

International Honors Program

IHP Health and Community

Track 2

Health, Culture, and Community

ANTH 3050 (4 credits/ 60 class hours)

PLEASE NOTE: This syllabus is representative of a typical term. Because courses develop and change over time to take advantage of unique learning opportunities, actual course content varies from semester to semester. In addition, considerations of student safety may change some course content.

Course Description

This course will offer an introduction to some of the key theoretical and analytical tools of contemporary medical anthropology. We will approach human health, disease and (un)wellbeing from the perspective that these realities are necessarily determined, influenced and shaped by the multifaceted and complex contexts in which we live our lives – including communities, landscapes, and local and global political-economic structures. Concepts such as “health,” “disease,” “illness,” “suffering,” “healing,” and “medicine” will be explored not as universally given biomedical categories but as similarly historically, culturally and environmentally embedded. In this way we will apply medical anthropological thinking to the study of pain, disease, illness, suffering, and healing, and explore the body as both biologically given, and culturally and historically situated. The course is underpinned by a premise of radical epistemological openness to many different understandings of illness, disease, and healing. As one instance of this, biomedicine—perhaps more commonly, though largely inaccurately, referred to as “Western medicine” — is treated here as one among a great many effective forms of healing knowledge.

In sum, we will treat “health,” as both a theoretical and physically understood concept, as historically and culturally situated, and we will investigate it as a shared, not simply an individual, production and experience. We will attempt to uncover the links which connect individual and community health to local and global politics, both past and present. The course is thus comparative, observing the expressions of illness and health in different places, but with a focus in IHP on our process of experiential learning in the United States, Vietnam, South Africa, and Argentina.

Three key learning cycles

In each country visited, students will be exposed to, and be confronted by, many different complexities and difficulties in which human health, disease and (un)wellbeing are at stake. This means that the structure of the course will be a little different to those typically taught in a single country (perhaps in the same lecture hall). Rather than introducing key spheres of learning over the arc of the whole semester, lectures in each country will move through three interconnected spheres of medical anthropological interest: health and power, health and epistemology/ ontology (ways of knowing), and health and environment (both natural and social).

This approach will help students identify the main health issues in each country, and understand how these health priorities might reflect the country's history and present position in the world system. They will also develop tools to identify what social, political, cultural factors influence the way people in different countries perceive health and disease, and how these factors impact on the health systems in question. In the countries that we visit health systems are often undergoing transformations, and these changes usually reflect larger social-political dynamics in which these countries are caught in. Students will recognize context-specific societal challenges but also ways, means, strategies and resources with which people, institutions and systems respond to these.

Although the course is designed to guide students through a broad range of theories and concepts, the learning we propose is practical: our aim is that students can use their findings in order to better understand their own position in the world and identify concrete paths to engage themselves in view of more health justice.

Learning Outcomes

The Health, Culture, and Community course comprises 60 class hours of instruction (4 credits). The aim of the course is to introduce students to the discipline of medical anthropology, and the contribution that it makes to research and practice in public health. At its conclusion, students will be able to:

- Articulate and understand key concepts and theoretical issues in medical anthropology, and evaluate debated terminologies and describe why and how such terms are contested.
- Compare and contrast definitions of health and ideas about how one achieves health in various societies and community settings, and better understand how diverse peoples define and deal with health and illness, suffering, health practices, and techniques of healing.
- Think critically and analytically about the nature of health, disease and healing in cross-cultural realities, through an ethnographic awareness into the variety of ways of understanding sickness and suffering.
- Apply anthropological theories to the analysis of their own observations and research data gathered in diverse settings, over the course of the semester.
- Utilize analytical skills that will help to think critically about how to interpret and represent complex socio-cultural and ecological interactions and processes related to issues of health, illness, and medicine as we encounter them in our lives and in the world.

Course Schedule

All course readings will be available in electronic format at the beginning of the semester; required readings will also be available as a hard copy upon request at the beginning of each respective country stay.

Topics and readings are subject to change, if warranted by local circumstances. Please read ALL required and at least one of the recommended readings! Some of the recommended readings and other resources can be used as a source for the case study work, so it is advisable to carefully select from the available choices. Each class introduces an ethnography (always required) and several theoretical papers or a second practical example which have been chosen in a way that the texts enter “in conversation” and the concepts and approaches presented give an extra depth to the ethnographic reading. It is therefore insufficient to read only the “first choice”!

<p>HCC 1</p> <p>Medical anthropology – a prism to look at health</p> <p><u>Key concepts</u> (Critical) medical anthropology, medical systems, disease and illness medicalization/ demedicalisation, culture and health</p>	<p><u>Required readings</u> Lyon-Callo, Vincent. 2000. Medicalizing Homelessness: The Production of Self-Blame and Self-Governing within Homeless Shelters, <i>Medical Anthropology Quarterly</i> 14(3):328-345. Focus on: “Medicalizing Social Inequity” pp. 329-332</p> <p>Michael Fine. 2018. Introduction. We are missing the point. We have got a market, not a health system. In <i>Health care revolt</i>, PM Press. Pp 1-32</p> <p><u>Recommended Readings</u> Rose N. 2007. “Beyond medicalization”. 2007/3/2 <i>The Lancet</i> pp. 700-702</p> <p>Lock, Margaret and Vinh-Kim Nguyen. 2010 “How normal became Possible”, “When normal does not exist.” “Problems with assessing normal” <i>Pathologising the normal.</i>” pp. 43-53</p> <p>Phelan, Agnes and Rhona O’Connell, 2015. Childbirth. Myths-and-medicalization (pp. 18-20) <i>Entre Nous</i> No.81 – 2015 http://www.euro.who.int/__data/assets/pdf_file/0007/277738/Childbirth_myths-and-medicalization.pdf?ua=1.</p> <p><i>Reflection:</i> <i>How culture influences health systems?</i> <i>In what way medicalization can help people to lead a better life, in what way it is harmful? (examples from the readings, own experiences)</i> <i>Are there any dangers in the medicalization critique?</i></p>	<p>DC</p>
<p>HCC 2</p> <p>Medical pluralism: Body, Mind, Soul and the Self in a cross-cultural perspective</p>	<p><u>Required readings</u> Fadiman, Anne. 1997. Chapters 1, 3, & 18. In <i>The Spirit Catches You and You Fall Down</i>. New York: Farrar, Straus, and Giroux, pp. 3-11, 20-31 & 263-277</p> <p>Kleinman. 1997. Ch2. What is specific to biomedicine. <i>In Writing at the margin: Discourse between Anthropology and medicine</i>, University of California Press, pp.21-40</p>	<p>Vietnam</p>

<p><u>Key concepts</u> cognitive relativism, epistemology, biomedicine as a cultural system, traditional and alternative medicine, modernity, medical pluralism, medical hegemony, world system theory</p>	<p><u>Recommended Readings</u> Lock, Margaret and Vinh-Kim Nguyen. 2010“Contextualizing medical knowledge. (Medical Pluralism)” In <i>An Anthropology of Biomedicine</i>. Malden, MA: Wiley-Blackwell. Pp. 60-65</p> <p>Latour B. 1993. “What does it mean to be modern? In <i>We have never been modern</i>. Harvard University Press, pp. 10-12</p> <p>Bear, Hans; Merrill Singer & Ida Susser. 2003: Shamanism and other indigenous healers’ encounters with the world system In <i>Medical Anthropology and the World System</i>, Westport & London: Praeger, pp338-343</p> <p><i>Reflection:</i> <i>How does biomedical medicine reflect Western culture?</i> <i>How does medical hegemony reflect world system theory?</i> <i>How differences in the conception of body and soul are reflected in medical epistemologies and healing practices?</i> <i>How do we know what modern is, what traditional is?</i> <i>What sort of healing practices do you use which you would not classify as biomedical?</i></p>	
<p>HCC 3 The politics of the body</p>	<p><u>Required readings</u> Gammeltoft, Tine M. 2008. Childhood disability and parental moral responsibility in northern Vietnam: towards ethnographies of intercorporeality, <i>Journal of the Royal Anthropological Institute</i> 14, pp. 825-842</p> <p>Taub , Diane E. et al. 2003.Body Image among Women with Physical Disabilities: Internalization of Norms and Reactions to Nonconformity, <i>Sociological Focus</i>, Volume 36, 2003 - Issue 2. pp. 159-176</p> <p><u>Recommended readings</u> Michael Fitzpatrick. 2000. “Exercise” (The regulation of lifestyle) In <i>The Tyranny of Health</i> Routledge, pp. 50-54</p> <p>Lock, Margaret and Vinh-Kim Nguyen. 2010.” Technologies of Bodily Governance”, “Technologies of the Self” In <i>An Anthropology of Biomedicine</i>. Malden, MA: Wiley-Blackwell. pp. 24-29</p> <p><i>Reflection:</i> <i>What is body politics and how is it exercised?</i> <i>What is corporeality?</i> <i>In what ways disability makes visible/challenges social ideas about the normality of the body?</i> <i>Where do ideas of the normal body come from?</i> <i>How do cultural conceptions on the body, the soul and the self impact on lives of disabled (and non-disabled) people?</i> <i>What are the merits and the dangers of the medical and social model of disability?</i></p>	<p>Vietnam</p>
<p><u>Key concepts</u> Body politics biopolitics -social control of bodies and subjectivities the social body and the body social, disability: its social and medical model, technologies of the self, bodily norms and the “normal” body, embodiment, corporeality</p>		

<p>HCC 4</p> <p>The right population- the biopolitics of public health, population control and migration</p> <p><u>Key concepts</u> public health, Population control, Malthusianism, eugenics governmentality, birth control, disability family planning, governmentality, biopower</p>	<p><u>Required reading</u> Lincoln, Martha. 2018. Politics by Other Means: Health in Việt Nam, <i>Somatosphere</i> pp. 1-11 http://somatosphere.net/2018/health-in-viet-nam.html/</p> <p>Timothy Karis (2013) Unofficial Hanoians: Migration, Native Place and Urban Citizenship in Vietnam, <i>The Asia Pacific Journal of Anthropology</i>, 14:3, pp.256-273</p> <p><u>Recommended readings</u> Kluchin, Rebecca. 2011. Introduction. In <i>Fit to Be Tied: Sterilization and Reproductive Rights in America</i>. New Jersey: Rutgers University Press, pp. 1-9</p> <p>Foucault. M. 1984. Right of Death and Power over life. In <i>The History of Sexuality</i>. Tome I. Knopf Doubleday Publishing Group, 2012 pp. 258-272</p> <p><i>Reflection:</i> <i>What is biopower and how does it work?</i> <i>What are the connections between eugenics, family planning, migration policy and public health?</i> <i>Is biopower always bad?</i> <i>Compare socialist and capitalist biopolitics in Vietnam (and their effects).</i></p>	<p>Vietnam</p>
<p>HCC 5</p> <p>The health of the poor</p> <p><u>Key concepts</u> Structural violence, social suffering, culture of poverty, health inequality, inequity,</p> <p>For fieldnote: health inequity</p>	<p><u>Required readings</u> Ross, Fiona. 2010. "Ch. 7 Illness and accompaniment." In <i>Raw Life, New Hope. Decency, Housing and Everyday Life in a Post-Apartheid Community</i>. Cape Town: UCT Press. Pp. 168-203 Focus on: 168-184</p> <p>Farmer, Paul. 2003. Ch. 1. On Suffering and Structural Violence. In <i>Pathologies of Power: Health, Human Rights and the New War on the Poor</i>. Berkeley: University of California Press. pp. 29-50</p> <p><u>Recommended readings</u> Banerjee and Duflo. 2012. Low Hanging fruit for better (global) health. In <i>Poor economics</i>. pp 41-70 (Focus on pp.41-51)</p> <p>Bourgois, Phillippe. 2015. "Culture of Poverty" In <i>International Encyclopedia of the Social & Behavioral Sciences</i>, 2nd edition, Volume 18, Elsevier pp. 719-721</p> <p>Millen, Joyce V. Ch. 2000. 1: "Introduction: What is Growing? Who is Dying?" In Jim Yong Kim et al. Eds. <i>Dying for growth : global inequality and the health of the poor</i>, pp. 3-9</p>	<p>South Africa</p>

	<p><i>Reflection:</i> <i>Who is responsible for the bad health of the poor?</i> <i>How the structure can turn to be violent? (What does it mean?)</i> <i>Is inequality really bad for all (health)? What makes inequality unhealthy?</i> <i>If you were a policy maker what would you do to produce better health outcome for all?</i></p>	
<p>HCC 6</p> <p>From dislocation to expulsions: the spatial dimensions of wellbeing</p>	<p><u>Required readings</u> Penfold, T. (2012). Public and Private Space in Contemporary South Africa: Perspectives from Post-Apartheid Literature. <i>Journal of Southern African Studies</i>, 38(4), 993-1006.</p> <p>Sassen, S. 2014. Introduction. The savage sorting; Chapter 1. Shrinking economies, growing expulsions. In <i>EXPULSIONS. Brutality and Complexity in the Global Economy</i>, HARVARD UNIVERSITY PRESS pp 1-11; 30- 35; 46-63; 76-80</p> <p><u>Recommended readings</u> Davis, Mike. 2006. "The Urban Climacteric" In <i>Planet of slums</i>. Verso, pp. 1-20.</p> <p>Jones, Gareth and Dennis Rodgers.2015. Gangs, guns and the city: urban policy in dangerous places In Charlotte and Marx, Colin, (eds.) <i>The City in Urban Poverty</i>. EADI global development series. Palgrave Macmillan, Basingstoke, UK, (2015), pp. 7-22</p> <p>Towards Fortress Capitalism. The Restrictive Transformation of Migration and Border Regimes as a Reaction to the Capitalist Multi-Crisis. In: <i>Canadian Review of Sociology</i> Vol. 56(4).</p> <p>Achille Mbembe. The becoming black of the world. In <i>Critique of Black Reason</i>. Duke University Press pp.1-9</p> <p><i>Reflection:</i> <i>How can space be turned into a tool of oppression?</i> <i>What are the forms and the social and health costs of mobility-restrictions?</i> <i>Are our economies really shrinking?</i> <i>Can you see the forces of expulsions around you?</i> <i>What border stretching practices can you cite?</i></p>	<p>South Africa</p>
<p>HCC7</p> <p>Global health hazards in the 21st century</p>	<p><u>Required readings</u> Mark Hunter. 2007 The changing political economy of sex in South Africa: The significance of unemployment and inequalities to the scale of the AIDS pandemic, <i>Social Science & Medicine</i> 64 (2007) 689–700</p>	<p>South Africa</p>

<p><u>Key concepts</u> emergent infectious diseases, pandemic, political economy of infectious diseases: Ebola HIV TB</p>	<p>Farmer. 2001. Rethinking “emergent infectious diseases” In. <i>Infections and inequalities. The modern Plagues</i>. University of California Press, pp. 37-58</p> <p><u>Recommended readings</u> Levine, Susan. 2012. Testing knowledge: Legitimacy, healing and medicine in South Africa. In <i>Medicine and the Politics of Knowledge</i>. Cape Town: HSRC Press. Pp. 55-78</p> <p>Benton, Adia. 2015. International Political Economy and the 2014 West African Ebola Outbreak, <i>African Studies Review</i> April</p> <p><i>Reflection:</i> <i>In what ways “emerging infectious diseases” are socially constructed?</i> <i>Is there space for the respect of medical pluralism and of cultural rights in case of viral hazards threatening the world’s population globally?</i></p>	
<p>HCC 8 Identity: Between biology and the social Key concepts: collective identity, sameness and difference, biological and social foundations of social classification, essentialism</p>	<p><u>Required readings</u> Bass, Jeffrey. 2006. “In exile from the self: national belonging and psychoanalysis in Buenos Aires.” In <i>Ethos</i> 34(4): 433-455</p> <p><u>Recommended readings</u> Amin Maalouf.2001. <i>In the Name of Identity: Violence and the Need to Belong</i>, Arcade publishing, New York pp.23-29.</p> <p>Nancy Frazer. 2000. Rethinking recognition <i>New Left review</i>. April 3(3):107-118</p> <p>Benezra, Amber, Joseph DeStefano and Jeffrey I. Gordon . Anthropology of microbes. <i>Proceedings of the National Academy of Sciences of the United States of America</i>,Vol. 109, No. 17 (April 24, 2012), pp. 6378-6381</p> <p>Duana Fullwiley. 2007. Race and Genetics: Attempts to Define the Relationship. <i>BioSocieties</i> (2007), 2, 221–237</p> <p>Becker, Jo. The Global Machine Behind the Rise of Far-Right Nationalism. <i>The New York Times</i>. Aug. 10, 2019 https://www.nytimes.com/2019/08/10/world/europe/sweden-immigration-nationalism.html</p>	<p>Argentina</p>

	<p><i>Reflection:</i> <i>How can collective identities influence individual's wellbeing?</i> <i>What is essentialism and how can it affect understanding of identities?</i> <i>How can identities be used for violent means?</i> <i>How does the conversation between the biological and social influence accepted ideas about identity?</i></p>	
<p>HCC 9</p> <p>Environmental justice and health</p> <p><u>Key concepts</u> Dead land, Anthropocene, nature, culture and capitalism, environmental violence, environmental justice, environmental activism, environmental suffering, environmental rights</p>	<p><u>Required readings</u> Auyero J & Swistun D. 2007. "Confused because exposed: Towards an ethnography of environmental suffering." In <i>Ethnography</i> 8(2), pp. 123-144</p> <p>Andreas Malm and Alf Hornborg, 2014, The geology of mankind? A critique of the Anthropocene narrative <i>The Anthropocene Review</i> 201X, Vol XX(X) 1–8.</p> <p><u>Recommended readings</u> Michael Warren and Natacha Pisarenko. Argentina: The Country That Monsanto Poisoned- By / overgrowthesystem.com / Jan 12, 2015 https://www.filmsforaction.org/articles/argentina-the-country-that-monsanto-poisoned/</p> <p>Harcourt, Wendy 2011. Editorial: Making the Non-business Case for Development. <i>Development</i>, 54(4), (429–432)</p> <p>We, the industrialized ones, and the International Rights of Nature OpenDemocracy, Romano Paganini, 2018 https://www.opendemocracy.net/en/democraciabierta/we-industrialized-ones-and-international-rights-of-nature/</p> <p><i>Reflection</i> <i>Are there beneficiaries of environmental violence? Who are the victims?</i> <i>How does the notion of Anthropocene change our conception of the nature-culture nexus?</i> <i>What do you think about the notion of Anthropocene and its critiques?</i> <i>Is recognizing internationally the Rights of Nature an utopia?</i></p>	<p>Argentina</p>
<p>HCC 10</p> <p>In search of happiness</p>	<p><u>Required readings</u> Constanza Tabbush and Melina Gaona. Gender, Race, and Politics in Contemporary Argentina: Understanding the Criminalization of Activist Milagro Sala, Leader of the Organización Barrial Tupac Amaru <i>Feminist Studies</i> Vol. 43, No. 2 (2017), pp. 314-347</p>	

<p><u>Key concepts</u> Trauma, vulnerability and resilience, Public feeling, agency, Collective action, individual and collective joy, happiness</p>	<p><u>Recommended readings</u> Scheper-Hughes, Nancy. 2008. "A talent for life: reflections on human vulnerability and resilience." In Ethnos 73(1), pp. 31-56. Focus on 35-52</p> <p>Ann Cvetkovich, 2012. Introduction Depression: a Public Feeling. (Duke University Press, Durham & London, 2012).pp 1-14.</p> <p>Walker, H. & Kavedžija, I. 2015. "Values of happiness." In Hau: Journal of Ethnographic Theory, 5(3): 1–18.</p> <p>Turner E. 2012. Introduction. In Communitas: The Anthropology of Collective Joy by Edith Turner. New York: Palgrave MacMillan, pp 1-11.</p> <p>Judith Butler. 2016. Rethinking Vulnerability and Resistance. In Vulnerability in Resistance. Eds. Judith Butler; Zeynep Gambetti; Leticia Sabsay Duke University Press pp. 12-28.</p> <p>Diana Szanto. 2020. Hope. In Politicising Polio. Disability, Civil Society and Civic Agency in Sierra Leone, Palgrave Macmillan pp. 253-271.</p> <p><i>Reflection:</i> <i>What is political?</i> <i>Is trauma universal or it can vary in form and impact from society to society?</i> <i>Are strategies of coping individual or cultural?</i> <i>Can feelings be public? In what sense?</i> <i>Can happiness be political?</i></p>	
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Assignment submission

Assignments (except for hard copy assignments) should be submitted via the course's Moodle site. Assignments are due the day assigned, uploaded to Moodle. Grades will be returned via Moodle as well. Students may never use email to submit assignments, per SIT IT Policy.

PLEASE SUBMIT ALL ASSIGNMENTS AS A MICROSOFT WORD FILE to allow for in-document comments. All assignments are to be double spaced with one-inch margins in 11 Times New Roman font.

The American Psychological Association (APA) referencing style is preferred. When using APA format, follow the author-date method of in-text citation. This means that the author's last name and the year of publication for the source should appear in the text, for example, (Jones, 1998), and a complete reference should appear in the reference list at the end of the paper. If you are referring to an idea from another work but not directly quoting the material, or making reference to an entire book, article or other work, you only have to make reference to the author and year of publication and not the page number in your in-text reference. All sources that are cited in the text must appear in the reference list at the end of the paper.

Please include your name on every page of the assignment itself in the header, and the file name should have the following naming convention:

Name_Country_NameOfAssignment.doc e.g. Josslyn_South Africa_MappingHealthcareSystem.doc

For hard copy assignments, you may be asked to submit the original. **KEEP A DIGITAL COPY OF ALL WORK YOU TURN IN ON YOUR COMPUTER**, so as to avoid unexpected disaster and significant inconvenience for all parties involved; this may mean taking photos of any hard copy assignments (and keeping a copy in .jpg or .pdf). Assignments that are not easily legible will be returned ungraded.

See end of syllabus for late work and make-up assignments policies.

Point breakdown and submission date schedule

This table is to give you an overall sense of what you are expected to fulfill (hand in, produce or do) during the course of the semester. Exact assignment due dates will be announced in the beginning of each country program.

Evaluation criteria	Type of grade	Due Date	Points
Structured Consultations	Individual and collective	(at least) twice, throughout semester	5
Summary class presentation	Group	Once during the semester, from Vietnam	5
Reading Journal DC (1 entry)	Individual	the week before Case Study Presentation	5
Reading Journal Vietnam (2 entries)	Individual	the week before Case Study Presentation	10
Reading Journal South Africa (2 entries)	Individual	the week before Case Study Presentation	10
Reading Journal Argentina (2 entries)	Individual	the week before Case Study Presentation	10
Review Paper DC	Individual	Approx.2 days before Case Study Presentation	10
Review Paper Vietnam	Individual	Approx.2 days before Case Study Presentation	15
Review Paper or alternative assignment (essay), South Africa	Individual	Approx.2 days before Case Study Presentation	15
Review Paper or alternative assignment (essay) Argentina	Individual	Approx.2 days before Case Study Presentation	15
Total			100

I. Engagement (is considered as a default condition for the participation in the program and therefore it is not compensated by any grade point)

IHP SIT policy requires Full and respectful engagement with the program. Regular attendance, thorough preparation for the classes and active participation in discussions respecting other voices are naturally expected and are not compensated with a grade point, although non-fulfillment of these obligations (such as absence without justification, visible disengagement, systematic obstructive or disrespectful behavior) might lead to a degradation of grades. However, grade degradation is but an ultimate recourse. If you risk being in such a situation, we will have a discussion and will determine together how to avoid this outcome.

Obligatory attendance is not limited to classes, it includes also structured extra-class activities. Respect towards peers, staff or guests are also naturally expected. Respect means more than abstinence from offensive behavior: it involves attention to cultural norms and expectations, careful consideration of arguments and capacity to suspend judgements affecting persons and groups.

II. Structured consultations (5%)

Students are welcome to ask for consultation with faculty any time they have a question, they need further explanations on feedbacks, or they need help in any way. These discussions do not need to follow any particular model, they are informal and their only objective is to support the students' academic progress in a way that they feel appropriate.

However, twice during the semester students are expected to consult with the faculty in a structured way. These short meetings are graded for preparedness and engagement. Consequently, preparation for these meetings is required.

First meeting:

will take place at the beginning of the program, it will last for approximately 15 min. You are required to prepare a mind map for this session, on which you represent visually your main interests, and desired personal learning path for this program, as well as challenges, potential obstacles to overcome, and relevant previous experiences that you think will help you make sense of and contextualize your learning. Producing the Mind Map will help you identify as well as share with Faculty what you hope to accomplish during the semester.

Second meeting:

will take place from the second half of the program. It will alternatively take the form of an individual or of a small group discussion and it will last for approximately 30 minutes. You are required to prepare a visual aid (in whatever form you prefer) to represent where you think you are on your learning path (you can also make a comparison with your initial mind map), the core questions and topics of interest that you have encountered during the semester and wish to follow upon. It will show your areas of progress or points of eventual blockage, difficulties and heuristic discoveries. You will be given verbal feedback on your intellectual and academic development, your strengths and possible areas of improvement. You will make a plan to finish your semester to the best of your capabilities, marking eventually where you hope this special learning experience will bring you after finishing the program. It will be the perfect moment to discuss the challenges you have encountered and the lessons you learned.

Case study group meetings:

You will also have opportunities to consult faculty in the framework of your case study work. Case study groups will regularly meet faculty to discuss progress of their work and eventual questions. Individual participation in these discussions will not be graded separately but the final grade of "structured consultations" will also take into consideration these forms of exchange.

III. Summary class Presentations (5%)

In each class, except for DC, groups of 3-4 will sign up to do a not more than 10 min. presentation on the main content of the previous class, including points raised during the debates and discussions, suggesting possible connections with already discussed topics. In view of these presentations members of the presenting group are expected to make extensive notes during the class and organize these in a creative and collaborative manner. The presentations should focus on key themes, on how readings related to these, on what emerged in group- and class discussions, on the main learning points as well as on questions, doubts, critical observations if there are such. Presenting teams are welcome to ask for a short consultation with faculty before the presentation. Presentations are not lectures! They should go to the point with appropriate visual aid that facilitates easy and quick understanding. Any exceeding of the allocated time implies losing of points. Group work is required in the preparation phase, and it should be demonstrated during the presentations, as well. The aim of this exercise is for students to practice filtering and organizing information, synthesize, as well as help others synthesize learning points, also to foster a sense of continuity of themes across classes that are often quite spread out in time and space. Criteria for grading include: relevance, interest, clarity, incorporating themes of discussions and debates in the class, time consciousness.

IV. Reading Journal (35%)

Students are required to keep a journal of their readings with precise bibliographic references, the most important citations (with page indication), a summary of the essence of the text - not a copy of the abstract, rather a few sentences about the most important argument(s), personal reflections on possible connections, questions or other implications. Reading Journal entries have to be written in a preformatted template (templates will be provided), they cannot exceed one A4 page! Entries are not essays, they have to be synthetic and capture the essential in a structured way, not necessarily developed as a coherent text. At least two entries are required per class. Entries may comprise required and recommended readings alike, but the entries cannot be written on papers that are discussed in Critical Reading Papers. The aim of this exercise is to learn how to process reading: how to store and organize information gained from readings in a synthetic way to render these easily retrievable for further reflection or writing. In DC the maximum points to be achieved are 5, in Vietnam, South Africa and Argentina, 10 respectively in each country. Criteria for grading include: accurateness of short summary, relevance of ideas and quotes retained, interest of links made with topics discussed in class or with other readings.

V. Review paper (or essay as an alternative) (55%)

In each country, using one of the **ethnographies** treated in the HCC class, you will be required to produce a review paper in which you give a summary of the piece, your understanding and appreciation of it, and discuss its relevance to your field experience, using the concepts learned during the HCC course, pointing at connections with your learning during field visits and other moments of the program. You will be expected to find connections also with some of your different other readings and show how these papers “dialogue” with each other. The review will have to reflect your capacity to read critically and making meaningful connections. Remember, we do read anthropological writings not only to enhance our theoretical knowledge but also in order to build a solid frame of interpretation, including concepts and models, which should facilitate our understanding of our experiences. The aim of this exercise is to demonstrate that you are capable to engage critically with your readings, to use them intelligently, drawing connections between theory, concepts and empirical data, as well as to get inspiration for further reflections. This will help you to learn how to read, interpret and make use of academic arguments and papers. These reviews should be written with due scientific care, in the scope of 1000-1200 words (in DC between 500 and 700). On the basis of the class’s performance and its general disposition, I reserve the possibility to

propose optional alternative exercises from the third country. These will take the form of an essay on your main learning points in the country, using your readings as tools for analyzing your experiences, rather than a point of departure for the reflection.

Criteria for grading include **form**: proper headings, titles, correctness of citation and references; **content**: clear separation between presented text (data) and your own arguments (interpretation), relevance of your arguments, sharpness of observations, heuristic value of concepts, models and quotes used to interpret the material, interesting links between readings and other types of information, including empirical data; and **style**: respect of writing conventions, clarity of the argument, originality and elegance of reflection.

Grading Scale

Note: Grades will be rounded up at .5 and above

(i.e. a 93.5 would round to 94 and result in an A. 93.4 would result in an A-.)

94-100% A Excellent

90-93% A-

87-89% B+

84-86% B Above Average

80-83% B-

77-79% C+

74-76% C Average

70-73% C-

67-69% D+

64-66% D Below Average

Below 64 F Fail

Grading rubrics will be provided later during the semester.

Expectations and Policies (See earlier point on Engagement)

Class preparation

This program is built upon the conviction that experiences result in deep insights and powerful learning. Course assignments are created to facilitate such first-hand learning opportunities. Dialogue in class about these insights and participation in these activities is critical. For this reason, your participation is required. As a learning community, each one of us influences the learning environment. Please take responsibility for your role in this environment and come to class prepared and ready to engage with others in a positive and thought-provoking manner.

Technology in the classroom

Electronic devices are critical tools for learning and communication, but our IHP courses prioritize engaged conversations unhindered by personal electronic devices. *Students, faculty, and visitors are expected to keep cell phones, laptop computers, and other devices out of sight, sound, and mind during class sessions.* There will be times when technology is needed for presentations or projects. Faculty will advise students of these times. Of course, students with accommodations are always welcome to have the technology needed.

Participation

IHP is an experiential learning program. You have to show up to have the experience. As such, participation is a minimum expectation, not generally to be rewarded with class credit. Students are expected to attend all classes, guest lectures, and field activities unless they have a medical excuse that has been communicated and approved of by IHP staff, faculty, or Fellow. *Missing one class means a small makeup assignment (as determined by the faculty); missing two classes means a sizable makeup*

assignment; missing three classes means a grade reduction of 2% of the total course grade. Failure to attend classes or field activities means that a student may not be eligible for credit from their universities, or could result in program dismissal.

Materials

All course readings will be electronically available from the first week. Hard copy of required course readings will be distributed once you arrive in each country, except in the case of the USA where the readings were sent to you as part of your pre-departure assignments. Students are responsible for downloading these materials and can print the optional readings at their own discretion. You may opt in or out of getting hard copies.

Policy on deadlines

Unless otherwise noted, coursework assignments are due on the day of the deadlines via Moodle (or on paper for a few assignments). Unexcused late work will result in a lower grade one full level per day (for example, a B will drop to a B-). No exceptions will be permitted; extensions are not given unless there are necessary circumstances. Exact deadlines for assignments will be confirmed by the instructor and provided to students at the start of each country program.

Keep an additional copy of all work you turn in, so as to avoid unexpected disaster and significant inconvenience for all parties involved; this may mean taking photos or scanning any handwritten assignments. Assignments that are not easily legible will be returned ungraded.

Academic integrity

Academic dishonesty is the failure to maintain academic integrity. It includes, but is not limited to, obtaining or giving unauthorized aid on an examination, having unauthorized prior knowledge of the content of an examination, doing work for another student, having work done by another person for the student, and plagiarism. Academic dishonesty can result in severe academic penalty, including failure of the course and/or dismissal from the institution/program.

Plagiarism is the presentation of another person's ideas or product as one's own. Examples of plagiarism are: copying verbatim and without attribution all or parts of another's written work; using phrases, charts, figures, illustrations, computer programs, websites without citing the source; paraphrasing ideas, conclusions or research without citing the source; and using all or part of a literary plot, poem, film, musical score, computer program, websites or other artistic product without attributing the work to its creator.

Students can avoid unintentional plagiarism by carefully following accepted scholarly practices. Notes taken for papers and research projects should accurately record sources of material to cited, quoted, paraphrased or summarized, and research or critical papers should acknowledge these sources in references or by use of footnotes.

Violations of SIT Study Abroad academic integrity policy are handled as violations of the student code of conduct and will result in disciplinary action. Please discuss this with your Program Director or faculty if you have questions.

General Considerations

- Show up prepared. Be on time, have your readings completed and points in mind for discussion or clarification. Complying with these elements raises the level of class discussion for everyone.
- Have assignments completed on schedule, printed, and done accordingly to the specified requirements. This will help ensure that your assignments are returned in a timely manner.
- Ask questions in class. Engage the lecturer. These are often very busy professionals who are doing us an honor by coming to speak.
- Comply with academic integrity policies (no plagiarism or cheating, nothing unethical).

- Respect differences of opinion (classmates', lecturers, local constituents engaged with on the visits). You are not expected to agree with everything you hear, but you are expected to listen across difference and consider other perspectives with respect.

Please refer to the SIT Study Abroad Student Handbook for policies on academic integrity, ethics, warning and probation, diversity and disability, sexual harassment, and the academic appeals process.

NB: The instructors retain the right to change the syllabus as needed. Given the flexible field program, changes may occur that are beyond our control.