

# Suggested changes ANTH4010 Fall 2022 after feedback from Programrådet – April 17

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On April 7, Programrådet rejected the suggested the changes that I had proposed for ANTH4010 with the motivation that they were too extensive and strayed away from the core issues.

- “Du kan sende inn et nytt forslag, men med langt mindre endringer. Dette må da sendes til programrådet innen 19. april. Rådet ber deg følge strukturen som er gitt og det anbefales kun fire nye tekster, og rådet anser de fire siste forelesningstemaene som mest aktuelle for endringer.”

## Summary of proposed changes

### Texts to be removed:

Ortner, S. B. (1997). Thick resistance: Death and the cultural construction of agency in Himalayan mountaineering. *Representations*, 59, 135-162.

Remme, J. H. Z. (2014). A dispositional account of causality: From herbal insecticides to anthropological theories on emergence and becoming. *Anthropological theory*, 14(4), 405-421.

Scott, M. W. (2016). To be Makiran is to see like Mr Parrot: the anthropology of wonder in Solomon Islands. *Journal of the Royal Anthropological Institute*, 22(3), 474-495.

### Text to replace these:

Carey, M. (2017). Lying and obfuscation: The uncertain ground of speech. In *Mistrust: An ethnographic theory*. Hau Books. (15s)

Ho, E. (2004). Empire through diasporic eyes: A view from the other boat. *Comparative Studies in Society and History*, 46(2), 210-246. (36s)

Mahmood, S. 2005. The subject of freedom. In *The Politics of Piety: The Islamic Revival and the Feminist Subject*, 1-39. Princeton University Press (39s)

## Some minor reshufflings

In addition, I have suggested some minor reshuffling of texts between lectures. Durkheim has been moved to the first lecture, and Levi-Strauss and Stasch have changed place. Now, Levi-Strauss comes in the first lecture on structure, and Stasch is instead used as an example of a system (systematizing and systems of otherness).

I have also suggested some new lecture titles, which are based on the listed core issues of the course (structures, systems, gender, materialism and symbolism, the nature and role of anthropological theory then and now). These are the core issues as listed on the course page:

1. The nature of anthropological theory
2. Understanding systems and structures

3. Anthropological approaches to materialism and symbolism
4. Anthropological approaches to gender
5. The role of anthropological theory in the 21st century

I suggest moving lecture 2 to lecture 8. The assigned reading of this lecture critically engages with 20<sup>th</sup> century anthropological theory. I would prefer to move the lecture towards the end, because students will be more equipped to engage with the arguments when they are more familiar with theory. This lecture will also work as a bridge to lecture 9, which continues the critical exploration of what theory is and ought to be today. I have also switched place on a couple of lectures.

I attach all these suggestions as **Suggestion 1**. The parenthesis in column one marks the order of the lecture in 2021. Red marking indicates new text, green a change of place. I have also prepared a **Suggestion 2** but keeps the order from last year but includes my other suggestions.

## Lectures 9-10

Please note that for year 2021, there were only 4 texts assigned to Lecture 9-10 last year instead of the normal 8.

Robbin 2013

Remme 2014

Martin 2018

Deswani 2020

Apart from exchanging Remme with Carey (see motivation below), I therefore suggest adding four additional texts to lecture 9-10 to add up to the normal number of texts, along with one additional text to lecture 8 (motivated by the moving of Durkheim to lecture 1).

### ONE MORE.

Da Col, G., Sopranzetti, C., Myers, F., Piliavsky, A., Jackson Jr, J. L., Bonilla, Y., ... & Stoller, P. (2017).

Why do we read the classics?. *HAU Journal of Ethnographic Theory*, 7(3), 1-38. (38s) (this text series includes Pilavsky) (**Lecture 8**)

Das, V. 2021. Crisscrossing Concepts: Anthropology and Knowledge-Making. In Brandel, Andrew and Marco Motta, eds. *Living with Concepts Anthropology in the Grip of Reality*, 73-109. Fordham University Press (33 s)

Gay y Blasco, Paloma and Huon Wardle. 2019. Taking a stance: theories for a changing world. In *How to read ethnography* (2nd edition), 146-167. Routledge (21p)

Jobson, R. C. (2020). The case for letting anthropology burn: Sociocultural anthropology in 2019. *American Anthropologist*, 122(2), 259-271. (12s)

## Suggestion 1

| Lecture | Theme 2022                                                                                                                                                                                         | Theme 2021                                                                                                                                  |
|---------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------|
| L1      | Introduction: theoretical beginnings<br><br>Readings: <a href="#">Durkheim 1982</a>                                                                                                                | The nature of anthropological theory                                                                                                        |
| L2 (L4) | Structures I: categories and kinship<br><br>Readings: <a href="#">Lévi-Strauss 1962</a> , Gal 2002, Melhuus 2007, Howell 2003,                                                                     | Systems and structures, part II<br><br>Readings: Gal 2002, Melhuus 2007, Howell 2003, <a href="#">Stasch 2016</a>                           |
| L3 (L5) | Structures II: power from above and within<br><br>Readings: Weber 1946, Foucault 1988, Abu-Lughod 1990, <a href="#">Mahmood 2005</a>                                                               | Power and meaning, part I: Theoretical foundations<br><br>Readings: Weber 1946, Foucault 1988, Abu-Lughod 1990, <a href="#">Ortner 1997</a> |
| L4 (L3) | Systems I: units and boundaries<br><br>Readings: Barth 1969, Bashkow 2004, <a href="#">Stasch 2016</a> , Gershon 2019                                                                              | Systems and structures, part I<br><br>Readings: <a href="#">Lévi-Strauss 1962</a> , Barth 1969, Bashkow 2004, Gershon 2019                  |
| L5 (L8) | Systems II: colonialism, nation-states and globality<br><br>Readings: Anderson 2005, Appadurai 1996, <a href="#">Ho 2005</a> , Eriksen 2016,                                                       | Theorizing interconnected worlds<br><br>Readings: Appadurai 1996, Anderson 2005, Eriksen 2016, <a href="#">Scott 2016</a>                   |
| L6      | Meaning: symbolism & materialism<br><br>Readings: Mauss 1973, Vilaça 2005, Popenoe 2005, Nustad 2011                                                                                               | Power and meaning, part II: Materialism and symbolism<br><br>Readings: Mauss 1973, Popenoe 2005, Vilaça 2005, Nustad 2011,                  |
| L7      | Anthropological approaches to gender<br><br>Readings: Keenan 1974, Schuster 2014, Presterudstuen 2010, Zengin 2019                                                                                 | Anthropological approaches to gender<br><br>Keenan 1974, Schuster 2014, Presterudstuen 2010, Zengin 2019                                    |
| L8 (L2) | Anthropological theory of the 20 <sup>th</sup> century reconsidered<br><br>Readings: Clifford 1983, Narayan 1993, <a href="#">Da Col et al 2017</a> , (includes Piliavsky)                         | Theoretical foundations<br><br>Readings: <a href="#">Durkheim 1982</a> , Narayan 1993, Clifford 1983, Piliavsky 2017                        |
| L9      | The role & future of 21st century anthropological theory<br><br>Readings: Robbins 2013, <a href="#">Gay y Blasco, &amp; Wardle 2019</a> , <a href="#">Jobson 2020</a> , <a href="#">Das 2021</a> . | Futures of anthropological theory, part I<br><br>Readings: Robbins 2013, <a href="#">Daswani 2020</a> , <a href="#">Martin 2018</a>         |
| L10     | The role & future of 21st century anthropological theory<br><br><a href="#">Blanchette 2015</a> , <a href="#">Carey 2017</a> , Martin 2018, <a href="#">Daswani 2020</a> ,                         | Futures of anthropological theory, part II<br><br><a href="#">Remme 2014</a>                                                                |

## Suggestion 2

| Lecture | Theme 2022                                                                                                                                                                                     | Theme 2021                                                                                                                         |
|---------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------|
| L1      | Introduction: theoretical beginnings<br>Readings: <a href="#">Durkheim 1982</a>                                                                                                                | The nature of anthropological theory                                                                                               |
| L2      | Anthropological theory of the 20 <sup>th</sup> century reconsidered<br>Readings: Clifford 1983, Narayan 1993, <a href="#">Da Col et al 2017</a> , (includes Piliavsky)                         | Theoretical foundations<br>Readings: Durkheim 1982, Narayan 1993, Clifford 1983, Piliavsky 2017                                    |
| L3      | Systems I: units and boundaries<br>Readings: Barth 1969, Bashkow 2004, <a href="#">Stasch 2016</a> , Gershon 2019                                                                              | Systems and structures, part I<br>Readings: Lévi-Strauss 1962, Barth 1969, Bashkow 2004, Gershon 2019                              |
| L4      | Structures I: categories and kinship<br>Readings: <a href="#">Lévi-Strauss 1962</a> , Gal 2002, Melhuus 2007, Howell 2003,                                                                     | Systems and structures, part II<br>Readings: Gal 2002, Melhuus 2007, Howell 2003, Stasch 2016                                      |
| L5      | Structures II: power from above and within<br>Readings: Weber 1946, Foucault 1988, Abu-Lughod 1990, <a href="#">Mahmood 2005</a>                                                               | Power and meaning, part I: Theoretical foundations<br>Readings: Weber 1946, Foucault 1988, Abu-Lughod 1990, <del>Ortner 1997</del> |
| L6      | Meaning: symbolism & materialism<br>Readings: Mauss 1973, Vilaça 2005, Popenoe 2005, Nustad 2011                                                                                               | Power and meaning, part II: Materialism and symbolism<br>Readings: Mauss 1973, Nustad 2011, Vilaça 2005, Popenoe 2005              |
| L7      | Anthropological approaches to gender<br>Readings: Keenan 1974, Schuster 2014, Presterudstuen 2010, Zengin 2019                                                                                 | Anthropological approaches to gender<br>Keenan 1974, Schuster 2014, Presterudstuen 2010, Zengin 2019                               |
| L8      | Systems II: colonialism, nation-states and globality<br>Readings: Anderson 2005, Appadurai 1996, <a href="#">Ho 2005</a> , Eriksen 2016,                                                       | Theorizing interconnected worlds<br>Readings: Anderson 2005, Appadurai 1996, Eriksen 2016, <del>Scott 2016</del>                   |
| L9      | The role & future of 21st century anthropological theory<br>Readings: Robbins 2013, <a href="#">Gay y Blasco, &amp; Wardle 2019</a> , <a href="#">Jobson 2020</a> , <a href="#">Das 2021</a> . | Futures of anthropological theory, part I<br>Readings: Robbins 2013, <a href="#">Daswani 2020</a> , <a href="#">Martin 2018</a>    |
| L10     | The role & future of 21st century anthropological theory<br><a href="#">Blanchette 2015</a> , <a href="#">Carey 2017</a> , Martin 2018, <a href="#">Daswani 2020</a> ,                         | Futures of anthropological theory, part II<br><del>Remme 2014</del>                                                                |

Motivation: removal and replacement of texts

### Lectures 1-8

From lecture 1-8, I suggest removing two texts due to pedagogic difficulties (50s):

- Ortner, S. B. (1997). Thick resistance: Death and the cultural construction of agency in Himalayan mountaineering. *Representations*, 59, 135-162.
- Scott, M. W. (2016). To be Makiran is to see like Mr Parrot: the anthropology of wonder in Solomon Islands. *Journal of the Royal Anthropological Institute*, 22(3), 474-495.

**Suggested texts that replace removed texts (75s pages):**

- Mahmood, S. 2005. The subject of freedom. In *The Politics of Piety: The Islamic Revival and the Feminist Subject*, 1-39. Princeton University Press (39s)
- Ho, E. (2004). Empire through diasporic eyes: A view from the other boat. *Comparative Studies in Society and History*, 46(2), 210-246. (36s)

**Ortner's** article asks if "meaning" in a Geertzian sense will disappear after Foucault's intervention of power as productive and permeating everything but makes a case for why this is not the case. There are two problems with the text as it works in its present context. For students to be able to engage intellectually with Ortner's text, they should have read some Geertz and Foucault before reading this article, or ideally in connection with this article. Since several of the students do not have a background in anthropology, they don't know who Geertz are or what the "thick" in the title refers to. The assigned Foucault text for the session does not really reflect Ortner's reading of Foucault, which is more a focus on the "early Foucault". This is not strange for its time of publication, but if the later Foucault (subject formation, cultivation of desire, queer performativity) would have been included in her thinking, the article would need to be constructed in a different way. In my understanding of later Foucault, the set-up of Ortner's argument does not really make sense. With all this considered, the article generates confusion and requires a lot of time from the lecture. In addition, without sufficient knowledge of the thinkers and questions that Ortner discusses (power and meaning), students are not able to engage with its argument on a generative level.

**Sidenote:** Since Geertz is a key thinker when it comes to symbolic anthropology, it might be a point to add Geertz to the curriculum in the future. If Programrådet would like to add Geertz to the curriculum, he would fit well in Lecture 6, Suggestion 1. If so, I recommend keeping Popenoe and Vilaca because they think through the body but in different ways.

As a replacement, I would like to add Saba **Mahmood's** text on women in the Egyptian grassroot piety movement in the 1990s. The chapter thinks through what the subject is, critiquing liberal and secular notions of agency, freedom and feminism. It builds this argument by looking at how women actively cultivate feelings of submission and how the body is involved in political imaginaries and ethics. The text continuous the debate of that week's other assigned texts (Weber 1946, Foucault 1988, Abu-Lughod 1990) and themes: power. Together with Abu-Lughod's text, it starts the conversion of the course's core issue 4: Anthropological approaches to gender.

**Scott's** article is a contribution to the anthropology of ontologies and describes how Makirans (named after the island Makira, Solomon Islands) have a third type of ontology that can neither be understood as Europocentric Cartesian dualism, nor Amerindian perspectivism. Instead, Scott describes this as "a non-Cartesian pluralism termed poly-ontology." The article is part of a longer and specialized interdisciplinary debate about ontology that requires background knowledge on Cartesian dualism, philosophy and perspectivism. In a lecture that only focused on exploring the development of anthropology of ontology, this article could work. At the moment, it is assigned to a lecture called "Theorizing interconnected worlds" where the other texts deal with the nation-state and processes of globalizations (Anderson 2005, Appadurai 1996, Eriksen 2016). Given the importance of these issues,

it leaves little space in the lecture to also cover the anthropology of ontology in a way that would be needed for students to engage with the article.

As a replacement, I suggest Ho's text that instead contributes to the theme of globality and nation-states. It provides a critical history of other ways of understanding and categorizing the world and its inhabitants beyond empires and nation-states. The article looks at previous empires to move onto US domination in the aftermath of 9/11. It provides nuanced insights in the violence of empire, problems with post-colonial theory and the need to think outside the nation-state as well as other dichotomies. It will add issues on colonialism, empire and their aftermaths to the theme of interconnected worlds, and should be a relevant addition to the themes covered by Anderson 2005, Appadurai 1996, Eriksen 2016.

## Lecture 8

Because Durkheim that originally was assigned to this week has been moved, there is space for one more reading. I have therefore added the whole series called "Do we need to read the classics" which the Pilavsky article was already part. This lecture provides voices on classical theory, as it did in the past with little changes.

## Lecture 9

The theme of lecture 9 will continue in the same theme as Lecture 8, but with voices about contemporary and current theory, that thinks about what theory is and ought to be, along with what the anthropological project in general is and ought to be. The text from previous year that thoroughly dealt with this theme was Robbins. I here suggest adding three similar texts, which thinks through theory and anthropology as a project.

Das, V. 2021. Crisscrossing Concepts: Anthropology and Knowledge-Making. In Brandel, Andrew and Marco Motta, eds. *Living with Concepts Anthropology in the Grip of Reality*, 73-109. Fordham University Press (33 s)

Gay y Blasco, Paloma and Huon Wardle. 2019. Taking a stance: theories for a changing world. In *How to read ethnography* (2nd edition), 146-167. Routledge (21p)

Jobson, R. C. (2020). The case for letting anthropology burn: Sociocultural anthropology in 2019. *American Anthropologist*, 122(2), 259-271. (12s)

## Lecture 10

The lecture will showcase some recent anthropological writing that makes use of theory through ethnography. Martin (Melanesia) and Deswani (Sub-Saharan Africa) are kept from previous years. The two texts I suggest broadens the regional focus (Morocco and the US) and scope. Carey's text presents a theory of mistrust, and underlines how his interlocutors use obfuscation to evade others from knowing too much about them. It is an important text in the sense that it questions what counts as data, why transparency is an ideal as well as the ethnographer's desire and urge to know as much as possible. It effectively illustrates how theory can help the ethnographer move away from trying to collect as much data as possible, to how a focus on the way people themselves deal with information can be understood as a theory of mistrust. The last suggested article is a combination of the burgeoning field of more-than-human anthropology and anthropology of labour, seen through the industrial pig-industry in the US. I suggest removing Remme's because Martin's and Remme's texts are both on Melanesia, which is already slightly over-represented.

Remove:

Remme, J. H. Z. (2014). A dispositional account of causality: From herbal insecticides to anthropological theories on emergence and becoming. *Anthropological theory*, 14(4), 405-421.

Add:

Carey, M. (2017). Lying and obfuscation: The uncertain ground of speech. In *Mistrust: An ethnographic theory*. Hau Books. (15s)

Blanchette, A. (2015). Herding species: Biosecurity, posthuman labor, and the American industrial pig. *Cultural Anthropology*, 30(4), 640-669.