

ANTHROPOLOGY 3302G
ANTHROPOLOGY'S INTELLECTUAL AND INSTITUTIONAL HISTORIES

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appointment, or when my door is open

Most Anthropology programs offer a course in history of anthropology, usually required, usually in the final year of the undergraduate major, and often taught by the oldest member of the department. Western has traditionally taught “Anthropological Theory” in this role, without distinguishing theory and history. This course focuses on intellectual and institutional histories (plural). It has been designed and is being offered for the first time to prepare students to navigate their way through the work that has been done in the discipline in the past and to evaluate its ongoing relevance for their interests and research. Here are some reasons that this might be important:

1. Reinventing the wheel seems pointless when one can build on prior work.
2. It is all too easy to carry over unexamined baggage from prior theories, for example evolutionary assumptions that support racism or chauvinism.
3. Past, present and future are abstractions, useful for some purposes. In practice, they grade into one another, with past work colouring what we do today.
4. The history of anthropology can be approached as an anthropological or ethnographic problem. The historiographic methods of archival research and oral history interviews are useful to anthropological work in general, not just to HoA.
5. Much past work is now unintelligible without reconstruction of its original context in terms of networks of scholars and the institutions supporting their work as well as the theories they held. The “Great Man” [sic] Theory of History has definite limitations.
6. Anthropology is a broad and far from monolithic discipline. There are partially separate histories of its four subdisciplines (which indeed are not combined in this way outside North America). We will emphasize socio-

cultural anthropology but if some students wish to pursue other subdisciplines, we can do so.

7. Anthropology, like the world in general, is increasingly global. There is an inherent danger of glossing over differences in national traditions and incorporating pieces from other ones without attending to the context. Again, baggage specific to the context of origin may obscure contemporary relevance and distort the results of contemporary research.

8. I hope that we will add to this list....

George W. Stocking, Jr., the Dean of History of Anthropology as a specialized subfield, long ago [1968] distinguished between “historicism” and “presentism.” The former he attributed to historians who used discipline-specific archival methods to reconstruct “what really happened” in the past. The latter he attributed to disciplinary historians with an axe to grind; the “techno-environmental determinism” of Marvin Harris’ <The Rise of Anthropological Theory> represents the genre. In the intervening forty-odd years, even Stocking has acknowledged that some anthropologists have learned to do sophisticated archival research and that the audience for HoA lies among practicing anthropologists who want to know where they came from and what that has to do with their work. So we will attempt to establish the commensurability of historicism and presentism in our approach.

BOOKS:

I don’t care if you buy these books but you do need to be prepared to discuss their arguments and evidence. Some may be available on-line. I believe that books are preferable to articles for serious discussion because they permit the detailed development of an argument by the author(s) and its discussion by a seminar.

Frederick Barth, Andre Gingrich, Robert Parkin, Sydel Silverman. One Way, Four Disciplines: British, French, German and American Anthropology. University of Chicago Press, 2005.

Peter Riviere, ed., A History of Oxford Anthropology. Methodology and History in Anthropology 15, Bergham Press, 2007.

Regna Darnell, Invisible Genealogies: A History of Americanist Anthropology. University of Nebraska Press, 2001.

Julia Harrison and Regna Darnell, eds., Historicizing Canadian Anthropology. University of British Columbia Press, 2006.

We will read three articles from: Henrika Kuklick, ed., *A New History of Anthropology*. Blackwell, 2008. I have not ordered this because of its cost but will make the articles available. Other briefer readings may be added as we proceed.

COURSE REQUIREMENTS:

Class Participation	10%
Discussion Leader & Essay	30%
Term Paper	30%
Final Take-Home Essay	30%

Class participation begins with regular attendance and being prepared to discuss the readings. It is not a measure of how much you talk.

Each student will lead the discussion on a major figure in the discipline (see below for names and schedule). There may be some division of labour depending on enrolment. This project will involve research into the work, life and context of the person. The instructor will be able to provide guidance to sources. A bibliography and summary of discussion points and background work (5-8 pages) will be due one week after the class presentation. This should incorporate feedback from the class discussion.

A term paper of 15-20 pages is due at the final class meeting. The topic is open but must be approved by the instructor. Your topic should go beyond an individual anthropologist to compare antecedents, peers or intellectual heirs, other institutional contexts, or to set the individual within a social network. Readings and class discussion will develop the skills you need to do this well.

The final essay will focus around the methods of history of anthropology and its actual or potential status in contemporary practice.

There are virtually no full-time historians of anthropology, but there are many anthropologists who have done serious work in the subfield in relation to their own work, e.g., Ira Bashkow on the Melanesian fieldwork of Margaret Mead and Reo Fortune. The literature is substantial and growing. Relevant work is appearing increasing in specialized disciplinary publications, e.g., the 12 volumes of George Stocking's <History of Anthropology> Series for Wisconsin, the nearly 20-volume <Critical Studies in History of Anthropology> Series for Nebraska (Darnell and Stephen O. Murray, eds.), and the journal <Histories of Anthropology Annual> (Darnell and Frederic W. Gleach, eds.)

SCHEDULE:

WEEK 1	Introduction: History and Historiography
WEEK 2	Folk Anthropologies; the European Enlightenment Reading: John Rowe in Darnell ed. 1974
WEEK 3	British Social Anthropology Reading: Barth in ¼; Kuklick in Kuklick
WEEK 4	British Social Anthropology Reading: Riviere, ed.
WEEK 5	Malinowski vs. Radcliffe-Brown Student-led Discussion
WEEK 6	French Anthropology Reading: Parkin in ¼; Sibeud in Kuklick
WEEK 7	Durkheim and Mauss Student-led Discussion
WEEK 8	From Levi-Strauss to Post-Structuralism Student-led Discussion Reading: Darnell, chapter "Who is an Americanist?"
WEEK 9	German Anthropology Reading: Gingrich in ¼; Penny in Kuklick; Bunzl in Stocking, ed.
WEEK 10	American Anthropology: Boas, Sapir, Radin Reading: Darnell
WEEK 11	American Anthropology Mead and Benedict Student-led Discussion Reading: Darnell; Silverman in ¼
WEEK 12	Canadian Anthropology Reading: Harrison and Darnell, eds.

Readings for the last three sessions may be divided among class members so that not everyone reads everything.