



## Master Course Syllabus

For additional course information, including prerequisites, corequisites, and course fees, please refer to the Catalog: <https://catalog.uvu.edu/>

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**Semester:** Fall

**Course Prefix:** ANTH

**Course Title:** Applied Anthropology

**Year:** 2025

**Course and Section #:** 3720-001

**Credits:** 3.0

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### ***Course Description***

Surveys the ethics and methods used by applied anthropologists. Surveys a range of areas where applied work is performed, including development anthropology, anthropology and health, industrial anthropology, anthropology and marketing, etc. Also explores the political, social, and theoretical implications of applied work..

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### ***Course Attributes***

This course has the following attributes:

- ☐ General Education Requirements
- ☐ Global/Intercultural Graduation Requirements
- ☐ Writing Enriched Graduation Requirements
- ☒ Discipline Core Requirements in Program
- ☐ Elective Core Requirements in Program
- ☐ Open Elective

Other: *Click here to enter text.*

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### ***Instructor Information***

**Instructor Name:** Melinda Gurr

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### ***Student Learning Outcomes***

1. To understand what is applied anthropology (or what it aspires to be) through its history, its uses of theory, its ethical dimensions, and some of its career profiles.
  2. To use applied anthropology to help address a real-life problem in our community (University or larger community).
  3. To elaborate a personal-professional development plan to enhance each student's prospects of doing applied anthropological work in the future.
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### ***Course Materials and Texts***

- Kedia, Satish. 2008. "Recent Changes and Trends in the Practice of Applied Anthropology." *NAPA Bulletin*, 29, pp. 14-28.
- Cardoso, Joana Gomes. 2007. "Applied and Academic Anthropology in Development: Distance or Engagement?" *Arquivos da Memória*, pp. 102-116

- Hale, Charles R. 2008. "Activist Research vs. Cultural Critique: Indigenous Land Rights and the Contradictions of Politically Engaged Anthropology." *Cultural Anthropology*, 21 (1): 96-120.
- Schwartz, Timothy. 2017. *The Great Haiti Humanitarian Aid Swindle*. Chapter 9: The Pretenders.
- Lindegaard, Marie Rosenkrantz. 2019. "Going Native with Evil." In. *Inside Ethnography: Researchers Reflect on the Challenges of Reaching Hidden populations*. Edited by: Boeri, Miriam & Rashi K. Shukla, pp. 27-47
- Bonomo, Elizabeth & Scott Jacques. 2019. "Lost in the Park: Learning to Navigate the Unpredictability of Fieldwork." In. *Inside Ethnography: Researchers Reflect on the Challenges of Reaching Hidden populations*. Edited by: Boeri, Miriam & Rashi K. Shukla, pp. 49-61
- 4.2 - Research Design
- Supplementary: James Spradley. "The Ethnographic Interview: From Research Question to Completion."
- Low, Setha M. & Salley Engle Merry. 2010. "Engaged Anthropology: Diversity and Dilemmas." *Current Anthropology*, 51 (2): 203-223
- Willow, Anna J. & Kelly A Yotebieng. 2023. "Doing Good Anthropology." In, *Anthropology and Activism*, pp. 1-18.
- Fals-Borda, Orlando. 1979. "Investigating Reality in Order to Transform It: The Columbian Experience." *Dialectical Anthropology*, 4 (1): 33-55
- Still, Michael. 2023. "Engaged Ethnography in a Resident-Activist Environmental Justice Community." In, *Anthropology and Activism*, pp. 1-14.
- Obeng, Cecilia Sem & Samuel Gyasi Obeng. 2021. *Invisible Faces and Hidden Stories: Narratives of Vulnerable Populations and Their Caregivers*. New York: Berghahn Books, pp. 1-17
- Kelling, Hannah. 2021. "Foxes Have Dens but I am Homeless: On the Lived Experiences of a Homeless Man and His Social Worker." In, *Invisible Faces and Hidden Stories: Narratives of Vulnerable Populations and Their Caregivers*, pp. 19-44
- Jones, Mackenzie. "Discovering Unspoken Communication: Lived Experiences of a Deaf Person." In, *Invisible Faces and Hidden Stories: Narratives of Vulnerable Populations and Their Caregivers*, pp. 66-90
- Kittaneh, Dema. 2021. "The Narratives of Two Immigrant Women About Their Lived Experiences in the United States." *Invisible Faces and Hidden Stories: Narratives of Vulnerable Populations and Their Caregivers*, pp. 92-114.
- Ayanna, Kourtney Dorqual Byrd. 2021. "Living as Black and Brown: Culture and Identity on Holistic Health." In, *Invisible Faces and Hidden Stories: Narratives of Vulnerable Populations and Their Caregivers*, pp. 115-130
- Pink, Sarah. 2009. "Applied Visual Anthropology: Social Intervention and Visual Methodologies," pp. 3-26
- Myhal, Natasha & Clint Carroll. 2023. "Indigenous Optimism in the Colonialcene." In, *Anthropological Optimism*, pp. 88-101.
- King, Hilary B. 2023. "Optimism at Scale: Exploring Everyday Activism in Atlanta's Alternative Food Networks." In, *Anthropological Optimism*, pp. 117-129
- Tam, Mankei. 2023. "Where have all the flowers gone? Planting Optimism in Japan." *Anthropological Optimism*, pp. 71-87.

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## Course Requirements

## Course Assignments, Assessments, and Grading Policy

- Reflection papers (x3) Weeks 3, 7, 11; 30%)
- Research project (small assignments throughout the quarter) 40%
- Professional development self-diagnosis and plan Week 8 20%
- Participation 10%

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## Required or Recommended Reading Assignments

- Kedia, Satish. 2008. "Recent Changes and Trends in the Practice of Applied Anthropology." *NAPA Bulletin*, 29, pp. 14-28.
- Cardoso, Joana Gomes. 2007. "Applied and Academic Anthropology in Development: Distance or Engagement?" *Arquivos da Memória*, pp. 102-116
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- Kittaneh, Dema. 2021. "The Narratives of Two Immigrant Women About Their Lived Experiences in the United States." *Invisible Faces and Hidden Stories: Narratives of Vulnerable Populations and Their Caregivers*, pp. 92-114.

- Ayanna, Kourtney Dorqual Byrd. 2021. “Living as Black and Brown: Culture and Identity on Holistic Health.” In, *Invisible Faces and Hidden Stories: Narratives of Vulnerable Populations and Their Caregivers*, pp. 115-130
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### **General Description of the Subject Matter of Each Lecture or Discussion**

Aug 21 – Introductions and course orientation  
 Aug 28—What is applied anthropology?  
 Sep 2—Ethics in applied anthropology  
 Sep 4—Case study: indigenous land struggles in Guatemala  
 Sep 9—Case study: The great humanitarian swindle, Haiti  
 Sep 11—Reflection Paper 1 - Ethics  
 Sep 16—A brief history of fieldwork, getting started  
 Sep 18—The ethnographic interview & Research design  
 Sep 23—Planning it out: partnering with a local organization  
 Sep 25—Investigating reality to transform it  
 Sep 30—Self study and reflexivity  
 Oct 3—Doing good anthropology  
 Oct 7—Process documentation  
 Oct 9—Case study: environmental justice  
 Oct 14—Proxemics and understanding action  
 Oct 21—Working in our own backyards  
 Oct 23—Submitting Mid-Term Exam  
 Oct 28—Reflection paper 2 & workshop  
 Oct 30—Learning to listen: the nuts and bolts of recording  
 Nov 4—Transcription and coding  
 Nov 6—Professional development and self-diagnosis report  
 Nov 11—The trouble with translation  
 Nov 13—Digital ethnography and social media  
 Nov 18—Navigating Challenges  
 Nov. 20—Oral history narratives  
 Dec 2.—Hidden populations and sensitivities  
 Dec. 4—Service learning and fieldwork  
 Dec. 9—Submission of Final Projects and presentation  
 Dec. 14—Final Submission

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### ***Required Course Syllabus Statements***

**Generative AI**

AI programs are not a replacement for your human creativity, originality, and critical thinking. Writing, thinking, and researching are crafts that you must develop over time to develop your own individual voice. At the same time, you should learn how to use AI and in what instances AI can be helpful to you.

The use of generative AI tools (e.g. ChatGPT, Google Gemini, etc.) is permitted in this course for the following activities:

- Brainstorming and refining your ideas;
- Fine tuning your research questions;
- Drafting an outline to organize your thoughts; and
- Checking grammar and style.

The use of generative AI tools is not permitted in this course for the following activities:

- Impersonating you in classroom contexts, such as by using the tool to compose discussion board prompts/responses assigned to you or completing your written assignments. Be assured that you will not earn full points should you do so, as prompts have been written to elicit your own personal perspective.
- Completing group work that your group has assigned to you, unless it is mutually agreed upon that you may utilize the tool.
- Writing a draft of a writing assignment.
- Writing entire sentences, paragraphs or papers to complete class assignments.
- You are responsible for the information you submit based on an AI query (for instance, that it does not violate intellectual property laws, or contain misinformation or unethical content). Your use of AI tools must be properly documented and cited in order to stay within university policies on academic honesty.

Any student work submitted using AI tools should clearly indicate what work is the student's work and what part is generated by the AI. In such cases, no more than 25% of the student work should be generated by AI. If any part of this is confusing or uncertain, please reach out to me for a conversation before submitting your work.

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### **Using Remote Testing Software**

☒ This course does not use remote testing software.

☐ This course uses remote testing software. Remote test-takers may choose their remote testing locations. Please note, however, that the testing software used for this may conduct a brief scan of remote test-takers' immediate surroundings, may require use of a webcam while taking an exam, may require the microphone be on while taking an exam, or may require other practices to confirm academic honesty. Test-takers therefore shall have no expectation of privacy in their test-taking location during, or immediately preceding, remote testing. If a student strongly objects to using test-taking software, the student should contact the instructor at the beginning of the semester to determine whether alternative testing arrangements are feasible. Alternatives are not guaranteed.

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### ***Required University Syllabus Statements***

## **Accommodations/Students with Disabilities**

Students needing accommodations due to a permanent or temporary disability, pregnancy or pregnancy-related conditions may contact UVU [Accessibility Services](#) at [accessibilityservices@uvu.edu](mailto:accessibilityservices@uvu.edu) or 801-863-8747.

Accessibility Services is located on the Orem Campus in BA 110.

Deaf/Hard of Hearing students requesting ASL interpreters or transcribers can contact Accessibility Services to set up accommodations. Deaf/Hard of Hearing services can be contacted at [DHHservices@uvu.edu](mailto:DHHservices@uvu.edu)

DHH is located on the Orem Campus in BA 112.

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## **Academic Integrity**

At Utah Valley University, faculty and students operate in an atmosphere of mutual trust. Maintaining an atmosphere of academic integrity allows for free exchange of ideas and enables all members of the community to achieve their highest potential. Our goal is to foster an intellectual atmosphere that produces scholars of integrity and imaginative thought. In all academic work, the ideas and contributions of others must be appropriately acknowledged and UVU students are expected to produce their own original academic work.

Faculty and students share the responsibility of ensuring the honesty and fairness of the intellectual environment at UVU. Students have a responsibility to promote academic integrity at the university by not participating in or facilitating others' participation in any act of academic dishonesty. As members of the academic community, students must become familiar with their [rights and responsibilities](#). In each course, they are responsible for knowing the requirements and restrictions regarding research and writing, assessments, collaborative work, the use of study aids, the appropriateness of assistance, and other issues. Likewise, instructors are responsible to clearly state expectations and model best practices.

Further information on what constitutes academic dishonesty is detailed in [UVU Policy 541: Student Code of Conduct](#).

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## **Equity and Title IX**

Utah Valley University does not discriminate on the basis of race, color, religion, national origin, sex, sexual orientation, gender identity, gender expression, age (40 and over), disability, veteran status, pregnancy, childbirth, or pregnancy-related conditions, citizenship, genetic information, or other basis protected by applicable law, including Title IX and 34 C.F.R. Part 106, in employment, treatment, admission, access to educational programs and activities, or other University benefits or services. Inquiries about nondiscrimination at UVU may be directed to the U.S. Department of Education's Office for Civil Rights or UVU's Title IX Coordinator at 801-863-7999 – [TitleIX@uvu.edu](mailto:TitleIX@uvu.edu) – 800 W University Pkwy, Orem, 84058, Suite BA 203.

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## **Religious Accommodation**

UVU values and acknowledges the array of worldviews, faiths, and religions represented in our student body, and as such provides supportive accommodations for students. Religious belief or conscience broadly includes religious, non-religious, theistic, or non-theistic moral or ethical beliefs as well as participation in religious holidays, observances, or activities. Accommodations may include scheduling or due-date modifications or make-up assignments for missed class work.

To seek a religious accommodation, a student must provide written notice to the instructor and the Director of Accessibility Services at [accessibilityservices@uvu.edu](mailto:accessibilityservices@uvu.edu). If the accommodation relates to a scheduling conflict, the notice should include the date, time, and brief description of the difficulty posed by the conflict. Such requests should be made as soon as the student is aware of the prospective scheduling conflict.

While religious expression is welcome throughout campus, UVU also has a [specially dedicated space](#) for meditation, prayer, reflection, or other forms of religious expression.