	By appointment.

KNOW YOUR UNIT COORDINATORS! THEY CAN HELP!

Unit coordinators are listed on undergraduate semester timetables, and can be consulted for help with any difficulties you may have. Unit coordinators (as well as the Faculty) should also be informed of any illness or other misadventure that leads students to miss classes and tutorials or be late with assignments.

READ YOUR UNIT OF STUDY OUTLINE! IT HELPS!

This unit of study outline explains how this class works, and what you need to know in order to succeed. Many policies and procedures are here, as well as answers to common questions. Also, the Unit of Study Outline refers to the Faculty of Arts and Social Sciences Student Administration Manual (http://sydney.edu.au/arts/current_students/student_admin_manual.shtml) and all applicable University policies. We expect you know the general policies on attendance, late work, plagiarism, and other matters.

ANTH 1002: ANTHROPOLOGY AND THE GLOBAL

Welcome to anthropology! Anthropology is unlike any other social science. It is part science, and part art. Anthropologists wish to observe human beings and their social patterns, but we also want to step into the shoes of another person and see the world from that person's point of view. Today, there are many problems and issues which affect all societies and people everywhere. We can say that the most important social problems are global in nature. If that's true, then they also affect people in different cultures, who each see the world and other people in distinct ways. Therefore, you cannot understand contemporary trends from a single culture's point of view. The world needs anthropology and anthropologists, namely you. In this class, Ryan and Terry want to argue that cultural differences not only inform how people confront global problems, but global systems of interaction and interconnection also produce forms of difference. When you look at the world as an anthropologist does, you learn to question everything you thought you knew about society and social change.

"[C]ultural differences not only inform how people confront global problems, but global systems of interaction and interconnection also produce forms of difference."

HOW THIS CLASS WORKS

The class consists of two one-hour lectures on Monday and Wednesday (at 10 a.m. and repeated at 4 p.m.) and several tutorial sections. Students should attend the lecture on Monday and on Wednesday every week, and attend their assigned tutorial section once a week from Week 2. It is also a good idea to make a habit of attending the same lecture (either morning or afternoon) each week so you get to know other people in class.

This class is based on a weekly cycle we will follow for the whole semester. The steps in the weekly cycle are:

- **Read** the required readings (and, if you want to know more, read recommended readings)
- **Think** about what they say and what you think of them.
- **Write** something about what you've read, **and submit it to your tutor**.
- **Eat some brain candy.** Explore the topic of the week through new media, and see how the week's issues enter into contemporary cultures.
- **Ask** questions, **discuss**, and **listen** in lecture and tutorial.

- **Receive feedback** from tutors about your ideas.
- Lather, rinse, repeat…

In other words, all of parts of the class—lecture, tutorial, readings, and your ideas—all fit together. By completing this cycle each week, you can be sure that each week builds to the next, and by the end you will have constructed an edifice of knowledge rather than collected bits and pieces of information. For all the pieces to come together, **you have to do something for this class every week** for the whole semester. You can read more about what we do in lecture and tutorial in **"What we do in class" on page 6**.

WHERE TO GET THE READINGS

There are required and recommended readings for every week. Readings are generally scholarly articles presenting a single 'case study' of a society, community, or type of population, or an excerpt from a classic text of anthropological or social theory. Rarely, we also point you to selections from textbooks, just to orient you to key terms and concepts. Required readings are available as a unit reader and on Fisher Library eReserve. In the few cases where digital copies are not available, we will place a print copy on 2-hour loan at Fisher Library. You can buy a copy of the required readings at the Copy Centre or online through Publish Partner at https://www.publishpartner.com.au/.

ONLINE COMPONENTS

This unit requires regular use of the University's Learning Management System (LMS), also known as Blackboard Learn. You will need reliable access to a computer and the Internet to use the LMS.

The easiest way to access Blackboard Learn is by opening a web broswer and going to http://elearning.sydney.edu.au. Log in with your Unikey and password, and select ANTH 1002 from the list of units of study.

You will be using the Blackboard site every week. You will be using it to submit your weekly writing assignments, to read the study modules for each week's topics, to get the slides, notes or outlines that accompany each lecture, and to find the instructions for the essay. Also on the site are (1) guides on essay writing and style; (2) links to campus centres and resources that can help you improve your writing, notetaking, and other study skills; and (3) links to places to get academic advice and resolve problems.

You have to make sure that you have regular, reliable access to this site on a desktop or laptop computer. If you have any difficulties logging in or using the system, visit the Student Help area of the LMS site, http://sydney.edu.au/elearning/student/help/.

Ryan also posts outlines of his lecture and some supplemental information about key topics on his own

independent teaching site at http://anthro.rschram.org/1002. This site is for your reference and enrichment; all the required information will be posted on Blackboard. Links to lecture outlines will posted under each week's module on Blackboard online. Terry will post slides from her lectures under the module for those weeks, usually after her lectures.

Mobile Learn

You can also access your LMS sites via the Sydney Uni App for iPhone and Android. The full set of features available on the mobile app for the University LMS can be found in detail in this PDF document: Features in the mobile App for the University LMS (PDF)

To download the University of Sydney mobile app directly to your phone or mobile device you need to be able to access the marketplace associated with your device's operating system.

- **iTunes store** on your iPhone/ iPod touch or iPad
- **Play Store** or the Android Marketplace (depending on the phone's OS)
- **BlackBerry App World**® on your BlackBerry® smartphone device
- **Palm App Catalog** on your HP webOS device

Once you are at the marketplace or app store:

1. Search for *University of Sydney*
2. Install the app
3. Open the app and click on the icon 'Bb Learn' to access the LMS
4. Login to the LMS with your UniKey and password.

Important: due to the limitations of mobile devices you cannot submit assignments using the assignment tool. You should not complete graded tests (quizzes) using your mobile device due to the possibility of Internet drop out.

The University's Privacy Management Plan governs how the University will deal with personal information related to the content and use of its web sites. See http://sydney.edu.au/privacy.shtml for further details.

ATTENDANCE IN TUTORIAL AND LECTURE

It's a proven fact that the more time you spend in class, the better you do, the more you understand, and the more fun the whole class is. We want you to come to lecture and tutorial every week. For more on this, see **"What we do in class" on page 6**.

If your tutorial meets at an inconvenient time or clashes with another class, you have a limited amount of time in which to change it. *Run, don't walk...* to MyUni at http://myuni.sydney.edu.au/ before Friday, August 7. In MyUni, you can block off the times when you cannot attend class. This can force a change in your tutorial, if your schedule otherwise permits it. After August 7, Ryan cannot help you switch tutorials. Sorry! The lecture and tutorial schedule is listed under "Class Schedule" on Blackboard for your reference. However, just because a tutorial fits your schedule does not mean you will be allowed to go to that tutorial.

The Faculty has asked us to include this reminder:

The Faculty requires satisfactory attendance at classes as a minimum condition of completion of a Unit of Study. Attendance below 80% of tutorials/seminars without written evidence of illness or misadventure may be penalised with loss of marks.

Attendance at less than 50% of classes, regardless of the reasons for absences, will automatically result in the student's case being referred to a Department examiners' meeting for a determination as to whether the student should pass or fail the unit, or, if a pass is awarded, the level of penalty that should be applied.

What this means in real terms is that you must attend tutorials. There are 11 tutorials in this semester. It is reasonable that you may miss one or two without documentation, but anything more than this may be penalised. It is a good idea to show documentation (such as a medical certificate) if you have to miss a tutorial and you have a valid excuse.

ASSESSMENTS AT-A-GLANCE

Assessment	Due	Length	Worth
Weekly writing assignments	before Monday lecture from Week 2 (min. 10) on Blackboard	50-100 words	10%
Tutorial participation	weekly	–	10%
Essay	September 9, 2015 online and in hard copy	1750 words	40%
Final	Exam period	2 hours	40%

THE WEEKLY PLAN IN BRIEF

Week	Date	Lecture topics	Assignments
1	July 27, 29	Introduction to the class and key ideas	No tutorial this week
2	August 3, 5	Give, receive, reciprocate: The theory of reciprocity Read: Mauss, Piot, Bohannan*	See Blackboard for the assignment and guide to the readings.
3	August 10, 12	Gifts and commodities: The great divide Read: Christen, Kopytoff, Marx*	See Blackboard
4	August 17, 19	The "world-system" Read: Inda and Rosaldo, Xiang (2007), Schultz and Lavenda*	See Blackboard
5	August 24, 26	The commodity body Read: Scheper-Hughes, Tsing*, Silverman*	See Blackboard
6	August 31, September 2	Becoming "global" Read: Dunn	See Blackboard
7	Sept. 7, 9	Morality Read: Yan	**Essay due this week.** See Blackboard.
8	Sept. 14, 16	Global families Read: Cohen, Masquelier	See Blackboard
9	Sept. 21, 23	Alternate modernities Read: Brenner	See Blackboard
--	Sept. 28	**Midterm break**	
10	October 7	Parallel modernities Read: Larkin	See Blackboard
11	October 12, 14	Mobility Read: Ong	See Blackboard
12	October 19, 21	Gender and globalisation Read: Xiang (2005)	See Blackboard
13	October 26, 28	Review for the exam	See Blackboard
14	November 2	**Reading period**	No tutorials
15	November 9	**Finals week**	No tutorials

Nb. A bibliography of required readings is on page 8. You can look up the full reference by the author's last name. Recommended readings are marked with an asterisk (*). Check the weekly learning module every week on Blackboard for in-depth guide to the readings, topics and assignments for the week.

ASSESSMENTS

There are four forms of assessment in this unit:

(1) a comparative and analytical essay of about 1750 words worth 40%,

(2) a two-hour comprehensive final examination worth 40%,

(3) 10 ungraded weekly writing assignments, collectively worth 10%, and

(4) tutorial participation (including tasks assigned by your tutor) worth 10%.

The **essay** is due on **September 9, 2015 at 4:00 p.m**. both online and in hard copy. We will post a supplemental reading and instructions for the essay several weeks before the deadline. Basically what we want you to do is to consider key claim made by many anthropologists: When a culture comes in contact with new ideas, technologies, and commodities, it finds ways to modify these foreign forms and make them serve local purposes. You will then defend this claim by doing a comparative analysis of at least three different ethnographic descriptions, including the supplemental reading, revealing this common pattern across different contexts. The essay asks to you find evidence from specific ethnographic examples, analyze them, and use this analysis and evidence to support an argument. We will be discussing strategies for making an argument in an essay leading up to the due date.

The **final examination** will consist of a series of different kinds of questions, some of which ask you to demonstrate your understanding of key ideas from the class, and others which ask you to synthesize the different ideas and arguments we have read in terms of unifying themes. It will be held at the designated time and place for this unit's final exam. We will announce more information about this toward the end of the semester. As this is an exam, if you are ill or otherwise unable to attend the scheduled time, you will have to sit a different exam.

Every week, we will post a question for discussion on Blackboard. You submit a response online only. These are not graded assignments. We will not be checking if you have the right answer, because in fact, these questions are debatable and every person could answer them in their own way. Instead you will receive one point for submitting a good faith effort on time each week. A good faith effort is something that shows you've done the reading, thought about it, and written something in complete sentences. You only need to write about 50-100 words. **These are not meant to be tests. They are opportunities for you to reflect on your own ideas and get ready to talk about your own ideas in tutorial.**

Your grade is based on how many you submit. You must do at least 10. If you submit 9 out of 10, you get a 90% times 10% or nine marks out of 100 of the final mark. If you submit more than 10, you will only get 10/10 or 100%. Your tutor will give you guidance on how to do this assignment. Each week, tutors will send a digest email summarizing all the different opinions and give general advice.

Finally, your tutor will be noting your **class participation, including preparing an 'Author X argues…'** statement to read to the class. Each week, a student will take a turn presenting the main claim or conclusion made by the author of one of the required readings for the week. Class participation also consists of how much you join in and contribute to the activities and debates of the class. This is why we assign the weekly writings and the tutorial exercises. It helps you get ready for class, and also gives you a reason to go and share your ideas.

For all of your work for this class, especially the essay and weekly writing assignments, be sure to **save a copy** for yourself before you submit it online, and also **regularly back up** your work to a separate disk. **Fun fact:** losing or accidentally deleting your written work is not a 'misadventure' and cannot be used as grounds for an extension or special consideration.

The Ethnographer's Magic...

If you're enjoying this class, why not major in anthropology and learn the ethnographer's magic…? A major in anthropology consists of two junior units, ANTH 1001 and ANTH 1002, and 36 credit points of senior units, or 6 units, including an advanced 3000-level 'capstone' class on contemporary theory or ethnography. Some of the topics covered in senior units include kinship, religion, Aboriginal societies, development, contemporary China, the body, gender, medical anthropology, Melanesian societies, and more.

Studying anthropology can lead to so much more than an academic career; learning about culture, society and complexity provides valuable experience and knowledge that helps one think creatively, grapple with ambiguity, and see things from multiple points of view. Did you know that the head of the World Bank, the managing editor of the *Financial Times*, the founder of Partners in Health, Paul Farmer, all studied anthropology? Anthropologists are found in advertising, at tech companies, and consulting for big business too. Everybody wants to acquire "the ethnographer's magic" (Malinowski 1922, 6).

WHAT WE DO IN CLASS

The goal of this class is to learn how to think like an anthropologist. In lectures and readings, we present a bunch of ideas and arguments. We don't simply want you to accept this as gospel. We want you to learn how to use these ideas to ask questions, challenge common sense, and figure out new perspectives for yourself.

If there was one part of class that was most important, it would be tutorial. Tutorials are weekly meetings of a group of 25 students with a tutor. Each week, you read about another culture or a new idea, then write some thoughts on the readings, then prepare for class discussion, and then meet in class to discuss what we can conclude about the topic of the week.

This class tells a story…. Yet, just because we have a message does not mean that we are the only voice you'll hear in the lecture hall. We want you to react… We want you to talk about it.

Specifically, each week, you do the required readings, and then respond to an open question for discussion. Each week you will also have a 'tutorial exercise,' or something you prepare for sharing with your tutorial. Finally, each student will take a turn presenting 'Author X argues…', a statement in which you summarize the main claim or conclusion made by the author of one of the required readings in one sentence. So, for example, if you've been given Week 9, you would say, "Hello. In this week's reading, the author Suzanne Brenner argues…." Your tutor will also have more specific instructions on that. Along with class discussion, 'Author X argues…' also counts toward your participation mark.

Why would tutorial be the most important part of class? Well, for one thing, this is where you get to know your tutor and other students the best. Also this is where you practice the skills you need to write an essay, and to synthesize all the big ideas and theories of anthropology for the final essay exam. We do want you to be familiar with the basics of anthropology, but this class will also go beyond that. By the end, you should be able to explain these big ideas to someone else, in your own words, with your own examples from class readings. That's how you know you really understand something.

Lectures are important too. In lecture, Ryan and Terry will give you a broad overview of big ideas in anthropology which people have been debating for decades. We connect these to one of several themes of the class, so the parts fit together. Overall, we are telling a story. We are describing what makes anthropology different, and how anthropology itself came to question its own core ideas and adapt to new situations no one had considered before. In the end, we suggest that there is no such thing as modernity or progress at all. Cultural differences are enabled and sustained by global interconnections, and global forms of capitalism actually depend on maintaining cultural, social and political boundaries for some, while removing them for a select few.

Yet, just because we have a message does not mean that we are the only voice you'll hear in the lecture hall. What we discuss in this class can be shocking, upsetting, weird and wild. We want you to react. We want you to talk about it with the person sitting next to you. We want you to get up, move around and shake off all the assumptions that you've grown up with. Ryan and Terry both firmly believe that one learns by talking. We often are told that only experts and authorities should speak, and others should listen. But in fact, when you express yourself, even if you are not sure what you think yet, it gets the gears of the brain going. Likewise, when you listen to someone with whom you don't agree, you come to realize what you really think. So in both lecture and tutorial, we give you a chance to react, to comment and to participate. Whatever a lecture is, it ain't boring!

The worldwide web of anthropology

Because anthropology is the study of everything humans do, anthropologists are everywhere, including online. Here are some places to find them at work:

Savage Minds, a web log on cultural anthropology and the anthropological profession: http://savageminds.org/.

Anthropology of This Century, a web review of new work in social and cultural anthropology, and occasional papers: http://aotcpress.com/.

Cultural Anthropology, an academic journal which publishes multimedia from its articles online: http://www.culanth.org/.

Material World, a web log devoted to museum anthropology and material culture: http://materialworldblog.com/.

Sarah Kenzidor is a columnist for *Al Jazeera English* and other news sites with a PhD in anthropology. Her web site is: http://sarahkendzior.com/.

Anthropology News is the newsletter of the American Anthropological Association: http://www.anthropology-news.org/.

Ryan Schram's Anthrocyclopaedia, with ANTH 1002 lecture outlines, supplemental notes and more: http://anthro.rschram.org/.

STAYING ON TOP OF YOUR STUDY

Learning means doing something new, so everyone in this class will be doing something that they have never done before. **It is OK to ask for help and advice along the way; it's not a sign of failure to ask for help.** Our best advice for students is that whenever you have any concerns about what you are doing, or your progress in the unit, you should immediately get in touch with your tutor or the lecturers and ask to discuss the class. Consultation times (see cover) are open for students to drop in and talk about anything that interests them. You can also write an email to the lecturers or your tutor to make an appointment. Send three blocks of time when you are available, so they can pick a good time when you can both meet.

Help is most useful when you seek it early, so don't wait till the last minute. This also applies to all the different resources the university and faculty of arts and social sciences offers for staying on top of your work.

For full information visit http://sydney.edu.au/arts/current_students/staying_on_top.shtml

The **Learning Centre** assists students to develop the generic skills, which are necessary for learning and communicating knowledge and ideas at university. Programs available at the Learning Centre include workshops in Academic Reading and Writing, Oral communications Skills, Postgraduate Research Skills, Honours, masters Coursework Program, Studying at University, and Workshops for English Language and Learning. Further information about The Learning Centre can be found at http://sydney.edu.au/stuserv/learning_centre/.

The Write Site provides online support to help you develop your academic and professional writing skills. All University of Sydney staff and students who have a Unikey can access the WriteSite at http://writesite.elearn.usyd.edu.au/.

Another Learning Centre site, **Clearer Writing**, provides a variety of different concepts for thinking about how you make your own writing clearer and what to look for when you revise your drafts. It can be found here: http://learningcentre.usyd.edu.au/clearer_writing/.

The Faculty of Arts and Social Sciences has **undergraduate units that focus on writing** across the curriculum or, more specifically, writing in the disciplines, making them relevant for all university students. To find out more visit http://sydney.edu.au/arts/teaching_learning/writing_hub/index.shtml and http://sydney.edu.au/arts/teaching_learning/pg_writing_support/index.shtml.

In addition to units of study on writing, The **FASS Writing Hub** offers drop-in sessions to assist students with their writing in a one-to-one setting. No appointment is necessary, and this service is free of charge to all FASS students and/or all students enrolled in WRIT units. For more information on what topics are covered in a drop-in session and for the current schedule, please visit http://sydney.edu.au/arts/writing_hub/writing_support/index.shtml

Pastoral and academic support for Aboriginal and Torres Strait Islander students is provided by **the STAR Team** in Student Support services, a dedicated team of professional Aboriginal people able to respond to the needs of students across disciplines. The STAR team can assist with tutorial support, mentoring support, cultural and pastoral care along with a range of other services. More information about support for Aboriginal and Torres Strait Islander students can be found at http://sydney.edu.au/current_students/student_services/indigenous_support.shtml.

The **Library** offers students free, online tutorials in library skills at http://sydney.edu.au/library/skills. There's one designed especially for students studying in the Humanities and Social Sciences at http://libguides.library.usyd.edu.au/. And don't forget to find out who your Faculty Liaison Librarians are.

OTHER SUPPORT SERVICES

Disability Services is located on Level 5, Jane Foss Russell Building G20; contact 8627 8422 or email disability.services@sydney.edu.au. For further information, visit their website at http://sydney.edu.au/stuserv/disability/.

Counselling and Psychological Services (CAPS) are located on Level 5, Jane Foss Russell Building G20; contact 8627 8433 or email caps.admin@sydney.edu.au. For further information, visit their website at http://sydney.edu.au/current_students/counselling/.

Anthropology: People are Talking

Everyone's welcome **at the University of Sydney anthropology department seminars.** Please join us for a presentation and discussion of recent research. Seminars are held on most Thursdays during the teaching term from 3:00 p.m. to 5:00 p.m., followed by a reception.

See **http://sydney.edu.au/arts/anthropology/events/ for the schedule for Semester 2, 2015.** For more information, contact the 2015 symposium convener, Luis Fernando Angosto-Ferrandez at luis.angosto-ferrandez@sydney.edu.au.

BIBLIOGRAPHY OF REQUIRED AND RECOMMENDED READINGS

Required readings are found in the reader in the order they are assigned. Recommended readings are marked with an asterisk (*). These and the required readings are also available on eReserve.

*Bohannan, Paul. 1959. "The Impact of Money on an African Subsistence Economy." *The Journal of Economic History* 19 (04): 491–503. doi:10.1017/S0022050700085946.

Brenner, Suzanne. 1996. "Reconstructing Self and Society: Javanese Muslim Women and 'the Veil.'" *American Ethnologist* 23 (4): 673–97. doi:10.1525/ae.1996.23.4.02a00010.

Christen, Kimberly. 2006. "Tracking Properness: Repackaging Culture in a Remote Australian Town." *Cultural Anthropology* 21 (3): 416–46. doi:10.1525/can.2006.21.3.416.

Cohen, Shellee. 1995. "'Like a Mother to Them': Stratified Reproduction and West Indian Childcare Workers and Employers in New York." In *Conceiving the New World Order: The Global Politics of Reproduction*, edited by Faye D. Ginsburg and Rayna Rapp, 78–102. Berkeley, Calif.: University of California Press.

Dunn, Elizabeth C. 2004. "Niche Marketing and the Production of Flexible Bodies." In *Privatizing Poland: Baby Food, Big Business, and the Remaking of Labor*, 58–93. Ithaca, N.Y.: Cornell University Press.

Inda, Jonathan Xavier, and Renato Rosaldo. 2002. "Introduction: A World in Motion." In *The Anthropology of Globalization: A Reader*, edited by Jonathan Xavier Inda and Renato Rosaldo, 1–34. Malden, Mass.: Blackwell Publishers.

Kopytoff, Igor. 1986. "The Cultural Biography of Things: Commoditization as Process." In *The Social Life of Things: Commodities in Cultural Perspective*, edited by Arjun Appadurai, 64–91. Cambridge: Cambridge University Press.

Larkin, Brian. 1997. "Indian Films and Nigerian Lovers: Media and the Creation of Parallel Modernities." *Africa: Journal of the International African Institute* 67 (3): 406–40. doi:10.2307/1161182.

*Marx, Karl. 1972. "Selections from Capital, Vol. 1." In *The Marx-Engels Reader*, edited by Robert C. Tucker, 309–43. New York: W. W. Norton & Company.

Masquelier, Adeline. 2009. "Lessons from Rubí: Love, Poverty, and the Educational Value of Televised Dramas in Niger." In *Love in Africa*, 204–28. Chicago: University of Chicago Press.

Mauss, Marcel. 1990. *The Gift: The Form and Reason for Exchange in Archaic Societies [abridged]*. Translated by W. D. Halls. New York: W. W. Norton & Company.

Ong, Aihwa. 1999. "The Pacific Shuttle: Family, Citizenship and Capital Circuits." In *Flexible Citizenship: The Cultural Logics of Transnationality*, 110–36. Durham, N.C.: Duke University Press.

Piot, Charles. 1999. "Exchange: Hierarchies of Value in an Economy of Desire." In *Remotely Global: Village Modernity in West Africa*, 52–75. Chicago: University of Chicago Press.

Scheper–Hughes, Nancy. 2000. "The Global Traffic in Human Organs." *Current Anthropology* 41 (2): 191–224. doi:10.1086/ca.2000.41.issue-2.

Schultz, Emily, and Robert H. Lavenda. 2005. "A Global World." In *Cultural Anthropology: A Perspective on the Human Condition*, edited by Robert H. Lavenda and Emily Schultz, 6th ed., 359–66. Oxford: Oxford University Press.

*Silverman, Eric K. 2013. "After Cannibal Tours: Cargoism and Marginality in a Post-Touristic Sepik River Society." *The Contemporary Pacific* 25 (2): 221–57. doi:10.1353/cp.2013.0031.

*Tsing, Anna. 2013. "Sorting out Commodities: How Capitalist Value Is Made through Gifts." *HAU: Journal of Ethnographic Theory* 3 (1): 21–43. doi:10.14318/hau3.1.003.

Xiang, Biao. 2005. "Gender, Dowry and the Migration System of Indian Information Technology Professionals." *Indian Journal of Gender Studies* 12 (2&3): 357–80.

———. 2007. "Introduction." In *Global "Body Shopping": An Indian Labor System in the Information Technology Industry*, 1–12. Princeton, N.J.: Princeton University Press.

Yan, Yunxiang. 1996. "The Culture of Guanxi in a North China Village." *The China Journal*, no. 35 (January): 1–25. doi:10.2307/2950274.

FOR MORE ON ANTHROPOLOGY

These textbooks are on 2-hour loan. They are useful references for basic concepts and surveys of many of the main concepts we will discuss in class.

Cheater, Angela P. 2003. *Social Anthropology: An Alternative Introduction*. 2nd ed. London: Routledge.

Erickson, Paul A., and Liam D. Murphy. 2008. *A History of Anthropological Theory*. University of Toronto Press.

Eriksen, Thomas Hylland. 2001. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology*. 2nd ed. London: Pluto Press.

Just, Peter. 2000. *Social and Cultural Anthropology: A Very Short Introduction*. Oxford: Oxford University Press.

Metcalf, Peter. 2005. *Anthropology: The Basics*. London: Taylor and Francis.

IMPORTANT INFORMATION AND POLICIES FOR THIS UNIT

UNIT DESCRIPTION

Anthropology's long-term ethnographic method, within a specific cultural setting, allows for a particularly intimate understanding of people's experiences of the social worlds they inhabit. This unit shows the importance of this experiential intimacy for understanding some of the key issues associated with globalisation: the culturally diverse forms of global capitalism, the transnational communities emanating from global population movements, the transformations of colonial and post-colonial cultures, the rise of global movements and the corresponding transformation of Western nationalism.

LEARNING OUTCOMES

This class in an introduction to anthropology as a distinct way of thinking about societies, social change, and cultural differences. We examine several different kinds of contemporary situations in which people live as a way to introduce the key concepts and methods by which anthropologists draw conclusions and explain people's behavior, values and ideas. If you participate fully in the class, by the end of the semester, you can expect to:

- Know what makes anthropology different from other social sciences.

- Understand the key concepts with which anthropologists define society, social form, and social change.

- Understand how anthropologists apply these key concepts to contemporary situations, and what kinds of competing explanations they debate.

- Be able to identify ethnographic description and analysis and see how anthropologists draw conclusions from it.

- Be able to find ethnographic evidence and use it to develop your own argument in an essay.

- Understand why anthropologists reject simple, universal claims about human life in terms of 'human nature' and 'progress' (or 'modernity'), and how instead they use their in-depth, immersive study of sociocultural worlds to unsettle and critique these grand, general explanations.

ASSESSMENT CRITERIA

This unit uses standards referenced assessment for award of assessment marks. Students' assessment will be evaluated solely on the basis of students' achievement against criteria and standards specified to align with learning outcomes. For reference to criteria and standards, please consult the grade descriptors for the School of Social and Political Sciences at

http://sydney.edu.au/arts/sociology_social_policy/undergrad/grades.shtml.

SUBMISSION OF WRITTEN WORK

Compliance Statements

All students are required to submit an authorised statement of compliance with all work submitted to the University for assessment, presentation or publication. A statement of compliance certifies that no part of the Work constitutes a breach of Academic Dishonesty and Plagiarism Policy.

The format of the compliance statement will differ depending on the method required for submitting your work (see "Assessment Submission" below). Depending on the submission method, the statement must be in the form of:

a. a University assignment cover sheet;

b. a University electronic form; or

c. a University written statement.

Assessment Submission

The essay must be submitted **both online** via the Blackboard site for this Unit of Study **and in hard copy** at School of Social and Political Sciences main office on Level 1 of Mills in the submission boxes **by 4:00 p.m.** on the due date.

Weekly writing assignments must be completed **by 11:59 p.m. on the due date (before Monday morning lectures) and submitted online**.

When submitting your printed essay, you must complete, sign and attach a cover sheet/compliance statement to any written work handed in for assessment. When submitting your essay to the Turnitin dropbox on Blackboard, you must first complete a 'compliance quiz' (asking if you agree with the Faculty's policies on plagiarism, true of false[1]). This reveals the link to the dropbox.

Essays and assignments not submitted on or before the due date are subject to penalty. Refer to http://sydney.edu.au/arts/current_students/late_work.shtml for the Policy on Late Work. You lose two points out of 100 for every weekday that your essay is late. Weekly writings cannot be submitted late.

ACADEMIC DISHONESTY AND PLAGIARISM

Academic honesty is a core value of the University. The University requires students to act honestly, ethically and with integrity in their dealings with the University, its members, members of the public and others. The University is opposed to and will not tolerate academic dishonesty or plagiarism, and will treat all allegations of academic dishonesty or plagiarism seriously.

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1 The answer is "true."

The University's Academic Dishonesty and Plagiarism Policy 2012 and associated Procedures are available for reference on the University Policy Register at http://sydney.edu.au/policies (enter "Academic Dishonesty" in the search field). The Policy applies to the academic conduct of all students enrolled in a coursework award course at the University.

Under the terms and definitions of the Policy,

- "academic dishonesty" means "seeking to obtain or obtaining academic advantage (including in the assessment or publication of work) by dishonest or unfair means or knowingly assisting another student to do so.

- "plagiarism" means "presenting another person's work as one's own work by presenting, copying or reproducing it without appropriate acknowledgement of the source."

The presentation of another person's work as one's own without appropriate acknowledgement is regarded as plagiarism, regardless of the author's intentions. Plagiarism can be classified as negligent (negligent plagiarism) or dishonest (dishonest plagiarism).

An examiner who suspects academic dishonesty or plagiarism by a student must report the suspicion to a nominated academic in the relevant faculty. If the nominated academic concludes that the student has engaged in dishonest plagiarism or some other sufficiently serious form of academic dishonesty, the matter may be referred to the Registrar for further disciplinary action under the terms of the Academic Dishonesty and Plagiarism Policy 2012 and Chapter 8 of the University of Sydney By-Law 1999 (as amended).

USE OF SIMILARITY DETECTION SOFTWARE

Students should be aware that written assignments submitted in this Unit of Study will be submitted to similarity detecting software known as Turnitin. The detection and identification of work that may be suspected of plagiarism is an academic judgment for the unit coordinator, and similarity detecting software is one of the tools that an examiner or marker may use to inform a decision that plagiarism has occurred.

Turnitin searches for matches between text in your written assessment task and text sourced from the Internet, published works and assignments that have previously been submitted to Turnitin for analysis. It produces an originality report showing matches with various sources, and an overall level of match or similarity index.

There will always be some degree of text-matching when using Turnitin. These are caused by the use of direct quotations, technical terms and phrases, and the listing of bibliographic material. This does not mean you will automatically be accused of plagiarism.

Further information about Turnitin is available at http://sydney.edu.au/arts/current_students/plagiarism_and_turnitin.shtml.

SPECIAL CONSIDERATION

The Faculty of Arts and Social Sciences assesses student requests for assistance relating to completion of assessment in accordance with the regulations set out in the University Assessment Policy 2011 and Assessment Procedures 2011. Students are expected to become familiar with the University's policies and Faculty procedures relating to Special Consideration and Special Arrangements.

Students can apply for:

- **Special Consideration (SC)** for serious illness or misadventure

- **Special Arrangements (SA)** for essential community commitments

- **Simple Extension (SE)**, an extension of up to 5 working days for non-examination based assessment tasks on the grounds of illness or misadventure.

Further information on special consideration policy and procedures is available on the Faculty website at http://sydney.edu.au/arts/current_students/special_consideration.shtml.

OTHER POLICIES AND PROCEDURES RELEVANT TO THIS UNIT OF STUDY

The Faculty's Student Administration Manual is available for reference at the "Current Students" section of the Faculty Website (http://sydney.edu.au/arts/current_students/). Most day-to-day issues you encounter in the course of completing this Unit of Study can be addressed with the information provided in the Manual. It contains detailed instructions on processes, links to forms and guidance on where to get further assistance.

REFERENCES

Kauage, Mathias. 2001. *Dispela Air Bas Bilong PNG I Save Karim Ol Turis Bilong PNG I Go Aut Long Kainkain Kantri Long Wol [This PNG Jet Carries Tourists from PNG to Many Different Countries in the World]*. Painting.

Malinowski, Bronislaw. 1922. *Argonauts of The Western Pacific.* London: George Routledge and Sons, Ltd.