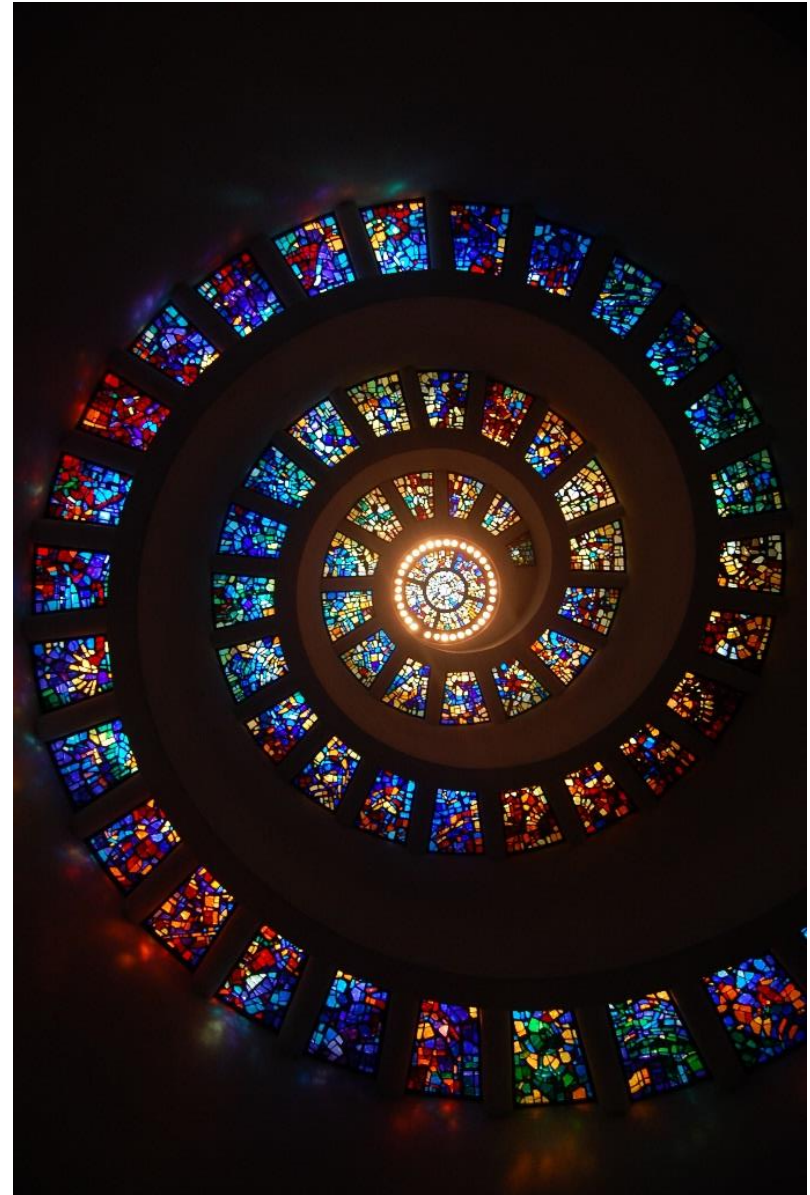


CULTURAL WORLDS IN ANTHROPOLOGICAL PERSPECTIVE

(15 pts)

Anthro761

2019



Convenor: Dr Christine Dureau

Seminars: Tuesday 3.00 – 5.00 pm

Office Hours: Monday 12 md – 1.00 pm
Tuesday 12 md – 1.00 pm

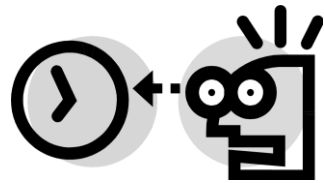
Please adhere to these hours. Email for an appointment if you cannot do so.

HSB 852; Ph.: 88409

Email: cm.dureau@auckland.ac.nz

NOTE: NO LAPTOPS, I-PADS, ETC., IN SEMINARS.
Bring your readings and notes in HARD COPY. All electronic devices are to be turned off during class.

Important Dates



Précis: Mon. 9.00 am Weeks 2 – 11
Essay 1: Thurs. 4 pm 12th September.
Essay 2: Mon. 4 pm 28th October

Irrespective of circumstances, I will not accept coursework after 4 pm Friday 8th November.

Course Information

Welcome! This course is intended to develop your familiarity with some writers and issues of foundational and contemporary significance in social and cultural anthropology. In addition to reading some early works, we consider their influence in contemporary practice. I hope you will acquire a solid grounding

upon which to develop your research interests in your later studies.

Some of the writers covered are not, themselves, anthropologists, but anthropology has always had a broad orientation, and the works we consider have been influential within the discipline.

Although no single moment marks the emergence of contemporary anthropology, we confine ourselves to the theorists of the late-19th century and afterwards. This is an arbitrary point of departure: many of the themes of contemporary anthropology can be discerned in Enlightenment thinkers, for example. However the works that we consider provide an understanding of some key intellectual developments in social and cultural anthropology.

These are your seminars and you are to be the foremost discussants. The more you participate, the better the course will be for everyone, including you.

It is possible that some components of the course may change because of unanticipated problems, or because we negotiate improvements. Thank you for your understanding.

Learning Outcomes

By the end of this course, you:

- Should have developed insight into the nature of theoretical analysis generally
- Should understand key aspects of the approaches covered
- Be developing an ability to discern complementary and contrasting relationships between approaches
- Have critical insight into the value and relevance of different perspectives

- Have developed a capacity for balanced engagement with issues and debates in socio-cultural anthropology.
- Have some theoretical resources appropriate to your later research in sociocultural anthropology.

Disabled Students

Please let me know early in the course of any difficulties you may have or assistance I may reasonably render. Information about Disabilities Services can be found here:

<https://www.auckland.ac.nz/en/on-campus/student-support/personal-support/students-with-disabilities.html>. They can be contacted via: disability@auckland.ac.nz.

Course Requirements



This is a reading, comprehension and discussion course. You cannot provide worthwhile opinions on works you have not properly understood.

Therefore, discussions are designed to enhance, and assignments to test, your understanding of these texts. You are

to **read the set readings for each week** in advance, and with sufficient care.

Conceptual readings can be rather daunting for some and few can be expected to master the nuances alone. Knowledge, understanding and critical thought are enhanced by interacting with others—trying out ideas, listening to them and trying to articulate them to others. Accordingly, our weekly meetings emphasize **active discussion by all students**.

Coursework Details

1. *Précis* 20%

You must present a *précis* of the set readings for Weeks 2 – 11. These should be a approx. 300 words and should be suitable for you to use as the basis of your discussion. One mark will be awarded to all **good-faith** *précis* received by **9 am on the Monday before seminar** (that mark will be lost for late *précis*) The remaining 10 marks for the semester will reflect their quality. **Note:**

- Your *précis* should address the readings thematically, not reading by reading – think about how they address a shared or linked set of concerns. (Hint: read the weekly description in the course outline.)
- These are summative, not evaluative. I want to see how you understand them and the themes that hold them together. Focus on what the readings say and their relationship to each other; do not evaluate them. Bring your evaluative questions and comments to class and express them in your essays.
- The emphasis is on having obviously done and attempted to understand the readings, not on being right or wrong. In that sense, those who make a real effort at these may do better than those who only superficially work on the *précis*, even if they understand them very well.

2. Participation 10%

Your informed, thoughtful participation is vital for your own and others' understanding and our goal is to develop

fruitful group discussion. These seminars are *not* competitive and you should work with, rather than against, each other.

The ability to articulate logical arguments, discuss ideas, and give and receive critical responses is a vital skill in most professional contexts in which you will find yourselves, as well as a central scholarly expectation. Graduate students should be presented with opportunities to develop these skills.



Participation quality and grades do not reflect how much one speaks. Listening to, and thinking about others' thoughts, is at least as important as conveying your own ideas. Nonetheless, you must clearly engage with each other and the readings in order to pass this component. Confident participants

should do their best to support others..

Grades will be adjusted to reflect absences and attendance without participation.

If you cannot attend, send your précis to the rest of the class at least one day before we meet.

In assessing participation I consider the following:

- Demonstrated understanding of the readings, themes and class discussion.
- Preparedness and effort
- Ability to link themes and issues across the course
- Effort and ability to articulate your ideas
- Effort and ability to foster and promote good discussion, raising ideas, productive questions, helping to elaborate others' thoughts, etc.
- Collegial willingness to work with others.

3. **TWO short essays, c.2500 - 3500 words** **70%**

Essay 1 (30%) is an exegesis of the texts presented in one of Weeks 2 – 6. Your essay should include a summary, explanation and analysis of the main ideas and themes covered that week. You should link your accounts of the readings into a coherent overall piece. Do NOT use secondary sources to write your essay.

Your task is to demonstrate your understanding of the authors' key concerns, ideas, approaches and claims. You are essentially writing a thoughtful analysis of the authors' concerns and arguments and a sense of the range of approaches to the topic. Your own evaluation should be based in a solid understanding of the materials. Note: critical thought is not the same thing as criticism.

Essay 2 (40%) materials analyzes the texts set in one of Weeks 7 – 11, unless you analyze Ferguson or the “featured anthropologist, in which you must cover both weeks. You should place the work in scholarly context, highlight the authors' key concerns, summarize their approach and thoughtfully respond in terms of your learning in this course (including referencing appropriate readings, seminars, colleagues). You may seek additional sources for this assignment, but it is not required. Your evaluation must be clearly based on a well developed analysis. Note: critical thought is not the same thing as criticism.

Coursework Submission & Presentation

All coursework, including *précis* **MUST**:

- Be submitted via Turnitin (www.Turnitin.com): no emailed or hard-copy submission.

Course Name:	Anthro 761 201.98
Class ID:	21664659
Enrolment Key:	AnthroCool
- Include the course coversheet, which you can find on Canvas: (761Coversheet2019.docx), correctly completed and cut and pasted into the front of your assignment.
- Conform to the **Anthropology Guide to Essay Writing** on referencing and presentation matters. In particular, note:
 - Double line-spacing
 - In-text-referencing only
 - Margins min. 2.5 cm all sides
 - Non-sexist language

At this stage in your careers you should be able to present your work professionally: **up to 5 marks/assignment may be deducted** for inadequate formatting, referencing and proofing.

The University of Auckland will not tolerate cheating, or assisting others to cheat, and views cheating in coursework as a serious academic offence. The work that a student submits for grading must be the student's own work, reflecting his or her learning. Where work from other sources is used, it must be properly acknowledged and referenced. This requirement also applies to sources on the

world-wide web. A student's assessed work may be reviewed against electronic source material using computerised detection mechanisms. Upon reasonable request, students may be required to provide an electronic version of their work for computerised review.

No marks will be granted for plagiarised work and serious disciplinary procedures may ensue.

As graduate students, you will be aware that plagiarism and others forms of cheating are unacceptable. Penalties will be commensurately harsher than in undergraduate study. If you are unsure of referencing requirements and ethical coursework procedures, you should urgently take measures to learn them. Ignorance will not be accepted as an excuse.

Extensions & Late Work:

Précis:

- There are **no extensions**— I must have them in order to prepare for class. **Late *précis*** will be penalized a maximum of 1 mark so if you do miss the deadline, make sure you send in a good-faith effort anyway.

Essays 1 & 2:

- I am happy to **negotiate due dates early in the semester** if this will help you to manage your workload. Last minute appeals on the grounds of workload are unprofessional and unfair to me and your fellow students.
- **Extension requests, *per se***, must be sought as early as possible and accompanied by appropriate medical or other evidence. Self-reporting is insufficient. Extensions are not a matter of right, no matter how valid your requests. They affect teaching staffs' ability to meet their other

responsibilities and sometimes we simply cannot grant a request.

- **Late work will be penalized** 1 mark/day (i.e., 1% of final course grade).
- Late work, especially if no extension was granted, will be marked at my convenience and may be returned without comment.

Course Non-Completion; Coursework Non-Submission

Occasionally things just don't work out. In such cases, you could try applying for aegrotat or compassionate consideration for individual pieces of coursework, provided you have solid grounds for which you can provide evidence to the university:

https://uoa.custhelp.com/app/answers/detail/a_id/11028/kw/consideration%20for%20coursework. Or, if you find yourself

unable to remain in the course after the two-week deadline for amending enrolment and have solid reasons for this, you may be eligible for a late deletion:

https://uoa.custhelp.com/app/answers/detail/a_id/1464. I can sometimes assist if students have kept in touch with me during the course.

SEMINAR SCHEDULE

Week One: Introductory Discussion

A handy piece that you may like to read.

Knauff, Bruce, 2013. Issues in Sociocultural Anthropology since the Sixties. In James G. Carrier & Deborah B. Gewertz, eds, *The Handbook of Sociocultural Anthropology*. London: Bloomsbury, pp.229 – 38.

Week Two: Thinking about Thinking—Theory & Knowledge

In our first two weeks, we read contextual and scoping materials for the rest of the course. They address epistemology—the matter of knowledge and the bases of our knowledge. In particular, we first consider various pieces on theory and the production of cross-cultural knowledge. Given our aspirations to understand humanity, this is of fundamental import: how can a discipline that aspires to understand our species in its entirety and necessarily engages innumerable ontologies, epistemologies and worldviews, but which has emerged from a particular cultural heritage, ever develop the conceptual tools that will adequately account for our simultaneous human sameness and diversity? How do we do so without simply replicating our own worldviews? Such questions endlessly challenge the validity and possibilities of our approaches, animating the discipline and its strengths: its holism, its abiding refusal of easy answers, its reflexivity, and its insistence on our co-equal humanity, among other things. Our first task as anthropologists, then, is to consider what we are doing when we generate concepts and theories for use in our work.

The **Moore & Sanders** chapter gives a sense of the interrelationships of theme and theory, theory and theory, theme and theme.

Clifford's piece is a bit different. While the other readings consider relationships between data and theorization, he problematizes the movement between research, data and writing. This piece was central in the development of what was, for a time, referred to as the “crisis of representation”, “the literary turn” or “postmodernism”. During the 1990s, much discussion about the nature and future of anthropology referred, elliptically or explicitly, admiringly or with hostility, to the volume this reading introduced. (Indeed, I have often heard references to “the *Writing Culture* school”). In many ways, the piece has now been superseded by the sophisticated responses to “crisis” since its publication. Nonetheless, it remains valuable for its contribution to contemporary approaches.

Herzfeld posits an inherent relationship between anthropology, ethnography and theory.

There is significant overlap, but no unanimity, in the stories told in these readings:

- How does theory affect our goal of understanding our species being, to use Marx's phrase, as inherently social and cultural beings?
- What are the constraints and possibilities of different theoretical approaches?
- And what are the possibilities and limitations of how you, yourself, have thought about anthropology?

The Readings

Clifford, James, 1986. Introduction: Partial Truths. In James Clifford & George E. Marcus (eds), *Writing Culture: The Poetics and Politics of Ethnography*. Berkeley: University of California Press, pp. 1 – 26.

Moore, Henrietta L. & Todd Sanders, 2014. Anthropology and Epistemology. In Henrietta L. Moore & Todd Sanders, eds, *Anthropology in Theory: Issues in Epistemology*, 2nd ed. Malden: Blackwell, pp. 1 – 18.

Herzfeld, Michael, 2001. Orientations: Anthropology as a Practice of Theory. In *Anthropology: Theoretical Practice in Culture and Society*. Malden: Blackwell, pp. 1 – 20.

Week Three: Thinking about Thinking—Concepts and Their Life-Histories

Theories depend on concepts and conceptualization. But what is a concept and what is its relationship to reality? **Weber** considers this question and introduces his understanding of concepts as “ideal types”. **Gerring** provides a survey of

In addition, we read three approaches to a single concept (this year it is hegemony). **Comaroff & Comaroff** outline their understanding of the relationship between ideology and hegemony in context of their efforts to develop an understanding of relationships between power and culture in colonial contexts, drawing heavily on the earlier English-language elaboration of hegemony by the Marxist cultural theorist, Raymond Williams. In contrast to Comaroff & Comaroff, **Crehan** argues for a more substantially materialist understanding of hegemony, arguing the need to return to Gramsci’s original concerns. Finally, **Gunn** notes how changing concerns with related issues result in changing conceptual emphases. The aim of this reading is not to Note why particular concepts emerge when they emerge; how all concepts have strengths and

weaknesses; how concepts serve particular purposes but often come to be used in diverse contexts; and how concepts lose clarity and value when they become “catch-all” terms.

The Readings

Weber, Max, 1977 [1904]. “Objectivity” in Social Science and Social Policy. In Fred R. Dallmayr & Thomas A. McCarthy, eds. *Understanding and Social Inquiry*. Notre Dame: University of Notre Dame Press, pp.24 – 37.

Gerring, John, 1999. What Makes a Concept Good? *Polity* XXXI(3):357 – 93.

Comaroff, Jean & John Comaroff, 1991. Culture, Hegemony, Ideology. In *Of Revelation and Revolution*. Vol. I. *Christianity, Colonialism and Consciousness in South Africa*. Chicago: University of Chicago Press, pp.19 – 32.

Crehan, Kate, 2002. Gramsci Now. in *Gramsci, Culture and Anthropology*. Berkeley: University of California Press, pp.165 – 76.

Gunn, Simon, 2006. From Hegemony to Governmentality: Changing Conceptions of Social Power in Social History. *Journal of Social History* 39(3): 705 – 20.

Week Four: Living in a Material World

One of the key issues in the human and social sciences concerns the primacy of ideation or materiality. In many ways this is now a dead issue since it is clearly the case that we cannot be human without being both. Nonetheless, relationships between material, cognitive and cultural realities continue to inform the discipline and a key piece in this debate, such as *The German Ideology*, continues to speak to works across the social sciences. In this foundational piece, **Marx and Engels** plotted their theory of historical materialism, with its insistence upon the primacy of the material and the need to “turn Hegel on his head”. Do not pay attention to the problematic sequencing of forms that they postulate. What I want you to look at is how they explain relationships between material relations, ideas and social inequality, basically their theory of ideology.

This is be the core piece in our discussion of Ferguson and Taussig.

The (optional) **Morris** background article gives a brief overview, addressing Thomas C. Patterson’s book, *Karl Marx, Anthropologist*. Reading this very brief piece should make it easier to get on top of some the other material.

Ferguson’s article is a compelling piece of ethnography, demonstrating the ongoing significance of global inequality, the shortcomings of purely poststructuralist approaches and the ethical necessity to take account of material reality in our analysis. Watch out for the *implicit* elements of this argument.

Taussig explicitly explores relationship between material life, social change and culture, asking how we might apply Marxist theory in places where capitalism is new. Again, watch for his argument about how changing material conditions express themselves in cultural understandings.

Optional Reading

Morris, Brian, 2013. Karl Marx, Anthropologist. *Anthropology Today* 29(4): 22 – 24.

The Readings

Marx & Engels, 1976 [1845 – 46]. *The German Ideology*, Moscow: Progress Publishers, pp.36 - 62

Ferguson, James G., 2002. Of Mimicry and Membership: Africans and the “New World Society”. *Cultural Anthropology* 17 (4): 551 – 569.

Taussig, Michael, 1977. The Genesis of Capitalism Amongst a South American Peasantry: Devil’s Labor and the Baptism of Money. *Comparative Studies in Society and History* 19(2):130 – 55.

Week Five: Culture—Concept, Interpretation, Challenge

The hermeneutic, or interpretive, approach dominated cultural anthropology for decades and now permeates our approaches to cultural understanding. It was also a key precursor of the deconstructive turn and remains central to current debates about the status of “culture” as a concept. Its intellectual roots lie as far back as Boas, but we shortcut to Geertz’s programmatic statement before moving on to discussions about the framework.

The optional **Ortner** obituary is background material: an appreciative evaluation by his most famous student and an amazing theorist in her own right.

Geertz’s optional *ARA* piece is also background reading, a reflection upon his career. While these are not required, I recommend them for a sense of Geertz’s overall approach and, specifically, how he understood “Thick Description’s” place in his oeuvre.

“**Thick Description**”, our foundational reading is, along with “Deep Play”, Geertz’s famous claim for the interpretive project. It introduces *The Interpretation of Cultures* which, along with *Local Knowledge*, did much to consolidate interpretive anthropology as the dominant paradigm in cultural anthropology over several decades.

Despite its centrality, the Geertzian approach has been much criticized. We consider two much-cited examples, by **Shankman** and **Keesing** as well as critical responses to *their* pieces by others. Shankman’s and Keesing’s critiques rest on very different grounds and their interlocutors’ responses also come from diverse perspectives. Note, then, how actively theories are deployed in scholarly conversations. Rather than fixed frameworks into which we insert our data, as you can see, they are “thinking tools”, used in somewhat different ways by different scholars, constantly changing in different contexts. (Looking ahead slightly, you should bear this in mind when you read Ferguson who deploys the concept of “cosmopolitanism” in a particular way for particular purposes.)

Optional Reading

Ortner, Sherry, Clifford Geertz (1926 – 2006). *American Anthropologist* 109(4): 786 – 89.

Geertz, Clifford, 2002. An Inconstant Profession: The Anthropological Life in Interesting Times. *Annual Review of Anthropology* 31: 1 – 19.

The Readings

Geertz, Clifford, 1973. Thick Description: Toward an Interpretive Theory of Culture. In *The Interpretation of Cultures*. NY: Basic, pp. 3 – 30.

Shankman, Paul, 1984. The Thick and the Thin: On the Interpretive Theoretical Paradigm of Clifford Geertz. *Current Anthropology* 25(3): 261 – 80.

Keesing, Roger M., 1987. Anthropology as Interpretive Quest. *Current Anthropology* 28(2):161 – 76.

Week Six: Representation and the Problem of Self-Other

We now read some key pieces in anthropology's auto-scrutiny during the 1980s & 90s. The so-called "crisis" has passed & the limitations of that literature have been repeatedly noted. However, as in the case of Interpretive anthropology, its themes – of power, othering, representation and positioning, for example – continue to inform the discipline.

Said's *Orientalism* had a revolutionary impact, provoking a sense that anthropologists needed to take better account of the discipline's presumptions and embeddedness in global power relations, a stance that shocked and dismayed many anthropologists in the 1980s and 90s. The text assumed a life of its own that, Said reflected, escaped his own intentions. Most notably, it generated that floating signifier in anthropology: "Othering". While raising vital issues, this has often been treated simplistically. And most people who use the term have not read Said's own account.

Fabian alone, of these writers, is an anthropologist, a well regarded "maverick", who had always tried to push the boundaries and draw out the logical implications of disciplinary issues. The chapter, from his most famous work, *Time and the Other: How Anthropology Makes its Object*, also addresses the politics of scholarly discourse, in this case, the then-hegemonic anthropological concentration on difference. He does this through a critical account of how anthropology at that point constituted itself as a discipline dedicated to the non-western.

Finally, **Chakrabarty** provocatively proposes "Europe" as a field of critical study as a way of moving towards decolonizing knowledge.

The Readings

- Said, Edward W., 1991 [1978]. Introduction. *Orientalism: Western Conceptions of the Orient*. Harmondsworth: Penguin, pp.1 – 30.
- Fabian, Johannes, 1983. Time and the Emerging Other. In *Time and the Other: How Anthropology Makes its Object*. NY: Columbia University Press, pp. 1 – 35.
- Chakrabarty, Dipesh, 2007. Introduction: The Idea of Provincializing Europe. *Provincializing Europe*. Princeton: Princeton University Press, pp.3 – 23, especially pp. 1 – 18.

Week Seven: Self-Other & Doing It Reflexively

Concerns with position and knowledge/power hegemonies raised by feminist, poststructuralist and other movements led initially to rather simplistic formulations of “self-other” and “insider-outsider”. These were simplistic so far as they presented cultures as if they were homogeneous and internally equitable and thereby implied or claimed that there was an ideal position from which to understand a cultural world. Many such formulations were also self-serving, constituting the author as the one best placed to truly understand what they were researching.

Narayan’s was a key piece in the shift to more nuanced reflexivity—the reflection, necessary to all good research, about *how* one’s own cultural and social being inflects one’s ability to engage and know. We thus see an ongoing movement from the search for (or claims of) a perfect researcher position to efforts to contemplate how our positions and subjectivities inevitably *both* facilitate and limit kinds of understanding.

Many of you will have read **Abu-Lughod’s** chapter on “culture”. This piece is in keeping with her efforts to demarcate a space in which anthropologists can be politically committed, good ethnographers and self-consciously cultured.

Finally **Ryang** and **Tsuda** build on the work of both Abu-Lughod and Narayan to reflect on their own experiences as supposedly native insider anthropologists and, in Tsuda’s case, to reframe Narayan’s question to ask whether research is possible without some degree of (benign) othering.

The Readings

- Narayan, Kirin, 1993. How Native is a “Native Anthropologist”? *American Anthropologist* 95(3): 671 – 86.
- Abu-Lughod, Lila, 1990. Can There be a Feminist Anthropology? *Women and Performance* 5(1): 7 – 27.
- Ryang, Sonia, 2005. Dilemma of a Native: On Location, Authenticity, and Reflexivity. *The Asia Pacific Journal of Anthropology* 6(2):143 – 57.
- Tsuda, Takeyuki, 2015. Is Native Anthropology Really Possible? *Anthropology Today* 31(3): 14 – 17.

Week Eight: Ethnography Pt I

This year we read James Ferguson's ethnography on people's efforts to deal with modernity's failed promises of development for all. Ferguson refuses simplistic explanations or judgements while focusing on agency and creativity. This is a model of how to combine ethnographic research, regional and disciplinary topical literature and theory. Like the best ethnographies, while regionally focused (Zambia, in this case), it is relevant beyond the place in which the research was undertaken. Note how he outlines the theory he is using, including what he sees as its strengths and weaknesses, then modifies it for his purposes and brings it into conversation with his data, pulling the two together to make his argument. Note also the interplay, characteristic of ethnography, between the evocations of people's experiences, understandings and life situation and the wider phenomena with which we are concerned as anthropologists.

The Reading

Ferguson, James, 1999. *Expectations of Modernity: Myths and Meanings of Urban Life on the Zambian Copperbelt*. Berkeley: University of California Press, pp.1 – 122.

Week Nine Ethnography Pt II

The Reading

Ferguson, James, 1999. *Expectations of Modernity: Myths and Meanings of Urban Life on the Zambian Copperbelt*. Berkeley: University of California Press, pp.123 – 257.

Week Ten: Featured Anthropologist: Michel-Rolph Trouillot, Pt I



Each year, this course privileges the work of one anthropologist over two weeks. In the first week, we read work written by that anthropologist. In the second week, we investigate how others have responded to them. This year, our focus is on the work of Michel-Rolph Trouillot, a Haitian historian and anthropologist of the West, Western scholarship and the Caribbean.

Bonilla introduces you to his life and work, including its changing stresses during the course of his career. The materials by Trouillot himself largely concern the world in which anthropology emerged, how this has shaped the very way in which scholars conceive of global societies, histories and relationships and, in some of them, specific issues with which, he argues, anthropology must engage.

“Anthropology and the Savage Slot” was his most famous early work on the discipline, picking up some of the themes we have already discussed, but going beyond them and criticizing the limitations of post-structuralism/postmodernism. We read the updated version that served as the introduction to the book in which it appears. Do not use the 1991 version.

“Adieu Culture asks about the value of the anthropological concept of “culture” in the representational-political context in which anthropology was placed during the “crisis”, and pondering how changing circumstances challenge linguistic as much as conceptual practice.

“The Otherwise Modern” interrogates another key term, “modernity”, as historically emergent in particular political and cultural circumstances and then applied, rather willy-nilly, elsewhere. Tracing its Western (or North Atlantic) antecedents, he asks how it plays out in different contexts, in this case Haiti and the Caribbean. This piece was part of, and responded to, an enormous anthropological interest in modernity as experiential, cultural and ideological phenomenon. (You should have a fair idea of the issue from reading Ferguson.)

“North Atlantic Universals” outlines M-R T’s concerns with how Western cultural understandings, disseminated globally in colonial, imperial and postcolonial contexts, continue to inflect global models of “correct state[s] of affairs”. This piece links back to Chakrobarty’s concern with provincializing Europe (Week Six) and reminds us of the difficulties of disentangling from political and representational webs.

The Readings

- Bonilla, Yarimar, 2014. Remembering the Songwriter: The Life and Legacies of Michel-Rolph Trouillot. *Cultural Dynamics* 26(2): 163 – 72.
- Trouillot, Michel-Rolph, 2003 [1991], Anthropology and the Savage Slot: The Poetics and Politics of Otherness. In *Global Transformations: Anthropology and the Modern World*. NY: Palgrave Macmillan, pp.7 – 28.
- Trouillot, Michel-Rolph, 2002. The Otherwise Modern: Caribbean Lessons from the Savage Slot. In Bruce Knaft, ed., *Critically modern: Alternatives, Alterities, Anthropologies*. Bloomington: Indiana University Press, pp.220 – 37.
- Trouillot, Michel-Rolph, 2002. North Atlantic Universals: Analytical Fictions, 1492 – 1945. *The South Atlantic Quarterly* 101(4): 839 – 58.
- Trouillot, Michel-Rolph, 2003. Adieu Culture: A New Duty Arises. In *Global Transformations: Anthropology and the Modern World*. NY: Palgrave Macmillan, pp.97 – 116.

Week Eleven: Featured Anthropologist: Rolph-Michel Trouillot, Pt II

While there have been many responses to Trouillot, we focus on a commentaries, mainly from a special issue of *Cultural Dynamics*—26(2)—devoted to his work. We discuss these readings against our own interpretations and responses to Trouillot last week. These are overwhelmingly celebratory, so be sure to read them with a critical eye: much as we may appreciate particular scholars, we are not in the business of hagiography. Also note how these scholars are coming from particular political, disciplinary and personal positions. Where do you think their arguments are coming from? How does this inflect their responses? What are they looking for in Trouillot? How might we evaluate authors' readings of other authors? Did you really interpret the pieces we read last week in keeping with the opinions expressed here? What critical, as well as positive responses might we have to R-M T? How might you, as a student, respond when your own interpretations of texts differs from that of others?

The Readings

- Sepinwall, Alyssa Goldstein, 2013. Still Unthinkable? The Haitian Revolution and the Reception of Michel-Rolph Trouillot's *Silencing the Past*. *Journal of Haitian Studies* 19(2):75 – 103.
- Antrosio, Jason, 2018 [2013] Adieu Culture: Fetishizing Fieldwork on the Road to Essentialism. *Living Anthropologically* www.livinganthropologically.com/adieu-culturefieldwork/ Posted 15/10/13 2013. Revised 19/4/18. Downloaded 12/7/18 (5 pp.)
- Fernando, Mayanthi L., 2014. Ethnography and the Politics of Silence. *Cultural Dynamics* 26(2): 235 – 44.
- Neptune, Harvey R., 2014. Savaging Civilization: Michel-Rolph Trouillot and the Anthropology of the West. *Cultural Dynamics* 26(2): 219 – 34.

Week Twelve: So Where To?

By way of pulling together many of this semester's readings and the theme of continuity and change in anthropological theory in changing contexts, this week we read three recent pieces on anthropology, ethnography and theory – statement pieces about the essentials of the discipline, its value, or potential value, and its wider relationships.

Herzfeld revisits some of the classic and contentious issues with which we've been dealing to consider anthropology's current value and location. **Thomassen**, by contrast, explicitly focuses on theory to suggest anthropology's potential contribution to wider social theory beyond the discipline. Finally, **Xiang** considers the possibilities of critical theory – theory that might be directed at bettering the world.

Now I want to know where **you** see yourself in regard to the production of anthropological knowledge. I look forward to your opinions.

The Readings

Herzfeld, Michael, 2015. Anthropology and the Inchoate Intimacies of Power, *American Ethnologist* 42(1): 18 – 32.

Thomassen, Bjørn, 2013. Anthropology and Social Theory: Renewing Dialogue. *European Journal of Social Theory* 16(2): 188 – 207.

Xiang Biao, 2016. Theory as Vision. *Anthropological Theory* 16(2 – 3): 213 – 20.

THAT'S IT!

Well Done, Thanks Very Much & Good Luck

