

Seminar Description:

In the broadest sense, the subject matter of medical anthropology is as old as the discipline of anthropology itself. As long as anthropologists have been engaged in ethnographic fieldwork, they have been collecting data relating to health, including ‘local’ theories of disease causation, the practices and techniques of healers, and the medicinal properties of plants and animals, among other related topics. With the burgeoning interest in international public health after WW II, however, many anthropologists began to focus their research efforts specifically on global *public* health – especially those ‘cultural barriers’ to health as identified by such newly formed international bodies as the World Health Organization. Although medical anthropology today is divided and subdivided into many specialties, the time depth and geographic breadth of its interests remains distinctly anthropological; the study of human health, illness, and healing from the Paleolithic past to the present, and across cultures around the globe. As such, medical anthropology today encompasses interests in the evolution of human health (e.g., paleopathology/ bioarchaeology, Darwinian medicine) and biological adaptability (e.g., medical ecology, the anthropology of the Developmental Origins of Health and Disease [DOHaD]), as well as ethnomedical, interpretive, and political-economy oriented approaches to issues associated with health and disease.

This seminar will explore a single orienting perspective in contemporary medical anthropology known as *critical medical anthropology* -- *CMA*. While adherents of this ‘critical’ approach in medical anthropology emphasize a range of factors in human health – including those associated with colonialism and socioeconomic class, the hegemonic authority of biomedicine, and the role of prejudice and discrimination in global health issues – they all share one core theme: the critical analysis of the underlying assumptions and biases inherent in mainstream biomedical explanations of health and disease, and the macro-level factors that structure patterns of human illness. As we will see, some critical medical anthropologists bring a distinctively relativistic, reflexive perspective to such analyses, while others are consciously political and activist. In any case, the CMA approach to human health has remained a dominant perspective in medical anthropology since its emergence in the mid-1980s, and remains a powerful paradigm in the subfield today.

Seminar Objectives:

By the end of this seminar you will:

- A. be able to describe/discuss, in basic terms, the paradigmatic features (e.g., ontology, methodology) of CMA.
- B. be able to articulate the primary themes of CMA analysis.
- C. have developed/honed your professional oral communication skills by leading/facilitating seminar discussions.
- D. have developed/honed your researched and writing skills by authoring an original review-style paper on CMA-influenced research on an approved medical anthropology topic.

<u>Dates/Topics</u>	<u>Reading Assignment</u>
Week 1 (Aug28) Introduction	-----
Week 2 (Sept 4) Positivist, Conflict, and Interpretive Paradigms	Guba 1990; D'Andrade (1995) Scheper-Hughes (1995) Scheper-Hughes and Lock (1987) (4 Student Presentations [SP])
Week 3 (Sept. 11) The Global Obesity/Diabetes Pandemic: The Highest Prevalence Populations	Ferreira/Lang (2006); Scheder (2006); Roddier (2006) (3 SP)
Week 4 (Sept. 18) Global Obesity/Diabetes: High Prevalence	Humphrey (2006), Benyshek et al. 2001; Benyshek (2005) (3 SP)
Week 5 (Sept. 25) Female Fertility/Childbirth	<u>Woman in the Body</u> (2001) (15 chapters) Davis-Floyd (2004) (4 SP)
Week 6 (Oct. 2) Female Fertility/Childbirth	<u>Birth as an American Rite of Passage</u> (2004); (11 chapters) Cheyney (2011) (4 SP)
Week 7 (Oct. 9) No Seminar Meeting	
Week 8 (Oct. 16) (Re)Emerging Infectious Disease: Ebola, TB and HIV/AIDS	Farmer (1996); <u>AIDS and Accusation</u> (2006) (22 chapters – 5 parts) (6 SP)
Week 9 (Oct. 23) Infectious Disease: HIV/AIDS	<u>Tinderbox</u> (2012) (30 chapters - 3 parts) (3 SP)

Week 10 (Oct. 30) Illness as Human Suffering	<u>Writing at the Margin</u> (1997) (9 chapters) (3 SP)
Week 11 (Nov. 6) Substance Abuse/Addiction	Singer (2004); Singer et al. (1992) (2 SP)
Week 12 (Nov. 13) Substance Abuse/Addiction	Bourgois (2004); Buchanan et al. (2004) (2 SP)
Week 13 (Nov. 20) Complementary and Alternative Medicine	Baer (2004); Baer et al. (2012) & MAQ Commentary (2012) (2 SP)
Week 14 (Nov. 27) No Seminar Meeting	Thanksgiving Holiday
Week 15 (Dec. 4) No Seminar Meeting AAA Meetings	Research Papers Due 4:00 (by email)

Required Readings:

Books:

The Woman in the Body: A Cultural Analysis of Reproduction (Beacon Press, Revised Edition, 2001) \$6-\$25.

Emily Martin

Birth as an American Rite of Passage (U of California Press, Second Edition, 2004)

Robbie E. Davis-Floyd

AIDS and Accusation: Haiti and the Geography of Blame (U of California Press, 2006)

\$7 - \$25

Paul Farmer

Writing at the Margin: Discourse Between Anthropology and Medicine (U of California Press 1997) \$12-\$25

Arthur Kleinman

Tinderbox: How the West Sparked the AIDS Epidemic and How the World Can Finally Overcome It (Penguin Press, 2012) \$2-\$11

Craig Timberg and Daniel Halperin

All required books are available in used condition through Amazon books for \$2.00 to \$6.00 each. All of the books can be purchased as new for about \$25 each. Most are also available as Kindle editions for about \$15 each.

Journal Articles and Book Chapters:

All journal articles/book chapters are available as pdfs on Webcampus for this seminar. Each week's readings are available in individual folders in the "Seminar Readings" course content folder.

(See bibliography of journal articles and book chapters below.)

Seminar Format/Student Responsibilities

Seminar reading and seminar participation

Student PechaKucha-style presentations (3 per student)

Review papers (due via email last week of class)

Seminar Participation: Graduate seminars are the very core of graduate education. 'Public sphere' forums such a graduate seminars only work, however, when there is what the philosopher and social theorist Jürgen Habermas called '*free and uncoerced debate among equals*'. So much for 'uncoerced'! You will be graded on your engagement with the material (i.e., reading carefully and staying current with readings), and with your colleagues through active participation in weekly discussions (i.e., 'free debate'). (A maximum of 100 points possible.)

Student PechaKucha-inspired Presentations: Each week, three to five students will provide brief PechaKucha style powerpoint presentations on that week's readings that will serve as a succinct and focused point of departure for seminar discussion. I will provide a powerpoint example/guide of the type of presentation I have in mind during our first week's meeting (and I will make it available on Webcampus for your future reference). The presentation format will be highly structured and brief by design; 4 powerpoint slides, with a total presentation time of 5 minutes maximum (one minute for the first 3 slides; up to 2 minutes for the 4th and final slide). Like formal PechKucha presentations, these will be timed (by me), and you will be docked points on your presentation if you go over. The order of PechaKuch style presentations will be based on rolling alphabetical order. Each student will present 3 PechKuch style presentations during the semester.

CMA Review Article: At the conclusion of the seminar, you will turn in a 'review' style paper of CMA scholarship preferably on a health topic other than those in the seminar's required readings. As a general guide, papers should be in the 20 – 25 page length (double- spaced), and with a minimum of 25 references.

Grades:

Grades will be based upon cumulative points earned in the following areas: PechaKucha presentations (3 X 100 points = 300 points); seminar participation (100 points); and a CMA review paper (100 points), for a grand total of 500 points.

A	= 460-500
A-	= 440-459
B+	= 419-439
B	= 398-418
B-	= 376-397
C	= 375 or less

Bibliography:

- Guba, E. G. (1990). *The Paradigm Dialog*. Newbury Park, California: Sage Publications.
- Scheper-Hughes, N. (1995). The Primacy of the Ethical: Propositions for a Militant Anthropology. *Current Anthropology*, 36 (3), 409-440.
- D'Andrade, R. (1995). Moral Models in Anthropology. *Current Anthropology*, 36 (3), 399-408.
- Scheper-Hughes, N., & Lock, M. M. (1987). The Mindful Body: A Prolegomenon to Future Work in Medical Anthropology. *Medical Anthropology Quarterly*, 1 (1), 6-41.
- Ferreira, M. L., & Lang, G. C. (2006). Introduction: Deconstructing Diabetes. In M. L. Ferreira, & G. C. Lang, *Indigenous Peoples and Diabetes: Community Empowerment and Wellness* (pp. 3-32). Durham, NC, USA: Carolina Academic Press.
- Scheder, J. C. (2006). Emotion, Grief, and Power: Reconsiderations of Hawaiian Health. In M. L. Ferreira, & G. C. Lang, *Indigenous Peoples and Diabetes: Community Empowerment and Wellness* (pp. 33-51). Durham, NC, USA: Carolina Academic Press.
- Roddier, M. (2006). Diabetes in Reunion Island (Indian Ocean): From Sugar Plantations to Modern Society. In M. L. Ferreira, & G. C. Lang, *Indigenous Peoples and Diabetes: Community Empowerment and Wellness* (pp. 105-121). Durham, NC, USA: Carolina Academic Press.
- Humphery, K. (2006). Culture Blindness? Aboriginal Health, 'Patient Non-Compliance' and the Conceptualisation of Difference in Australia's Northern Territory. In M. L. Ferreira, & G. C. Lang, *Indigenous Peoples and Diabetes: Community Empowerment and Wellness* (pp. 493-510). Durham, NC, USA: Carolina Academic Press.
- Benyshek, D. C., Martin, J. F., & Johnston, C. S. (2001). A Reconsideration of the Origins of the Type 2 Diabetes Epidemic among Native Americans and the Implications for Intervention Policy. *Medical Anthropology*, 20, 25-64.
- Benyshek, D. C. (2005). Type 2 Diabetes and Fetal Origins: The Promise of Prevention Programs Focusing on Prenatal Health in High Prevalence Native American Communities. *Human Organization*, 64 (2), 192-200.

- Davis-Floyd, R. E. (2004). Home Birth Emergencies in the United States: The Trouble with Transport. In A. Castro, & M. Singer, *Unhealthy Health Policy* (pp. 329-350). Walnut Creek, CA, USA: Altamira Press .
- Cheyney, M. (2011). Reinscribing the Birthing Body: Homebirth as Ritual Performance. *Medical Anthropology Quarterly*, 25 (4), 519-542.
- Farmer, P. (1996). Social Inequalities and Emerging Infectious Diseases. *Emerging Infectious Diseases* , 2 (4), 259-269.
- Singer, M. (2004). Why Is It Easier to Get Drugs than Drug Treatment in the United States? In A. Castro, & M. Singer, *Unhealthy Health Policy* (pp. 287-301). Walnut Creek, CA, USA: Altamira Press.
- Singer, M., Valentin, F., Baer, H., & Jia, Z. (1992). Why does juan garcía have a drinking problem? The perspective of critical medical anthropology. *Medical Anthropology*, 14 (1), 77-108.
- Bourgois, P. (2004). U.S. Inner-City Apartheid and the War on Drugs: Crack among Homeless Heroin Addicts. In A. Castro, & M. Singer, *Unhealthy Health Policy* (pp. 303-313). Walnut Creek, CA, USA: Altamira Press.
- Buchanan, D., Singer, M., Shaw, S., Teng, W., Stopka, T., Khoshnood, K., et al. (2004). Syringe Access, HIV Risk, and AIDS in Massachusetts and Connecticut: The Health Implications of Public Policy. In A. Castro, & M. Singer, *Unhealthy Health Policy* (pp. 275-285). Walnut Creek, CA, USA: Altamira Press.
- Baer, H. A. (2004). U.S. Health Policy on Alternative Medicine: A Case Study in the Co-optation of a Popular Movement. In A. Castro, & M. Singer, *Unhealthy Health Policy* (pp. 317-327). Walnut Creek, CA, USA: Altamira Press .
- Baer, H. A. (2012). Rejoinder: A Long and Convoluted Journey: Medical Pluralism, Naturopathy, and Critical Medical Anthropology. *Medical Anthropology Quarterly*, 26 (2), 299-303.

MAQ Commentaries:

- Calabrese, C. (2012). An Invited Contribution to “A Dialogue between Naturopathy and Critical Medical Anthropology: What Constitutes Holistic Health?” . *Medical Anthropology Quarterly* , 26 (2), 279-282.
- Evans, S. (2012). Response to Baer and Colleagues: The Politics of Holism . *Medical Anthropology Quarterly* , 26 (2), 271-274.
- Flesch, H. (2012). Comments on Baer and Colleagues’ “A Dialogue between Naturopathy and Critical Medical Anthropology: What Constitutes Holistic Health?” . *Medical Anthropology Quarterly* , 26 (2), 287-291.
- Hess, D. J. (2012). Notes on the Relations between CAM and the Social Sciences . *Medical Anthropology Quarterly* , 26 (2), 283-286.
- Hunter, A. E. (2012). Commentary: Naturopathy, Holism, and Critical Medical Anthropology . *Medical Anthropology Quarterly* , 26 (2), 275-278.
- Jordan, M. (2012). A Dialogue between Naturopathy and Critical Medical Anthropology. *Medical Anthropology Quarterly* , 26 (2), 292-298.

Additional Information:

Academic Misconduct – Academic integrity is a legitimate concern for every member of the campus community; all share in upholding the fundamental values of honesty, trust, respect, fairness, responsibility and professionalism. By choosing to join the UNLV community, students accept the expectations of the Student Academic Misconduct Policy and are encouraged when faced with choices to always take the ethical path. Students enrolling in UNLV assume the obligation to conduct themselves in a manner compatible with UNLV's function as an educational institution.

An example of academic misconduct is plagiarism. Plagiarism is using the words or ideas of another, from the Internet or any source, without proper citation of the sources. See the Student Academic Misconduct Policy (approved December 9, 2005) located at: <http://studentconduct.unlv.edu/misconduct/policy.html>.

Copyright – The University requires all members of the University Community to familiarize themselves with and to follow copyright and fair use requirements. You are individually and solely responsible for violations of copyright and fair use laws. The university will neither protect nor defend you nor assume any responsibility for employee or student violations of fair use laws. Violations of copyright laws could subject you to federal and state civil penalties and criminal liability, as well as disciplinary action under University policies. Additional information can be found at: <http://www.unlv.edu/provost/copyright>.

Disability Resource Center (DRC) – The UNLV Disability Resource Center (SSC-A 143, <http://drc.unlv.edu/>, 702-895-0866) provides resources for students with disabilities. If you feel that you have a disability, please make an appointment with a Disabilities Specialist at the DRC to discuss what options may be available to you.

If you are registered with the UNLV Disability Resource Center, bring your Academic Accommodation Plan from the DRC to the instructor during office hours so that you may work together to develop strategies for implementing the accommodations to meet both your needs and the requirements of the course. Any information you provide is private and will be treated as such. To maintain the confidentiality of your request, please do not approach the instructor in front of others to discuss your accommodation needs.

Religious Holidays Policy—Any student missing class quizzes, examinations, or any other class or lab work because of observance of religious holidays shall be given an opportunity during that semester to make up missed work. The make-up will apply to the religious holiday absence only. It shall be the responsibility of the student to notify the instructor within the first 14 calendar days of the course for fall and spring courses (excepting modular courses), or within the first 7 calendar days of the course for summer and modular courses, of his or her intention to participate in religious holidays which do not fall on state holidays or periods of

class recess. For additional information, please visit:
<http://catalog.unlv.edu/content.php?catoid=6&navoid=531>.

Transparency in Learning and Teaching—The University encourages application of the transparency method of constructing assignments for student success. Please see these two links for further information:

<https://www.unlv.edu/provost/teachingandlearning>

<https://www.unlv.edu/provost/transparency>

Incomplete Grades - The grade of I – Incomplete – can be granted when a student has satisfactorily completed three-fourths of course work for that semester/session but for reason(s) beyond the student’s control, and acceptable to the instructor, cannot complete the last part of the course, and the instructor believes that the student can finish the course without repeating it. The incomplete work must be made up before the end of the following regular semester for undergraduate courses. Graduate students receiving “I” grades in 500-, 600-, or 700-level courses have up to one calendar year to complete the work, at the discretion of the instructor. If course requirements are not completed within the time indicated, a grade of F will be recorded and the GPA will be adjusted accordingly. Students who are fulfilling an Incomplete do not register for the course but make individual arrangements with the instructor who assigned the I grade.

Tutoring and Coaching—The Academic Success Center (ASC) provides tutoring, academic success coaching and other academic assistance for all UNLV undergraduate students. For information regarding tutoring subjects, tutoring times, and other ASC programs and services, visit <http://www.unlv.edu/asc> or call 702-895-3177. The ASC building is located across from the Student Services Complex (SSC). Academic success coaching is located on the second floor of the SSC (ASC Coaching Spot). Drop-in tutoring is located on the second floor of the Lied Library and College of Engineering TEB second floor.

UNLV Writing Center – One-on-one or small group assistance with writing is available free of charge to UNLV students at the Writing Center, located in CDC-3-301. Although walk-in consultations are sometimes available, students with appointments will receive priority assistance. Appointments may be made in person or by calling 702-895-3908. The student’s Rebel ID Card, a copy of the assignment (if possible), and two copies of any writing to be reviewed are requested for the consultation. More information can be found at:
<http://writingcenter.unlv.edu/>

Rebelmail – By policy, faculty and staff should e-mail students’ Rebelmail accounts only. Rebelmail is UNLV’s official e-mail system for students. It is one of the primary ways students receive official university communication such as information about deadlines, major campus events, and announcements. All UNLV students receive a Rebelmail account after they have been admitted to the university.

Students' e-mail prefixes are listed on class rosters. The suffix is always @unlv.nevada.edu. Emailing within WebCampus is acceptable.

Library statement:

Students may consult with a librarian on research needs. For this class, the Subject Librarian is (https://www.library.unlv.edu/contact/librarians_by_subject). UNLV Libraries provides resources to support students' access to information. Discovery, access, and use of information are vital skills for academic work and for successful post-college life. Access library resources and ask questions at <https://www.library.unlv.edu/>

Final Examinations – The University requires that final exams given at the end of a course occur at the time and on the day specified in the final exam schedule. See the schedule at: <http://www.unlv.edu/registrar/calendars>

Any other class specific information - (e.g., absences, make-up exams, extra credit policies, plagiarism/cheating consequences, policy on electronic devices, specialized department or college tutoring programs, bringing children to class, policy on recording classroom lectures, etc.)