



**Annotated bibliography and readings/materials selection.** You should pick a topic and locate ~8-10 potential sources that could be used in a seminar. In a classic annotated bibliography format, provide the complete citation and 1-2 paragraphs summarizing the work. You will likely put together an annotated bibliography for your qualifying exams and so this should give you practice. You will probably want to sift through and consider multiple articles before deciding on what to include and write about. You should give a brief description of the work, but it is helpful to offer specifics as to *why* this article made the list - for example, what is the primary, key, new, innovative contribution of this article? Is this a seminal work in the field? Does it engage with important theoretical debates? What methods are used (e.g., is an ethnographic work, a theoretical piece)? Rather than a general description, highlight why the work is important and why anthropologists should read it.

You should select a mix of “traditional” works from the canon, mainstream anthropology journals, and ethnographies, and several alternatives that introduce new or different ways of engaging with the topic (see below). From this bigger list, select your final recommendations. You can choose a book and an article, or if you go with all articles, you should assign at least 6. I also encourage you to assign “supplementary” materials to complement the academic work; this may include films, short videos, podcasts, fiction work, poetry, music, art viewings, dance, or whatever other mediums might be appropriate to the topic at hand. A first draft is due for everyone in week 2, which we will discuss in class and start filling out the course reading schedule.

### **Checklist for thinking through materials selection:**

The earlier you start, the better. We should have several rounds of back and forth editing and I need enough time to go through the materials and think about what is included and what is missing. Start with anthropology readings; a reading or set of readings around an idea should be the core feature that your class is designed around. For example, see below my classes on love (which is broken into 2 weeks, but think of it as one project): I selected pieces by well-known anthropologists who have written extensively on love from different perspectives, including a historical perspective, and put that into conversation with a historical stream of writing on love by black feminist scholars to compare and contrast the conceptual framing and theorization of love. There should be a clear connection and thread across your materials.

### **When selecting specific materials:**

- Think about assigning a mix of ethnographic and theoretical pieces. This should be the primary focus. Is there a particular theoretical framework that an ethnographic piece draws on? Assign something on the theory in tandem so we can delve in deeper, and/or if there is a complementary or contradictory theoretical argument, we could also examine that in comparison.
  - Use my recommendations as a starting point (and of course, I am happy to many more options):  
<https://docs.google.com/document/d/1Ut3qyDv5ARFRFC7XvJ50YhQpXp3dGZKI/edit>
- Consider assigning a full-length ethnography and complementary articles; chapters from books can work too and can be requested through UCR interlibrary loan

- List of ethnographies recommended by medical anthropologists - <https://docs.google.com/document/d/1TKx0qZC40W51NzsQGKDpohUyVv-aqT3D/edit#heading=h.gjdgxs>
- If assigning articles, critically evaluate your materials based on several factors:
  - What journal is this published in? Is this an anthropological journal? If not, do some background research on the journal to assess the quality and scope as well as disciplinary perspectives. Read the description and information about the journal. What kinds of disciplines and authors are represented?
  - Who are the authors? If they are not anthropologists, how are they trained? What methods do they use? Do they collaborate with anthropologists? What else have they published? If they have an extensive publishing history, what is their seminal work or highly cited work? What is their current research? If they are outside the field it is fine, but consider why it is important for anthropologists to read their work.
- Think about representation and citational practices. Be sure to include a range of voices and think about underrepresented scholars, inside and outside of anthropology. A key objective of this class is to think about “traditional” anthropological perspectives and then to challenge them by lifting up scholarship from black feminists, indigenous, queer, BIPOC, and others who have been underrepresented.

**Preparing for class.** Now that we have assigned readings, how do we think about structuring a productive seminar around a topic? You should create an outline of how you envision running the course. Let’s design the classes to cover ~2 hours, so that we leave some time for a break and debriefing at the end. Think about drafting up a plan that includes time for you to introduce and summarize the key points that you want us to take away from the class.

Prepare ~10-12 questions for class discussion. These questions should get at bigger picture issues, not necessarily what is the “right” answer based on the authors. Your questions should be specific, draw links between the weeks where possible, raise substantive critiques (e.g., how do these readings fit - or not - with larger department conversations about antiblackness and structural racism?), and can also draw linkages to debates in the field, questions arising from your own work, and current events (e.g., assessing the relevancy of what anthropology has to say).

You may want to use a few powerpoint slides (but do not rely on them the entire time) to introduce the authors and key ideas for the week. You may also incorporate short video/film clips, podcasts, or other forms of media, or short activities into your presentation. However, the heart of each class should be critical discussion. This outline is due 2 weeks prior to presenting. I will give feedback and we can discuss the plan over email or a zoom meeting. You do not need to distribute this to the class, this is to guide you through the seminar.

**Reflection pieces.** Every teaching experience is a learning opportunity and we are constantly evolving and improving ourselves. This class provides an experimental space to try things out and find your style. Some things may work well, others not so much. You may have realizations about what you would do differently for next time or what you would keep doing in the future.

As a participant, you also have opinions about what worked and motivated you and what you might have suggested otherwise.

Each week, you will write a ~2 page debriefing statement reflecting on the class and your performance. You should reflect on the presentation, materials, discussion, and anything else that stood out to you about the experience. This can be reflective of what worked and what could be improved. If you did not lead class, you should evaluate the class and your overall learning experience and provide constructive feedback. Comment on the materials and discussion, what you liked, and you may comment on areas to be improved. All critiques should be written in a professional manner and be kind in offering thoughtful suggestions (think about how you want to be evaluated). You may be asked to evaluate others' teaching one day, and this will give you practice.

This is due by Friday after the seminar (the sooner the better while it's fresh in your mind).

**Final project.** During the last class, we will debrief about the course experience and I would like to elicit your feedback for improvement. Let's also consider drawing upon our weekly critiques to write a short commentary about our experience and make recommendations for others who want to design a similar co-taught seminar. Find a suggested outline here:

<https://docs.google.com/document/d/1TbS4ptOyxNjegEHrd0O1DsDINyTfjTdh/edit>

**Outline of course structure and deadlines:**

The exact deadlines will vary, depending on when students are scheduled to present. It is your responsibility to keep track. Basically, you should submit a draft lesson plan and your discussion questions to me 2 weeks prior to presenting and your debrief reflection within 1 week afterwards. This is the proposed structure; all details of readings and materials assigned will be added to the course schedule as weeks are finalized:

**Week 1-** *What are we doing?*

**Weeks 2-3** – Dr. Syvertsen leads seminar. Everyone should decide on topics for their shared and individual weeks; turn in drafts of annotated bibliographies in week 2, final copies in week 3.

**Weeks 4-5** – Team-led seminars; students turn in lesson plans 2 weeks prior to leading; turn in their reflective debriefing one week after leading.

**Weeks 6-9** – Individually-led seminars; students turn in lesson plans 2 weeks prior to leading; turn in their reflective debriefing one week after leading.

**Week 10** – Group debriefing. drafting a commentary article.

**Course grading:**

Attendance (30%), seminar co-leader (20%), seminar leader (30%), participant feedback (10%), and final debriefing paper (10%).

## COURSE SCHEDULE AND READINGS

\*\*\* NOTE: This is an open, living, and collaborative document subject to change\*\*\*

### **WEEK 1: Jan 6: Introduction**

Introductions, discussion of course structure, goals, and ideas. I'd like to elicit your input on the course structure and design, and we can start to think through topics of interest to cover.

Freire, Paulo. 1968. *Pedagogy of the Oppressed*. New York: Bloomsbury.

### **WEEK 2: Jan 13: The anthropology of love**

Lindholm, C. (2006). Romantic love and anthropology. *Etnofoor*, 5-21.

Zigon, J. (2013). On love: remaking moral subjectivity in postrehabilitation Russia. *American Ethnologist*, 40(1), 201-215.

Padilla, M. B., Hirsch, J. S., Munoz-Laboy, M., Sember, R. E., & Parker, R. G. (2007).

Introduction: Cross-cultural reflections on an intimate intersection. In: Love and globalization. *Transformations of Intimacy in the Contemporary*.

Hirsch, J. S., Meneses, S., Thompson, B., Negroni, M., Pelcastre, B., & Del Rio, C. (2007). The inevitability of infidelity: sexual reputation, social geographies, and marital HIV risk in rural Mexico. *American journal of public health*, 97(6), 986-996.

Berlant, L. (2011). A properly political concept of love: Three approaches in ten pages. *Cultural Anthropology*, 26(4), 683-691.

Hardt, M. (2011). For love or money. *Cultural Anthropology*, 26(4), 676-682.

#### Supplementary materials:

Helen Fischer TED talk: *The brain in love*

[https://www.ted.com/talks/helen\\_fisher\\_the\\_brain\\_in\\_love?language=en](https://www.ted.com/talks/helen_fisher_the_brain_in_love?language=en)

### **WEEK 3: Jan 20: The revolutionary power of love?**

hooks, bell (2001). *All about love: New visions*. New York: Harper Collins.

Jordan, June (2003). Where is the love? In: Some of us did not die: New and selected essays. New York: Civitas Books.

Nash, Jennifer C. (2013). Practicing love: Black feminism, love-politics, and post-intersectionality. *Meridians*, 11(2), 1-24.

Sandoval, Chela (2013). Love as a hermeneutics of social change, a decolonizing movida. In: *Methodology of the Oppressed* (Vol. 18): U of Minnesota Press.

Day, Keri. (2016). Love as a concrete revolutionary practice. In: Religious resistance to neoliberalism. New York: Palgrave Macmillan.

#### Supplementary materials:

Films: *The Color Purple*

### **WEEK 4: Jan 27, Health in Anthropology. Team-taught by: Johanna, Gabriela**

Brown, Hannah and Alex M. Nading. (2019). Introduction: Human Animal Health in Medical Anthropology. *Medical Anthropology Quarterly* 33(1): 5-23.

Crenshaw, Kimberlé. (1991). "Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color. *Stanford Law Review* 43(6): 1241-1299.

- Farmer. PE, Nizeye B, Stulac S, Keshavjee. (2006). “Structural Violence and Clinical Medicine.” PLoS Med 3(10):e449.2006
- Harp, Rick. *The fight for food and environmental justice*. Media Indigena podcast audio. June 6, (2020). <https://mediaindigena.libsyn.com/the-fight-for-food-and-environmental-justice-ep-212>
- Puar, Jasbir. (2005). Queer Times, Queer Assemblages. *Social Text* 23(3-4): 121-139.
- Quesada J, Hart LK, Bourgois P. (2011). “Structural vulnerability and health: Latino migrant laborers in the United States”. *Medical Anthropology*. (30):339–62.
- Ruby Peterson, Vera Newman, Barbara Cranmer. (2012). Our Land, Our Language: Connecting Dispossession and Health Equity in an Indigenous Context. *Canadian Journal of Nursing Research* 44(2): 44-63.

Supplementary materials:

Short film: *When AIDS was funny*

[https://www.youtube.com/watch?v=yAzDn7tE1IU&ab\\_channel=VanityFair](https://www.youtube.com/watch?v=yAzDn7tE1IU&ab_channel=VanityFair)

**WEEK 5: Feb 3, Expressions. Team taught by: Shani, Johanna**

- Abramowitz, Sharon, and Meredith Marten, Catherine Panter-Brick. (2014). Medical Humanitarianism: Anthropologists Speak Out on Policy and Practice. *Medical Anthropology Quarterly* 29(1): 1-23.
- De Maesschalck, Stephanie, Deveugele, Myriam, & Willems, Sara. (2011). Language, culture and emotions: Exploring ethnic minority patients’ emotional expressions in primary healthcare consultations. *Patient Education and Counseling*, 84(3), 406–412.
- Fotaki, Mariansa. (2010). Why do public policies fail so often? Exploring health policy-making as an imaginary and symbolic construction. *Organization*, 17(6), 703–720.
- Sakellariou, Dikaios, & Rotarou, Elena S. (2017). The effects of neoliberal policies on access to healthcare for people with disabilities. *International Journal for Equity in Health*, 16(1), 199.
- Singer, Merrill. (2004). The social origins and expressions of illness. *British Medical Bulletin*, 69(1), 9–16.
- Zacher Dixon, Lydia. (2014). Obstetrics in a Time of Violence: Mexican Midwives Critique Routine Hospital Practices. *Medical Anthropology Quarterly* 29(4): 437-454.

**WEEK 6: Feb 10, Radical care. Team taught by: Gabriela, Shani**

- Anzaldúa, Gloria. (2015). “Speaking In Tongues: A Letter to 3rd World Women Writers,” in *This Bridge Called My Back: Writings by Radical Women of Color*. Edited by Cheri Moraga and Gloria Anzaldúa. SUNY Press.
- Barker, Meg-John. “HellYeaSelfCare zine. QueerSquare Zines. <https://rewriting-the-rules.com/wp-content/uploads/2017/02/HellYeahSelfCare.pdf>
- Guell, Cornelia. (2012). Self-Care at the Margins: Meals and Meters in Migrants’ Diabetes Tactics. *Medical Anthropology Quarterly*, 26(4), 518–533.
- Kleinman, Arthur, & van der Geest, Sjaak. (2009). ‘Care’ in health care: Remaking the moral world of medicine. *Medische Antropologie*, 21.
- Markowitz, Ariana. (2019). *The Better to Break and Bleed With: Research, Violence, and Trauma*. Geopolitics. Routledge.

Nicol, Donna J., & Yee, Jennifer A. (2017). "Reclaiming Our Time": Women of Color Faculty and Radical Self-Care in the Academy. *Feminist Teacher*, 27(2-3), 133-156.

**WEEK 7: Feb 17, Johanna**

Atalay, Sonya. (2006). Indigenous Archaeology as Decolonizing Practice. *The American Indian Quarterly* 30(3): 280-310.

Brave Heart, Maria Yellow Horse, and Lemrya M. DeBruyn. (1998). The American Indian Holocaust: healing historical unresolved grief. *American Indian and Alaska Native Mental Health Research* 8(2):60-82

Franklin, Maria. A Black Feminist-inspired archaeology? (2001). *Journal of Social Archaeology* 1(1): 108-125.

Schaepe, David M., Bill Angelbeck, David Snook, and John R. Welch. (2017). Archaeology as therapy: Connecting belongings, knowledge, time, place, and well-being. *Current Anthropology* 58(4): 502-533.

VanDerwarker, Amber M., Kaitlin M. Brown, Toni Gonzalez & Hugh Radde. (2018). The UCSB Gender Equity Project: Taking Stock of Mentorship, Equity, and Harassment in California Archaeology Through Qualitative Survey Data. *California Archaeology* 10(2): 131-158.

**WEEK 8: Feb 24, Gabriela**

Garcia, Angela. (2010). *The Pastoral Clinic: Addiction and Dispossession along the Rio Grande*. Berkeley, CA: University of California Press

Lopez, Andrea M. (2020). Necropolitics in the "Compassionate" City: Care/Brutality in San Francisco. *Medical Anthropology*, 39:8, 751-764.

**WEEK 9: March 3, Shani**

Gammeltoft, Tine M. (2014). *Haunting Images: A Cultural Account of Selective Reproduction in Vietnam*. University of California Press.

Lock, Margaret. (2001). The Tempering of Medical Anthropology: Troubling Natural Categories. *Medical Anthropology Quarterly*, 15: 478-492.

**WEEK 10: March 10, Caring for your peers**

*Debriefing workshop and writing group.*

## **Other important information**

**Policy on Late Assignments:** Given the structure of the course, there is not much room for late work, which is how it goes “in the real world” when you teach courses. However, if there is a serious emergency, of course I can accommodate. Please let me know as soon as you are able so we can make arrangements.

**Academic Honor Code:** Unless it is specifically connected to assigned collaborative work, all work should be individual. Plagiarism and other forms of academic dishonesty will be reported to the Department and attended to according to policy.

**Disability Accommodations:** According to the American Disabilities Act, any student with an identified disability is eligible to be registered with the Students Special Services. You should also arrange with the Services for Students with Disabilities Office (<http://specialservices.ucr.edu/>) to provide appropriate documentation. If you have a disability or believe you may have a disability, you can arrange for accommodations by contacting Services for Students with Disabilities (SSD) at 951-827-4538 (voice) or [specserv@ucr.edu](mailto:specserv@ucr.edu) (email). If you may need accommodation for any sort of disability, please make an appointment to see me *as soon as possible*.

**Mental Health & Wellness:** Mental health issues are common in academia, but rarely discussed. You may also experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, depression, difficulty concentrating, and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. These issues may be amplified during the ongoing pandemic, and that is completely understandable. If you or someone you know is suffering from any of the aforementioned conditions, consider utilizing the confidential mental health services available on campus, including the UCR Counseling Center ([counseling.ucr.edu](http://counseling.ucr.edu); 951-827-5531). An on-campus counselor or after-hours clinician is available 24/7. You may also feel free to speak with me privately about your concerns.

**Student Health Services:** <https://studenthealth.ucr.edu/>

**Emergency and Disaster Preparedness:** <http://ehs.ucr.edu/services/emergency.html>.

**Covid-19 resources:** Check your official university email regularly. Below are official websites with updates from local, state, national, and global agencies:

UC Riverside: [ehs.ucr.edu/coronavirus](http://ehs.ucr.edu/coronavirus)

University of California: [universityofcalifornia.edu/coronavirus](http://universityofcalifornia.edu/coronavirus)

City of Riverside: [riversideca.gov/press/information-regarding-covid-19-coronavirus](http://riversideca.gov/press/information-regarding-covid-19-coronavirus)

Riverside County: [rivcoph.org/coronavirus](http://rivcoph.org/coronavirus)

California Department of Public Health:  
[cdph.ca.gov/Programs/CID/DCDC/Pages/Immunization/ncov2019.aspx](http://cdph.ca.gov/Programs/CID/DCDC/Pages/Immunization/ncov2019.aspx)

Centers for Disease Control and Prevention: [cdc.gov](http://cdc.gov)

**Other resources:** UCR is committed to protecting the safety of all students and promoting your welfare. There are a number of resources across campus to help you, and there is help available even as campus is closed during the pandemic.

- Our Student Affairs Case Manager offers support and guidance in all areas:  
[casemanager@ucr.edu](mailto:casemanager@ucr.edu), 951-827-6095
- To file an on-campus report of harassment or sexual violence: Title IX Office, 349 Surge Building, [www.titleix.ucr.edu](http://www.titleix.ucr.edu), 951-827-7070
- Our CARE Advocates provide confidential assistance to survivors of sexual violence at UCR. The CARE Advocates can be reached at: 384 & 386 Surge Building, [www.care.ucr.edu](http://www.care.ucr.edu), 951-827-6255
- CalFresh provides qualifying students up to \$194 a month to buy healthy, nutritious food. Student ambassadors can help you see if you qualify; email [ucrcalfresh@ucr.edu](mailto:ucrcalfresh@ucr.edu) or visit the WELL in HUB 248.
- The R’Pantry provides emergency nonperishable food to UC Riverside students in need. It is located in the lower HUB plaza next to the ATMs. For hours of operation, visit the R’Pantry Facebook page or call (951) 827-9355.

*Note: If you are having personal issues and cannot locate the resources that you need, please contact me privately about your concerns.*