

ANTH 601, Fall 2007

INTER-CULTURAL THEORIES IN ANTHROPOLOGY: DECOLONIZING ANTHROPOLOGICAL EPISTEMOLOGY, THEORY, AND PRACTICE

Course Director:

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Office Hours:

Tuesdays, 3:00pm—5:00pm

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Fall Semester, 2007

03 credits

04 September – 29 November, 2007

Meeting days and times:

Tuesdays : 6:00pm—9:00pm

Campus: SGW, Room H-1120

Course Website:

<http://www.centrelink.org/ANTH601/>

Science is a social field of forces, struggles, and relationships that is defined at every moment by the relations of power among the protagonists. Scientific choices are guided by taken-for-granted assumptions, interactive with practices, as to what constitutes real and important problems, valid methods, and authentic knowledge. Such choices also are shaped by the social capital controlled by various positions and stances within the field.

---Pierre Bourdieu, "The Peculiar History of Scientific Reason," 1991.

A. INTRODUCTION

"This course explores the roots of anthropological theory in Western culture and the decolonization of anthropology since the 1960s." (From the Graduate Calendar)

The leading concern of this course lies in the historical emergence of anthropology as part of the structures of knowledge of nineteenth-century Europe and the imbrication of the discipline with colonial ideologies and practices. While it is true that many scholars and political leaders have singled out anthropology as colonialist in its mission, sometimes with ample evidence, this course is not designed as a simple indictment of anthropology. Instead, we will examine the various trends, contradictions, and openings in this disciplinary venture that has, in the words of different interlocutors, been hailed as the "science of man," the "science of difference," and the "science of otherness." We will jointly explore some of the underpinning conceptual frames that have introduced and maintained the tension within anthropology between the universal and the particular, between objectivity and subjectivity, between emic and etic, between theory and practice, and between science and advocacy. As such, the course straddles the divides between the history of anthropology, anthropological theory, research methodology, and applied anthropology.

B. OVERVIEW

The course begins with discussion of the dominant epistemological facets associated with European expansionism, specifically Eurocentrism, and we will then consider how imperialism and Eurocentrism structured (and were shaped by) the rise of the social sciences and the position of anthropology within that historical framework. We then proceed to explore tendencies that constituted anthropology as a science of difference, and the interrelationships between the discipline, its practitioners, and colonialist ideological and practical projects. Having done that, we consider the more contemporary ways that some anthropologists have militated for the decolonization of the discipline. We examine indigenous critiques of anthropology, and reflect on efforts to create indigenous anthropologies. In line with some very penetrating and controversial critiques within anthropology, that echo some of the more prominent indigenous critiques, we will analyze and discuss anthropological methodology, specifically with reference to advocacy, reciprocity, and accountability. We end the course by raising questions as to whether “post-colonialism” offers avenues for the further decolonization of anthropology.

C. STUDENT and INSTRUCTOR RESPONSIBILITIES

Reading and discussion constitute the core work of this course. Students are required to do all assigned readings, and to come prepared to *lead* class discussions. Attendance and participation are not optional. Students are required to be respectful of others in class discussions.

The course director is responsible for individual advising, the timely review of all written work, moderating class discussions, and preparing supplementary lecture material. He will be available during office hours, and to some extent by email. It is also the course director's duty to maintain an atmosphere in class that permits frank and collegial discussion, without animosity and acrimony among any of the participants. The course director must also maintain, as much as possible, consistent and fair standards for evaluating course work, without unwarranted favour or prejudice to any student.

D. POLICIES

The course director's policy on late work is very simple: **it is not accepted**. All late work is assigned a grade of zero. *Serious illness* as documented by a doctor, for the exact period of the work in question, or a death in the family (documented by a published obituary or other formal documentation) may, if adequate, be accepted as the basis for negotiating an extension. Any other exceptional case can be discussed in private with the course director.

In the event that the course director is absent due to illness, a notice will be posted on the Class Cancellations page of the Concordia University website. Please make sure that you develop the habit of regularly checking this, and the digital billboards on campus, for information on cancellations of any classes, prior to coming to class.

E. GRADING

Grades for this course are assigned using the following scheme, adapted from the Graduate Calendar:

LETTER & GPA EQUIVALENT	PERCENT	QUALITATIVE ASSESSMENT
A+ = 4.3	95-100	Meets or exceeds highest expectations
A = 4.0	88-94.99	Excellent work of an advanced quality
A- = 3.7	85-87.99	Excellent work, with some room to improve
B+ = 3.3	80-84.99	Very good, demonstrates insight and ability
B = 3.0	73-79.99	Good, requires further improvement
B- = 2.7	70-72.99	Fair, little beyond the minimum expected
C = 2	50-69.99	Meets minimum expectations
Fail = 0	0-50	Unacceptable quality/ non-submission/ late
and Fail/Absent = 0	0-50	Absent/ non-submission/ late

Numerical grades are assigned to course work (to facilitate easier calculation of a final grade), with the qualitative assessments above used to justify which numbers seem appropriate for a given piece of work. Students should note and understand that grades in the “A” range are not automatically assigned or guaranteed, and course work that does the bare minimum that is expected for a graduate course will receive a “C.”

F. ASSIGNMENTS and GRADE VALUES

Class participation (coupled with evidence of coverage of assigned readings): **25%** of the final course grade.

More details on written assignments will be discussed and provided in class, and due dates will also be set in the context of class discussion. In general, essays will be based primarily on assigned readings for the course, inviting maximum reflection, and will generally be due two weeks after they have been assigned. There will be no exams.

Essay #1—Anthropology as a Discourse of Colonialism? **25%** of the final course grade.

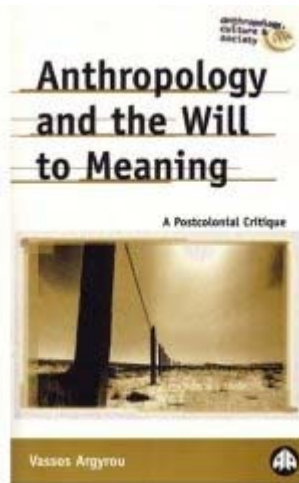
Essay #2—Decolonizing/Indigenizing Anthropological Practice: **25%** of the final course grade.

Essay #2—A Personal “Manifesto”: **25%** of the final course grade.

G. COURSE READINGS

Two items comprise all of the assigned readings for this course. Both are available in the course bookstore:

(1) *Anthropology And The Will To Meaning: A Postcolonial Critique*



by Vassos Argyrou
Pluto Press, 2002

(2) *Course Reader*

SUPPLEMENTARY ITEMS ON RESERVE (WEBSTER CIRCULATION DESK):

Call Number: GN 33 E44 2001

Author/Editor: Ellingson, Terry Jay

Title: The myth of the noble savage

Call Number: GN 17 D35

Author/Editor: edited by Regna Darnell

Title: Readings in the history of anthropology

Call Number: GN 17 A57 1973b

Author/Editor: edited by Talal Asad

Title: Anthropology & the colonial encounter

Call Number: GN 345 D43 1991

Author/Editor: edited by Faye V. Harrison

Title: Decolonizing anthropology : moving further toward an anthropology for liberation

Call Number: GN 380 S65 1999

Author/Editor: Smith, Linda Tuhiwai

Title: Decolonizing methodologies : research and indigenous peoples

Call Number: GN 308 C64 1991
Author/Editor: edited by George W. Stocking Jr.
Title: Colonial situations : essays on the contextualization of ethnographic knowledge

Call Number: GN 46 A357A47 2006
Author/Editor: edited by Mwenda Ntarangwi, David Mills, and Mustafa Babiker
Title: African anthropologies : history, critique, and practice

Call Number: GN 308 C66 1999
Author/Editor: edited by Peter Pels and Oscar Salemink
Title: Colonial subjects : essays on the practical history of anthropology

Call Number: E 76.6 I53 1997
Author/Editor: edited by Thomas Biolsi and Larry J. Zimmerman
Title: Indians and anthropologists : Vine Deloria, Jr., and the critique of anthropology

Call Number: GN 302 I5 1982
Author/Editor: edited by Hussein Fahim
Title: Indigenous anthropology in non-western countries : proceedings of a Burg Wartenstein symposium

Call Number: GN 625 A74 2005
Author/Editor: edited by Jan van Bremen, Eyal Ben-Ari and Syed Farid Alatas
Title: Asian anthropology

Call Number: GN 46 A357A47 2006
Author/Editor: edited by Mwenda Ntarangwi, David Mills, and Mustafa Babiker
Title: African anthropologies : history, critique, and practice

Call Number: GN 307.7 W48 1993
Author/Editor: edited by Caroline B. Brettell
Title: When they read what we write : the politics of ethnography

Call Number: E 76.8 N37 1998
Author/Editor: edited by Devon A. Mihesuah
Title: Natives and academics : researching and writing about American Indians

Call Number: JV 51 Y68 2001
Author/Editor: Robert J.C. Young
Title: Postcolonialism : an historical introduction

Call Number: JV 51 P652 2005
Author/Editor: edited by Ania Loomba ... [et al.]
Title: Postcolonial studies and beyond

Call Number: H 61 W34 1999
Author/Editor: Immanuel Wallerstein
Title: The end of the world as we know it : social science for the twenty-first century

Call Number: H 61.15 W35 2004
Author/Editor: Immanuel Wallerstein
Title: The uncertainties of knowledge

Call Number: H 61 G864 1996
Author/Editor: Gulbenkian Commission on the Restructuring of the Social Sciences
Title: Open the social sciences : report of the Gulbenkian Commission on the Restructuring of the Social Sciences

Call Number: HC 51 W29 2000
Author/Editor: Immanuel Wallerstein
Title: The essential Wallerstein

H. SCHEDULE OF CLASSES AND READINGS

Tues., Sept. 4:

INTRODUCTION

Film: *Man to Man*

Tues., Sept. 11:

EUROCENTRISM, UNIVERSALISM, AND IMPERIALISM

- Horvath, Ronald J. 1972. "A Definition of Colonialism." *Current Anthropology* 13 (1): 45-57.
- Bourdieu, Pierre, and Loïc Wacquant. 1999. "On the Cunning of Imperialist Reason." *Theory, Culture & Society* 16 (1): 41-58.
- Wallerstein, Immanuel M. 1999. *The End of the World As We Know It: Social Science for the Twenty-First Century*. Minneapolis: University of Minnesota Press. (Ch. 11, "Eurocentrism and its Avatars: The Dilemmas of Social Science," 168-184)
- Thomas, Nicholas. 1991. "Anthropology and Orientalism." *Anthropology Today* 7 (2): 4-7.
- Wallerstein, Immanuel M. 2006. *European Universalism: The Rhetoric of Power*. New York: New Press. (Ch. 2, "Can One Be a Non-Orientalist? Essentialist Particularism," 31-49)

Optional:

- ◆ Hind, Robert J. 1984. "The Internal Colonial Concept." *Comparative Studies in Society and History* 26 (3): 543-568.
- ◆ Ashcroft, Bill. 2001. *On Post-Colonial Futures: Transformations of Colonial Culture*. New York : Continuum. (Ch. 3, " 'Primitive and Wingless': The Colonial Subject as Child," 36-53)

Tues., Sept. 18:

STRUCTURES OF KNOWLEDGE: RISE OF ANTHROPOLOGY AND THE SOCIAL SCIENCES—1

- Gulbenkian Commission on the Restructuring of the Social Sciences. 1996. *Open the Social Sciences: Report of the Gulbenkian Commission on the Restructuring of the Social Sciences*. Stanford: Stanford University Press. (Ch. 1, "The Historical Construction of the Social Sciences, from the Eighteenth Century to 1945," 1-32)
- Bourdieu, Pierre. 1991. "The Peculiar History of Scientific Reason." *Sociological Forum* 6 (1): 3-26.
- Rowe, John Howland. 1974. "The Renaissance Foundations of Anthropology." In Regna Darnell, ed., *Readings in the History of Anthropology*, pp. 61-77. New York: Harper & Row.
- Ellingson, Ter. 2001. *The Myth of the Noble Savage*. Berkeley: University of California Press (Ch. 7, "The Ethnographic Savage from Rousseau to Morgan," pp. 99-125)

Optional:

- ◆ Bernard McGrane. 1999. *Beyond Anthropology: Society and the Other*. New York: Columbia University Press (Ch. 3, “The Other in the Nineteenth Century,” pp. 77-111)
- ◆ Mafeje, Archie. 1976. “The Problem of Anthropology in Historical Perspective: An Inquiry into the Growth of the Social Sciences.” *Canadian Journal of African Studies / Revue Canadienne des Études Africaines* 10 (2): 307-333.
- ◆ Browman, David L. 2002. “The Peabody Museum, Frederic W. Putnam, and the Rise of U.S. Anthropology, 1866-1903.” *American Anthropologist* 104 (2): 508-519.
- ◆ Fisher, Donald. 1986. “Rockefeller Philanthropy and the Rise of Social Anthropology.” *Anthropology Today* 2 (1): 5-8.
- ◆ Kroeber, A. L. 1954. “The Place of Anthropology in Universities.” *American Anthropologist* 56 (5): 764-767.
- ◆ Levi-Strauss, Claude. 1966. “The Scope of Anthropology.” *Current Anthropology* 7 (2): 112-123.

Tues., Sept. 25:

STRUCTURES OF KNOWLEDGE: RISE OF ANTHROPOLOGY AND THE SOCIAL SCIENCES—2

- Wallerstein, Immanuel M. 1991. *Unthinking Social Science: The Limits of Nineteenth-Century Paradigms*. Cambridge, MA: Polity Press in association with B. Blackwell. (Ch. 8, “A Comment on Epistemology: What is Africa?” 127-129; Ch. 9, “Does India Exist?” 130-134)
- Kuper, Adam. 2005. *The Reinvention of Primitive Society: Transformations of a Myth*. 2nd ed. New York: Routledge. (Ch. 1, “The Myth of Primitive Society,” 3-19)
- Rainger, Ronald. 1978. “Race, Politics, and Science: The Anthropological Society of London in the 1860s.” *Victorian Studies* 22 (1): 51-70.
- Jenkins, David. 1994. “Object Lessons and Ethnographic Displays: Museum Exhibitions and the Making of American Anthropology.” *Comparative Studies in Society and History* 36 (2): 242-270.

Optional:

- ◆ Ter Ellingson, *The Myth of the Noble Savage*. Berkeley: University of California Press, 2001 (Ch. 6, “Rousseau's Critique of Anthropological Representations,” pp. 80-95) (Ch. 8, “Scientists, the Ultimate Savage, and the Beast Within,” 126-157) (Ch. 9, “Philosophers and Savages,” pp. 158-168) (Ch. 10, “Participant Observation and the Picturesque Savage,” pp. 169-192) (Ch. 21, “The Ecologically Noble Savage,” pp. 342-358) (Ch. 22, “The Makah Whale Hunt of 1999,” pp. 359-372)
- ◆ Stocking, George W., Jr. 1974. “Some Problems in the Understanding of Nineteenth Century Cultural Evolutionism.” In Regna Darnell, ed., *Readings in the History of Anthropology*, pp. 407-425. New York: Harper & Row.
- ◆ Hodgen, Margaret. 1974. “Retrospect and Prospect in History.” In Regna Darnell, ed., *Readings in the History of Anthropology*, pp. 364-379. New York: Harper & Row.
- ◆ McGrane, Bernard. 1999. *Beyond Anthropology: Society and the Other*. New York: Columbia University Press, (Ch. 2, “The Other in the Enlightenment,” pp. 43-76)
- ◆ Kasakoff, Alice Bee. 1999. “Is There a Place for Anthropology in Social Science History?” *Social Science History* 23 (4): 535-559.
- ◆ Lewis, Herbert S. 1998. “The Misrepresentation of Anthropology and Its Consequences.” *American Anthropologist* 100 (3): 716-731.
- ◆ Toussaint, Sandy. 1999. “Honoring Our Predecessors: A Response to Herbert Lewis's Essay

on 'The Misrepresentation of Anthropology and Its Consequences.'" *American Anthropologist* 101 (3): 605-609.

Tues., Oct. 2:

ANTHROPOLOGY AS THE SCIENCE OF DIFFERENCE?

- chapter 3: The Salvation Intent (p. 28-59) [In *Anthropology and the Will to Meaning*]
- Arens, W. 1979. *The Man-Eating Myth: Anthropology and Anthropophagy*. New York: Oxford University Press. (v-vii, 5-40)
- Fabian, Johannes. 1991. *Time and the Work of Anthropology: Critical Essays, 1971-1991*. Reading: Harwood Academic Publishers. (Ch. 10, "Culture, Time, and the Object of Anthropology," 191-206)
- Trouillot, Michel-Rolph. 2003. *Global Transformations: Anthropology and the Modern World*. New York: Palgrave Macmillan. (Ch. 1, "Anthropology and the Savage Slot: The Poetics and Politics of Otherness," 7-28)

Optional:

- ◆ Michaelsen, Scott. 1999. *The Limits of Multiculturalism: Interrogating the Origins of American Anthropology*. Minneapolis: University of Minnesota Press. (Ch. 3, "Amerindian Voice(s) in Ethnography," 84-106)
- ◆ Jahoda, Gustav. 1999. *Images of Savages: Ancient Roots of Modern Prejudice in Western Culture*. London: Routledge. (Ch. 2, "Savage Americans, Savage Africans, The Puzzle of Apes and Men," pp. 15-50)
- ◆ Scheper-Hughes, Nancy. 2001. "Ishi's Brain, Ishi's Ashes: Anthropology and Genocide." *Anthropology Today* 17 (1): 12-18.
- ◆ Orta, Andrew. 2004. "The Promise of Particularism and the Theology of Culture: Limits and Lessons of 'Neo-Boasianism'." *American Anthropologist* 106 (3): 473-487.
- ◆ Bashkow, Ira. 2004. "A Neo-Boasian Conception of Cultural Boundaries." *American Anthropologist* 106 (3): 443-458.
- ◆ Goodenough, Ward H. 2002. "Anthropology in the 20th Century and Beyond." *American Anthropologist* 104 (2): 423-440.
- ◆ Thomas, Nicholas. 1991. "Against Ethnography." *Cultural Anthropology* 6 (3): 306-322.
- ◆ Sanjek, Roger. 1991. "The Ethnographic Present." *Man* 26 (4): 609-628.
- ◆ Burton, John W. 1988. "Shadows at Twilight: A Note on History and the Ethnographic Present." *Proceedings of the American Philosophical Society* 132 (4): 420-433.
- ◆ Bennett, John W. 1998. "Classic Anthropology." *American Anthropologist* 100 (4): 951-956.

Tues., Oct., 9:

ANTHROPOLOGY AND COLONIALISM—1

- chapter 1: Introduction: Of Scholars, Gamblers and Thieves (p. 1-9) [In *Anthropology and the Will to Meaning*]
- Kuper, Adam. 1973. *Anthropologists and Anthropology: The British School 1922-1972*. London: Allen Lane (Ch. 4, "Anthropology and Colonialism," 123-149)
- Asad, Talal. 1973. "Introduction." In Talal Asad, ed., *Anthropology and the Colonial Encounter*, pp. 9-19. London: Ithaca Press.
- Asad, Talal. 1991. "From the History of Colonial Anthropology to the

Anthropology of Western Hegemony.” In George Stocking, ed., *Colonial Situations: Essays on the Contextualization of Ethnographic Knowledge*, pp. 314-324. Madison, WI: University of Wisconsin Press.

Optional:

- ◆ Pels, Peter, and Oscar Salemink. 1999. “Introduction: Locating the Colonial Subjects of Anthropology.” In Peter Pels and Oscar Salemink, eds., *Colonial Subjects: Essays on the Practical History of Anthropology*, pp. 1-52. Ann Arbor: University of Michigan Press.

Tues., Oct. 16:

ANTHROPOLOGY AND COLONIALISM—2

- Lewis, Diane. 1973. “Anthropology and Colonialism.” *Current Anthropology* 14 (5): 581-602.
- Apter, Andrew. 1999. “Africa, Empire, and Anthropology: A Philological Exploration of Anthropology's Heart of Darkness.” *Annual Review of Anthropology* 28: 577-598.
- Brown, Richard. 1979. “Passages in the Life of a White Anthropologist: Max Gluckman in Northern Rhodesia.” *The Journal of African History* 20 (4): 525-541.
- Borneman, John. 1995. “American Anthropology as Foreign Policy.” *American Anthropologist* 97 (4): 663-672.

Optional:

- ◆ Sanjek, Roger. 1993. “Anthropology's Hidden Colonialism: Assistants and Their Ethnographers.” *Anthropology Today* 9 (2) Apr: 13-18.
- ◆ Ntarangwi, Mwenda; David Mills, and Mustafa Babiker, eds. 2006. *African Anthropologies: History, Critique, and Practice*. London: Zed Books. (Ch. 3, David Mills, “How Not to Be a ‘Government House Pet’: Audrey Richards and the East African Institute for Social Research,” 76-98)
- ◆ James, Wendy. 1973. “The Anthropologist as Reluctant Imperialist.” In Talal Asad, ed., *Anthropology and the Colonial Encounter*, pp. 41-69. London: Ithaca Press.
- ◆ Feuchtwang, Stephan. 1973. “The Colonial Formation of British Social Anthropology.” In Talal Asad, ed., *Anthropology and the Colonial Encounter*, pp. 71-100. London: Ithaca Press.
- ◆ Dirks, Nicholas B. 1999. “The Crimes of Colonialism: Anthropology and the Textualization of India.” In Peter Pels and Oscar Salemink, eds., *Colonial Subjects: Essays on the Practical History of Anthropology*, pp. 153-179. Ann Arbor: University of Michigan Press.
- ◆ Schumaker, Lyn. 1999. “Constructing Racial Landscapes: Africans, Administrators, and Anthropologists in Northern Rhodesia.” In Peter Pels and Oscar Salemink, eds., *Colonial Subjects: Essays on the Practical History of Anthropology*, pp. 326-351. Ann Arbor: University of Michigan Press.
- ◆ Scott, David. 1992. “Anthropology and Colonial Discourse: Aspects of the Demonological Construction of Sinhala Cultural Practice.” *Cultural Anthropology* 7 (3): 301-326.
- ◆ Smith, Andrea L. 1994. “Colonialism and the Poisoning of Europe: Towards an Anthropology of Colonists.” *Journal of Anthropological Research* 50 (4): 383-393.
- ◆ Bourdieu, Pierre. 2003. “Colonialism and Ethnography.” *Anthropology Today* 19 (2) April: 13-18.
- ◆ Hoben, Allan. 1982. “Anthropologists and Development.” *Annual Review of Anthropology*

11: 349-375.

- ◆ Pels, Peter. 1997. "The Anthropology of Colonialism: Culture, History, and the Emergence of Western Governmentality." *Annual Review of Anthropology* 26: 163-183.

Tues., Oct. 23:

DECOLONIZING ANTHROPOLOGY

- chapter 2: Has There Ever Been a Crisis in Ethnological Representation (p. 10-27) [In *Anthropology and the Will to Meaning*]
- Geertz, Clifford. 1988. *Works and Lives: The Anthropologist as Author*. Stanford: Stanford University Press. (Ch. 6, "Being Here: Whose Life is it Anyway?" 129-149)
- Harrison, Faye V. 1991. "Ethnography as Politics." In Faye Harrison, ed., *Decolonizing Anthropology: Moving Further Toward an Anthropology for Liberation*, pp. 88-109. Washington, DC: Association of Black Anthropologists, American Anthropological Association.

Optional:

- ◆ JBHE. 1997. "No Surprise Here! Almost No Black Faculty Members in the Field of Anthropology." *The Journal of Blacks in Higher Education* (16) Summer: 37-39.
- ◆ Raven, Diederick. 1995. "The Paradox of Post-Modern Ethnocentrism." In Karin Geuijen, et al, eds., *Post-Modernism and Anthropology: Theory and Practice*, pp. 179-202. Assen, The Netherlands: Van Gorcum.
- ◆ Harrison, Faye V. 1991. "Anthropology as an Agent of Transformation: Introductory Comments and Queries." In Faye Harrison, ed., *Decolonizing Anthropology: Moving Further Toward an Anthropology for Liberation*, pp. 1-14. Washington, DC: Association of Black Anthropologists, American Anthropological Association.
- ◆ Blakey, Michael L. 1991. "Man and Nature, White and Other." In Faye Harrison, ed., *Decolonizing Anthropology: Moving Further Toward an Anthropology for Liberation*, pp. 15-23. Washington, DC: Association of Black Anthropologists, American Anthropological Association.
- ◆ Jordan, Glenn H. 1991. "On Ethnography in an Intertextual Situation: Reading Narratives or Deconstructing Discourse?" In Faye Harrison, ed., *Decolonizing Anthropology: Moving Further Toward an Anthropology for Liberation*, pp. 42-67. Washington, DC: Association of Black Anthropologists, American Anthropological Association.

Tues., Oct. 30:

INDIGENOUS CRITIQUES OF ANTHROPOLOGY

- Deloria, Vine, Jr. 1969. *Custer Died for Your Sins : An Indian Manifesto*. New York: Macmillan. (Ch. 4, "Anthropologists and Other Friends," 78-100)
- Biolsi, Thomas, and Larry J. Zimmerman, eds. 1997. *Indians and Anthropologists: Vine Deloria, Jr., and the Critique of Anthropology*. Tucson: University of Arizona Press. (Ch. 2, Elizabeth S. Grobsmith, "Growing up on Deloria: The Impact of His Work on a New Generation of Anthropologists," 35-49)
- chapter 4: What the Natives Don't Know (p. 60-91) [In *Anthropology and the Will to Meaning*]

Optional:

- ◆ Jacobs-Huey, Lanita. 2002. "The Natives Are Gazing and Talking Back: Reviewing the Problematics of Positionality, Voice, and Accountability among 'Native' Anthropologists." *American Anthropologist* 104 (3): 791-804.
- ◆ Watanabe, John M. 1995. "Unimagining the Maya: Anthropologists, Others, and the Inescapable Hubris of Authorship." *Bulletin of Latin American Research* 14 (1): 25-45.

Tues., Nov. 6:

INDIGENIZING ANTHROPOLOGY

- Fahim, Hussein, ed. 1982. *Indigenous Anthropology in Non-Western Countries: Proceedings of a Burg Wartenstein Symposium*. Durham, NC: Carolina Academic Press. (Ch. 1, Hussein Fahim & Katherine Helmer, "Themes and Counterthemes: The Burg Wartenstein Symposium," xi-xxxiii)
- Alatas, Syed Farid. 2005. "Indigenization: Features and Problems." In Jan van Bremen, et al, eds., *Asian Anthropology*, pp. 227-243. London: Routledge.
- Morauta, Louise. 1979. "Indigenous Anthropology in Papua New Guinea." *Current Anthropology* 20 (3): 561-576.

Optional:

- ◆ Morton, John. 1999. "Anthropology at Home in Australia." *The Australian Journal of Anthropology* 10 (3): 243-258.
- ◆ Jones, Delmos. J. "Anthropology and the Oppressed: A Reflection on 'Native' Anthropology." *NAPA Bulletin* 16: 58-70.
- ◆ Cerroni-Long, E.L. "Introduction: Insider or Native Anthropology?" *NAPA Bulletin* 16: 1-16.
- ◆ Bunzl, Matti. 2004. "Boas, Foucault, and the 'Native Anthropologist': Notes toward a Neo-Boasian Anthropology." *American Anthropologist* 106 (3): 435-442.
- ◆ Peirano, Mariza G. S. 1998. "When Anthropology is at Home: The Different Contexts of a Single Discipline." *Annual Review of Anthropology* 27: 105-128.
- ◆ Marcus, George E. 1999. "How Anthropological Curiosity Consumes Its Own Places of Origin." *Cultural Anthropology* 14 (3): 416-422.
- ◆ Cole, John W. 1977. "Anthropology Comes Part-Way Home: Community Studies in Europe." *Annual Review of Anthropology* 6: 349-378.

Tues., Nov. 13:

INDIGENIZED AND INDIGENOUS ANTHROPOLOGY

- Ntarangwi, Mwenda; David Mills, and Mustafa Babiker, eds. 2006. *African Anthropologies: History, Critique, and Practice*. London: Zed Books. (Ch. 1, Mwenda Ntarangwi, David Mills, & Mustafa Babiker, "Introduction: Histories of Training, Ethnographies of Practice," 1-48)
- Evans, Grant. 2005. "Indigenous and Indigenized Anthropology in Asia." In Jan van Bremen, et al, eds., *Asian Anthropology*, pp. 43-55. London: Routledge.
- Sarana, Gopala, and Dharni P. Sinha. 1976. "Status of Social-Cultural Anthropology in India." *Annual Review of Anthropology* 5: 209-225.

Optional:

- ◆ Ulin, Robert C. 1991. "The Current Tide in American Europeanist Anthropology: From Margin to Centre?" *Anthropology Today* 7 (6): 8-12.
- ◆ Vineeta, Sinha. 2005. "Indigenizing' Anthropology in India: Problematics of Negotiating an Identity." In Jan van Bremen, et al, eds., *Asian Anthropology*, pp. 139-161. London: Routledge.

Tues., Nov. 20:

ADVOCACY, RESPONSIBILITY, ACCOUNTABILITY

- Hastrup, Kirsten, and Peter Elsass. 1990. "Anthropological Advocacy: A Contradiction in Terms?" *Current Anthropology* 31 (3): 301-311.
- Schepher-Hughes, Nancy. 1995. "The Primacy of the Ethical: Propositions for a Militant Anthropology." *Current Anthropology* 36 (3): 409-440.
- Mihesuah, Devon A., ed. 1998. *Natives and Academics: Researching and Writing about American Indians*. Lincoln: University of Nebraska Press. (Donald L. Fixico, "Ethics and Responsibilities in Writing American Indian History," 84-99)
- Brettell, Caroline B., ed. 1993. *When They Read What We Write: The Politics of Ethnography*. Westport CT: Bergin & Garvey. (Ch. 2, Stephen Glazier, "Responding to the Anthropologist: When the Spiritual Baptists of Trinidad Read What I Write About Them," 37-48)

Optional:

- ◆ Paine, Robert. 1990. "Advocacy and Anthropology." *American Anthropologist* 92 (3): 742-743.
- ◆ Wright, Robin M. 1988. "Anthropological Presuppositions of Indigenous Advocacy." *Annual Review of Anthropology* 17: 365-390.
- ◆ Hale, Charles R. 2006. "Activist Research v. Cultural Critique: Indigenous Land Rights and the Contradictions of Politically Engaged Anthropology." *Cultural Anthropology* 21 (1): 96-120.
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