



V-SAK 13/24: Endring av pensum i ANTH4010 – Advanced anthropological theory

Saken legges frem for Programrådet:

- Til behandling
- Til orientering
- Til diskusjon
- Til uttalelse

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Forslag til vedtak

Programrådet godkjenner endringen av pensum i ANTH4010

Endringsforslag og begrunnelse

The proposed changes in the course content aim to bring greater coherence to the course both on the level of individual lectures and the course as a whole.

To this end, we have changed some readings in six of the course sessions, and organized the last two sessions (Anthropology in the 21st Century) around specific thematic foci (“Rethinking and remaking theory” and “Refusal and Repair: Or, Where to go from here?”) The changes to the sessions are described below:

- **Structure I: categories and kinship (week 2):** We changed two of the readings for this session (added Radcliffe-Brown’s “On Social Structure” and changed the reading by Lévi-Straus from “Science of the Concrete” to the “Ouverture” in “The Raw and the Cooked”) to provide students with a stronger and more accessible foundation to classic anthropological approaches to structure. This responds directly to the challenges that students experienced with understanding what was meant by structure in anthropological theorization classically and more recently in Autumn 2023’s version of the course.



- **Structure II: power from above and within (week 3):** We changed the reading by Foucault from “Truth and Power” to “Panopticism” to provide students with a more easily accessible introduction to his theorization on power.
- **Systems II: colonialism, nationalism, states and globality (week 5):** We substituted two of the readings (Ho and Eriksen) with readings (Chatterjee and Escobar) that bring an analysis of colonialism and imperialism in direct dialogue with the themes of nationalism and globality raised in the session’s other two readings (Anderson and Appadurai). This substitution brings greater coherence to the session’s readings and organizes them in a clear discussion around the sessions’s four thematic foci – colonialism, nationalism, states, and globality. In addition, including more explicit discussions of colonialism in the readings provides students with a stronger foundation for engaging the final week’s readings on decolonization.
- **Meaning: symbolism and materialism (week 6):** We substituted two readings (Popenoe and Nustad) with Yates-Dorr and Mol’s (2012) article on the nature-culture of meat consumption in Europe and Haraway’s (1988) “Situated Knowledges”. Combined with the other readings (Mauss and Vilaça), these two substitutions give greater specificity and coherence to the week; each piece offers a way of theorizing the connection between symbolism and materialism in anthropology. They also introduce students to the distinctly anthropological project of critiquing the nature/culture binary, as well as the anthropology of science, anthropology of the body, and feminist anthropology. These threads will nicely set students up for the readings in Week 7.
- **Anthropological theories of gender (week 7):** The previous iteration of this course was focused on ethnographic explorations of gender in particular places, but students struggled to grasp a theoretical conceptualization of gender. The introduction of pieces by Sherry Ortner and Judith Butler do important work in introducing students to classic feminist theories of gender that are foundational to the discipline, while the Lugones piece on the coloniality of gender connects these readings to the theories of power introduced in previous weeks. With the Zengin piece, kept from the previous version of the syllabus, students will still be able to read an ethnographic application of these concepts.
- **Anthropological theory of the 20th Century reconsidered (week 8):** We added the Audra Simpson piece, which discusses the complicated legacy of Franz Boas for indigeneity within anthropology. This piece allows us to talk about the different trajectories of global anthropology (American, British, French, Norwegian, etc.) while also discussing the week’s theme of reading the classics through a contemporary lens. It also offers a brief introduction to more contemporary indigenous studies literature. We removed the Narayan piece to make space for the Simpson piece.



- **Rethinking and Remaking Theory (week 09):** The previous iteration of the course had two weeks that were loosely titled “Anthropology in the 21st Century.” Given the many different directions, threads, and turns that this could mean, it was difficult to present two cohesive weeks under this heading. Instead, we are proposing this week on the new perspectives on the ethics of theory in the 21st century, paired with an in-class activity where students will practice strategies for searching for new theories in their own subfields of interest. Each of the pieces for this week offer students different perspectives on how to think about the role of theory in their own work.
- **Refusal and Repair: Or, Where to go from here? (week 10):** This final week builds from the previous week by questioning the relationships between theory, method, and politics in contemporary anthropology. We kept the Jobson reading from the previous syllabus, but added complementary pieces from Tuck and Yang and Parreñas. These pieces are useful because they can serve as theory, but also a meta-reflection on how students can better connect their methods to theory, and how to make this engaged in contemporary world issues. The Parreñas piece does all of this, while also presenting some ethnographic material. This ends this course in a very practical way, showing students how to bring all of these skills together in their own ethnographic writing.

The course remains committed to presenting a broad and advanced grounding in the major theoretical approaches in Social Anthropology and positioning Anthropology in a developing and changing intellectual and social context. Course structure and assessment methods remain the same.

SYLLABUS

Please note that all new texts are highlighted in **yellow**. At the end we have added a list of removed texts highlighted in **red**.

1) Introduction: theoretical beginnings

Durkheim, Émile. 1982. What is a Social Fact? In *The Rules of the Sociological Method*. University of Chicago Press. Pp. 57-69.

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2) Structure I: categories and kinship

(Added Radcliffe-Brown's "On Social Structure" to provide students with an introduction to British structural functionalist understandings of social structure and kinship in addition to French



structuralist models. Changed the reading by Lévi-Straus from “Science of the Concrete” to the “Ouverture” in “The Raw and the Cooked” to provide students with a more focused and more easily accessible introduction to his structuralist theorization).

Radcliffe-Brown, A. R. 1940. On Social Structure. *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*. 70 (1): 1-12.

Lévi-Strauss, Claude. 1969. Ouverture. In *The Raw and the Cooked: Mythologiques Volume 1*. University of Chicago Press. P. 1-14

Gal, Susan. 2002. A Semiotics of the Public/Private Distinction. *Differences: A Journal of Feminist Cultural Studies* 13 (1): 77-95.

Howell, Signe. 2003. Kinning: the creation of life trajectories in transnational adoptive families. *The Journal of the Royal Anthropological Institute* 9 (3): 465-484.

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3) Structure II: power from above and within

(Changed reading by Foucault to a more easily accessible introduction to his theorization on power)

Weber, Max. 1946. Politics as a vocation. In *From Max Weber: Essays in Sociology*. Oxford University Press. Pp. 1-5.

Foucault: Panopticism. In *Discipline and Punish: The Birth of the Prison*. Vintage Books. Pp. 195-228.

Abu-Lughod, Lila. 1990. The Romance of Resistance: Tracing Transformations of Power through Bedouin Women. *American Ethnologist* 17 (1): 41-55.

Mahmood, Saba. 2005. The Subject of Freedom. In *Politics of Piety: The Islamic Revival and the Feminist Subject*. Princeton University Press. Pp. 1-39.

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4) Systems I: units and boundaries

Barth, Fredrik. 1969. Introduction. In *Ethnic groups and boundaries: the social organization of cultural difference*. Waveland Press. Pp. 9-38.

Bashkow, Ira. 2004. A Neo-Boasian conception of cultural boundaries. *American Anthropologist* 106 (3): 443-458.

Stasch, Rupert. 2016. Dramas of Otherness. *HAU: Journal of Ethnographic Theory* 6 (3): 7-27.

Gershon, Ilana. 2019. Porous social orders. *American Ethnologist* 46 (4): 404-416.



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5) Systems II: colonialism, nationalism, states and globality

(Substituted readings by Ho and Eriksen with readings by Chatterjee and Escobar to bring the session's focal points – colonialism, nationalism, states, and globality - in more direct dialogue with each other, and to include an explicit discussion of colonialism in the readings and to provide students with a stronger foundation for engaging the final week's readings on decolonization)

Anderson, Benedict. 2010. Imagined Communities. In *The ethnicity reader: nationalism, multiculturalism and migration*. Polity Press. Pp. 48-59.

Appadurai, Arjun. 1996. Here and Now. In *Modernity at Large: cultural dimensions of globalization*. University of Minnesota Press. Pp. 1-23.

Chatterjee, Partha. "Whose Imagined Community? (1991)." In *Empire and Nation: Selected Essays*. Columbia University Press, 2010. Pp. 23-36.

Escobar, A. 2004. Development, Violence and the New Imperial Order. *Development* 47: 15–21.

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6) Meaning: symbolism and materialism

(Substituted readings by Popenoe and Nustad with readings by Yates-Dorr and Mol and Haraway to give greater specificity and coherence to the week; both new texts offer a way of theorizing the connection between symbolism and materialism in anthropology. In addition, they introduce students to the distinctly anthropological project of critiquing the nature/culture binary, as well as the anthropology of science, anthropology of the body, and feminist anthropology. These threads also help set students up for the readings in Week 7.)

Mauss, Marcel (1973). Techniques of the Body. *Economy and society* 2(1):70-88.

Haraway, Donna. (1988). "Situated Knowledges: the Science Question in Feminism and the Privilege of Partial Perspective." *Feminist Studies* 14(3):575-599.

Yates-Dorr, Emily and Annemarie Mol (2012). "Cuts of Meat: Disentangling Western Natures-Cultures." *The Cambridge Journal of Anthropology* 30(2):48-64.

Vilaça, Aparecida. "Chronically unstable bodies. Reflections on Amazonian corporealities." *Journal of the Royal Anthropological Institute*. 11(3):445-464.

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7) Anthropological theories of gender



(Substituted readings by Keenan, Schuster, and Presterudstuen with readings by Ortner, Butler, and Lugones in order to introduce students to classic feminist theories of gender that are foundational to the discipline. In addition, Lugones' analysis of the coloniality of gender connects these readings to the theories of power introduced in previous weeks.)

Ortner, Sherry B. (1972). "Is female to male as nature is to culture?." *Feminist studies* 1.2: 5-31.

Butler, Judith (1988). "Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory." *Theatre Journal* 40, no. 4 (1988): 519-31.

Lugones, Maria (2016). "The coloniality of gender." *The Palgrave handbook of gender and development: Critical engagements in feminist theory and practice*. London: Palgrave Macmillan UK, 13-33.

Zengin, Asli. (2019). The Afterlife of Gender: Sovereignty, Intimacy, and Muslim Funerals of Transgender People in Turkey. *Cultural Anthropology* 34(1):78-102.

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8) Anthropological theory of the 20th Century reconsidered

(Substituted reading by Narayan with reading by Simpson to discuss the complicated legacy of Franz Boas for indigeneity within anthropology. Simpson's text also allows us to talk about the different trajectories of global anthropology (American, British, French, Norwegian, etc.) in relation to the week's theme of reading the classics through a contemporary lens. In addition, it offers a brief introduction to more contemporary indigenous studies literature.)

Da Col et al. (2017). Why do we read the classics? *HAU journal of ethnographic theory* 7(3):1-38.

Clifford, James (1983). On Ethnographic Authority. *Representations*. 2 (Spring 1983):118-146.

Simpson, Audra. "Chapter 7. Why White People Love Franz Boas; or, The Grammar of Indigenous Dispossession". *Indigenous Visions: Rediscovering the World of Franz Boas*, edited by Ned Blackhawk and Wilner, Isaiah Lorado, New Haven: Yale University Press, 2018, pp. 166-182. <https://doi.org/10.12987/9780300235678-009>

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9) The role and future of 21st Century anthropological theory

(The previous iteration of the course had two weeks that were loosely titled "Anthropology in the 21st Century." Given the many different directions, threads, and turns that this could mean, it was difficult to present two cohesive weeks under this heading. Instead, we are proposing this week on the new perspectives on the ethics of theory in the 21st century, paired with an in-class activity where students will practice strategies for searching for new theories in their own subfields of



interest. Each of the pieces for this week offer students different perspectives on how to think about the role of theory in their own work.)

McKittrick, Katherine (2020) "Footnotes (Books and Papers Scattered About the Floor)." In *Dear Science and Other Stories*. Pp. 14-34.

McGranahan, Carole (2022). "Theory as ethics." *American Ethnologist*. 49(3):289-301.

Liboiron, Max (2021). "Introduction" In *Pollution is Colonialism*. Duke University Press. Pgs. 1-37 [but focus on skimming the footnotes].

Harrison, Faye V. (2016). Theorizing in ex-centric sites. *Anthropological Theory* 16 (160-176).

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10) The role and future of 21st Century anthropological theory

(This final week builds from the previous week by questioning the relationships between theory, method, and politics in contemporary anthropology. We kept the Jobson reading from the previous syllabus, but added complementary pieces from Tuck and Yang and Parreñas. These pieces are useful because they can serve as theory, but also a meta-reflection on how students can better connect their methods to theory, and how to make this engaged in contemporary world issues. The Parreñas piece does all of this, while also presenting some ethnographic material. This ends this course in a very practical way, showing students how to bring all of these skills together in their own ethnographic writing.)

Tuck and Yang (2014) "R-Words: Refusing Research" In *Humanizing research: Decolonizing qualitative inquiry with youth and communities*, Pp. 223-248.

Jobson, Ryan Cecil. "The case for letting anthropology burn: Sociocultural anthropology in 2019." *American Anthropologist* 122.2 (2020): 259-271.

Parreñas, Juno Salazar (2022) "Ethnography after anthropology: Become moles, not mining corporations." *American ethnologist* 50: 453-461.

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REMOVED TEXTS

Blanchette, Alex. "Herding species: Biosecurity, posthuman labor, and the American industrial pig." *Cultural Anthropology* 30.4 (2015): 640-669.



Das, Veena (2021). Anthropology and Knowledge-Making. *Living with Concepts: Anthropology in the Grip of Reality*. Pp. 73-109.

Daswani, Girish. "On cynicism: Activist and artistic responses to corruption in Ghana." *Cultural Anthropology* 35.1 (2020): 104-133.

Eriksen, Thomas Hylland. 2016. Le monde est trop plein. In *Overheating: An anthropology of accelerated change*. Pp. 1-15.

Foucault, Michel. 1980. Truth and Power. In *Power/Knowledge: selected interviews and other writings 1972-1977*. Pp. 109-133.

Gay y Blasco, Paloma and Huon Wardle (2019). *Taking a stance: Theories for a changing world. in How to Read Ethnography*. Routledge. Pp. 146-167.

Ho, Engseeng. 2004. Empire through diasporic eyes: A view from the other boat. *Comparative studies in society and history* 46 (2): 210-246.

Keenan, Elinor. "Norm-makers, norm-breakers: Uses of speech by men and women in a Malagasy community." *The Matrix of Language*. Routledge, 2018. 99-115.

Kurtiç, Ekin. 2023. "Infrastructural Decay: Maintenance Ecologies and Labor in the Çoruh Basin." *Cultural Anthropology* 38, no. 1: 142–170. <https://doi.org/10.14506/ca38.1.07>.

Lévi-Strauss, Claude. 1966. The Science of the Concrete. In *The Savage Mind*. Pp. 1-33.

Melhuus, Marit. 2007. Procreative imaginations: When experts disagree on the meaning of kinship. In *Holding worlds together: ethnographies of knowing and belonging*. Pp. 37-56.

M'charek, Amade. "Harraga: Burning borders, navigating colonialism." *The Sociological Review* 68.2 (2020): 418-434.

Narayan, Kirin. "How native is a "native" anthropologist?." *American anthropologist* 95.3 (1993): 671-686.

Nustad, Knut G. "Property, rights and community in a South African land-claim case." *Anthropology Today* 27.1 (2011): 20-24.



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Popenoe, Rebecca (2005). "Ideal" in *Fat: the anthropology of an obsession*. Penguin. Pp. 9-28.

Presterudstuen, Geir-Henning. "The mimicry of men: Rugby and masculinities in post-colonial Fiji." *Global Studies Journal* (2010): 237-247.

Robbins, Joel. "Beyond the suffering subject: toward an anthropology of the good." *Journal of the Royal Anthropological Institute* 19.3 (2013): 447-462.

Schuster, Caroline E. "The social unit of debt: Gender and creditworthiness in Paraguayan microfinance." *American Ethnologist* 41.3 (2014): 563-578.