

ANTH4010 - Autumn 2021

Date	Theme 2022	Resources/curriculum 2021	Resources/curriculum 2022
We. 1. Sep	What is theory? What is a concept?	The lecture explains why theory is integral to any insightful anthropological project, and asks what distinct contribution anthropological theory makes to general knowledge of humanity. The radical nature of human diversity is also discussed. What is theory? What is <i>anthropological</i> theory? How have anthropologists used theory, then and now?	Miner, Das 2021,
We. 8. Sep	What is classical theory? What is anthropological theory?	The lecture addresses: theoretical orientations within the discipline, the value of established theory and the problems with established theory; the social body and the individual body; and dialectics between ideal and material, structure and agency. Readings: Durkheim 1982, Narayan 1993, Clifford 1983, Piliavsky 2017	Readings: Narayan 1993, Da Col et al 2017, Gay y Blasco, Paloma and Huon Wardle. 2019
We. 15. Sep	Boundaries and units	The lecture gives an overview of mid-twentieth century theory and more recent attempts to work through questions of structure and boundary-making.	Readings: Lévi-Strauss 1962, Barth 1969, Gal 2002, Bashkow 2004

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		Readings: Lévi-Strauss 1962, Barth 1969, Bashkow 2004, Gershon 2019	
We. 22. Sep	Kinship & gender	<p>The lecture's topics include kinship and belonging, different takes on "otherness," and the politics of representation.</p> <p>Readings: Gal 2002, Melhuus 2007, Howell 2003, Stasch 2016</p>	Readings: Rubin 1975, Howell 2003, Melhuus 2007, Zengin 2019
We. 29. Sep	Power, feminism and the illusion of free will	<p>The lecture covers foundational topics of power and meaning.</p> <p>Readings: Ortner 1997, Weber 1946, Foucault 1988, Abu-Lughod 1990</p>	Readings: Weber 1946, Foucault 1988, Abu-Lughod 1990, Mahmood 2002, Ahlberg 2014 (extra Schuster 2014)
We. 13. Oct	The body: individual & collective, material and symbolic	The lecture examines relations between materiality and immateriality seen in studies of bodies, labor, and land/property rights and relations. Readings: Mauss 1973, Nustad 2011, Vilaça 2005, Popenoe 2005	Durkheim 1982, Mauss 1973, Vilaça 2005, Popenoe 2005

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We. 20. Oct	Empire, colonialism and the nation-state	The lecture includes consideration of multiculturalism and how we talk about “culture” today; the increasing pace of social change; and cultural values in the formation of nation-states. Readings: Anderson 2005, Appadurai 1996, Eriksen 2016, Scott 2016	Readings: Asad 1973, Ho 2004, Anderson 2005, Presterudstuen 2010
We. 27. Oct	Beyond the liberal subject		Elliot, Govindrajan, Jobson
We. 3. Nov	The dangers of a political correct anthropology	This lecture addresses the “writing culture” critique of 1980s–1990s anthropology and turns toward the future to pose questions about hope, futurity, and public engagement. Readings: Robbins 2013, Daswani 2020, Martin ““This Custom...”	Readings: Robbins 2013, Carey 2017, Martin 2018, Deswani 2018
We. 17. Nov	Interlocutors as theorists	This final session continues the themes from the previous week, asking where anthropology is going and how new scholars might reshape it and make valuable new contributions	Evans-Pritchard, Stasch 2106, Cherstich 2014, Schielke 2019

Texts to be added (326 pages)

Ahlberg, K 2014 "On the utility of Truth in Egyptian Terrains of Necropolitics," FocaalBlog, Nov 26.

Asad, Talal. (1973). Introduction. *Anthropology & the colonial encounter*. Amherst, N.Y.: Humanity (11s)

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

Cherstich, I. (2014). The body of the colonel: Caricature and incarnation in the Libyan Revolution. *The Political Aesthetics of Global Protest: The Arab Spring and Beyond*, 93-120. (27)

Da Col, G., Sopranzetti, C., Myers, F., Piliavsky, A., Jackson Jr, J. L., Bonilla, Y., ... & Stoller, P. (2017). Why do we read the classics?. *Journal of Ethnographic Theory*, 7(3), 1-38. (38s)

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)

Elliot, A. (2016). The makeup of destiny: Predestination and the labor of hope in a Moroccan emigrant town. *American Ethnologist*, 43(3), 488-499. (12)

Evans-Pritchard. *Witchcraft*. (12s)

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)

Govindrajan, R. (2015). "The goat that died for family": Animal sacrifice and interspecies kinship in India's Central Himalayas. *American Ethnologist*, 42(3), 504-519.

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

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

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)

Miner, H. (1956). Body ritual among the Nacirema. *American anthropologist*, 58(3), 503-507. (5s)

Rubin, G. (1975). The traffic in women: Notes on the " political economy" of sex. (28 s)

Schielke, S. (2019). A Bigger Prison. *Suomen Antropologi: Journal of the Finnish Anthropological Society*, 44(2), 40-58. (18s)

Texts to be removed (167 page)

Appadurai (23s)

Clifford 1983 (28s)

Eriksen 2016 (15s)

Gershon 2019 (12s) (too similar to Bashow)

Nustad (5s)

Ortner 1997 (28s) (Mahmood)

Piliavsky 2017 (5s)

Remme (16s) (to Elliot both are about future)

Schuster (15s)

Scott 2016 (20s)