Linguistic Anthropology
UH Mānoa SAMPLE PRELIMINARY SYLLABUS
Anthropology 602 Fall 2014

About
Day: Tuesday  
Time: 1:30-4:00  
Location: Saunders 329
Instructor: Alex Golub  
Phone: 956-6576  
Email: golub@hawaii.edu (email is the best way to reach me)
Office Hours: TBA, Saunders 313

Description
This course provides an overview of linguistic anthropology, one of the four subfields of the American anthropological tradition. It is a graduate core course in our field and thus does not pull its punches.

The first half of the course is a historical (but presentist) review of the development of linguistic anthropology as a subfield. The second half will explore themes in linguistic anthropology through a close reading of several award-winning ethnographies. The goal of the course is to study language as a form of communicative practice.

This class will focus, when possible, on articles drawn from the Pacific. Readings from other ethnographic areas will deal with topics that are central to the contemporary Pacific, such as indigeneity, legal recognition, colonialism, cultural sustainability, and human relations with nonhuman forms of life. In the spirit of reflexivity, we will also spend some time thinking about Jews.

I realize that most people taking this class will be sociocultural anthropologists or students from linguistics, second language studies, and other adjoining disciplines. The class is therefore pitched to highlight the relevance of linguistic anthropological theory to other disciplines.

Students will read the thought of social thinkers who are broadly influential beyond linguistic anthropology. Mikhail Bakhtin and Charles Saunders Peirce will be key figures, although readings will also draw from the work of Bourdieu and other thinkers. Our main focus, however, will be to demonstrate the unique nature of the social theory that has emerged in the course of the development of linguistic anthropology itself. In general, sessions will include a reading from a ‘theoretician’ and then a reading, often from the Pacific, which exemplifies how that thinker’s work is deployed in the concrete task of ethnographic analysis.

We will be using the Melbourne Method to organize our research seminar. This method emphasizes constant focus and attention on small assignments and deemphasizes large end of the school year projects like final papers.

The books we will read in their entirety this semester are:

Who Should Take This Class
Anthropology graduate students seeking fulfill prerequisites for a degree.
Students of linguistics, second language study, sociolinguistics, education, and anthropological linguistics
Anyone interested in the politics of language, including language revival, documentation, and activism
All who are interested in the unique perspective that linguistic anthropology offers.

**After Taking This Class You Should Be Able To...**

- Make a twenty-minute long academic oral presentation
- Develop interpretive questions about a text through small group discussion
- Explain the empirical and theoretical shortcomings of Western views of language as reference and predication
- Respectfully critique student presentations in a seminar context

**Grading**

This course requires students to undertake self-directed work on their own. If you are not responsible and do not work under your own power you will not be successful in this class. Grades will be awarded on the basis of the following factors:

**Melbourne Methods: to be explained.**

**Schedule**

<table>
<thead>
<tr>
<th>Week</th>
<th>Topic and Readings</th>
<th>Method</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Intro</td>
<td>Intro</td>
</tr>
<tr>
<td>2</td>
<td><strong>Boasian Origins</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Briggs and Bauman, “The foundation for all future researchers: Franz Boas’s cosmopolitan charter for anthropology”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sapir, “Language” (encyclopedia article)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sapir, “Cultural Anthropology and Psychiatry”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sapir, “Culture, Genuine and Spurious”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sapir, “Speech as a Personality Trait”</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>Background reading:</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Handler, “The Dainty and the Hungry Man: Literature and Anthropology in the work of Edward Sapir”</td>
<td></td>
</tr>
<tr>
<td>Week</td>
<td>Topic and Readings</td>
<td>Method</td>
</tr>
<tr>
<td>------</td>
<td>-------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Week</td>
<td>Topic and Readings</td>
<td>Method</td>
</tr>
<tr>
<td>------</td>
<td>-------------------</td>
<td>--------</td>
</tr>
<tr>
<td>5</td>
<td><strong>Peirce and Indexicality (and materiality)</strong></td>
<td>B answers C discusses C gives</td>
</tr>
</tbody>
</table>
*Background:*  
*For the materially inclined, special BONUS READING!!:*  
| 6    | **Bakhtin: Genre, Dialogue, Chronotope** | A answers B discusses B gives |
Bakhtin, Discourse in the Novel (selections) 288-366  
*possibly also:*  
Bakhtin, Forms of Time and of the Chronotope in the Novel (selections)  
Bakhtin, The Problem of Speech Genres (42 pg) | |
<p>| 7    | <strong>Context, Entextualization and Intertextuality</strong> | C answers A discusses A gives |</p>
<table>
<thead>
<tr>
<th>Week</th>
<th>Topic and Readings</th>
<th>Method</th>
</tr>
</thead>
</table>
C discusses  
C gives |
B discusses  
C gives |
A discusses  
A gives |
| 11   | Hill, 4-7                                                                         | B answers  
C discusses  
C gives |
B discusses  
C gives |
| 13   | Richland 4-6                                                                     | C answers  
A discusses  
A gives |
<table>
<thead>
<tr>
<th>Week</th>
<th>Topic and Readings</th>
<th>Method</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td><strong>Language, Colonialism, and Christianity</strong>&lt;br&gt;Hanks, William. 2010. <em>Converting Words: Maya in the Age of the Cross</em>. University of California Press. Ch. 1-6</td>
<td>B answers&lt;br&gt;C discusses&lt;br&gt;C gives</td>
</tr>
<tr>
<td>15</td>
<td>Hanks 7-11</td>
<td>A answers&lt;br&gt;B discusses&lt;br&gt;C gives</td>
</tr>
<tr>
<td>16</td>
<td><strong>Meaning beyond language, semiosis outside of the human</strong>&lt;br&gt;Kohn, <em>How Forests Think</em> ch. 1, 4, and epilogue</td>
<td>C answers&lt;br&gt;A discusses</td>
</tr>
</tbody>
</table>

**Bibliography**

Forthcoming