

**FALL 2016**

**PEOPLES OF EUROPE**

**ANTH 3127/6127 3.0 credit hours; Designations: IRBF, FLXU, AOCE**

**Class meets 10/10-10/14 2016; 8:00 AM-5:00 PM**

**Instructor:** Bojka Milicic, Ph.D., Associate Professor-Lecturer

**This course is accessible to all majors!**



Europa and Zeus, 500-490 B.C., Tarquinia, Museo Nazionale Tarquiniese, Italy

**Course description:**

Within its several sub-disciplines anthropology seeks to **describe and explain human behavior across time and space**. This course is an introduction to cultural anthropology of contemporary Europe. Informed by the past, but focused on the present, its overall theme is Europe divided and united. The theoretical framework in this course is the concept of **liminality**, an analytical model in anthropology that examines the crossing of boundaries, real and imaginary. Within the last several decades Europe has seen armies, refugees, immigrant workers, and elites **crossing the borders between cultures, nations, and identities**. Anthropology of Europe is strongly motivated by these events. We will examine traditional topics in anthropology such as kinship,

gender, religion, politics, and economy within the context of the current hotly debated themes of **war, immigration, ethnic and religious diversity, nationalism, and the European unification**. Our course illustrates the unique ‘lens’ of anthropology taking different perspectives – from a village, urban, or industrial environment, to the bureaucratic institutions of the state. We will “travel” to France, Bosnia, Croatia, Ukraine, Germany, Belgium, Ireland, and Romania to examine ethnographic case studies.

Several documentary films accompany the lectures.

**Instructor: Bojka Milicic, Ph.D. associate Professor-Lecturer**

**e-mail: milicic@anthro.utah.edu**

**Office: 101 Stewart (Department of Anthropology)**

**YOUR MOST IMPORTANT RESOURCES: THIS SYLLABUS, CANVAS, and YOUR PROFESSOR.**

**This course does not require a previous background in anthropology.**

**Course objectives:** with a solid historically informed background and the anthropological perspective obtained in this course, students will be able to identify, understand, and critically assess current social, cultural, and political processes in Europe as well as their impact on individuals.

- Students will become familiar with basic applications of a theoretical model in cultural anthropology, and learn about fieldwork methods and ethical issues in anthropology.
- Students will become familiar with the unique cultural-anthropological perspective that is primarily concerned with and informed by the experience of individuals who give anthropological studies a deeply human and personal dimension.
- Students will be able to cross-reference and complement the knowledge gained in this class with classes in history, political science, geography, religion, foreign languages, and literature.

**How to get a good grade in this class:**

Please read the syllabus carefully! Attend class! Do the readings ahead of class! Take good notes! Plan your term paper in advance! Use the information from class material! Ask questions and participate in discussions! Talk to me if you have any problems. It is the students’ responsibility to request the information about missed classes. You can earn extra credit points for regular

**REQUIRED TEXTS**

Bringa, T. 1995. Being Muslim the Bosnian way. Princeton: Princeton University Press

Shore, C. 2000. Building Europe: The cultural politics of European integration. London, New York: Routledge.

**Additional Readings are cited below in the daily lecture schedule.**

### **EXAMS AND GRADES**

- Four quizzes, **50 points each.**
- Term research paper (5-6 pages of text, one additional page budget, one additional page Bibliography, double space, Times 12) **100 points**  
Term paper is a **research proposal for fieldwork** in Europe based on students' individual interests. The paper is graded on: 1. Content: well-formulated argument, good examples, application of knowledge gained in this class (60 points.) 2. Style: organization, spelling, concise writing (25), proper use of references (15 points). The instructor will provide detailed guidelines on Canvas.
  - **Term Paper outline:** One-page term paper outline and bibliography (two scholarly references at least for the outline) is worth additional **20 points**  
Papers obtained on the Internet and references to non-scholarly sources from the Internet and papers written for another class are not acceptable.

**OUTLINE DUE: Last day of class, Friday, October 14**

**TERM PAPER DUE: Friday, November 4, by 5 p.m.**

- The cumulative grade is calculated as a percentage **of the highest score in class. (320 points possible)**
- Attendance and participation bring extra points!

### **Plagiarism Software Policy:**

- Your professor may elect to use a plagiarism detection service in this course, in which case you will be required to submit your paper to such a service as part of your assignment. Plagiarism will result in failing the class.
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### **GRADE DISTRIBUTION**

A 100-95%	B 84-80%	C 70-67%	D+ 62-59 %
A- 94-90%	B-79-75%	C- 66-63 %	D 58-54 %
	B+ 89-85%	C+74-71%	D- 53-50 % E 49% and below

## IMPORTANT DATES:

**Quiz 1. Tuesday, October 11. 8:15-9:00.**

**Quiz 2. Wednesday, October 12. 8:15-9:00.**

**Quiz 3. Thursday, October 13. 8:15-9:00.**

**Quiz 4. Friday, October 14. 8:15-9:00.**

**November 4. Term paper due**

## LECTURE TOPICS AND READINGS SCHEDULE

**This is an accelerated course. We meet each day, Monday through Friday during the fall break. On Tuesday, day 2., we will begin with a quiz that covers the material from the previous day and then proceed with lectures and discussions with a break 12-1. We will also have quizzes Wednesday, Thursday, and Friday. A documentary film accompanies lectures each day. All the readings will be available in advance and the course Notes posted on our Canvas page, as well as the term paper assignment. There are two textbooks you need to purchase.**

**Day 1. Monday, 10/10.** Introduction. The discipline of anthropology. What is Europe and what are its boundaries? The concept of liminality: key symbols, rituals, and liminal spaces. Case study: Parisian apartments.

Ethnicity and shifting identities in Europe. Case study: Bosnian Muslims - history; identity.

Readings:

Rosselin, C. 1999. The ins and outs of the hall: A Parisian example.

Bringa, T. Being Muslim the Bosnian way. (Textbook). Preface, Ch. 1, 2, 3.

Film: Being Muslim the Bosnian way.

### **Day 2. Tuesday, 10/11**

Bosnian Muslims: daily life; religion and rituals.

Religion, identities, and crossing borders: Islam and Christianity in Europe. Case studies: Muslim women in France; The Marian cults: Ukraine and Herzegovina.

Readings:

Bringa, T. Being Muslim the Bosnian way. Introduction, Chpts. 4, 5, 6.

Mayanthi, F. 2010. Reconfiguring freedom: Muslim piety and the limits of secular law and public discourse in France. *American Ethnologist*.

Halemba, A. 2011. National, transnational or cosmopolitan heroine? Virgin Mary's apparitions in contemporary Europe. *Ethnic and racial studies* 34 (3).

Film: Does Europe hate us?

**Day 3. Wednesday, 10/12.** Religion, identities, and crossing borders. Case study: Roma and Sinti (Gypsies) in Slovakia. Dividing and reuniting. The end of the cold war: the re-unification of Germany. The immigrants' post-unification view. Case study: Berlin -The tale of two cities.

Readings:

Kopf, S. 2012. Roma and Sinti: The 'other' within Europe. (In: A companion to the Anthropology of Europe)

Borneman, J. 1995. *Belonging in the two Berlins: Kin, state, nation*. Cambridge University Press.

Mannitz, S. 2006. The grand old West: Mythical narratives of a better past before 1989 in views of West-Berlin Youth from immigrant families (In: *Crossing European Boundaries*)

Film: Blood and belonging: Germany returns

**Day 4. Thursday, 10/13.** Anthropology of the European Union: The structure of the EU. Cultural policies as a nation-building strategy of the EU elites. The symbolic meanings of food and money. Brussels, the unofficial capital of the EU.

Readings:

Shore, C. *Building Europe* (textbook). Chpt. 1, 2, 3, 4, 5, 6.

Film: Parliament under pressure

**Day 5. Friday, 10/14.** EU – a supranation? Ireland divided: The Troubles. Case study: an Ulster (northern Ireland) border town.

Reading:

Shore, C. *Building Europe*. Chpts. 7, 8.

Kelleher W. 2006. Claiming the Local the Irish/British Borderland: Locality and Nation-State and the Disruption of Boundaries In: H. Kopnina, et al. eds. 2006. In: *Crossing European Borders*. New York: Berghahn Books.

Film: Blood and belonging: Mirror, mirror (Ireland)

Supranationalism and nationalism: case studies: European Schools; pagan black metal festival in Romania

Readings:

Shore, C. and D. Baratieri, 2006. Crossing the boundaries through education: European Schools and the suppression of nationalism (In: H. Kopnina, 2006. Crossing European boundaries: Beyond conventional geographical categories. New York: Berghahn Books)

Murphy, D. 212. Extreme Nationalist Music Scenes at the Heart of Europe. (In: a Companion to the Anthropology of Europe)

**TERM PAPER DUE: Friday, November 4, by 5 p.m.**

**ADA Statement:**

The University of Utah seeks to provide equal access to its programs, services and activities for people with disabilities. If you need accommodations in the classroom, reasonable prior notice needs to be given to the Center for Disability Services, 162 Union Building. CDS will work with you and the instructor to make arrangements for accommodation

**Faculty and student responsibilities:**

All students are expected to follow behavior in the classroom in accordance with the Student Code, spelled out in the Student Handbook. Students have specific rights in the classroom as detailed in Article III of the Code.

According to Faculty Rules and Regulations, it is the faculty responsibility to enforce responsible classroom behaviors, beginning with verbal warnings and progressing to dismissal from class and a failing grade. Students have the right to appeal such action to the Student Behavior Committee

Non-Contract Note.

*“Note: The syllabus is not a binding legal contract. It may be modified by the instructor when the student is given reasonable notice of the modification. “*

