

ANTH 40400

PERSPECTIVES IN ANTHROPOLOGICAL ANALYSIS

Spring 2009
class: M/W 4:30-5:45

office hrs: T/F 1:00-3:00
or by appointment

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Anthropology is the most scientific of the humanities, the most humanist of the sciences. (Eric Wolf, Europe and the People Without History)

Course Description:

This upper level seminar is required for anthropology majors because it addresses the "why" questions behind what we do. In it we delve into the persistent issues that seized the imaginations and intellects of our anthropological forbearers, and join the conversation around these issues as we find the discipline today. Though sociocultural anthropology provides the engine that drives theory forward, we will consider how the four-fields approach of our discipline uniquely angles anthropology to answer questions that similarly perplex other fields in the social sciences, natural sciences, and humanities. We will address how methods and ethics in our field have changed along with changing theoretical preoccupations, and explore the state of flux in which they exist currently. By the end of the course, students will have a firm sense of anthropology as a coherent disciplinary discourse, however unresolved its primary questions, and will be able to place themselves in its professional dialogue well-acquainted with their essential interlocutors.

Course Goals (Learning Objectives):

Be able to read anthropological texts with an awareness of the theoretical perspective of the author(s), its concomitant methodological and ethical preoccupations, and its strengths and weaknesses.

Recognize the major thinkers who have shaped the field of anthropology, and be able to use the vocabulary they contributed to the discipline.

Be familiar with the process of critique, dialogue, and exchange of ideas that leads to development of the discipline.

Understand the role theory plays in the research and writing process, and in the development of new topics for research.

Understand the place of anthropology in the intellectual history of the Western academy and in the current politics of global knowledge production and exchange.

Nothing human is alien to me.

Karl Marx and Friedrich Engels, Theses on Feuerbach
[following the ancient Greeks]

Required Texts:

R. Jon McGee and Richard L. Warms, eds. *Anthropological Theory: An Introductory History (4th edition)* MGrav Hill, 2008.

Henrietta L. Moore and Todd Sanders, eds. *Anthropology in Theory: Issues in Epistemology*. Blackwell, 2006.

e-reserve articles (your print quota will be extended to allow you to have these readings in front of you as we discuss them)

Recommended (Supplementary) Texts:

Richard J. Perry, *Five Key Concepts in Anthropological Thinking*. Prentice Hall, 2003 – *to read alongside major lectures*

Kate L. Turabian. *Manual For Writers of Term Papers, Theses and Dissertations* . University of Chicago Press – *for those going on in academics, most recent edition*

Wayne C. Booth, Gregory G. Colomb, Joseph M. Williams. *The Craft of Research*. University of Chicago – *for those going on in academics, most recent edition*

Policies and Procedures:

The class will be conducted something like a graduate seminar. Everyone in it has chosen to be here as an anthropology major, and has had substantial training in the field already. Each student has something to contribute.

Attendance: The importance of participation in this seminar means that attendance is mandatory. All the readings are primary sources, which may not make sense without class lecture and discussion to tie them together. Students may miss 2 class sessions without excuse; after that each missed class will result in your final grade being lowered by 1/3. Excused absence would be one accompanied by a doctor's, dean's, or athletic department note.

Reading: This class is based heavily on close reading of primary texts. Students are expected to come to class having read the assigned articles carefully (twice if necessary), with questions and comments ready to participate in discussion. It is best to bring the text or article with you to class. If there are words or allusions you do not understand, it is your responsibility to look them up insofar as you can, to do everything you can to make sense of the piece. (A light reading then putting it aside half-understood won't do.) Be prepared to be called upon to explain or comment on any part of any of the assigned readings. Occasionally students may volunteer to facilitate parts of the class discussion or take the lead by presenting briefly on a topic on which they are knowledgeable.

Writing: Students are required to write 5 papers during the course of the semester. Two you are to write over the course of the whole semester – requiring your own sense of organization and commitment to calendar – while the other three have deadlines during the semester. For all writing assignments, you are expected to use formal academic citation styles (which we will go over in class as a handout – but you can also find yourself in the Turabian text or on the American Anthropological Association website), double-space, spell check, and otherwise be sure you are writing as an apprentice scholar not a student. Revise your work at least once. Organize your time so that you can hand in the papers when due – or before! Remember we are practicing being professionals here. I would like you to respect my time, and I will respect yours. (Don't ask for an extension unless you are dying. Come to see me for help if you need it, however.) If you want to volunteer to write an additional short response paper here or there for practice, I'd welcome that and respond to it. Such ventures – along with volunteering to facilitate a class discussion – are not exactly “extra credit” but I do mark them down as evidence of your engagement with the topic.

Academic Honesty: Using someone else's words or ideas demands that you cite and acknowledge them properly. Plagiarism, either intentional or unintentional, is a very serious violation of the University Academic Code of Honor (www.nd.edu/~hnr/code). Collaboration with other students and multiple submissions of papers for various classes are also matters that demand honest acknowledgment. Please consult the University Academic Code of Honor for full guidance, and for further help in avoiding plagiarism see www.nd.edu/~writing/resources/AvoidingPlagiarism.html. Cases of plagiarism or other forms of academic dishonesty will be brought before the departmental, college and university authorities. Note that we now use an electronic verification program that is capable of checking the originality of student papers. (So sorry that it's come to that.)

Writing Center: The Writing Center is a free tutorial service that assists Notre Dame students in all phases of the writing process, including finding an argument, organizing evidence, improving style, and learning grammar. It can be useful for all students, even seniors and graduate students, native as well as non-native speakers of English to seek the help of Writing Center tutors. The Writing Center is located in 203 Coleman Morse; website www.nd.edu/~writing/.

I am open to conversation and feedback at any time, either by email or in person by phone or during my office hours. We can talk about the course, anthropology, or whatever concerns you. Please do not hesitate to initiate communication.

Evaluation:

engagement in class ("participation") 25%
five papers 75%

Keep track of your progress here to be sure we are both on track:

<u>paper</u>	<u>topic</u>	<u>assigned</u>	<u>due</u>	<u>grade</u>
#1	<i>anthropology & the Iraq war/MidEast (term)</i>	<i>Jan 14</i>	<i>May 6</i>	_____
#2	<i>comparing lives: anth & other (term)</i>	<i>Jan 14</i>	<i>May 6</i>	_____
#3	<i>What use is Marxism today?</i>	<i>Jan 26</i>	<i>Feb 9</i>	_____
#4	<i>"communitas" and the anth of experience</i>	<i>Mar 4</i>	<i>Mar 23</i>	_____
#5	<i>reading Notre Dame through Foucault</i>	<i>Apr 6</i>	<i>Apr 27</i>	_____
	engagement in class			_____

You come late. When you arrive, others have long preceded you, and they are engaged in a heated discussion, a discussion too heated for them to pause and tell you exactly what it is about . . . You listen for a while, until you decide that you have caught the tenor of the argument; then you put in your oar. Someone answers; you answer him; another comes to your defense; another aligns himself against you . . . The hour grows late, you must depart. And you do depart, with the discussion still vigorously in progress.

(Kenneth Burke, The Philosophy of Literary Form)

Instructions for the two "Term" papers.

(IMPORTANT NOTE: DO NOT WAIT UNTIL THE END OF THE SEMESTER TO TEND TO THESE. You are senior scholars now, and you know how to organize your time. Get these well underway by the midterm; set yourself a calendar; approach me for help if you need an authority figure to push you. I am willing to look at drafts.

Paper #1 Anthropology and the Iraq War/ Middle East Conflict Choose any news item about the war in Iraq or the conflict in the Middle East and relate it to something we are studying about in anthropological theory. In other words, can anthropological theory “matter” in the problems of the real world? Can the study of theory affect how you understand the world around you? You can do a bit of extra research if you want but that isn’t the real point. Thoughtfulness, creative insight and good, scholarly writing is what counts. *Approximately* five pages, double space, with rigorous academic citations to all sources used.

Paper #2 Comparing Lives: Anthropology and Other For this paper I want you to choose any one of the theorists we are studying this semester in anthropology. Read up on his or her life. Then choose a figure in some other field – could be literature, biology, or whatever – and write a comparative biography showing how the two lives influenced the two fields. This takes some thinking. Don’t just pick any random figures. Pick two figures whose comparative lives can be illustrative in some way. Remember, all papers are *approximately* 5 pages, double spaces, using rigorous academic citation.

Course Schedule:

1. Wednesday, January 14 *Origins of Social Science*

Introduction to the course.

Looking into the origins of European social thought helps us understand the cultural cartography of anthropology today. Enlightenment thinkers like Auguste Comte, who identified the two major questions facing society as that of *change* and that of *order*, set the stage for the next century of development for the Western social sciences

Initial questions: What was the European context that set the stage for the development of Western social thought? Who was Auguste Comte? How did the major social science disciplines arise?

2. Monday, January 19 *Evolutionism*

Though most people think Charles Darwin "discovered" evolution, the idea was developed in social thought before it entered the biological arena. *Evolutionism* became the first major school of thought in anthropology, linking biological, archaeology,

ethnological and linguistic evidence in the "four-field" manner. The first definition of anthropology's major subject matter, "culture," took place in the evolutionary framework.

Initial questions: What was Spencer's "organic analogy" and how did it influence later anthropology? What were the features of Tylor's definition of culture that stayed with anthropology until today? Why do some consider Lewis Henry Morgan to be among the most influential thinkers in anthropology?

And, note how the evolutionary way of thinking related to the "social dynamics" defined by Comte.

Readings:

"The Idea of Evolution," in *Five Key Concepts in Anthropological Thinking* pp. 12-54

Herbert Spencer, "The Social Organism" in McGee & Warns, pp. 11-27.

Sir Edward Burnett Tylor, "The Science of Culture" in McGee & Warns, pp. 28-42.

Lewis Henry Morgan, "Ethnical Periods" in McGee & Warns, pp. 43-53.

3. Wednesday, January 21 *Cultural Ecology/Cultural Materialism*

As evolutionary thought developed, more nuanced understandings arose that would deeply influence archaeology, cultural ecology, and political anthropology. *Multilinear* approaches and greater attention to interactions between society and environment proved fruitful ground for many explorations.

Initial questions: How can ecological approaches be applied to the solution of cultural puzzles like the Hindu taboo on beef-eating? What are the benefits and drawbacks of this kind of research? How has the evolutionary model of social and political development influenced research projects and their outcomes?

Readings:

Julian H. Steward, "The Concept and Method of Cultural Ecology," pp. 100-106.

in Moore & Sanders,

Marvin Harris, "The Cultural Ecology of India's Sacred Cattle," in McGee & Warms, pp. 282-296.

Leslie A. White, "Energy and the Evolution of Culture," in Moore & Sanders, pp. 108-120.

Morton H. Fried, "On the Evolution of Social Stratification and the State," in McGee & Warms, pp. 269-281.

4. Monday, September 26

Marx and Marxism

Lewis Henry Morgan's influence extended in one underemphasized but important direction: his evolutionary model was a direct source of information and inspiration for the work of Karl Marx.

Just how is Marxism as a school of thought related to anthropological evolutionism? What is *materialism* in Marxism and anthropology? In what way is this opposed to the *idealism* of sociologist Max Weber?

readings:

Karl Marx and Friedrich Engels, "Feuerbach: Opposition of the Materialist and Idealist Outlook," in McGee & Warms, pp. 54-68.

excerpts from *Marx's Concept of Man* by Erich Fromm [readings packet, article 1]

Max Weber, "Puritanism and the Spirit of Capitalism," in Moore & Sanders, pp. 360-36.

Paper #3 What use is Marxism today? Most Americans believe Marxism to be a "failed" philosophy. Is there any part of Marx's analysis that you find to be of value for contemporary society or social theory? What do you see as the main flaws in Marx's point of view? What would have to be added to his way of thinking to make it appealing today? (Some, indeed, find it appealing today.) Write approximately 5 pages, double spaced, citing any texts you use in formal academic style.

5. Wednesday, September 28

Boas/historical particularism

A rebellion against comparativist and evolutionary approaches marked the Boasian school of *historical particularism*. Franz Boas is justifiably called "the father of American anthropology" because

this way of thinking about cultures as individual, holistic entities with particular histories still characterizes the way anthropology is generally done here. He was also an activist against racism, marking a second notable feature of American style anthropology.

Why might American anthropology still today be called "Boasian"? What was A.L. Kroeber's contribution to the Boasian conception of culture? Why did Boas and Kroeber reject the comparative and evolutionary approaches that had gone before them?

And, how did the ideas of Boas and Kroeber affect the four-field conception of anthropology?

Readings:

Franz Boas, "The Limitations of the Comparative Method of Anthropology," in Moore & Sanders, pp. 58-67.

A.L.Kroeber, "The Concept of Culture in Science," in Moore & Sanders, pp. 36-40.

recommended: "The Idea of Culture," in *Five Key Concepts*, pp. 55-94.

6. Monday, February 2

video, "Biography: Franz Boas" (Odyssey)

and continuing conversation on the life, times and fieldwork of Boas

7. Wednesday, February 4

The Boasians

The particularistic vision of culture was enhanced by studies in the relationship between language and culture (Benjamin Lee Whorf) and by studies in the relationship between personality and culture (Benedict and Mead). With the latter we also saw the entry of women into the field, Benedict writing the best-selling anthropology book of all time (*Patterns of Culture*) and Mead being probably the best-known anthropologist of all time.

Initial questions: How did Whorf's insight on the relationship between language and culture contribute to anthropological understandings of relativism? In what way did Benedict and Mead, respectively, bring the ideas of Freud and his colleagues into Boasian ethnography?

Challenge: Read an excerpt from a contemporary ethnography by

Philippe Bourgois. How does he integrate an essentially American (that is, Boasian or culturalist) approach with a Marxist orientation toward social-political life?

Readings:

Benjamin Lee Whorf, "The Relation of Habitual Thought and Behavior to Language," in McGee and Warms, pp. 141-158.

Ruth Fulton Benedict, "Psychological Types in the Cultures of the Southwest," in McGee & Warms, pp. 209-218.

Margaret Mead, "Introduction to *Sex and Temperament in Three Primitive Societies*," in McGee & Warms, pp. 219-225.

Philippe Bourgois, "From Jibaro to Crack Dealer: Confronting the Restructuring of Capitalism in El Barrio," in McGee and Warms, pp. 601-616.

8. Monday, February 9

video, "Taking Notes: Margaret Mead" (Odyssey)

and continuing conversation on the life, times and fieldwork of Mead

PAPER # 3 DUE TODAY IN CLASS

9. Wednesday, February 18

Structural-Functionalism

If evolutionism came from Comte's *social dynamics*, there was a second European strand stemming from his *social statics*. This came to be known as *structuralism*, focusing on the issue (seemed key at the time of World War I) of how the social order could be maintained. Emile Durkheim, often considered the founder of sociology, established *the irreducibility of the social fact* that was key for all further development of the social sciences. In England Radcliffe-Brown and Leach applied notions of social structure to kinship ("the abc's of ethnography) and polity.

Initial questions: How did Durkheim famously approach the problem of social order? Why does Radcliffe-Brown care so much about humor (and South Africans' mothers' brothers?) How highland Burma illustrate the theoretical approach of structuralism?

does Leach's analysis of

Readings:

Emile Durkheim, "Rules for the Explanation of Social Facts," in Moore & Sanders, pp. 47-56.

A. R. Radcliffe-Brown, "On Social Structure," in Moore & Sanders, pp. 122-127.

A. R. Radcliffe-Brown, "On Joking Relationships," in McGee and Warms, pp. 179-189.

E.R. Leach, "Introduction to *Political Systems of Highland Burma*," in Moore & Sanders, pp. 128-135.

recommended: "The Idea of Structure," in *Five Key Concepts*, pp. 95-132.

10. Monday, February 18

Structuralism

Structuralism brought to bear on cognition bore famous fruit through Noam Chomsky's linguistics. Anthropologists also found the approach useful in understanding worldviews. Best known is the work of Claude Levi-Strauss, whose name is irrevocably linked to structuralism through his studies of myth, kinship, religion and other cultural artifacts.

Initial questions: How does structuralism manage to unite color categorization with analogies between male and female, nature and culture? Why does Levi-Strauss consider the structural analysis of myth to exist on the same plane as the structural analysis of a kin system or a culinary tradition? What accounts for the unusual sweep of structuralism across a wide range of scholarly fields (though it eventually fell from grace . . .)

Readings:

Claude Levi-Strauss, "Linguistics and Anthropology," in McGee and Warms, pp. 327-337.

Edmund P. Leach, "Structuralism in Social Anthropology," from his biography of Claude Levi-Strauss, 1972, here reprinted from *Readings for A History of Anthropological Theory*, ed. Paul Erickson and Liam Murphy (Broadview Press, 2006), pp. 152-164. [readings packet, article 2]

Harold C. Conklin, "Hanunoo Color Categories," in McGee & Warns, pp. 364-364.

Sherry B. Ortner, "Is Female to Male as Nature is to Culture?" in McGee & Warms, pp. 346-359.

11. Wednesday, February 23

functionalism

Another Anglo-French school of thought that continues to hold great influence (much of it tacit) is *functionalism*, which searches for the role played by a particular institution or tradition in the overall maintenance of society. Bronislaw Malinowski, who wrote most explicitly about the functionalist mode of analysis, was also the anthropologist who wrote most explicitly about *participant-observation* as the key method of ethnographic fieldwork.

How did the study of the *kula* ring illustrate the concept of "function" as Malinowski understood it? Why is functionalism appealing as a way of thinking about society? What are its drawbacks in terms of explanation?

Marcel Mauss, "Excerpts from *The Gift*," in McGee & Warms, pp. 90-102.

Bronislaw Malinowski, "The Essentials of the Kula," in McGee & Warms, pp. 163-178.

Bronislaw Malinowski, "The Group and the Individual in Functional Analysis," in Moore & Sanders, pp. 88-99.

recommended "The Idea of Function," in *Five Key Concepts*, pp. 133-158.

12. Monday, February 25

video, "Off the Verandah: Malinowski" (Odyssey)

and continuing conversation on the life and times of Malinowski

13. Wednesday, March 2

Sir Edward Evans-Pritchard is an interesting figure whose intellectual trajectory shows the transition of the age: from structural-functionalism to a reach for a sort of historical humanism. In his classic *The Nuer*, we see structural-functional ethnography at its finest. In a late essay, however, Evans-Pritchard seeks to redefine anthropology as a humanistic field, casting a skeptical eye on the methods he and his colleagues had used.

Readings:

Edward E. Evans-Pritchard, "Social Anthropology: Past and Present," from *High Points in Anthropology*, ed. Paul Bohannan and Mark Glazer, (McGraw Hill, 1988) pp. 410-421. [readings packet, article 3]

15. Wednesday, March 4 *Symbolic Anthropology*

There were others whose later-life work also differed from their more youthful contributions. The later Durkheim moved from a fascination with social structure to an exploration of religion, belief, and symbol, paving the way for the *symbolic anthropology* of Victor Turner and Mary Douglas. These scholars were interested in the mysterious areas of human life where quests for religious meaning were expressed in ritual, poetry, and art – areas that didn't seem explainable in terms of structure, function or evolution.

Initial questions: How did the later Durkheim differ from the earlier Durkheim? Why was Victor Turner fascinated by the marginal and liminal areas of life? How did Mary Douglas's interest in boundaries bring together structural and symbolic concepts?:

Victor Turner, "Symbols in Ndembu Ritual," in McGee & Warns, pp. 493-510.

Victor Turner, "Passages, Margins, and Poverty: Religious Symbols of Communitas," from *High Points in Anthropology*, pp. 503-528. [readings packet, article 4]

Mary Douglas, "External Boundaries," in McGee & Warns, pp. 484-492.

Edmund Leach, "Magical Hair." In *The Essential Edmund Leach, vol. II.* ed. Stephen Hugh-Jones and James Laidlaw (Yale University 2000), p. 177-201. [readings packet, article 5]

Paper #4. "Communitas" and the Anthropology of Experience. What do Victor and Edith Turner mean by "communitas" (one of the more enigmatic terms in anthropology). How did their innovation shift the direction of anthropology? Use the concept of "communitas" in a brief description of an ethnographic arena with which you are familiar – that perhaps couldn't be fully described without the term. A Catholic mass? Some less obvious setting? Where could research on communitas go from here?

NOTRE DAME SPRING BREAK

16. Monday, March 16 *Sociobiology*

While interest in symbols takes anthropology in one direction – further toward psychology, mythology, thought and the arts – the opposite trajectory also pushed all the social sciences toward a radical merger with biology in "a new synthesis" called sociobiology.

Though it turned out to be something of a flash in the pan, socio biology's sudden flame caught the attention of everyone for a moment of academic promise.

Readings:

Edward O. Wilson, "The Morality of the Gene," in McGee and Warm's, pp. 409-414.

Marshall Sahlins, excerpt from *The Use and Abuse of Biology, 1976*, here copied as "Introduction and Critique of the Vulgar Sociobiology" in *Readings for a History of Anthropology Theory*, eds. Paul Erickson and Liam Murphy (Broadview Press, 2006), pp. 289-298.
[readings packet, article 6]

17. Wednesday, March 18 *Interpretive Anthropology*

Somewhat parallel to what Boas did many years before, Clifford Geertz arose as the clear theoretical leader among U.S. anthropologists, focusing centrally on the culture concept as the *raison d'être* of anthropology once again. Geertz has become the best-known American anthropologist, revolutionizing the field with *interpretive anthropology*. Opposite Boas, takes the idea of culture entirely outside the realm of science and thrusts it fully into the humanities, making the analogy between cultures and texts and seeking insights not from the natural sciences but from literature.

Why is anthropology deeply divided over the Geertzian move?

Readings:

Clifford Geertz, "Deep Play: Notes on the Balinese Cockfight," in McGee & Warm's, pp. 511-531.

Clifford Geertz, "Thick Description: Toward an Interpretive Theory of Culture," in Moore & Sanders, pp. 236-243.

recommended: "The Idea of Relativism" in *Five Key Concepts*, pp. 159-186.

18. Monday, March 23

We continue to pause on the late Clifford Geertz.

Clifford Geertz, "Anti Anti-Relativism." *American Anthropologist* 1963 [readings packet, article 7]

Clifford Geertz, "The Uses of Diversity," *The Tanner Lectures on Human Values*. Delivered at the University of Michigan, 1985. [readings packet, article 8]

Clifford Geertz, excerpt from *Works and Lives: The Anthropologist as Author*, Stanford University Press, 1988. [readings packet, article 9]

PAPER #4 DUE IN CLASS TODAY

19. Wednesday, March 25

The Literary Turn in North America

A young wave of literary theorists-turned-anthropologists followed Geertz - and took his work further down the humanities path with the aid of postmodern philosophy. Traditional standards of truth-telling and scientific rigor were challenged as political critique and poetic innovation combined to create what Marcus and Fischer, in a landmark volume, called "an experimental moment," in the human sciences. Confessional and impressionistic writing explored the role of the ethnographer him or herself in the construction of ethnographic truth(s). Everyone in the academy started talking about "texts" instead of "cultures."

Readings:

George E. Marcus and Michael M.J. Fischer, "A Crisis of Representation in the Human Sciences," from *Anthropology as Cultural Critique: An Experimental Moment in the Human Sciences*, 1986 – copied here from *Readings for a History of Anthropological Theory*, ed. Paul Erickson and Liam Murphy (Broadview Press, 2006) pp. 445-452. [readings packet, article 10]

James Clifford, "Partial Truths," from *Writing Culture: The Poetics and Politics of Ethnography*, 1986 – copied here from *Readings for a History of Anthropological Theory*, ed. Paul Erickson and Liam Murphy, 2nd ed. (Broadview Press, 2006), pp. 422-444. [readings packet, article 11]

Renato Rosaldo, "Grief and a Headhunter's Rage," in McGee and Warms, pp. 537-551.

20. Monday, March 30

feminist anthropology

The floodgates open to feminist criticism when some pointed out that the revolutionary “turn” was dominated by white males . . . it became clear that although anthropology had been institutionally welcoming to women in some ways, there were deficits in key areas. As in every field, the addition of women's voices meant a rethinking of basic issues in the field.

How could data be reinterpreted if women's lives were taken into account? How is theory itself implicated by the fact that most theorizing has been done by males? How is the relationship between theory and practice in anthropology defined in terms of traditional male-female roles in Western society? What new possibilities are opened up by thinking like this?

Readings:

"The Bare-Breasted Woman with Eyes at her Back," commentary on painting titled *Autoretrato-Autocritico*, by Yolanda V. Fundora, from *Women Writing Culture*, ed. Ruth Behar and Deborah A. Gordon (University of California, 1995), pp. 1-3. [readings packet, article 12]

Sally Slocum, "Woman the Gatherer: Male Bias in Anthropology," in McGee & Warms, pp. 476-484.

Janet D. Spector, "What This Awl Means: Toward a Feminist Archaeology," from *Contemporary Archaeology in Theory*, ed. Robert W. Preucel and Ian Hodder (Blackwell, 1996), pp. 485-500. [readings packet, article 13]

Lila Abu-Lughod, "A Tale of Two Pregnancies," in McGee and Warms, pp. 552-561.

Barbara Tedlock, "Works and Wives: On the Sexual Division of Textual Labor," from *Women Writing Culture*, ed. Ruth Behar and Deborah A. Gordon (University of California, 1995), pp. 266- [readings packet, article 14]

Catherine Lutz, "The Gender of Theory," from *Women Writing Culture*, ed. Ruth Behar and Deborah A. Gordon (University of California, 1995) pp. 249-266. [readings packet, article 15]

Marilyn Strathern, "An Awkward Relationship: The Case of Feminism and Anthropology." *Signs: The Journal of Women in*

Culture and Society 1987, 12(2). [readings packet, article 16]

21. Wednesday, April 1 *post-structuralism in Europe:
Bourdieu*

Pierre Bourdieu has a different sort of response stemming from a critique of structuralism, and he proposes a different sort of revolution. His concepts of *practice* and *habitus* have become essential to post-structuralist thought in anthropology and sociology.

Initial questions: What are Bourdieu's criticisms of the idea of objective structures? How have scholars used his notion of practice in any research you've come across? What does Bourdieu mean with his use of the term "symbolic" relating to gendered violence?

Readings:

Pierre Bourdieu, "Objectification Objectified," in Moore & Sanders, pp. 169-178.

Pierre Bourdieu, "Structures and the Habitus," in Moore & Sanders, pp. 407-416.

Pierre Bourdieu, "Gender and Symbolic Violence," from *Violence in War and Peace*, ed. Nancy Scheper-Hughes and Philippe Bourgois (Blackwell, 1995), pp. 339-342. [readings packet, article 17]

"Pierre Bourdieu" brief biography [readings packet, article 18]

22. Monday, April 6 *post-structuralism in Europe:
Foucault*

Michel Foucault is one of the most-cited intellectuals today in some circles. His influence in anthropology came through his critique of the "archaeology of knowledge," by which he means the political and institutional contexts of knowledge production. No knowledge comes out of nowhere; the Western academy is tied to the Western polity, which, says Foucault directly, is tied to power over the lives and deaths of people (*bio-power*). Foucault would resonate with anthropologists who were starting to hear this very critique from some of their postcolonial interlocutors.

How does Foucault view the state? Is this generally similar to or different from that of Marx, Fried and other evolutionary thinkers?

Readings:

Michel Foucault, "Two Lectures," in Moore & Sanders, pp. 417-422.

Michel Foucault, "The Body of the Condemned," in Moore & Sanders, pp. 352-356.

Michel Foucault, "Risk of Death and Power over Lives," in *Violence in War and Peace*, ed. Nancy Scheper-Hughes and Philippe Bourgois (Blackwell, 1995), pp. 79-82. [readings packet, article 19]

"Michel Foucault." brief biography [readings packet, article 20]

Paper #5. Reading Notre Dame through Foucault. For this paper, select some aspect of the life, community, or legend of Notre Dame and interpret it through the idiom of Michel Foucault. Then critique what you just did. Was this the best way to understand what's going on at ND? What other theorists might one draw on, were a longer paper assigned? (This one is 5 pages as usual.)

23. Wednesday, April 8

anthropology & politics

A whole generation of anthropologists continued to think about the political context in which we produce anthropological knowledge and the uses to which it is put. This collection illustrate some better known examples –

How does Eric Wolf explain anthropology itself as tied to the European definition of progress (and peoples who do not progress)? What does Michael Taussig's essay on the Putumayo rubber boom have to tell us about contemporary terrorism and where is nurtured?

Readings

Eric R. Wolf, "Introduction to *Europe and the People Without History*," in Moore & Sanders, pp. 367-381.

Michael Taussig, "Culture of Terror – Space of Death," from *The Anthropology of Politics: Ethnography, Theory, and Critique*, ed. Joan Vincent (Blackwell, 2002), pp. 172-186. [readings packet, article 21]

24. Wednesday, April 15

post-colonialism

This set of readings comes from the school of thought actually known as *post-colonial* or *subaltern* studies, that attempts to move outside the Western metropolis (including Western anthropology) to get at the voices of the historically and intellectually suppressed.

Is this an endless Catch-22 situation, or can we really enter into honest dialogue with those on the other end of history's power dynamic? (As Strathern and Stacey inquire, "is a feminist anthropology possible?")

Readings:

Edward Said, "Orientalism," from *The Post-Colonial Studies Reader*, ed. Bill Ashcroft, Gareth Griffiths, and Helen Tiffin (Routledge, 1995), pp. 87-91. [readings packet, article 22]

Homi Bhabha, "Signs Taken for Wonders," from *The Post-Colonial Studies Reader*, ed. Bill Ashcroft, Gareth Griffiths, and Helen Tiffin (Routledge, 1995), pp. 29-35. [readings packet, article 23]

Gayatri Chakravorty Spivak, "Can the Subaltern Speak?" from *The Post-Colonial Studies Reader*, ed. Bill Ashcroft, Gareth Griffiths, and Helen Tiffin (Routledge, 1995), pp. 24-28. [readings packet, article 24]

Edward Said, "Representing the Colonized: Anthropology's Interlocutors." *Critical Inquiry* 1989, vol. 15: 205-225. [readings packet, article 25]

25. Monday, April 20 *Questioning "Culture"*

The concept of "culture" has come under fire not only by literary critics and feminists but also by those studying new patterns migration, technology and identity that de-emphasize territory in radically new ways. What is the role of ethnography in an increasingly non face-to-face world, in which cartographic conceptualizations of groups seems antique at best? Appajurai and Gupta & Ferguson illustrate some of the new theorizing in this Area, while Jackson shows how ethnography and theory intersect in the new, sometimes uncomfortable "cultural politics."

Readings:

Arjun Appajurai, "Disjuncture and Difference in the Global Cultural Economy," in McGee and Warms, pp. 582-600.

Akhil Gupta and James Ferguson, "Beyond 'Culture': Space, Identity, and the Politics of Difference," in Moore & Sanders, pp. 608-617.

Jean E. Jackson, "Culture, Genuine and Spurious: The Politics of Indianness in the Vaupes, Colombia," in Moore & Sanders, pp. 568-586.

26. Wednesday, April 22 *Global Anthropologies*

The latest wave of theory has come from Columbia and Brazil, where scholars challenge the hegemony of Euro-American anthropology to shape the future of the discipline.

Eduardo Restrepo and Arturo Escobar, "Other Anthropologies And Anthropology Otherwise." *Critique of Anthropology* 25(2): 99-129, 2005.

Gustavo Lins Ribeiro, "World Anthropologies: Cosmopolitics for A New Global Scenario in Anthropology." *Critique of Anthropology* 26(4):363-386, 2006.

27. Monday, April 27 *"Engaged" Anthropology*

The upheavals we've been looking at have thrust some anthropologists directly into politics, with the recognition that our own positions of advantage in the Western academy put us in a morally awkward situation vis-a-vis many of our ethnographic interlocutors, who have been historically suppressed by the same global processes that put us and our discipline in a position of superiority. Eschewing the traditional stance of scientific neutrality and distance, some of these scholars now call for an anthropology of action, what Scheper-Hughes dubs outright "a militant anthropology."

How does changing our orientation from "peoples and cultures" to global processes illuminate different phenomena for anthropologists to study? (If we really opened our eyes would we see different things, as Starn suggests?) If we look at the poor as poor people instead of people of x culture and y culture and z culture (or both), might we be prompted to "an alternative anthropology" as Binford proposes? Will some of us end up becoming physician-anthropologists like Paul Farmer . . . is it time for Scheper-Hughes' *militant anthropology*?

Readings:

Orin Starn, "Missing the Revolution: Anthropologists and the War in Peru," from *Violence in War and Peace*, ed. Nancy Scheper-Hughes and Philippe Bourgois (Blackwell, 1995), pp. 395-401. [readings packet, article 26]

Paul Farmer, "On Suffering and Structural Violence: A View from Below," from *Violence in War and Peace*, ed. Nancy Scheper Hughes and Philippe Bourgois (Blackwell, 1995), pp. 281-289. [readings packet, article 27]

Leigh Binford, "An Alternative Anthropology: Exercising the Preferential Option for the Poor," from *Violence in War and Peace*, ed. Nancy Scheper-Hughes and Philippe Bourgois (Blackwell, 1995), pp. 420-423. [readings packet, article 28]

Nancy Scheper-Hughes, "The Primacy of the Ethical: Propositions for a Militant Anthropology," in Moore & Sanders, pp. 506-512.

Cynthia Keppley Mahmood, "Anthropological Compulsions in a World in Crisis," *Anthropology Today* 2002, 18(3): 1-2. [readings packet, article 29]

PAPER #5 DUE IN CLASS TODAY

Wednesday, April 29. Conclutory Discussion.

Remember that Papers 1 and 2 are due at my office on Wednesday, May 6 by 5:00 in hard copy (unless we have agreed upon electronic submission on an exceptional basis). I'd also appreciate some brief comments regarding your own engagement with the class and what you got out of it, either electronically or written. Thanks!