

ANTH 1002

Anthropology and the global

A guide to the unit



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

Unit coordinator

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Coordinator's office hours

Mondays and Tuesdays, 11 a.m. to noon in Mills 169

Lecturer (Weeks 9-12)

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About this guide

This is a guide to *ANTH 1002: Anthropology and the global*, one of two introductory units offered by the anthropology department. It supplements the official unit outline prepared by the University. The unit outline describes the official policies on attendance, late work, grading, and other matters that we will follow in this class. This guide is meant to explain what we will do in this class, and what you can expect to get out of the class and your study of anthropology. University study requires students to learn new habits and to take more responsibility for their own learning, and we want to advise you on how to do this. If you have any questions about the class, the class policies, the assignments, or about anthropology in general, please feel free to talk to Ryan or see him in office hours. (Last updated July 16, 2018.)



THE UNIVERSITY OF
SYDNEY

What we will do in this class

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, each of whom sees the world and other people in a distinct way. 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 Linda want to argue that cultural differences not only inform how people confront global problems, but these differences are produced and maintained by global systems of interaction and interconnection. As the world becomes more interconnected, people become more different, and the different ways of life that people create also serve to maintain the contemporary global order. When you look at the world as an anthropologist does, you learn to question everything you thought you knew about society and social change.

The goal of this class is to learn how to think like an anthropologist. We have designed this class to present the core concepts and perspectives that anthropologists use to understand the contemporary world and contemporary forms of life. We also present a series of "ethnographic case studies," or contemporary societies and situations described and analyzed in detail by an anthropologist, to illustrate how anthropologists think.

We do not want you to simply to accept what we say. Rather, your job in this class is to learn how to use anthropologists' ideas to answer questions for yourself, and to make an argument for your answers by using the research of anthropologists. To help you develop this ability, we have created many different ways for you to participate, to discuss your own ideas, and to reflect on your perspective and reasoning.

Each week, we ask you to state your own view on the readings by answering a debatable question. You will submit this

online before Monday's lecture, and in this way, you can come to class ready to participate in a discussion of the topic.

In lecture, we will present ideas that will shock and surprise you. We want you to react. We also want you to talk about what you think, and to listen to other people's points of view.

In tutorials, the tutors will lead you and your fellow students in a discussion of the week's ethnographic case study and help you to explore all the different ways these descriptions and analyses of people's lives can be interpreted. Students will be doing most of the talking in class.

While one goal of the class is to introduce you to the study of human diversity and the dynamics of human societies, another important purpose of this class is learning to think for yourselves in a disciplined way. We want you to discover new knowledge and new ideas for yourself. There are no right answers in anthropology, or in this class. This class is designed to help you to figure out your own perspective on the big, unresolved questions about how human societies work and why they change.

How the class works

The class consists of two one-hour lectures on Monday and Wednesday (at 10 a.m.) and several tutorial sections throughout the week. Students should attend the lecture on Monday and on Wednesday every week, and attend their assigned tutorial section once a week from Week 2.

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 the parts of the class—the lectures, your tutorial, the readings, and your ideas—work 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. By working through this cycle every week, you will develop your ability to interrogate ideas and explore complex and ambiguous kinds of problems. For all the pieces to come together, **you have to do something for this class every week for the whole semester.**

Online resources

You can find a weekly guide to the class on the the University's learning management system (LMS) known as Canvas at <http://canvas.sydney.edu.au>. Each week has its own module where we have an overview of the main ideas, a question for reflection, and a dropbox for submitting your answer. We have set up separate pages on the class Canvas site for you to submit the assignments. This site also connects you to the library's ereserve system for online copies of the weekly readings. Additionally, Ryan has posted supplementary information and outlines for his lectures on his own site, <http://anthro.rschram.org/1002>.

The truth about lecture recordings

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 both lectures and every tutorial every week.

For several years, this university has made it a rule that lectures will be recorded and made available to students for them to review. Even though we provide lecture recordings, you should not rely on this as a way to keep up with this class. First, lecture recording technology is not perfect and there is no guarantee that the recording will capture everything you need to know from lecture. Ryan cannot do anything to change or fix the recordings or the equipment for the recordings in the lecture hall. Second, our lectures are interactive, and in general, people's listening comprehension is better when you hear something in per-

son because you can make eye contact with the lecturer and you can talk to people about what you are hearing.

People often think that lecture recordings make it possible to enrol in two classes that meet at the same time, or to free up days for part-time work. If you are using lecture recordings to make your weekly schedule work, then that's a sign you have taken on too much for one semester. Something's gotta give, and in these cases, it is always better to sit down with an academic advisor or the director of your degree to discuss a more feasible and strategic plan for your whole course.

It can be tempting to think that you can use lecture recordings to catch up on a class you miss, but if you do this, then you will probably just end up falling further behind. We know that students are busy and are pulled in a million directions. Just because you have gotten behind or because you're feeling overworked and stressed, you should still maintain the habit of coming to class. We want to see you in class and know how you are doing over the semester.

Finally, if everyone skips lecture and listens to the recording, then there's no one in the lecture hall when the lecture is being given and being recorded. You can actually tell the difference between a recording of a lecture given to 200 students and the same lecture given to a room with only 10 students. A lecture given to a big group is louder, more exciting, more interesting, more provocative,

and more thoughtful. It is thus more fun, more useful, and easier to follow.

Why? Do lecturers just save their "A" material for a big crowd? Well, maybe... but it is probably more because the lecturer is able to receive feedback from the students in the moment. They can make eye contact with more people and see what people are responding to and what is making them think or react. When you lecture to 10 people scattered around a huge hall, the energy level drops and the lecture is harder to follow and frankly a lot more boring. If you want to have access to recordings of good, interesting, stimulating lectures, then it is up to each of you individually and as a class to do your part by coming to lecture. As attendance drops off over the semester—and it will—we will count on you to keep coming, and to make sure your fellow students are coming.

And a note about attendance

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 90% 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 lose points toward your final grade if you miss more than one tutorial. 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.

If you are currently scheduled for a tutorial you cannot attend, you have a limited amount of time to change it. You can use MyUni to block off times in your schedule when you are not available up until **the end of Friday of Week 2**. This can force a change in your tutorial, if your schedule otherwise permits it. However, just because there is a tutorial that fits your schedule, this does not mean you will be allowed to go to that tutorial. It is worth using the web site to request a change several times during this period while other students are settling their schedules and making their own changes, so if you are not reassigned to a tutorial the first time, try again later to see if a spot has opened up. After the end of Week 2, no further changes are possible. Ryan and the tutors are not involved in assigning students to tutorial and will not be able to help you change your schedule.

The ethnographer's magic...

If you're enjoying this class, why not major in anthropology and learn the ethnographer's magic...? Majoring in anthropology will teach you to see contemporary life in global terms, and question dominant opinions and beliefs about how the world works. In general, anthropology majors learn to think more critically and creatively than their peers.

This class and ANTH 1001 (offered in Sem 1 and over the summer) lay the foundation for your study of human societies. The second-year units extend this by examining specific topics in a cross-cultural perspective, and develop your skill in applying theories in anthropology

to the comparison of cultures. Some of the topics covered in Year 2 units include kinship, religion, the body, gender, medical anthropology, urban societies, and more. Third-year classes typically focus on a single region—Melanesia, Aboriginal Australian societies, Southeast Asia, China—and survey the history of ethnographic research and debates within it. These prepare you to discuss human societies and cultures in the most abstract and general terms through a study of social theory, and your own research in an honours thesis or an advanced project.

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).

The weekly plan

Week	Dates	Readings and topics (Recommended readings are noted with an asterisk)
1	July 30, August 1	Introduction to the class. Read the unit outline and guide.
2	Aug. 6, 8	Society as a system of total services. Read Mauss and Bohannan*. See the Canvas module for this week's writing assignment.
3	Aug. 13, 15	Gifts and commodities. Read Piot and Sahlins*. See Canvas.
4	Aug. 20, 22	Village and market. Read West and Marx*. See Canvas. The essay instructions will be released this week.
5	Aug. 27, 29	The moral economy. Read Prentice. See Canvas.
6	September 3, 5	Remittance networks. Read Colen. See Canvas.
7	Sept. 10, 12	City air makes you free. Read Brenner. See Canvas. The essay is due this week.
8	Sept. 17, 19	In search of prosperity. Read Haynes.
	Sept. 24–October 1	Midterm break. See the Canvas module for Week 9 for a special Week 9 writing assignment due after Labor Day.
9	Oct. 3	The anthropology of the environment. Read Milton and Brosius. See Canvas.
10	Oct. 8, 10	The Anthropocene epoch. Read Crutzen and Stoermer, and Crate. See Canvas.
11	Oct. 15, 17	Climate change and the future. Read Graham and Wilk*. See Canvas.
12	Oct. 22, 24	Myths of consumerism. Read Graeber. See Canvas.
13	Oct. 29, 31	Review of the class. See Canvas.
14	November 5	Reading period begins. Final writing assignment released on Thursday on Canvas.
15	November 12	Exam period begins.

Assessments at-a-glance

Assessment	Length	Worth	Due
10 weekly writing assignments	50–100 words	10%	Each Sunday at 11:59 p.m. starting Week 2.
Essay	1750 words	40%	September 14 at 4:00 p.m.
Final writing assignment	24 hours	40%	November 9 at noon.
Tutorial participation	n.a.	10%	Weekly in tutorial.

Required and recommended readings

The required and recommended readings for each week are available in the unit reader and as PDFs on the library's e-reserve system. Additionally, several textbooks which give an overview of anthropology and its core concepts are available for reference on two-hour loan in Fisher Library.

Required readings

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.

Brosius, J. Peter. 2016. "Endangered Forests, Endangered People: Environmentalist Representations of Indigenous Knowledge." In *The Environment in Anthropology (Second Edition)*, edited by Nora Haenn, Richard R. Wilk, and Allison Harnish, 254–73. A Reader in Ecology, Culture, and Sustainable Living. New York: NYU Press.

Colen, 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.

Crate, Susan A. 2009. "Gone the Bull of Winter?: Contemplating Climate Change's Cultural Implications in Northeastern Siberia, Russia." In *Anthropology and Climate Change: From Encounters to Actions*, edited by Susan A. Crate and Mark Nuttall, 139–52. Walnut Creek, Calif.: Left Coast Press.

Crutzen, Paul J., and Eugene F. Stoermer. 2000. "The Anthropocene." *The International Geosphere-Biosphere Programme Newsletter*, no. 41 (May): 17–18.

Graeber, David. 2012. "Afterword: The Apocalypse of Objects - Degradation, Redemption, and Transcendence in the World of Consumer Goods." In *Economies of Recycling: The Global Transformation of Materials, Values and Social Relations*, 277–90. London: Zed Books.

Graham, Mark. 2016. "Official Optimism in the Face of an Uncertain Future: Swedish Reactions to Climate Change Threats." In *Environmental Change and the World's Futures: Ecologies, Ontologies and Mythologies*, edited by Jonathan Paul Marshall and Linda Connor. London: Routledge.

Haynes, Naomi. 2015. "Zambia Shall Be Saved!': Prosperity Gospel Politics in a Self-Proclaimed Christian Nation." *Nova Religio: The Journal of Alternative and Emergent Religions* 19 (1): 5–24. doi:10.1525/nr.2015.19.1.5.

Mauss, Marcel. [1925] 1990. *The Gift: The Form and Reason for Exchange in Archaic Societies [Selections]*. Translated by W. D. Halls. New York: W. W. Norton & Company.

Milton, Kay. 2016. "Cultural Theory and Environmentalism." In *The Environment in Anthropology (Second Edition)*, edited by Nora Haenn, Richard R. Wilk, and Allison Harnish, 250–53. A Reader in Ecology, Culture, and Sustainable Living. New York: NYU 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.

Prentice, Rebecca. 2015. "'Is We Own Factory': Thieving a Chance on the Shop Floor." In *Thieving a Chance: Factory Work, Illicit Labor, and Neoliberal Subjectivities in Trinidad*, 87–110. Boulder, Colo.: University Press of Colorado.

West, Paige. 2012. "Village Coffee." In *From Modern Production to Imagined Primitive: The Social World of Coffee from Papua New Guinea*, 101–29. Durham, N.C.: Duke University Press.

Recommended readings

Bohannon, Paul. 1959. "The Impact of Money on an African Subsistence Economy." *The Journal of Economic History* 19 (4): 491–503. doi:10.1017/S0022050700085946.

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

Sahlins, Marshall. 1992. "The Economics of Develop-Man in the Pacific." *Res* 21: 13–25.

Wilk, Richard R. 2006. "The Ecology of Global Consumer Culture." In *The Environment in Anthropology: A Reader in Ecology, Culture, and Sustainable Living*, edited by Nora Haenn and Richard R. Wilk, 418–29. New York: NYU Press.

Textbooks

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

Erickson, Paul A., and Liam Donat 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.

Other references

Akis, Timothy. 1974. "Untitled [Bird]." Prints, ink. National Gallery of Australia.

Braudy, Susan. 1977. "He's Woody Allen's Not-so-Silent Partner." *The New York Times*, August, 83.

Kauage, Mathias. 2001. "Dispela Air Bas Bilong PNG I Save Karim Ol Turis Bilong PNG I Go Aut Long Kainkain Kantri Long Wol [the PNG Jet Carries Tourists from PNG to Many Different Countries in the World]." Meyerhuber Rechtsanwalte Partnership.

Malinowski, Bronislaw. [1922] 1932. *Argonauts of the Western Pacific: An Account of Native Enterprise and Adventure in the Archipelagoes of Melanesian New Guinea*. London: George Routledge and Sons, Ltd.

How you will show us what you've learned (or, assessments)

There are four forms of assessment in this unit:

1. a comparative and analytical essay of about 1750 words worth 40%,
2. a comprehensive take-home writing assignment 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 14, 2018 at 4:00 p.m. on a separate Canvas/Turnitin dropbox. 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 a key claim made by many anthropologists: Social forces that bind communities also constitute the ways people engage with contemporary conditions. 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 you to find evidence from specific ethnographic examples, analyze it, and use this analysis and evidence to support an argument.

The **take-home writing assignment** consists of a series of questions with short, one-sentence answers based on your knowledge of the class, and a series of essay questions that ask you to synthesize ideas and information from class readings and lectures to make an argument for your own views. It is a take-home, open-book, open-notes assignment.

The questions will be released on November 8 at noon and you will have 24 hours to complete it and submit your work to a Canvas/Turnitin dropbox. If you need more time, you can apply for special consideration (with documentation) and receive an extension. Be sure to note that this is an "assignment" when you apply for special consideration. An extension of time is the only possible form of special consideration.

Every week, we will post a **question for reflection** on Canvas on the week's topic. You submit a response on Canvas in the dropbox for the upcoming week's

module before Monday's lecture of that week. **These are not graded assignments.** We will not be checking if you have the right answer, because in fact, these questions are open to debate, and everyone could answer them differently. Instead you will receive one point for submitting a good-faith effort on time (by **Sunday at 11:59 p.m.**) 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 share your 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 still 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. They help you get ready for class, and also gives you a reason to go and share your ideas.

The University's policy is very strict when it comes to **late work**. You will lose 5% of the total possible points for every day that your work is late. An HD essay of 90 becomes a D essay of 80 if it is two days late, including the weekend. Plan ahead for your work, and get started early. When you have an assignment due in this class, plan to do a little bit on it each day; do not leave your work until the day (or night) before. And, **talk to us** about how you are doing with your work before you start, while you are writing, and if you get behind and have to submit

it late. We always accept late work. We want to see what you have done, and we want you to get credit you have earned for your work. While there does have to be a penalty for late work, you should still (1) submit all of the work assigned in this class, and (2) keep in touch with your tutor about how things are going. **When the going gets tough, students should keep coming to class and keep in touch with us!**

As you will know from your other classes, your essay and final assignment are submitted and graded anonymously. **You, however, are not anonymous in this class;** we want to get to you each of you personally and work with you one on one to help you learn as much as possible. Just because you do not put your name on your paper does not mean that we don't want to know your thoughts and your views, and to help you develop your work as much as possible. You can, if you desire, put your name on the papers you submit to your tutor for marking. And, either way, you can **always** talk to your tutor or any of the 1002 staff about your work in this class.

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 keys to success in this class

Learning means doing something new, so everyone in this class will be doing something that they have never done before. **It's 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 on the many different kinds of support and advising services that the university and the Faculty of Arts provide, see the details in the unit outline for this class, or the Faculty web site.

Every student has to make a number of adjustments in how they approach learning when they come to university. We believe that we have set this class up in a way that helps each of you to do this easily. In general, we have set up some clear guidelines and procedures for your weekly work in this class, but they are not meant to be busywork or things

you do simply to score points. Rather, we want you to feel comfortable taking a risk, doing something new, and reflecting on your own ideas and the reasoning behind them.

We do not ask you to do a lot in this class, but if you want to succeed, you do have to do something for this class every week. Woody Allen once said that "Showing up is 80% of life" (Braudy 1977). **We want you to get in the habit of just showing up, that is, making a commitment to keep trying and making a continuous effort.** We know that it can get tough and we also know that students are pulled in a million directions. When you feel overwhelmed, or when you lose interest in what you are doing, we still want to see you in lecture and in tutorial every week so we know how you are doing. **When you get behind on your work—and it happens to everyone—come talk to us, the lecturers and the tutors, to let us know what is going on.** Even if you think you are so far behind on everything that you can never catch up, we still want to see you in class, and we want to know how you are doing. If you talk to your tutors and the lecturers about how you are doing, we can help you.

A good strategy for success, especially when you are doing something new, is to form a habit of asking yourself how things are going. If you are spending a lot of time working on the class and it is frustrating, ask yourself what you could be doing differently. Study groups outside of class can be very helpful in this regard;

when you work with other people, you get more insight into how you do things and what you could change. The Faculty of Arts also has an excellent "student mentoring" program that puts first-year students in touch with senior students who can act as guides to the university and university life. They have real-world, practical knowledge and insight into how the university actually works, and they always have the latest information about new events in the Faculty. If you make a habit of seeking information about studying, then when you run into an unexpected problem, you will be prepared to deal with it and it doesn't have to become a crisis.

Before the semester really gets underway, it is good to note these important dates also:

August 10 is the last day to make changes to your tutorial.

August 10 is also the last day to add a new unit.

August 31 is the "census date" and thus the last day to drop a unit without remaining registered in it (and paying for it).

September 14 is the last day to discontinue a unit without counting it as a failure.

Remember: Whenever you have any concerns, or you want to know how you are doing in the class, go to Ryan's office hours or email him to make an appointment. You don't even need a special reason to see him.

Anthropology: People are talking

If you want to know what anthropologists talk about with other anthropologists, and want to hear about the latest ideas in the field, please come to the University of Sydney anthropology department seminar this semester. Visiting speakers and members of the department will be presenting current work in progress for discussion. The department seminar is held most weeks during the

school term on Thursdays at 3 p.m. in Mills 148.

The seminar presentation usually lasts for an hour, and is followed by another hour of questions and answers. After this there is a light reception for the speaker. This is a great opportunity to get to know your anthropology teachers and hear what they are working on in their research. All are welcome, and there is

no need to RSVP. Just be sure to come early to get a seat.

The schedule of talks is posted online on the department's web site (see back page). For more information, and to be added to the seminar announcement email list, contact Ute Eickelkamp at ute.eickelkamp@sydney.edu.au.

Useful links

USYD anthropology department
<http://sydney.edu.au/arts/anthropology>

Information on our department, including staff contacts, major requirements, honours information, new classes, and events.

USYD Canvas LMS portal
<http://canvas.sydney.edu.au>

Gateway to your class Canvas sites, including the ANTH 1002 Canvas (where you will submit all of your work).

Ryan Schram's Anthrocylopaedia
<http://anthro.rschram.org>

Ryan's site for teaching resources, notes on anthropology, and outlines for his lectures in 1002.

USYD Faculty of Arts student programs
http://sydney.edu.au/arts/student_programs

Information on advice and mentoring for first-year students.

Sapiens
<http://sapiens.org>

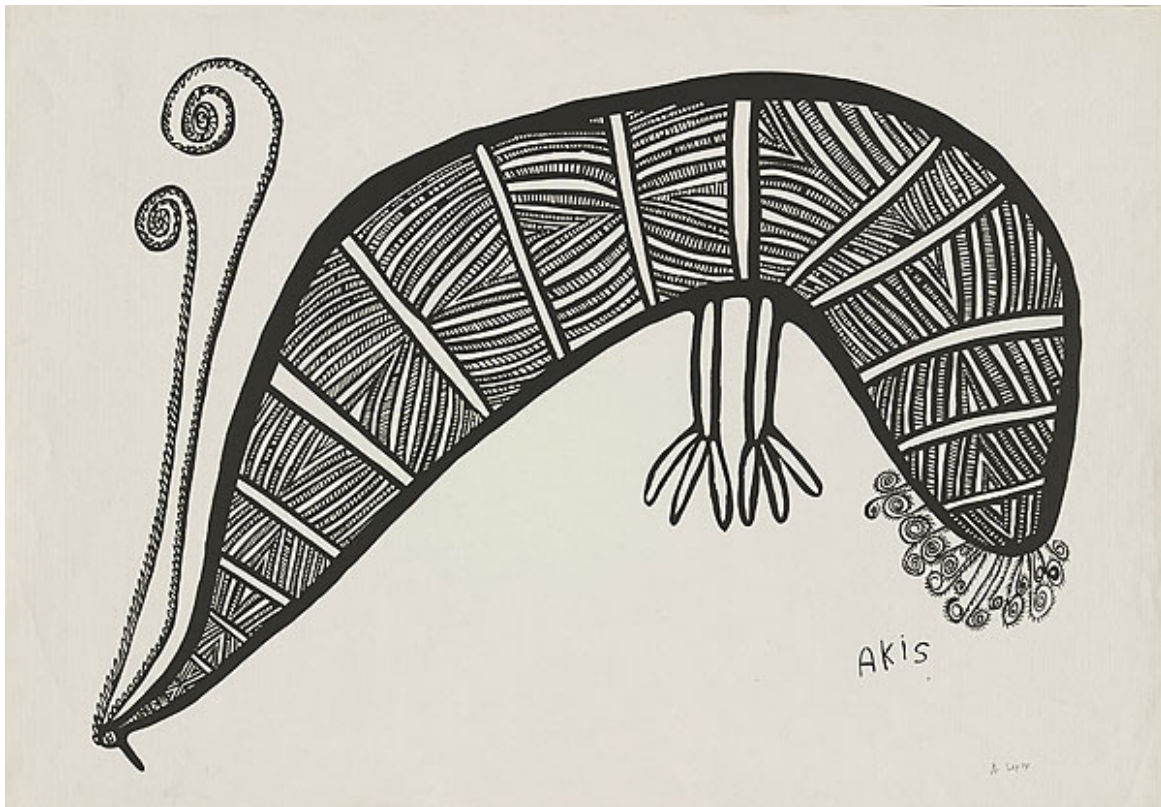
A web magazine of anthropology for a general audience, produced by the Wenner-Gren Foundation for Anthropological Research.

Cultural Anthropology
<https://culanth.org/>

The web site of a leading journal of cultural anthropology, including several interesting multimedia supplements, a blog, and links to social media feeds.

Durrie Bouscaren on Twitter
<https://twitter.com/durrieb>

Anthropology meets journalism! US National Public Radio journalist who has used a major fellowship to report on life in Papua New Guinea. Check out her Twitter for her latest stories and her ethnographically-minded colleagues' "long-listens" on underreported, complex topics.



Untitled [Bird]. (Akis 1974).