

Suggested changing for ANTH4010 Fall 2022

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The changes of literature I propose entails adding 326 pages and taking away 167 pages. But there is more to the picture than this seeming unbalance. The readings for the last session disappeared last year, meaning that there is room for adding about 120 pages. No texts were assigned for the first class, which I think is a waste of time given the digital platform we can use to communicate with students in advance. Last year, I asked students to read an article before the first class, which most of them had. With these factors in mind, the difference between added pages and removed pages is more or less zero. In fact, the reading load for each session has stayed the same.

The changes in literature are motivated by

- Pedagogic reasons: some texts were not easy to teach or did not work well (Clifford Ortner, Scott)
- Diversity of regions, authors and topics: Melanesia was heavily overrepresented meaning (even with the removal of Remme & Scott, this is still probably the case). I have included some readings on colonialism, feminism, non-secular rationalities and
- Several sessions have been reconfigured to better match my expertise and ways of approaching theory
  - All details can be found in the attached schedule, but in general I have shifted focus to more concrete themes. Previously the course was structured around rather abstract terms “theoretical foundations,” “structure and system” “power and meaning”. While I have no objection to these terms in theory, they proved quite difficult to teach around. Rather than attempting to exemplify these bigger trends or large concept, my idea this year is to work around more concrete or simpler themes, and discuss what types of theories can be used to study and understand these phenomena. A sort of reversed pedagogy, instead of starting in the abstract, we start in the concrete.
  - Please note that I will likely move around the order of the sessions, to start with concrete examples and texts, ie. showing what theory is and does, instead of trying to explain what it is.
- The session that was previous on nation-states and globalization has now turned focus to nation-states, colonialism and remains from the empire. (Eriksen och Appadurai has been replaced by Assad and Ho)
- Pilavsky has in fact not been removed; the whole article conversation she was part of has been added
- While three more classical texts have been removed (Appadurai, Clifford & Ortner), a range of classical texts have also been added (Asad, Evans-Pritchard, Mahmood, Miner & Rubin)
- Some texts have been taken away because their argument was similar to another text (Gershon was similar to Bashow)
- Lastly some texts did simply not fit into the new structure (Nustad & Schuster)

### **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. Excerpts. *Witchcraft among the Azande*. (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)