

DEPARTMENT OF ANTHROPOLOGY

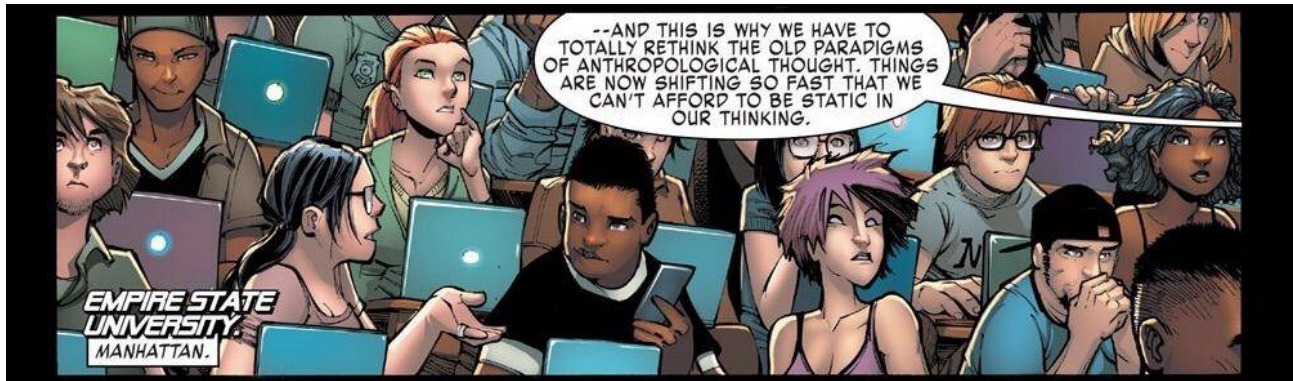
ANTHROPOLOGY 4400E ANTHROPOLOGICAL THOUGHT SEPTEMBER 2017 VER. 4.2

Instructor: Dan Jorgensen dwj@uwo.ca

Time: M 9:30 – 11:30; W 9:30 – 10:30
Place: SSC 3227
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Office Hours: M 1:30 – 2:30, Th 1:30 – 3:30 *or by appointment*
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Office: SSC 3417
Office Hours: M 2:30 – 3:30, Th 10:30 – 11:30 *or by appointment*

Prerequisite(s): ANTH 3301E or 3333F/G, and registration in year 4 in any module. Unless you have either the prerequisites for this course or written special permission from your Dean to enroll in it, you may be removed from this course and it will be deleted from your record. This decision may not be appealed. You will receive no adjustment to your fees in the event that you are dropped from a course for failing to have the necessary prerequisites.



(Jeff Lemire, Humberto Ramos, et al. (2015) *Extraordinary X-Men #1: X-Haven*, p. 11 [Marvel]; see <http://aminoapps.com/page/comics/8631643/comics-reviews-extraordinary-x-men>)

Introduction

In the anthropology of the '90s the notion of settled schools of thought came to seem wrong-headed or quaint. As Geertz remarked, it was a time when paradigms came and went with astonishing rapidity, when everything seemed to be post-this or post-that – Sahlins called it *afterology*. In this course we will trace themes and issues arising out of the '90s and follow them through to developments in contemporary anthropology. Our starting point will be work aiming to get beyond

postmodern uncertainty to lay out an agenda for future work, signalling an anthropology that moves away from what we once thought was our object of study – single societies or cultures.

From the '90s on differences and connections became more important than units or wholes: it soon became as common to talk about transnational ties or global flows of images and information as it had been to talk about gossip, kinship or village politics. Nor were the reorientations confined to placing the local in global context: due in part to the impact of feminism, the idea of shared culture had to make room for profound differences based on gender or generation, and for some this seemed to call the concept of culture in question. We will conclude first term with an all-too-brief examination of debates about relativism and human rights, as well as a consideration of issues of rupture and continuity.

In second term we will look at another side of the explosion of paradigms in the '90s, when anthropology became more diverse and, inevitably, more fragmented. Many years ago Eric Wolf complained that “they divide and subdivide and call it anthropology,” and instead of a few widely-shared core areas, the discipline seemed to dissolve into numerous niches with less and less in common. *Unwrapping the Sacred Bundle* takes on some of these issues sketched out in stark terms by questioning American anthropology’s traditional commitment to a four-field model for the discipline. After assessing this debate, we turn to work on some possible ways of finding points of connection between otherwise scattered anthropological interests: a look at the relation between national identity and notions of cultural heritage; a turn towards recent work on infrastructure as the underpinnings of social life; and a renewed interest in materiality.

The latter half of second term will closely examine a brilliant exemplar of what post-millennial ethnography looks like: Jason De Leon’s *The Land of Open Graves*. This is an ambitious and original use of anthropological approaches – including the archaeology of the present – to address pressing questions at the intersection of public policy, borderlands, mobility, and human suffering. We will follow this with a look at contemporary tensions between “Dark anthropology” and calls for an “anthropology of the good.”

It would be easy to paint the last two decades of anthropology as contentious and not a little chaotic. I hope instead to persuade you by way of an unavoidably partial account that we have learned a lot – and do a lot of things better – in a world that looks less simple than it used to. The course concludes with an attempt to step back and ask ourselves what we might look forward to in anthropology in the future.

Learning outcomes

Upon successful completion of this course, students will be able to:

- Provide an overview of recent disciplinary history, identifying and analyzing the significance of shifts in anthropological thinking over the last two decades.
- Place individual works in the context of larger disciplinary conversations.
- Undertake independent library research to develop reasoned arguments on current aims and directions of anthropological work.
- Collaborate with others in gathering, analyzing, and presenting a view of contemporary anthropology by drawing upon diverse sources, including online materials.
- Participate knowledgeably and comfortably in advanced-level seminar discussions of theoretical questions.

Academic Policies

All students should familiarize themselves with Western's current academic policies regarding accessibility, plagiarism and scholastic offences, and medical accommodation. These policies are outlined (with links to the full policies) at:

http://anthropology.uwo.ca/undergraduate/course_information/academic_policies.html

Electronic devices in class

Only laptops to take notes are allowed. Please make sure all cell phones and other devices are turned off. No electronic devices of any kind may be used during tests or exams.

Policy on missed assignments

Please note that it is your responsibility to communicate with me about alternative assignments you have missed due to a justifiable reason as determined by Academic Counseling. For missing assignments less than 10% you do not need to get medical documentation; please make an appointment with me to discuss the reasons, and possible alternatives. For details on late submissions on research essays, see the section discussing the essays below.

Course Requirements and Evaluation:

<u>Participation in discussion (term 1)</u> (10%)	September - December
<u>Midterm Test</u> (20%)	November 1
<u>Participation in discussion (term 2)</u> (10%)	January - April
<u>Group Projects</u> (15%)	January 29, February 5, or February 12
<u>Research Essay</u> (25%)	March 7
<u>Final Examination</u> (20%)	TBA (Examination period)

Attendance and participation in discussion

My teaching style is discursive (talk-based), and it works best when my voice is not the only one heard in the classroom. I will expect that over the course of both terms each of you will find things to contribute or comment on or raise questions about. I may also call upon you to answer questions. In order for this to work, you will have to read the assigned material *and be present in class*. I will note attendance and informed participation over the course of each term.

From time to time it may be necessary to change some aspects of timing or sequence over the course of the year (with the exception of dates for tests and essays). Such changes will be announced in class, and it will be your responsibility to keep up to date.

Group Projects

Each of you will be assigned to work on one of five group projects as indicated below, culminating in a class presentation with visuals and supporting text. **The class presentations will take place on January 29, February 5, or February 12.** *Details on the projects will be provided at the organizational meeting on September 18th, when assignments to working groups will take place.*

The department's intellectual genealogy

Public anthropology

Open-access journals in anthropology

Anthropology on YouTube

Anthropology's blogosphere

General Debates in Anthropological Theory (GDAT)

NB: Other topics will be considered – if a group shows initiative and interest!

(HINT: for some clues, see links at end of syllabus)

Research Essays

Your research essay will sum the outcome of your research on a topic related to the course, *determined in consultation with me*. It must include a clear line of argument, drawing on relevant sources. The paper should be ten to fifteen pages in length, double-spaced, inclusive of bibliography. In general, your work will be evaluated on the basis of several factors, including:

- overall coherence (consistency, logical construction)
- grasp of key issues in the context of disciplinary debate
- insight and originality of thought

Further details about papers and format will be available in due course. In the meantime, if you are wondering how anthropological essays are written, a good guide from Harvard's department can be downloaded here:

http://isites.harvard.edu/fs/docs/icb.topic1270719.files/anthropology_writing_guide_2010-3.pdf

Essays *must* be submitted electronically on OWL by the due date, with a corresponding hard copy supplied at that time if you wish written comments. All essays will be submitted to Turnitin for checking originality and detecting plagiarism. Late essays will be assessed a penalty of 5% per day late (including weekends); essays more than a week late will not be accepted and will receive a mark of zero. *Please note that this course carries the essay designation, and submitting an essay is a mandatory requirement; if you do not submit an essay, you will not pass the course.*

OWL Website

The OWL website for this class will provide electronic access to assigned readings as well as providing announcements over the course of the year. Please be sure to check it periodically for news and information.

Assigned Books

The following books are required reading and are available for purchase in the Bookstore:

Segal, Daniel and Sylvia Yanagisako, eds. (2005) *Unwrapping the Sacred Bundle: Reflections on the Disciplining of Anthropology*. Durham: Duke University Press.

De Leon, Jason (2015) *The Land of Open Graves: Living and Dying on the Migrant Trail*. Oakland: University of California Press.

SCHEDULE OF TOPICS AND READINGS

NOTE: * = Monday (two-hour) sessions

The readings listed below are available via OWL or through the library's Course Readings system. See <https://ares.lib.uwo.ca/ares/>.

How we got here: leaving the mid-20th Century behind		
9.11*	Silverman 2005	The postmodern development AND American anthropology at the end of the century. In: <i>One Discipline, Four Ways</i> , F. Barth et al., pp. 322-347. Chicago: University of Chicago Press.
9.13	Ortner 1984	Theory in anthropology since the Sixties. <i>Comparative Studies in Society and History</i> 26:126-166.
	Ingold, Strathern et al. 1996	The concept of society is theoretically obsolete. In: <i>Key Debates in Anthropology</i> , T. Ingold ed., pp. 55-98. London: Routledge
Group Projects Organizational Meeting		

Beyond the Savage Slot: culture goes national, transnational, global (I)		
9.20	Trouillot 2003 (1991)	Anthropology and the Savage Slot: the poetics and politics of otherness. In: <i>Global Transformations: Anthropology and the Modern World</i> , by M.-R. Trouillot, pp. 7-28. New York: Palgrave MacMillan.
9.25*	Abu-Lughod 1991	Writing against culture. In: <i>Recapturing Anthropology</i> , R. Fox, ed., pp. 137-162. Santa Fe: SAR Press.
9.27	Hannerz 1990	Cosmopolitans and locals in world culture. <i>Theory, Culture and Society</i> 7:237-251.

Beyond the Savage Slot: culture goes national, transnational, global (II)		
	Foster 1991	Making national cultures in the global ecumene. <i>Annual Review of Anthropology</i> 20:235-260.
	Malkki 1992	National geographic: the rooting of peoples and the territorialization of national identity among scholars and refugees. <i>Cultural Anthropology</i> 7(1):22-44.
	Appadurai 1990	Disjuncture and difference in the global cultural economy. <i>Theory, Culture and Society</i> 7:295-310.
	Gupta 1992	Song of the non-aligned world: transnational identities and the reinscription of space in late capitalism. <i>Cultural Anthropology</i> 7(1):63-79.

READING WEEK OCTOBER 9th-13th

So: where does the local fit in?		
10.16*	Tsing 2000	The global situation. <i>Cultural Anthropology</i> 15(3):327-360.
10.18	Jorgensen 1996	Regional history and ethnic identity in the hub of New Guinea: the emergence of the Min. <i>Oceania</i> 66(3):189-210.
10.23*	Li 2000	Articulating indigenous identity in Indonesia: resource politics and the Tribal Slot. <i>Comparative Studies in Society and History</i> 42(1):149-179.

Drawing lines: boundaries		
10.25	Nadasdy 2012	Boundaries among kin: sovereignty, the modern treaty process, and the rise of ethno-territorial nationalism among Yukon First Nations. <i>Comparative Studies in Society and History</i> 54(3):499-532.
10.30*	Stolcke 1995	Talking culture: new boundaries, new rhetorics of exclusion in Europe. <i>Current Anthropology</i> 36(1):1-24.

MIDTERM NOVEMBER 1st

Drawing lines: Identities		
	Weiss 2002	Thug realism: inhabiting fantasy in urban Tanzania. <i>Cultural Anthropology</i> 17(1):93-124.
	Ferguson 2002	Of mimicry and membership: Africans and the "New World Society." <i>Cultural Anthropology</i> 17(4):551-569.
	Gable 2002	An anthropologist's new dress code: brief comments on a comparative cosmopolitanism. <i>Cultural Anthropology</i> 17(4):572-579

Beyond culture?		
11.08	Candea 2007	Arbitrary locations: in defence of the bounded field-site. <i>Journal of the Royal Anthropological Institute</i> 13:167-184.
	Bashkow 2004	A neo-Boasian conception of cultural boundaries. <i>American Anthropologist</i> , 106(3):443-458.
	Sahlins 1999	Two or three things that I know about culture. <i>Journal of the Royal Anthropological Institute</i> 5(3):399-421.
11.15	Brightman 1995	Forget culture. <i>Cultural Anthropology</i> 10(4):509-546.

Unfinished business: relativism, continuity, change		
11.22	Geertz 1984	Anti-anti-relativism. <i>American Anthropologist</i> 86(2):263-278.
11.27*	Zechenter 1997	In the name of culture: cultural relativism and the abuse of the individual. <i>Journal of Anthropological Research</i> 53(3):319-347.
11.29	Ortner 1995	Resistance and the problem of ethnographic refusal. <i>Comparative Studies in Society and History</i> 37(1):173-193.

12.04*	Englund & Leach 2000	Ethnography and the meta-narratives of modernity. <i>Current Anthropology</i> 41(2):225-248.
12.06	Robbins 2007	Between reproduction and freedom: morality, value, and radical cultural change. <i>Ethnos</i> 72(3):293-314.

END OF FIRST TERM

Revisiting the four-field model		
	Segal & Yanagisako 2005	Introduction. In: <i>Unwrapping the Sacred Bundle</i> , D. Segal and S. Yanagisako, eds., pp. 1-23. Durham: Duke University Press.
	Hodder 2005	An archaeology of the four-field approach in anthropology in the United States. In: <i>Unwrapping the Sacred Bundle</i> , D. Segal and S. Yanagisako, eds., pp. 126-140. Durham: Duke University Press.
1.10	Clifford 2005	Rearranging anthropology. In: <i>Unwrapping the Sacred Bundle</i> , D. Segal and S. Yanagisako, eds., pp. 78-99. Durham: Duke University Press.
1.15*	Lederman 2005	Unchosen grounds: cultivating cross-subfield accents for a public voice. In: <i>Unwrapping the Sacred Bundle</i> , D. Segal and S. Yanagisako, eds., pp. 49-77. Durham: Duke University Press.
1.17	Harkin 2010	Uncommon ground: holism and the future of anthropology. <i>Reviews in Anthropology</i> 39(1):25-45

National identity and heritage		
	Anderson 1991 (1983)	Census, map, museum. In: <i>Imagined Communities</i> , pp. 163-186. London: Verso.
	Spencer 1990	Writing within: anthropology, nationalism and culture in Sri Lanka. <i>Current Anthropology</i> 31(3):283-300.
1.24	Hayden 1996	Imagined communities and real victims: self-determination and ethnic cleansing in Yugoslavia. <i>American Ethnologist</i> 23(4):783-801.
	Berliner 2012	Multiple nostalgias: the fabric of heritage in Luang Prabang (Lao PDR). <i>Journal of the Royal Anthropological Institute</i> 18:769-786.
GROUP PRESENTATION SESSION 1		
1.31	Brumann 2014	Heritage agnosticism: a third path for the study of cultural heritage. <i>Social Anthropology</i> 22(2):173-188.

Infrastructure: the underpinnings		
	Larkin 2013	The politics and poetics of infrastructure. <i>Annual Review of Anthropology</i> 42:327-343.
	Elyachar 2010	Phatic labor, infrastructure, and the question of empowerment in Cairo. <i>American Ethnologist</i> 37(3):452-464.
GROUP PRESENTATION SESSION 2		

2.07	Lowthers 2014	Mapping uncertain mobility: migrant female sex workers, gender, and mobile phone use in Kenya. Paper presented to the CASCA annual meetings, Toronto.
	Chu 2014	When infrastructures attack: the workings of disrepair in China. <i>American Ethnologist</i> 41(2):351-367.
GROUP PRESENTATION SESSION 3		
2.14	Handman 2017	Walking like a Christian: roads, translation, and gendered bodies as religious infrastructure in Papua New Guinea. <i>American Ethnologist</i> 44(2):315-327.

READING WEEK FEBRUARY 19th-23rd

2.26*	Dalakoglou 2010	The road: an ethnography of the Albanian-Greek cross-border motorway. <i>American Ethnologist</i> 37(1):132-149.
	Harvey 2010	Cementing relations: the materiality of roads and public spaces in provincial Peru. <i>Social Analysis</i> , 54(2):28-46.

Materiality: things and stuff		
	Miller 2008	Migration, material culture and tragedy: four moments in Caribbean migration. <i>Mobilities</i> , 3(3), 397-413.
	Miller 2000	The fame of Trinis: websites as traps. <i>Journal of Material Culture</i> 5(1):5-24.
3.05*	Jorgensen 2017	Toby and the Mobile System: apocalypse and salvation in PNG's wireless network. In: <i>The Moral Economy of Mobile Phones: Pacific Islands Perspectives</i> , R. Foster and H. Horst, eds., pp. xx-yy. Canberra: Australian National University Press.
3.07	Fontein 2010	Between tortured bodies and resurfacing bones: the politics of the dead in Zimbabwe. <i>Journal of Material Culture</i> 15(4):423-448.

RESEARCH PAPERS DUE MARCH 7th

Post-millennial ethnography		
3.12*	De Leon 2015	<i>The Land of Open Graves</i> , Part One: This hard land.
3.14	De Leon 2015	<i>The Land of Open Graves</i> , Part Two: El camino.
3.16	<i>Special event: Jason De Leon will present a talk on his work on this date – check class OWL site for further details as they become available</i>	
3.19*	De Leon 2015	<i>The Land of Open Graves</i> , Part Three: Perilous terrain.
3.21	Fassin 2013	Why ethnography matters: on anthropology and its publics. <i>Cultural Anthropology</i> 28(4):621-646.

Is that all there is?		
3.26*	Colson, et al, 2011	Where is anthropology going? <i>Kroeber Anthropological Society</i> 100(1):3-25.

3.28	Fassin 2014	The ethical turn in anthropology: promises and uncertainties. <i>HAU: Journal of Ethnographic Theory</i> 4(1):429-435..
4.02*	Das 2012	Ordinary ethics. In: <i>A Companion to Moral Anthropology</i> , D. Fassin, ed., pp. 133-149. Oxford: Wiley-Blackwell.
4.04	Wardlow 2017	The (extra)ordinary ethics of being HIV-positive in rural Papua New Guinea. <i>Journal of the Royal Anthropological Institute</i> 23:103-119.
	Robbins 2013	Beyond the suffering subject: toward an anthropology of the good. <i>Journal of the Royal Anthropological Institute</i> 19:447-462.
	Ortner 2016	Dark anthropology and its others: theory since the eighties. <i>HAU: Journal of Ethnographic Theory</i> 6(1):47-73.
4.11	REVIEW	

Some useful links

Anthropology of This Century <http://aotcpres.com/>

Cultural Anthropology <https://culanth.org/>

HAU: Journal of Ethnographic Theory <http://www.haujournal.org/>

Savage Minds: Notes and Queries in Anthropology <http://savageminds.org/>

Culture <https://cascacultureblog.wordpress.com/>

Living Anthropologically <http://www.livinganthropologically.com/>

Anthropology Now / Anthro/Zine <http://anthronow.com/anthrozine>

Anthropology Blogs 2017 <http://www.livinganthropologically.com/anthropology-blogs-2017/>

Open Anthropology Cooperative <http://openanthcoop.ning.com/>

Zero Anthropology <https://zeroanthropology.net/>

Digital Ethnography @ Kansas State University <http://mediatedcultures.net/>

Conversations with anthropology ancestors (Alan Macfarlane)
<http://www.alanmacfarlane.com/ancestors/anthropology.htm>

Anthropology News <http://www.anthropology-news.org/>

Western Anthropology Society 2017 <https://www.facebook.com/groups/210918919033393/>

Western Anthropology Graduate Society <https://www.facebook.com/groups/UWOWAGS/>

So your kid wants to be an anthropologist <https://www.youtube.com/watch?v=oC8iGmMRM6Q>

Allegra Lab (Virtual Lab of Legal Anthropology)
<https://www.youtube.com/channel/UCIQ29IKMKAEBECKsHLNyKKQ>

Ayabaya <https://www.youtube.com/user/ayabaya>

Michael Wesch <https://www.youtube.com/user/mwesch>

Scholarship@Western <http://ir.lib.uwo.ca/>

UBC Theses and Dissertations online: <https://open.library.ubc.ca/cIRcle/collections/ubctheses>

LSE Research online: <https://eprints.lse.ac.uk/>

Oxford University Research Archive: <https://ora.ox.ac.uk/>

ANU Research: <https://openresearch-repository.anu.edu.au/handle/1885/1>

NOTE ALSO: There are a number of university presses that are experimenting with open access publication in anthropology. I list some of these on the following page.

Australian National University Press: <https://press.anu.edu.au/about/about-anu-press>

University of California Press: <http://www.ucpress.edu/openaccess.php>

University College London (UCL) Press: <http://www.ucl.ac.uk/ucl-press/open-access>