

THE SCIENCE, IDEOLOGIES, AND PRACTICES OF EXTINCTION

Sahlins, Marshall. 1999. "What Is Anthropological Enlightenment? Some Lessons of the Twentieth Century." *Annual Review of Anthropology*, 28: i–xxiii.

Please note that this is one of the cornerstone articles for this course. If you don't understand elements of this article, please ask questions. In addressing the questions below, don't expect to find all the answers just in one particular place in the article: you will usually have to range across the article to develop an answer.

1. Please identify the central argument being made throughout this article. Having done that, identify the main themes and issues used by Sahlins to develop his argument.
2. What is "despondency theory"? How does it relate to "sentimental pessimism"?
3. Sahlins sees similarities between both Marxist and Capitalist/Modernizationist thinkers. What do these thinkers, presumably opposed to one another, share in common when discussing indigenous peoples?
4. Sahlins theorizes indigenous action in light of Western imperial domination. What, in his view, has been the impact of that domination?
5. Is tradition incompatible with modernity, in Sahlins' view? Please explain.
6. Can you see why the course instructor holds this article to be one of the cornerstones for this course? If not, what did you find was problematic about the reading?

Forte, Maximilian C. 2006. "Extinction: Ideologies Against Indigeneity in the Caribbean." *Southern Quarterly*, 43(4): in press.

Please note: you should not feel pressed to memorize historical details and concrete examples when you study this article. The key feature to pay attention to is the thematic one.

1. How is the notion of "extinction" an ideology that is "anti-indigenous" as argued in this article? Doesn't "extinction" simply *explain* what happened to people?
2. Forte argues that "extinction is part of a familiar story"—what familiar story is that? Assuming we agree that it is part of a familiar story, what does this help to explain?
3. In broad brushstrokes, paint the picture of indigenous cultural survival as presented in the article. Where do we find such cultural survivals? How does cultural survival seem to have occurred in a number of cases?
4. After reading the article, which conclusions did you derive as to what the article was trying to achieve?

Broome, Richard. 2001. *Aboriginal Australians: Black Responses to White Dominance, 1788-2001*. 3rd ed. Sydney, Australia: Allen & Unwin. (Ch. 6, Racism Enshrined, 91-104, 298-299)

1. Broome notes there was a transition from ethnocentrism to racism, and thus different assumptions about Aborigines came to the fore. Please describe the differences between the two concepts in the context of this article and what each concept entailed in terms of how Aborigines would be treated.
 2. Phrenology has often been associated with early physical anthropology. What is phrenology and what does it purport to show? Would you associate phrenological studies with polygenism or monogenism?
 3. What is "Social Darwinism" and what specific forms did it take in Australia? Who would be more likely to accept Social Darwinism, the polygenists or the monogenists?
 4. What was life like on early Australian reservations? Does it seem odd to you that some groups would today want to protect their reservations from encroachment by others?
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