

ANTH 1020
Anthropology: The Study of Global Humanity
Fall 2024

Lecture: Monday 4:30 PM – 6:15 PM, UCC C2
Tutorials: Tuesday 11:30 AM – 12:15 PM, NAH 401
Tuesday 2:30 PM – 3:15 PM, NAH 401
Tuesday 3:30 PM – 4:15 PM, NAH 401
Tuesday 5:30 PM – 6:15 PM, NAH 401

Instructor: Teresa KUAN, NAH 325, tkuan@cuhk.edu.hk, 3-7728
Tutors: Maggie ZUO menggezuo@link.cuhk.edu.hk and Juliette WU
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Office hours: By appointment



(Artist: Tetsuya Ishida)

This course introduces students to the basics of anthropology, its relevance to modern-day society, and its role within the humanities. It asks “why people do what they do” by situating human beings in their cultural and social contexts. The course focuses on the similarities and differences between human societies and cultures, to promote a fuller and deeper understanding of what it means to be human in today’s world. For the Fall 2024 semester, ANTH 1020 is organized around the theme “Modernity and Its Discontents.” We will explore the diversity of culture by looking at the impact of modernity in different parts of the world.

Learning Outcomes

1. Students will acquire a holistic understanding of different regions, cultures and societies across the globe;
2. Students will develop their own judgment and sense of values through the comparison of different regions, cultures, and societies;
3. Students will acquire skills in analyzing contemporary social problems;
4. Students will come to understand how anthropology is linked to the humanities in its emphasis on the culturally sensitive understanding of common human concerns.

GRADE DESCRIPTORS

<i>Grade</i>	<i>Criteria for 1) the course and 2) for coursework</i>
A	<p>1) Outstanding performance on all learning outcomes.</p> <p>2) The work has creatively synthesized course materials and key ideas in an original way. Observations are nuanced, the argument is logical and cohesive, the discussion is well-organized, and the writing is clear. Concrete evidence corresponds to statements and claims. The work responds directly to the assignment prompt.</p>
A-	<p>1) Generally outstanding performance on all (or almost all) learning outcomes.</p> <p>2) The work synthesizes course materials and key ideas in an original way, but there are areas for improvement.</p>
B-range	<p>1) Substantial performance on all learning outcomes, OR high performance on some learning outcomes which compensates for less satisfactory performance on others, resulting in overall substantial performance.</p> <p>2) The work demonstrates a solid grasp of course materials and key ideas. There are areas for improvement with respect to handling complexity, building a cohesive argument, organizing the discussion, communicating clearly, and/or identifying relevant evidence. Response to the assignment prompt may not be sufficient.</p>
C-range	<p>1) Satisfactory performance on the majority of learning outcomes, possibly with a few weaknesses.</p> <p>2) The work shows some effort, but course materials have not been sufficiently engaged. The argument and the writing is not clear, and/or there is no evidence for statements and claims made. Understanding of course materials and key ideas has not been demonstrated.</p>
D-range	<p>1) Barely satisfactory performance on a number of learning outcomes.</p> <p>2) The work shows little effort to engage course materials. There are major problems with clarity of argument and writing.</p>
F	<p>1) Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements.</p> <p>2) The work has failed respond to the assignment prompt.</p>

Required Texts

All readings will be posted on Blackboard.

Evaluation

<i>Grade Item</i>	<i>Percentage</i>	<i>Due Date</i>
Midterm Paper	35%	October 25
Final Paper	45%	December 9
Participation	20%	--

All assignments must be submitted to VeriGuide. Assignments without a signed declaration from VeriGuide will not be graded. Please visit:

https://academic.veriguide.org/academic/login_CUHK.jspx

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NOTE: “📖” indicates reading assignment. Please read before class. All 🎧 and 📺 clips will be viewed/listened to in class.

Week 1 (September 2 and 3): Course Introduction

🔊 No reading and no tutorial.

Week 2 (September 9 and 10): What is anthropology?

📖 Matthew ENGELKE, “Introduction,” in *How to Think Like an Anthropologist*.

📖 Thomas Hylland ERIKSEN, “Ethnography” in *What is Anthropology?*
(Read up to pg. 44, the end of the first section. Then finish later according to your own pace.)

🎧 clip from *The Godfather, Part I* (Francis Ford COPPOLA, dir.)

Week 3 (September 16 and 17): What is modernity?

📖 George RITZER, “An Introduction to McDonaldization,” in *The McDonaldization of Society*.

🎧 clips from *Modern Times* (Charlie CHAPLIN, dir.)

Week 4 (September 23 and 24): The Rationalization of Childhood in the United States

📖 Tamar KREMER-SADLIK and Kris GUTIÉRREZ, “Homework and Recreation,” in *Fast-Forward Family: Home, Work, and Relationships in Middle-Class America*.

📖 Annette LAREAU, a short excerpt from “The Power and Limits of Social Class,” in *Unequal Childhoods: Class, Race, and Family Life*.

Week 5 (September 30): The Promise of Science in Britain

📖 Sarah FRANKLIN, “The ‘obstacle course’: the reproductive work of IVF,” in *Embodied Progress: A Cultural Account of Assisted Conception*.

🎥 clip from *Frankenstein* (James WHALE, dir.)

☞ No tutorial on Tuesday due to public holiday.

Week 6 (October 7 and 8): Call Centers in India and the Promise of “New Opportunities”

📖 Reena PATEL, “Off-Shoring Customer Service: A New Global Order,” in *Working the Night Shift: Women in India’s Call Centers Industry*.

📖 Meher VARMA, “India wiring out: ethnographic reflections from two transnational call centres in India,” in *Anthropology Matters*.

🎥 clips from *Outsourced* (John JEFFCOAT, dir.)

🎥 *24 Hours: The call centre story* (New Delhi Television)

Week 7 (October 14 and 15): Reconstructing the Body in Brazil

📖 Alvaro JARRÍN, “The Politics of Beauty,” in *ReVista*.

📖 Cesar SABINO, “Building Muscles in Rio’s Fitness Clubs: The Ritual Use of Anabolic Steroids,” in *ReVista*.

🎥 *Brazil’s Plastic Surgery Obsession* (Unreported World)

MIDTERM PAPER DUE: October 25 (Friday)

📄 The prompt for this assignment will be posted October 15. Paper is due on October 25, by 11:59 p.m. Please follow instructions for submission in the prompt.

Week 8 (October 21 and 22): Migrant Laborers and the Culture of Inequality in China

📖 Wanning SUN, “The Poetry of Spiritual Homelessness,” in *Chinese Modernity and the Individual Psyche*.

📖 Evan OSNOS, “A Billion Stories,” in *The New Yorker*.

🎥 clips from *Beijing Bicycle* (WANG Xiaoshuai, dir.)

Week 9 (October 28 and 29): Getting Connected in Mexico

📖 Roberto J. GONZÁLEZ, “Networks,” in *Connected: How a Mexican Village Built Its Own Cell Phone Network*.

🎧 clips from *Losing Knowledge: 50 Years of Change* (Laura NADER and Roberto J. GONZÁLEZ, dirs.)

Week 10 (November 4 and 5): Conspicuous Consumption in Africa

📖 Ch. Didier GONDOLA, “Dream and Drama: The Search for Elegance among Congolese Youth,” in *African Studies Review*.

🎧 clips from *The Importance of Being Elegant* (George AMPONSAH and Cosmina SPENDER, dirs.)

Week 11 (November 11 and 12): Disaster Recovery in Japan

📖 Issac GAGNÉ, “Dislocation, Social Isolation, and the Politics of Recovery in Post-Disaster Japan,” in *Transcultural Psychiatry*.

📺 One Last Thing Before I Go (This American Life)

Week 12 (November 18): What does it mean to be human?

📖 Arthur KLEINMAN, “The Search for Wisdom: Why William James Still Matters,” in *The Ground Between: Anthropologists Engage Philosophy*.

☞ No tutorial on Tuesday. I will be traveling to an anthropology conference.

Week 13 (November 26): What does it mean to be human?

☞ No lecture on Monday. I will be traveling back from the U.S.

☞ Make-up tutorial on Tuesday to discuss Week 12 reading assignment.

FINAL PAPER DUE: December 9 (Monday)

📄 The prompt for this assignment will be posted November 26. Paper is due on December 9, by 11:59 p.m. Please follow instructions for submission in the prompt.

TIPS & POLICIES

Participation

Try your best to participate in lectures and tutorials. The point of participation is not to give the perfect, right answer but to try ideas and ask questions. If you feel too shy to speak up, you may observe and take notes on the discussion instead. You may use your notes as materials for writing course papers. Listening is also a kind of participation.

Opinions vs. Arguments

There is a difference between opinion and argument. Your personal viewpoints are welcome during class discussion, but your papers will be evaluated based upon your ability to formulate an argument rather than your ability to express an opinion. An argument is analytical. Arguments propose relationships between variables, and they support assertions with empirical evidence.

There is also a difference between opinion and perspective. An opinion usually contains some kind of judgment about how the world should or should not operate. A perspective, on the other hand, is a way of looking at the world. In other words, having perspective involves the ability to see patterns and themes, or differences and divergences, which may not be obvious at first glance. Having an opinion is easy. Having the insight that comes with perspective is much harder.

Late Submissions

Papers submitted after the due date will suffer a fraction of a grade deduction for every day it is late. For example, an A- will become a B+, a B will become a B-, et cetera.

Academic Honesty

The Chinese University of Hong Kong places very high importance on academic honesty, and adopts a policy of *zero tolerance* on academic dishonesty. Any such offence will lead to disciplinary action including possibly termination of studies at the University. Students should know how to properly use source material and how to avoid plagiarism. Detailed guidelines and examples for the acknowledgement of sources can be found on the University's website at http://www.cuhk.edu.hk/policy/academic_honesty/. All papers must be submitted through VeriGuide.

Use of AI Tools

Use of generative AI tools for course papers is strictly prohibited. You are expected to work independently, and to cite sources for any and all information you did not collect yourself.