

Introduction to Cultural Anthropology
SEMESTER AT SEA COURSE SYLLABUS
University of Virginia, Academic Sponsor

Voyage: Spring 2016
Discipline: Anthropology
Course Title: Introduction to Cultural Anthropology
Division: Lower
Faculty Name: Colleen Ballerino Cohen
Credit Hours: 3; Contact Hours: 38

Pre-requisites: None

COURSE DESCRIPTION

In this course we examine the concepts, methods, and theories that anthropologists use to study and interpret how notions of cultural, racial, ethnic, sexual, and national difference are generated, sustained, contested, and transformed. We use ethnographies and films to explore the shared meanings and varied ways of living that anthropologists refer to as “culture,” and to question commonsense and our own understandings of human nature. Students will use course materials and their experiences in the countries visited during the Semester at Sea voyage to practice ethnographic fieldwork methods, try out a variety of analytical approaches to understanding how people live in the world, and explore various styles of ethnographic writing and other forms of representation.

COURSE OBJECTIVES

Students will:

- gain a general knowledge of cultural anthropological concepts and methods
- become familiar with major topics and issues in cultural anthropology, such as race and ethnicity, religion, ritual and spirituality, sexuality, gender and personhood, power and inequality, language and expressive culture, food and identity, illness and healing, constructions of the nation-state, and globalization and transnationalism
- learn the value of understanding and appreciating the diversity of human cultures
- develop critical and practical skills for studying culture and cultural practices
- gain a critical perspective on their own and others’ beliefs and senses of self
- develop confidence in cross-cultural interactions and experiences

REQUIRED TEXTBOOKS

AUTHOR: Robert H. Lavenda and Emily A. Schultz
TITLE: Core Concepts in Cultural Anthropology
PUBLISHER: McGraw Hill
ISBN #: 978-0-07-803493-0
DATE/EDITION: Fifth Edition

AUTHOR: Ruth Benedict
TITLE: The Chrysanthemum and the Sword
PUBLISHER: Mariner Books
ISBN #: 978-0618619597
DATE/EDITION: 2006

TOPICAL OUTLINE OF COURSE

NOTE: Suggested additional readings are readings that are pertinent to a topic, locale, or issue, or are entertaining. These readings are not required.

Depart Ensenada- January 5

THE CULTURAL ENCOUNTER

A1- January 7

Thinking Anthropologically

What is anthropology? What is an anthropological perspective? What kinds of questions do cultural anthropologists ask?

Read: Core Concepts, Chapter 1
The Chrysanthemum and the Sword, Chapter 1

- **Brief ungraded writing assignment, in class**

A2-January 9

The Culture Concept

What is culture and how do we know it when we see it? How do we address challenges to our own way of being in/seeing the world?

Read: Core Concepts, Chapter 2
Lila Abu-Lughod (2002) "Do Muslim Women Really Need Saving? Anthropological Reflections on Cultural Relativism and Its Others"
Clifford Geertz (1973) "Thick Description" pp. 3-13

Film: *Babakiueria* (Don Featherstone, 1986)

A3- January 11

Anthropology, History, and Cultural Difference

What difference does 'difference' make?

Read: Core Concepts, Chapter 5 pp. 76-83, 86-88; Chapter 10 pp. 172-174

Read by group:

Lisa Kahaleole Hall (2005) “‘Hawaiian at Heart’ and Other Fictions”
Wendell Kekailoa Perry (2014) “Save the Hawaiian, Eat the Pig”

Film: *Princess Kaiulani* (Marc Forby, 2009)

Suggested additional reading:

John P. Rosa (2010) “Race/Ethnicity” especially pp. 53-54, 58-59
American Anthropological Association, Race: Are We So Different?
<http://www.understandingrace.com/home.html>

Honolulu: January 12

A4-January 14

Methods and Perspectives

How do we come to understand another culture? How do we represent this understanding?

Read: The Chrysanthemum and the Sword, Chapter 3 pp. 43-59, Chapter 5 and pp.114-117.

Suggested additional reading:

The Chrysanthemum and the Sword, Chapters 6-10
Core Concepts, Chapter 12

JAPAN AND CHINA: Personhood, Ethnicity, and National Identity

A5-January 17

Personhood: Embodiment

Do hips lie?

Read: The Chrysanthemum and the Sword, Chapter 11 pp. 228-236

Chris Jones (2013) “When 772 Pitches Isn’t Enough” bottom p. 3-middle p. 6; p. 9-end

Film: *Kokoyakyu* (Kenneth Eng, 2006)

Study Day: January 19

A6- January 20

Personhood: Sex and Gender

Why does clothing matter?

- **In-class Quiz**

Read: Core Concepts, Chapter 5 pp. 89-93

Read by group:

Daniel Miller (2010) “Why Clothing Is Not Superficial: The Sari” pp. 23—31

Ofra Goldstein-Gidoni (1999) “Kimono and the Construction of Gendered and Cultural Identities” pp. 351-356; 360-363

Suggested additional reading:

Kamala Visweswaran (1994) “Sari Stories”

Film: *The Japanese Tea Ceremony* (1993)

A7-January 22

Personhood: Embodiment II - Comparing Japan and China

How do things and practices affect our “selves” in relation to our culture and vice versa?

Read: The Chrysanthemum and the Sword, Chapter 12 (pp. 267-286)

Read by group:

Anne Allison (2000) “Japanese Mothers and *Obentos*”

T.E Woronov (2007) “Performing the Nation: China’s Children as Little Red Pioneers”
Esp. pp. 648-654, 656-664

Suggested additional reading:

Elizabeth Bedford (2009) “Moon Cakes and the Chinese Mid-Autumn Festival: A Matter of Habitus”

Judith Farquhar (2002) “Medicinal Meals,” (China)

Joshua Hotaka Roth (2014) “Lightweight Cars and Women Drivers” (Japan)

Emily Chao (2003) “Dangerous Work: Women in Traffic” (Lijiang, China)

Film: *The Zen Mind* (Jon Bradley, 2006)

Jiro Dreams of Sushi (David Gelb, 2012)

Yokohama: January 24-26 In-Transit: January 26 Kobe: January 27-28

Field Lab Section 501 - Day 2 Yokohama, January 25 -- Embodying Culture: Zen practice at Kencho-ji Temple, Kamakura. *Field Lab analysis due A-9, February 6*

Read:

James Hising, et al (2011) “Overview: The Pure Land Tradition”

The Chrysanthemum and the Sword, pp. 237-252

A8- January 29

National Subjects

How does power operate in different societies? How is an ethnically diverse country like China made into a nation?

Read: Core Concepts, Chapter 6

Pamela A. DeVoe (2006) “China” pp. 207-225

Frank N. Pieke (2014) “Anthropology, China, and the Chinese Century” pp. 125-132

Suggested additional reading:

James Leibold (2010) "Beijing Olympics and China's Conflicted National Form"

Film: *The Final Migration* (Huang Lingping 2012)

Shanghai: January 31-February 1 In-Transit: February 2-3 Hong Kong: February 4-5

VIETNAM and BURMA (MAYANMAR): Tradition and Modernity

A9- February 6

National Ritual and Identity

How does the relation of the self to the cosmos vary from culture to culture? What is the relation of national festivals like Tet to the world of the spirit and what are its key symbols?

Read: Core Concepts, Chapter 4 pp. 52-64

Kim Huynh (2015) "The Sticky Rice Seller"

Nir Avieli (2012) "Rice Cakes and Candied Oranges: Culinary Symbolism in the Big Vietnamese Festivals," pp. 199-220

Film: *Surname Viet, Given Name Nam* (Trinh T. Minh-Ha, 1989)

Suggested additional reading:

Alexander Soucy (2012) "Views of the Religious Landscape"

Mai Lan Gustafsson (2007) "The Living and the Lost: War and Possession in Vietnam"

Allison Truitt (2008) "On the Back of a Motorbike"

Ho Chi Minh City: February 8-12

A10- February 13

Mediums and Modernization

What is the relationship between spirit mediumship and modernization? How can we understand cosmologies and practices without imposing our own preconceptions upon them? How do we extend our ethical thinking to ethical travel as citizens of the world?

Read: Core Concepts, Chapter 4 pp. 64-74

June Nash (2007) "Multiple Perspectives on Burmese Buddhism and Nat Worship"

Simon Hudson (2006) "To Go or Not to Go? Ethical Perspectives on Tourism in an 'Outpost of Tyranny'" p. 1- top of p. 6

Suggested additional reading:

Keiko Tosa (2012) "From Bricks to Pagodas"

Film: *Friends in High Places* (Lindsey Merrison, 2001)

Study Day: February 15

A11-February 16

- **Midterm exam**

Yangon: February 18-22

INDIA AND ITS DIASPORA

A12-February 23

Marriage, Kinship, and Domestic Life

How do people recognize their social connectedness? What is the function of marriage and what rights and responsibilities are incurred through marriage? How can/do we define human rights?

Read: Core Concepts, Chapter 8 pp. 146-151; Chapter 9 pp. 160-163

Karl E. Meyer and Shareen Blair Brysac (2011) "India: Kerala: Multiple Improbabilities"

Serena Nanda (2000) "Arranging a Marriage in India"

Suggested additional reading:

Janaki Abraham (2010) "Wedding Videos in North Kerala"

Film: *Dadi and Her Family: A Rural Mother-in-law in Northern India* (Joseph Elder, 1982)

A13- February 25

Food and Culture

What is the relationship between food and identity? Between food, family, and class/caste?

Read: Core Concepts, Chapter 7 pp. 120-123, 136-143

Read by group:

Rick Dolphijn (2006) "The Politics of Meat Eating in Bangalore, India"

Arjun Appadurai (1988) "How to Make a National Cuisine: Cookbooks in Contemporary India" pp. 10-15, 18-22

Suggested additional reading:

Benjamin Siegel (2010) "Learning to Eat in a Capital City"

Film: *Hinduism: Faith, Festivals, and Rituals* (Daniel Cebrián, 1995)

Cochin: February 27 - March 3

Field Lab Section 502, Day 1 Cochin, February 27 -- Kerala Culture and History: Explorations Through Food, Expressive Culture, and Conversation. *Field Lab analysis due A-15, March 7*

Reading:

Mary Taylor Simeti (2011) “St. Joseph’s Day In Kerala”
Viva Vaidhyanathan, (2015) “Dosa: An Elegy for South Indian Food”
Ananya Chatterjea (1996) “Dance Research in India”

A14-March 4**Putting India into Context**

Can an understanding of globalization and the culture of capitalism help us understand India today?

Read: Core Concepts, Chapter 10

Study Day: March 6**A15-March 7****The Indian Diaspora in Mauritius**

How do we understand diaspora in a post-colonial context?

Read: Candice Lowe Swift (2007) “Privileging the Diaspora in Mauritius”

Port Louis: March 9

Field Lab Section 503 – Day 1 Mauritius, March 9 Ganga Talao and Hindu Identity in Diaspora. *Field Lab analysis due A-17, March 13*

Readings:

Patrick Eisenlohr (2004) “Temporalities of Community: Ancestral Language, Pilgrimage, and Diasporic Belonging in Mauritius” pp. 82-88
Rosabelle Boswell (2005) “Heritage Tourism and Identity in the Mauritian Villages of Chamarel and Le Morne”

AFRICA(S): NATIONALISM, TRANSNATIONALISM, AND CULTURAL HYBRIDITY**A16- March 10****Expressions of Identity in Post-Apartheid South Africa: Food and Art**

What are the politics of identity? How are South Africans constructing and representing their identities?

Read: Ana Trapide (2011) “Struggle for Sunday Lunch: Gastropolitics in the Life of Nelson Mandela”

Read by group:

Zanele Muholi (2012) “Faces and Phases” (photo essay) AND Raél Jero Salleyt (2012) “Zanele Muholi’s Elements of Survival”

Geinikhatya Dase, et al (2007) “Cultural Heritage in the Work of Two Xhosa-Speaking Ceramic Artists”

Suggested additional reading:

Naa Baako Ako-Adjei (2015) "How Not to Write About Africa: African Cuisines in Food Writing"

Elizabeth Marshall Thomas (2006) The Old Way, "Men and Women"

Film: *Nai: The Story of a Kung Woman* (John Marshall, 1980)

Study Day: March 12

A17-March 13

Applied Anthropology: South Africa and Social Justice

How can/does anthropology address contemporary issues such as dispossession, HIV/AIDS?

Read: Core Concepts, Chapter 11 pp. 203-215

Frédéric Le Marcis (2003) "Struggling with AIDS in South Africa" pp. 492-499

Reneé Sylvain, (2005) "Disorderly Development," pp. 358-386

Suggested additional reading:

Susan Levine (2003) "Documentary Film and HIV/AIDS"

Films: *The Value of Life: Aids in Africa* (Judy Jackson, 2004)

A Red Ribbon Around My House (Portia Rankoane, 2001)

Cape Town: March 15-20

A18- March 21

Nationalism in a Transnational Space

How does national identity intersect with/inform transnational identity?

Read: Bayo Holsey (2013) "Black Atlantic Visions: History, Race, and Transnationalism in Ghana"

Suggested additional reading:

Erin McDonnell and Gary Fine (2011) "Pride and Shame in Ghana"

A19-March 23

Gendered Nationalisms and Transnationalisms

What roles are women playing in Africa today?

By group:

Akosua Darkwah (2007) "Work as a Duty and as a Joy"

Markjke Steegstra (2009) "Krobo Queen Mothers: Gender, Power, and Contemporary Female Traditional Authority"

Film: *Pray the Devil Back to Hell* (Gini Reticker, 2009)

A20-March 25

Transnational Flows: Expressive Culture

What is the transnational landscape of Ghana? How do music and street life reflect it?

Read: Core Concepts, Chapter 3 pp. 42-50

Jesse Weaver Shipley (2013) "Transnational Circulation and Digital Fatigue in Ghana's Azonto Dance Craze"

Suggested additional reading:

Fran Osseo-Asare (2002) "We Eat First With Our Eyes"

Ato Quayson (2014) "'The Beautiful Ones': Tro-tro Slogans, Cell Phone Advertising, and The Hallelujah Chorus"

Film: *Living the Hip Life* (Jesse Shipley, 2007)

Takoradi: March 27-28 Tema: March 29-31

A21- April 1

Morocco: Tradition and Modernity

How are history, culture and religious diversity encountered in today's Morocco?

Read: Core Concepts, Chapter 9 pp. 163-170

Janet L. Abu-Lughod (2014) "The Mahgrib in Context" pp. 21-29

Nouzha Guessous (2012) "Women's Rights in Muslim Societies: Lessons from the Moroccan Experience"

Suggested additional reading:

Zakia Salime (2011) "Subversive Veiling: Beyond the Binary of the Secular and the Religious"

Lila Abu-Lughod (2006) "The Muslim Woman: The Power of Images and the Danger of Pity"

Lila Abu-Lughod (1993) "Patrilineality"

Films: *Threads of Time: Handmade Textiles for Weddings in Fez, Morocco* (1997)

Camera/Woman (Karima Zoubir, 2012)

A22 - April 3

Morocco: In the Market

What sort of cultural site is the market? How are different cultural understandings about money, value, goods, negotiated there?

Read: Deborah A. Kapchan (2011) "In the Place of the Market"

Hsain Ilahiane (2014)“Mediating Purity: Money, Usury, and Interest, and Ethical Anxiety In Morocco”

Film: *Money: Manmade or a Divine Gift from Allah?* (Dalya Kaneko, 2000)

A23 – April 5

Sum-up and review

Ethnographic Analysis Due

Morocco (Casablanca) April 7-11

Study Day: April 12

A24: A Day Finals, April 13

April 16: Arrive in Southampton

FIELD WORK

Experiential course work on Semester at Sea is comprised of the required field lab led by your instructor and additional field assignments that span multiple ports.

- **Your Field Notebook:** Ethnographic observation and participation in the countries we visit is an essential part of this course. From day one you will be keeping a field notebook, in which you record your observations, your reflections, information that you have collected, etc. Your field notebook will be an important resource as you write up your Field Lab Report and your Ethnographic Reflection.

FIELD LAB

Field lab attendance is mandatory for all students enrolled in this course. Do not book individual travel plans or a Semester at Sea sponsored trip on the day of your field lab.

There are three field lab sections for this course, each limited to 30 students.

Field Lab assignment: **DUE** the second class meeting following the field lab you participate in. You are to submit a 4-6 page, typed, double-spaced write-up of the field lab visit. The write-up will combine ethnographic description and analysis, and may include material gathered from interviews with individuals encountered during the field lab. Further suggestions for the write up specific to each field lab will be given before the lab.

Field Lab Section 501: Embodying Culture: Zen practice at Kencho-ji Temple, Kamakura.

Cultures vary widely in their body practices, notions of body comportment, and conceptions of the relation between the body, mind, and spirit. Students in this lab will explore various ways of being culturally embodied. Through guided meditation at Kencho-ji Temple in the city of Kamakura

students will explore first-hand the ritualized body practices associated with Zen Buddhism. Prior to our visit to Kencho-ji Temple, students will visit Tsurugaoka Hachimangu Shrine, an important Shinto site, and so will also have the opportunity to compare the iconography and symbolism associated with these two different traditions. Travel on public transportation will also provide the opportunity to observe and experience the way people move through public space, and to reflect upon expectations related to public interactions in contemporary Japanese culture.

Academic Objectives:

- To observe and participate in meditation rituals
- To think about what the day's various embodied experiences suggest about the relation between body practices (the way we walk, eat, interact with other bodies, experience the body in meditation) and cultural values and norms
- To consider the role of symbols and physical space in making "cultured" bodies

Field Lab Section 502: Kerala Culture and History: Explorations Through Food, Expressive Culture, and Conversation. Food and clothing, art and expressive culture provide clues to peoples' identities as members of a cultural group, a region, a nation. They also enable us to trace historical interactions and interrelationships. This field lab provides insights into some aspects of Kerala culture, historically and contemporarily, through food, art, expressive culture, and conversational exchange. We begin with a trip to a local home, where we will prepare (and eat) a version of a traditional Kerala meal. Throughout this experience, students will be encouraged to consider food as something that is locally, regionally, and globally sourced, as well as something with symbolic import, marking identity, establishing categories of "taste," status, and sensibility, for example. We follow this experience with an evening program where we will learn about local art forms, including a traditional South Indian dance from Kerala, and will have the opportunity to meet other students from universities in Kerala and people from different walks of Kerala life.

Academic Objectives

- To consider historical and contemporary food practices and cuisine while making a Kerala meal
- To explore other aspects of Kerala culture through local art forms and in conversation with other students
- To apply anthropological theories about the relation between ethnic, cultural, regional, and national identity and art, expressive culture, and food.

Field Lab Section 503: Making a Multicultural Nation: Mauritius The global flows and cultural mixings and mobilities that characterize much of contemporary experience are also processes with deep historical roots. Historically an important base in the European Indian Ocean trade, and contemporarily a premier international tourist destination, Mauritius is a multi-religious, multicultural nation, with all the complexities this implies. In this lab students will be introduced to the complexities of life in today's Mauritius, guided by a local cultural expert. We begin with a trip to Ganga Talao, the sacred lake and temple that are the site of the large annual Maha Shivratri pilgrimage by Mauritians of Indian descent. Myth has it that some of the water in this man-made lake was transported from India, making it one of the most sacred Hindu sites in the world. In Ganga Talao we will visit the temple and have an opportunity to discuss Hindu diasporic identity

with some of the temple’s ritual specialists. A meal at a restaurant serving creole cuisine, will enable us to experience first-hand the emphasis upon Mauritius as a “creole” nation. We conclude our day with walk through the old market that is in the center of historic Port Louis. This walk will give us the opportunity to reflect upon Mauritius’s historical and contemporary position in a world of global flows of people, cultures, and goods.

Academic Objectives

- To understand the roots and experience of Indian diasporic identity in Mauritius, through a visit to an important pilgrimage site
- To gain a sense of the historical and contemporary factors at play in constructions of Mauritius as a “creole” nation
- To apply anthropological theories about diasporic and transnational identity to an understanding of contemporary Mauritian experiences.

FIELD ASSIGNMENTS AND ETHNOGRAPHIC ANALYSIS

In addition to the field lab and field lab write up, you will keep a detailed record in your field notebook of observations, reflections, and information you gather in the places we visit during the SAS voyage. These records will be the basis of your 3-5 page ethnographic analysis of cultural behavior and values associated with one of the below general arenas of social life.

Identity (including ethnicity, relation to other groups, the nation)	Sex and gender (including family and marriage, childhood)
Material culture (clothing, arts, crafts)	Religion and ritual (spiritual life, world view)
Food and culture	Cultural representation (museums, displays)
Popular culture (including youth culture)	Expressive culture (music, dance, verbal arts)
Livelihood and labor (formal and informal)	Medicine, education
Embodiment (comportment, body practices)	Space and place (sense of private/public, land, home, relationship to the environment)

You will have selected the general focus for your observations before we reach Japan, and that topic will frame your observations for the remainder of the trip. You will use your observations to do a cross-cultural analysis (comparison of at least two cultures) that sheds light upon differences or similarities in cultural values, beliefs, social structures, etc.

METHODS OF EVALUATION / GRADING RUBRIC/DUE DATES

Quiz	5% = 5 points	A-6	January 20
Midterm exam	20% = 20 points	A-11	February 16
Final Exam	30% = 30 points	A-24	April 14
Ethnographic Analysis	15% = 20 points	A-23	April 5
Field Lab Analysis	20% = 20 points		
	Sec. 501 Tokyo	A-9	February 6
	Sec. 502 Cochin	A-15	March 7
	Sec. 503 Mauritius	A-17	March 13
Participation and Attendance	10% = 10 points		

HOW I ASSIGN LETTER GRADES TO PAPERS

In grading papers I ask myself the following questions:

- Does the paper have a thesis?
- Does the thesis address itself to an appropriate question or topic?
- Is the paper free from long stretches of quotations and summaries that exist only for their own sakes and remain unanalyzed?
- Is the paper free from basic grammatical errors and spelling mistakes?
- Are all ideas properly cited?

If the answer to any of these questions is “no,” I give the paper some kind of C. If the answer to most of the questions is “no,” its grade will be even lower.

For papers that have met the above criteria, I add the following questions:

- How thoughtful is the paper? Does it show originality?
- How adequate is the thesis? Does it respond to its question or topic in a full and interesting way? Does it have an appropriate degree of complexity?
- How well organized is the paper? Does it stick to the point? Does every paragraph contain a clear topic sentence? If not, is another kind of organizing principle at work? Are transitions well made? Does it have a real conclusion, not simply a stopping point?
- Is the style efficient, not wordy or unclear?
- Does the writing exhibit any special elegance? Can I hear a lively, intelligent human voice speaking to me (or to another audience, if that is the writer’s intent) as I read the paper?

Depending upon my answers to such questions, I give the paper some kind of A or B.

FINAL GRADE CALCULATION:

A	93-100 points	C+	77-79.9 points
A-	90-92.9 points	C	73-76.9 points
B+	87-89.9 points	C-	70-72.9 points
B	83-86.9 points	D+	67-69.9 points
B-	80-82.9 points	D	60-66.9 points
		F	60 points and below

FILMS

Babakiueria (Don Featherstone, 1986)

Princess Kaiulani (Marc Forby, 2009)

Kokoyakyu (Kenneth Eng, 2006)

Jiro Dreams of Sushi (David Gelb, 2012)

The Japanese Tea Ceremony (1993)

The Zen Mind (Jon Bradley, 2006)

The Final Migration (Huang Lingping, 2012)

Surname Viet, Given Name Nam (Trinh T. Minh-Ha, 1989)

Friends in High Places (Lindsey Merrison, 2001)

Dadi and Her Family: A Rural Mother-in-law in Northern India (Joseph Elder, 1982)

Hinduism: Faith, Festivals, and Rituals (Daniel Cebrián, 1995)

Nai: The Story of a Kung Woman (John Marshall, 1980)

The Value of Life: Aids in Africa (Judy Jackson, 2004)
A Red Ribbon Around My House (Portia Rankoane, 2001)
Pray the Devil Back to Hell (Gini Reticker, 2009)
Living the Hip Life (Jesse Shipley, 2007)
Threads of Time: Handmade Textiles for Weddings in Fez, Morocco (1997)
Camera/Woman (Karima Zoubir, 2012)
Money: Manmade or a Divine Gift from Allah? (Dalya Kaneko, 2000)

RESERVE BOOKS:

AUTHOR: Carole Counihan and Penny Van Esterik
TITLE: *Food and Culture: A Reader*
PUBLISHER: Routledge
ISBN #: 978-0415977777
DATE/EDITION: 2007

AUTHOR: Peter Berger and Frank Heideman
TITLE: *The Modern Anthropology of India*
PUBLISHER: Routledge
ISBN #: 978-0415587247
DATE/EDITION: 2013

AUTHOR: Jennifer Robertson
TITLE: *A Companion to the Anthropology of Japan*
PUBLISHER: Wiley Blackwell
ISBN #: 978-1405182898
DATE/EDITION: 2008

AUTHOR: Fiona Bowie
TITLE: *The Anthropology of Religion: An Introduction*
PUBLISHER: Wiley Blackwell
ISBN #: 978-1405121057
DATE/EDITION: 2005 or most recent edition

AUTHOR: Richard Lee
TITLE: *The Dobe Ju/'hoansi*, 4th edition
PUBLISHER: Cengage Learning/Wadsworth
ISBN #: 1-111-82877-6
DATE/EDITION: 2013, 4th edition

AUTHOR: Michael Angrosino
TITLE: *Doing Cultural Anthropology: Projects for Ethnographic Data Collection*
PUBLISHER: Waveland
ISBN #: 978-1577664642
DATE/EDITION: 2006 or most recent edition

HONOR CODE

Semester at Sea students enroll in an academic program administered by the University of Virginia, and thus bind themselves to the University's honor code. The code prohibits all acts of lying, cheating, and stealing. Please consult the Voyager's Handbook for further explanation of what constitutes an honor offense.

Each written assignment for this course must be pledged by the student as follows: "On my honor as a student, I pledge that I have neither given nor received aid on this assignment." The pledge must be signed, or, in the case of an electronic file, signed "[signed]."