

# Anthropology 5201.200/ 300

## Health, Healing, and Society: An Introduction to Medical Anthropology Fall 2022

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### Course Information

#### Course Description

This course is a graduate-level seminar introduction to my favorite part of anthropology- medical anthropology. If you've never taken medical anthropology, that's OK, but I'll assume that everyone has had some background into thinking critically about health, wellness, medicine, and society- either through an undergraduate course, or on your own. We'll cover both classic and modern work on disease etiology, "embodiment" and the experience of suffering, "ethnomedical" beliefs, "sick role" behavior, the provision of health services, so called "biocultural" aspects of disease, structural violence, and the role of larger political/ economic factors on provision of health care, as well as the creation and elimination of health disparities.

#### Course Learning Objectives

- By the end of the course, you should be able to define medical anthropology and understand the nature, scope, and contributions of the discipline.
- Be able to describe the application of theory in medical anthropology, and the strengths and weaknesses of each approach.
- Apply all of this to specific health related topics, to address real-world health problems.

### Requirements

#### Readings:

Readings will be either things you look up each week through the UNT library catalog, be "on reserve" readings in Canvas (on the homepage), or be required ethnographies that you will have to purchase yourself. Some articles in the syllabus will be marked "required;" for others you will pick one from among a group. Several weeks you'll have the option of browsing medical anthropology journals and selecting your own article, as long as it falls within the weekly topic.

This year we'll be reading 3 medical ethnographies that each won the "Margaret Mead Award," an annual book award in anthropology, given jointly by the AAA (American Anthropology Association) and the SfAA (the Society for Applied Anthropology). They are:

Holmes, Seth (2013). *Fresh Fruit, Broken Bodies: Migrant Farmworkers in the United States*. Los Angeles: University of California Press.

Mulla, Sameena (2014). *The Violence of Care: Rape Victims, Forensic Nurses, and Sexual Assault Intervention*. New York: New York University Press.

Finley, Erin (2011). *Fields of Combat: Understanding PTSD among Veterans of Iraq and Afghanistan*. Ithaca, NY: Cornell University Press.

**Canvas:** you will need to check Canvas regularly for class announcements, course updates, additional readings, and supplemental material!

Trouble-shooting: If you run into technical issues with Canvas, follow the procedures outlined under “Technical Issues” in the Student Success Guide on Canvas. Once you have a ticket number from the HelpDesk, feel free to email me.

**Minimum computer skills and digital literacy:** This course defines digital literacy as the ability to use technology to find, evaluate, and communicate information. At a minimum, your successful completion of this course requires a basic digital literacy, where you must either know, or be able to learn, how to navigate UNT’s Canvas system, including posting discussion and assignments, or linking out the course to readings, watch required videos posted, or view films through the UNT digital library.

**Prerequisites:** There are no prerequisites for this course.

## Assessment & Grading

**Course Requirements and Grading:** This class will require you to complete weekly assignments, weekly discussions, including discussions about the 3 course medical ethnographies, and class interviews on a project idea.

- 1. Approx. 40% (200 points total). Weekly Assignments.** Assignments will be usually based on readings or required films (and the films will be available to you through the UNT library). Each week, everyone will read the 1-2 articles in BOLD listed in the syllabus, or the ethnography for the week. Be ready to discuss those in detail. Following those in the syllabus are other articles, from which you will choose ONE that matches your own interest (or sometimes a “browse for your own” option). Assignments will vary by week, but usually involve you doing SHORT summary (5-6ish sentences) paragraph for each piece, and a slightly longer analysis, where you more critically compare and connect the pieces topically or conceptually, discuss your reaction to them, or questions I direct you to in the syllabus, or questions that you’re left with, what you would have liked to have seen more of, and how this type of research could be actionable or practically significant.

2. **32% Online Discussions (160 points total).** It’s a small seminar class, so discussion is critical. How much each person gets out of the class will be dependent on how much each person puts into it. Every week, we’ll discuss either readings, or a particular topic, or both. Discussions almost always have an initial post that will be due by Wednesday midnight of a particular week, and then a response to 2 other posts by Saturday midnight. You will be required to engage in discussion-post conversation with your classmates, presented throughout the course. Each discussion will be scored out of 10 points.

The general guideline is, for each discussion, you will be expected to post one short but substantial paragraph by Wednesday midnight of any week, and then respond to (at least) two of your classmates’ posts with a substantial response, by Saturday midnight. By substantial I mean that you say more than just “I agree” or “great point!” You must explain yourself by referring back to the corresponding topic. Discussions are designed to demonstrate that you understand and can clearly and effectively articulate anthropological concepts and facts. Only relay personal beliefs or opinions if prompted by assignment instructions. Feel free to incorporate outside reading material or anecdotal information provided it is relevant to the Topic.

3. **Approx. 12% (60 points total) Attendance and Participation in 4 Zoom Meetings**

4. **Approx. 16% Interviews and Write-ups. (80 points total).** This semester, instead of a “client-based” applied project, we’ll be doing a “traditional” anthropology project, but on an applied topic. My idea: Everyone occasionally gets a bad night sleep, and everybody has a strategy to deal with it. Our working question, then, for the class interviews, will be, “When does an occasional bad night’s sleep become something people try to remedy, or attempt to control? How do people exert this control? When do they seek the advice or help of others? What are strategies of sleep management and regulation? What are the explanatory models of those who have sleep problems? What are the structural/ environmental influences on sleep habits that people inhabit?” More detail on this will be in the Canvas lesson.

**Points Distribution and Grading Scale:**

<b>Assignments and Discussions</b>	<b>Possible Points</b>
Assignments (40%)	200 (14 x 14.3 pts per assign)
Topic Discussions (32%)	160 (16 x 10)
Interviews and write-ups (16%)	80
Zoom meeting participation (12%)	60 (4 x 15)
<b>Total: 500 points</b>	

**Calculating your grade:**

<b>Point Conversion to a Letter Grade</b>
450 – 500 points (90-100%) = A
400 – 449 points (80-89%) = B

350 – 399 points (70-79%) = C
300 – 349 points (60-69%) = D
0 – 300 points ( < 59%) = F

## Course Policies

### How to be successful in this course:

1. Manage Your Time Wisely

You must stay up-to-date in this course! I recommend scheduling designated times to read and work on the assigned Topics and readings, assignments, and discussions– and sticking to them. The course is structured so that everyone is looking at the same Topic and participating in the same discussions, every week. Each week, you should review the Schedule, read the Topic and readings materials, then complete the corresponding Assignments and Discussions.

2. Do the Readings

Seriously. It's graduate school. Reading, writing, and critical thinking are par for the course.

3. View Any Required Films

ALL links to the films can be found both in the individual **Topics** themselves. First you login with your EUID and password, then the video will pop up. The library's Video-On-Demand page will also open in the background and display all the films that are available to you through in the Video-on-demand system. After viewing each film, you will complete the corresponding assignment or discussion.

4. Pay attention to class announcements or emails through Canvas.

And as part of this, make sure that your Canvas announcements and emails get forwarded to whatever email you use the most (like your UNT email). If I send an email out through Canvas, you need to make sure you're going to be able to see it.

5. Stay in touch with your Instructor.

If you encounter a problem with getting things done or staying up, it's imperative that you stay in touch with us.

### Always remember the core rules of "Netiquette:"

Rule 1. Remember the human. Never forget that the person reading your mail or posting is, indeed, a person, with feelings that can be hurt.

*Corollary 1: It's not nice to hurt other people's feelings.*

*Corollary 2: Never mail or post anything you wouldn't say to your reader's face.*

**Rule 2.** Adhere to the same standards of behavior online that you follow in real life.

*Corollary 1: Be ethical.*

**Rule 3.** Know where you are in cyberspace.

*Corollary 1: Netiquette varies from domain to domain, and even class to class.*

**Rule 4.** Respect other people's time and bandwidth.

*Corollary 1: It's OK to think that what you're doing at the moment is the most important thing in the universe, but don't expect anyone else to agree with you.*

*Corollary 2: Post messages to the appropriate discussion group.*

*Corollary 3: Don't ask your instructor, IAs, or other students questions whose answers are already on the course syllabus or in the class itself.*

(Abstracted from Albion.com <http://www.albion.com/netiquette/book/0963702513p32.html>)

## CLASSROOM COMMUNITY

### Attendance and Participation

This is a small graduate seminar, so you all will HAVE to “show up” every week in our virtual class having read, prepared, and being ready to discuss. How much people get out of the class is in large part determined by how much everyone puts into the class. I expect LOTS of discussion, and everyone’s participation. I like an informal class style where everyone is respectful of each other. In your discussion posts, TALK TO EACH OTHER – not just to me. Attendance at our Zoom meetings will be mandatory. If you have a reason you can’t attend one of those classes, talk to me first.

**Plagiarism and Cheating.** The Department of Anthropology does not tolerate plagiarism, cheating, or helping others to cheat. Plagiarism is defined as misrepresenting the work of others (whether published or not) as your own. It may be inadvertent or intentional. Any facts, statistics, quotations, or paraphrasing of any information that is not common knowledge, should be cited. Students suspected of any of these will be provided the opportunity for a hearing; if found guilty they can receive an automatic “F” in the course. In addition, I reserve the right to pursue further disciplinary action within the UNT legal system, which may result in your dismissal from the university.

For more information on paper writing, including how to avoid plagiarism, and how to use citations, see <http://anthropology.unt.edu/resources/writing-guide>. For information on the University’s policies regarding academic integrity and dishonesty, see the UNT Center for Student Rights and Responsibilities, <http://www.unt.edu/csrr/>.

**If you have trouble during the semester-** open communication with me is the best first step! UNT has also recently become very serious about graduate student success in school, and has marshaled resources to support you. See, e.g., <https://success.unt.edu/>

**Class Materials for remote instruction.** It's a fully online class, so the only thing you'll need is a computer that has access to the Internet and UNT Canvas, that can read Adobe pdf documents.

## **COURSE PLAN:**

**Week 1**      *August 28 – Sept 3*

### ***MEDICAL ANTHROPOLOGY: an Overview of Key Concepts, Practices, and Theory***

Introduction to the course, the subdiscipline, and each other.

#### **Required:**

Brown, Peter, Svea Closser (2016). Medical Anthropology: an Introduction. In *Understanding and Applying Medical Anthropology, 3<sup>rd</sup> edition*. Pp. 13-24. Boston: McGraw Hill. (in Canvas, on the Homepage)

**Week 2**      *Sept 4 – Sept 10*

### ***Explanatory Models, Ethnomedicine, and Meaning Centered Understanding***

#### **Required:**

Pamela Erickson- the Healing Lessons of Ethnomedicine (2016). Chapter 17 in *Understanding and Applying Medical Anthropology, 3<sup>rd</sup> edition*. P. Brown and S. Closser, eds. Pp 188-196. New York: Taylor and Francis (Canvas)

Henry, D., and L. Rosenthal (2013). The Significance of Gender and Partner Reporting on the Diagnosis, Management, and Treatment of Obstructive Sleep Apnea. *Social Science and Medicine*. 79 (1): 48-56. (Available through the UNT library for free <https://library.unt.edu/research/>)

#### **Choose one:**

Weller, Susan, Roberta Baer, Javier Garcia de Alba, Ana Salcedo Rocha (2012). Explanatory Models of Diabetes in the U.S. and Mexico: the patient-provider gap and cultural competence. *Social Science and Medicine* 75 (2): 1088-1096. (Available through the UNT library for free <https://library.unt.edu/research>)

Waxler, Nancy (2016). Chapter 22: Learning to be a Leper: a Case Study in the Social Construction of Illness. In *Understanding and Applying Medical Anthropology*. Brown and Closser, eds. Pp. 230-240. (Canvas)

#### **Questions to think about while reading:**

1) Do you think Pamela Erickson's recommendations or "Lessons" are realistic? (re: she says that "different ethnomedicines are hegemonic in different times or places." Does the hegemony of our own system preclude this?)

- 2) About my article- you can ask any question, but I'll also pose to you- are there any other kinds of sicknesses you can think of where OTHERS' understandings or experiences of illness symptoms are so important?
- 3) About the Waxler reading - how does stigma affect how leprosy is "learned" socially? Can you think of other examples where illness behavior is learned?
- 4) From the Weller et al. reading, what ARE the problems with "cultural competence?"

**Due: Week 2 reading commentary (due date in Canvas).**

For this week, do a readings response and commentary. First write a short-paragraph summary of each article, putting in enough "main detail" points to jog your memory in the future. Then, answer the questions: why is soliciting a meaning-centered understanding is important? How is illness affected by the social world? Does this approach have any limitations in understanding human behavior? Think 1-2 pages single spaced total.

**Week 3      September 11 - 17**  
***Public Health, the Political Economy, and Policy***

**Required**

Gravlee, Clarence (2009). How Race Becomes Biology: Embodiment of Social Inequality. *American Journal of Physical Anthropology* 139 (1): 47-57. (Canvas)

Crooks, Deborah (2003). Trading Nutrition for Education: Nutritional Status and the Sale of Snack Foods in an Eastern Kentucky School. *Medical Anthropology Quarterly* 17 (2): 182-199. (Available through the UNT library for free at the [Research Page](#)).

**Choose one of the following:**

Mendoza, Sonia, Rivera, Allyssa Stephanie, and Hansen, Helena Bjerring (2019): Re-racialization of Addiction and the Redistribution of Blame in the White Opioid Epidemic. *Medical Anthropology Quarterly* 33 (2): 242-262 (Available through the UNT library for free at the [Research Page](#)).

Blanchette, Alex (2019). Living Waste and the Labor of Toxic Health on American Factory Farms. *Medical Anthropology Quarterly* 33 (1): 80-100. (Available through the UNT library for free at the [Research Page](#)).

**Due: *Film Response Assignment (see Canvas)***

**Questions to think about while reading...**

- 1) is it possible to agree on a line between acceptable state (of any government level) interventions and the public health? Do you ban liquor stores from poor neighborhoods? Ban "lending" businesses from cities? ENCOURAGE masks for dealing with pandemics, or MANDATE them?
- 2) When you find out there are health problems associated with social causes, what can you do about it? At what level can you make interventions in the name of public health? How do you decide when government intervention or policy goes too far, and you create what skeptics call

the "nanny state?" Or are there ALREADY policies that are unfair, that favor unhealthy things, and regulations just try to change them?

- 3) Other questions to consider: How much is the solicitation of explanatory models, followed by education- a solution? E.g.- if you found out that "red dye #3" and high-fructose corn syrup cause hyperactivity in children, would it help to ask people about their beliefs? Do you educate people on this in the hopes that they'll make informed decisions for themselves? Or do you think about some other solution?

**Due: Week 3 Commentary**

After summarizing the articles for this week, answer at least one of the questions I pose above, AND discuss how the political-economic structures of society affect what illnesses people face and what they do about them. Finally, you've now seen two of the "lenses" that medical anthropology uses to understand health and illness- the individual "proximal" level of meaning, and the broader ("system level") political economy. Compare these two perspectives; how do you see them relating to each other? Aim for 3 pages, single spaced.

**Week 4      September 18 – Sept 24**  
***Ethnography (in person Zoom Meeting this week)***

**Required ethnography:**

Holmes, Seth (2013). *Fresh Fruit, Broken Bodies: Migrant Farmworkers in the United States*. Los Angeles: University of California Press.

In person Zoom meeting this week!

**Due: Week 4 Commentary.**

This week, something a little different. Write a 1½ -2 page (single spaced) "book review." About 1/3 of this should be a concise summary. Then, what did you think of the book? What kinds of "everyday violence" do Triqui migrants experience (make sure to look up that concept)? How much of both their illnesses and behaviors are rooted in ethnomedical beliefs and personal choices, and how much is the product of "structural" forces like the political economy? How is the clinic "complicit" with suffering? How does the concept of "symbolic violence" play out?

**Also due this week: Project exercise**

From the second week, you had a reading that walked you through WHY soliciting a meaning-centered understanding is important, as well as a reading (and lesson) that walks you through eliciting an explanatory model. For this week, use those guides to create your 8-10 question list of questions, and find someone to interview, about the quality of their sleep. Because EVERYONE occasionally gets a bad night's sleep- what is a bad night's sleep for them? What causes it, and what do they do about it? Write 2 ½ - 3 single spaced pages where you discuss this case (you can preserve anonymity), what it reveals about the individual, or what you suspect it reveals about society. Also talk about the strengths or limitations of the



methods. Include your questions at the end. This will also be part of our in-person discussion. *Note: to do this assignment, you'll almost certainly have to transcribe your interview.*

**Week 5: Sept 25 – October 1**  
***Governmentality, the State, and Cross Cultural Mental Health***

**Required**

LISTEN: NPR story “The Problem with the Solution.” *Invisibilia*. Aired July 1, 2016. Listen from about 5 or 6 min it through 32:06 (*note that the main story starts about 6 minutes in*).

**Npr.org** <https://www.npr.org/programs/invisibilia/483855073/the-problem-with-the-solution>

Kleinman, Arthur (2012). Medical Anthropology and Mental Health: Five Questions for the Next Fifty Years. Chapter 5 in *Medical Anthropology at the Intersections: Histories, Activisms, and the Future*, Inhorn and Wentzell, eds. Durham, NC: Duke University Press. Available at: <https://marciainhorn.com/wp-content/uploads/docs/Kleinman.pdf>

**Choose one:**

Beneduce, R. (2019). “Madness and Despair are a Force”: Global Mental Health, and How People and Cultures Challenge the Hegemony of Western Psychiatry. *Culture, Medicine, and Psychiatry*, 43(4), 710-723. (Available through the UNT library for free at the [Research Page](#)).

Bridget Bradley & Stefan Ecks (2018) Disentangling Family Life and Hair Pulling: Trichotillomania and Relatedness, *Medical Anthropology*, 37:7, 568-581. (Available through the UNT library for free at the [Research Page](#)).

**A question to think about while listening...**

1. From the “Invisibilia” podcast, what is it about labels and mental health? How difficult do you think it would be to replicate this model in the U.S.? Why?

**Due: Week 5 reading commentary**

For this week, do a readings response and commentary. First write a short-paragraph summary of each article/ podcast, putting in enough “main detail” points to jog your memory in the future. Then, respond to the question above, and try to connect your chosen article to Kleinman’s “5 Questions” chapter. Are there (other?) questions that YOU think would be particularly relevant? What do you think of the relevance of social suffering and stigma/ “social death?” Think 1½ - 2 pages single spaced total.

**Week 6 October 2 - 8**  
***Gender, Health, and the Local Biologies of Life- I (Reproduction, Birth, and Childhood)***

**Required**

Erickson, Pamela, Louise Badiane, and Merrill Singer (2013). The Social Context and

Meaning of Virginity Loss among African American and Puerto Rican Young Adults in Hartford. *Medical Anthropology Quarterly* 27 (3): 313–329 (Available through the UNT library for free at the [Research Page](#)).

Singh, Holly (2017). Fertility Control: Reproductive Desires, Kin Work, and Women's Status in Contemporary India. *Medical Anthropology Quarterly* 31 (1): 23-39. (Available through the UNT library for free at the [Research Page](#)).

**Choose:**

For this week, I want you to have the freedom of choosing your own article, but centered around the topic of childhood. Go to “AnthroSource” on the UNT library Databases research page <https://library.unt.edu/>. Browse the journal *Medical Anthropology Quarterly* after plugging in the word “Childhood,” and choose your own article. Limit your search to the last 10 years. If you don't find one you like after a couple of minutes, choose the e-journal *Social Science and Medicine*, and do the same thing, also searching for “childhood,” and also limiting yourself to the last 10 years. Note: when I did this, it returned almost 1,000 articles. Don't browse that many. Browse for <5 minutes, and then pick one from the past 10 years.

**Something to consider this week...**

What questions do you think Medical Anthropologists should be asking about culture and childhood, and why?

**Due: Week 6 reading commentary**

For this week, write a SHORT summary (5-6ish sentences) paragraphs for each of the 3 pieces, then an analysis where you more critically compare and connect the pieces topically or conceptually. Discuss your reactions to this week's readings, any questions you're left with, what you would have liked to have seen more of, and how this type of research could be made actionable or practically significant. 1-2 pages, single spaced.

**Week 7      Oct 9 - 15**  
***Treatment, Therapy, and The Culture of “Biomedicine”***

**Required:**

Mulligan, Jessica (2022). A Eulogy for Jane Robinson: a social autopsy of uncare politics. *Medical Anthropology Quarterly* 36 (1): 27-43 Available on **AnthroSource** through the **UNT Library!**

Angell, A. M., & Solomon, O. (2014). The social life of health records: Understanding families' experiences of autism. *Social Science & Medicine*, 117, 50-57. (Available through the **UNT library for free**).

**Choose One:**

Lyon-Callo, Vincent (2000). Medicalizing Homelessness: the Production of Self-Blame and Self-Governing within Homeless Shelters. *Medical Anthropology Quarterly* 14 (3): 328-345. (Available through the UNT library for free)

Robertson, William (2017). The Irrelevance Narrative: Queer (In)Visibility in Medical Education and Practice. *Medical Anthropology Quarterly* 31 (2): 159-176. (Available through the UNT library for free).

Rhodes, Lorna (1990). Chapter 3. "The Game of Hot Shit," in *Emptying Beds: the Work of an Emergency Psychiatric Unit*. Berkeley: University of California Press. Pp. 55-80. (Canvas)

### Something to think about this week...

Angell and Solomon's *The Social Life of Health Records* says that health records are "not neutral," but "have material-discursive properties" that produce "types" of patients. What does this mean? How do patients attempt to channel the "discursive authority" of physicians? Are there other parts of our medical system which seem on the surface to be neutral, but involve processes of value production? Make sure you look up "necropolitics;" it's a neat concept.

### Due: Week 7 reading commentary

Instead of a summary of articles this week, use the readings to come up with a list of 6-10 important components of Western/ bio-medical culture. You can bullet this list, and include a few sentences description after each of what these things are, and how they play out in healthcare settings with patients (if it helps, conceive of it this way: if you were to describe our health care culture to a visiting Martian-anthropologist, how would you do it?). Don't write more than one full single-spaced page total.

### Project update:

It's a shorter-than-usual written product this week, because you guys have a bigger interview-and-analysis coming up in 2 weeks. Get busy on this!

## Week 8      October 16 - 22 *Gender, Health, and the Local Biologies of Life- II*

### Required:

Murray, Rebecca, Day, Katy & Tobbell, Jane (2019). Duvet woman versus action man: the gendered aetiology of Chronic Fatigue Syndrome according to English newspapers. *Feminist Media Studies* 19(6): 890-905. (Available through the UNT library for free; *Feminist Media Studies* is one of our e-journals.)

Chadde, Sky (2014). How the Low-T Industry is Cashing in on Dubious, and Perhaps Dangerous, Science. *Dallas Observer*. November 12, 2014. Available in Canvas.

### Choose:

Kral, Michael (2013). "The Weight on Our Shoulders is too Much, and we are Falling": Suicide among Inuit Male Youth in Nunavut, Canada. *Medical Anthropology Quarterly* 27 (1): 63-83. Available on **AnthroSource** through the UNT Library!

Lamb, Sarah (2019). On Being (Not) Old: Agency, Self-care, and Life-course Aspirations in the United States. *Medical Anthropology Quarterly* 33 (2): 263-281. Available on **AnthroSource** through the UNT Library!

Baker, Kelly, and Brenda Beagan (2014). Making Assumptions, Making Space: an Anthropological Critique of Cultural Competency and its Relevance to Queer Patients. *Medical Anthropology Quarterly* 28 (4): 578-598. Available on **AnthroSource**

**Things to think about this week while reading...**

Thinking about the Murray et al. piece ("Duvet cover") and the Sky Chadde news article ("The Low-T Industry")... if you read these articles a bit critically, you'll see that both have a lot to say about the discourses in society about gender and bodies. What IS this discussion, and what does it tell you about "the way things should be?"

**Due: Week 8 reading commentary**

After you writing a paragraph summary, use the articles you read to think about-- how are bodies (or illnesses) "sites of communication," where there is discourse between individuals and society about gender? What does this discourse tell you about the "proper" way of being, "the way things should be," or about individuals in distress? 1-2 single spaced pages.

**Week 9 Oct 23 – Oct 29 In class Zoom meeting**  
**Ethnography reading**

**Required Reading:**

Mulla, Sameena (2014). *The Violence of Care: Rape Victims, Forensic Nurses, and Sexual Assault Intervention*. New York: New York University Press.

**Due: Week 9 reading commentary**

Assign TBA

**Week 10 October 30 – Nov 5**  
**Global Health**

**Required:**

FILM "Bending the Arc" (2017). (a film about Paul Farmer and Jim Kim, both Physician Anthropologists).

<https://video-alexanderstreet-com.libproxy.library.unt.edu/watch/bending-the-arc>

Nations, Marilyn K, and C. Monte (1996). "I'm not dog, no!" Cries of resistance against cholera control campaigns. *Social Science and Medicine* 43: 1007 – 1024. (Available through the UNT library research page)

**Choose One:**

Moniruzzaman, Monir (2012). "Living Cadavers" in Bangladesh: Bioviolence in the Human Organ Bazaar. *Medical Anthropology Quarterly* 26 (1): 69-91. Use the UNT Library's "AnthroSource:" (Available through the UNT library for free at the [Research Page](#)).

Prince, Ruth (2012). HIV and the Moral Economy of Survival in an East African City. *Medical Anthropology Quarterly* 26 (4): 534-556. (Available through the UNT library (Available through the UNT library for free at the [Research Page](#)).

Leatherman, Thomas, and Kasey Jernigan (2014). The Reproduction of Poverty and Poor Health in The Production of Health Disparities in Southern Peru. *Annals of Anthropological Practice* 38 (2): 284-299. (Available through the UNT library

**Some things to think about this week while reading...**

- 1) It's easy to think about structural violence impacting the CONDITIONS of health, but what about BELIEFS? **How can poverty or marginality, e.g., affect health-related beliefs?**
- 2) You've got a reading about how people in a slum resist a cholera control campaign. The **why do people resist the government's health campaigns** is a great question with lots of applicability to other things.

**Due: Week 10 reading commentary**

This week, after writing your summaries, and and reflecting on the questions above, spend a couple of paragraphs talking about "structural violence" in the articles you read. Make sure you can define structural violence, and can identify how conditions of health, health behaviors, or individual agency are constrained by the macro-level organization of the globe. 2-3 pages, single spaced.

**Week 11: November 6 - 12**

***The Environment, Cultural Ecology, and Environmental Health***

**Required:**

Singer, Merrill (2016). Introduction. *In A Companion to the Anthropology of Environmental Health*. Merrill Singer, ed. Pp. 1-18. Malden, MA: Wiley Blackwell. (Canvas)

Checker, Melissa (2016). Environmental Racism and Community Health. *In A Companion to the Anthropology of Environmental Health*. Merrill Singer, ed. Pp. 101-120. Malden, MA: Wiley Blackwell. (Canvas)

**Choose One:**

Anglin, Mary (2016). Ecosocial and Environmental Justice Perspectives on Breast Cancer: Responding to Capitalisms Ill Effects. *In A Companion to the Anthropology of Environmental Health*. Merrill Singer, ed. Pp. 21-43. Malden, MA: Wiley Blackwell. (Canvas)

Cartwright, Elizabeth (2016). Mining and Its Health Consequences: From Matewan to Fracking. *In A Companion to the Anthropology of Environmental Health*. Merrill Singer, ed. Pp. 417-434. Malden, MA: Wiley Blackwell. (Canvas)

Melby, Melissa, and Megan Mauger (2016). Effects of Agriculture on Environmental and Human Health: Opportunities for Anthropology. *In A Companion to the Anthropology of Environmental Health*. Merrill Singer, ed. Pp. 44-67. Malden, MA: Wiley Blackwell. (Canvas)

**Some things to think about while reading:**

Do you see other examples of “elite contrarians?”

**Due: Week 11 reading commentary**

Only a 1-page reading commentary is due this week. Summarize the articles you read, and what you thought about them. Slightly light assignment, because I want you to be working on your second project interview transcription.

*Week 12 Nov 13 - 19*

**In Class Zoom Meeting** – Lisa Henry (guest speaker)

**Assignment TBA**

*Week 13 November 20 – 26 Thanksgiving Break*

**Start reading Fields of Combat!**

Finley, Erin (2011). *Fields of Combat: Understanding PTSD among Veterans of Iraq and Afghanistan*. Ithaca, NY: Cornell University Press.

**Assignment TBA**

## SECOND PROJECT INTERVIEW DUE Nov 28th

### Week 14      Nov 27 – December 3 Culture, the Body, and Embodiment

#### Required

Brewis, Alexandra, Sarah Trainer, Seung Yong Han, and Amber Wutich (2017) Publicly Misfitting: Extreme Weight and the Everyday Production and Reinforcement of Felt Stigma. *Medical Anthropology Quarterly* 31 (2): 257-276. (Available through the UNT library for free at the [Research Page](#)).

Henry, Doug (2006). Violence and the Body: Somatic Expressions of Trauma and Vulnerability during War. *Medical Anthropology Quarterly* 20 (3):345-378. Use the UNT Library's AnthroSource: (Available through the UNT library for free at the [Research Page](#)).

Wiedman, Dennis (2012). Native American Embodiment of the Chronicities of Modernity: Reservation Food, Diabetes, and the Metabolic Syndrome among the Kiowa, Comanche, and Apache. *Medical Anthropology Quarterly* 26 (4): 595-612. (Available through the UNT library for free at the [Research Page](#)).

#### Things to think about while reading...

I'd really just like to hear whatever these readings provoke, or put in your mind, this week. So discussion is fairly open this week- anything that's on your mind about the topic.

#### Due: Week 12 reading commentary

These are the final frames of medical anthropological analysis that we'll study. After briefly summarizing your articles, think about this... what does it mean to say that people come to "embody" the world around them ("manifestations and metaphors that communicate meaning")? We already looked at the body/ bodily illness as sites for society's discourse; on a social level, what kinds of things are "inscribed" on the body in this week's readings? On a political level, how is the body "a site of disciplinary power relationships" (quoting Foucault)? Think about 2-3 single spaced pages.

### Week 15      Dec 4 – 10 in class meeting- ethnography Assignment TBA

Finley, Erin (2011). *Fields of Combat: Understanding PTSD among Veterans of Iraq and Afghanistan*. Ithaca, NY: Cornell University Press.