

ANTH 327
Fall 2002
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with Eduardo Restrepo

World Anthropologies

Course Description

This seminar is intended as a space of research and reflection on anthropology as a world-wide practice that has been shaped by identifiable historical processes. The goal of the seminar is to investigate the conditions for an epistemologically and political diverse set of world anthropologies.

One of anthropology's strongest aporias has been its claim to be a universal discipline in spite of its Western foundations. In an age of heightened globalization, and despite sporadic debates, anthropologists in metropolitan centers have failed to discuss consistently the current nature of their practice in relation to its mutations on a global scale. This is perhaps a result of the growing international hegemony of U.S. anthropology, and its tendency to confound its own internal crisis with a global one. Our seminar seeks to elicit a conversation about the diversity of regional or national anthropologies and their relation to a contested, power-laden, disciplinary discourse. We will examine the conditions for the articulation of a diversified anthropology that is more aware of the social, epistemological, and political conditions of its own production.

While hegemonic anthropologies have tried to keep apace of the rapid and deep transformations associated with globalization, they have done so without significantly questioning — let alone modifying — their own positioning and practices as self-constituted dominant centers of knowledge production. In short, they escape neither the social predicament of global capitalism nor their location within a Western epistemological configuration --including what Trouillot (1991) has called "the savage slot." Our seminar is thus situated at the apparent disjuncture between the production of anthropological knowledge in dominant centers and anthropological practice worldwide. Beginning with an examination of the history of anthropology as a modern project, it moves beyond anthropology's relation to colonialism to consider some of the epistemological, professional, and institutional practices that have shaped the field, with an eye at enabling a different set of practices.

The goals of the seminar are thus twofold: a) to examine critically the historical dissemination of anthropology —as a changing set of Western discourses and practices— within and across national power fields, and the processes through which this dissemination has taken place; b) to contribute to imagining the conditions for a plural landscape of world anthropologies that is both less shaped by metropolitan hegemonies and more open to the heteroglossic potential of unfolding globalization processes.

Course requirements

As a research seminar, students are expected to develop a substantial research paper and to participate actively in class discussions. Paper topics will be discussed early in the semester. Students are also expected to do two oral presentations during the semester. We will also conduct several collective exercises during the semester, including: discussion of web pages and program structure of various anthropology graduate programs; a “hands-on” tour of library shelves with holdings on anthropology; and, possibly, electronic exchanges with some of the authors who will be participating at the Wenner-Gren Symposium on World Anthropologies. We will also maintain an active link with students taking a similar seminar at the University of Brasilia taught by Gustavo Lins Ribeiro, Wenner-Gren Symposium co-organizer.

Reading List

I. Triggers: Why “world anthropologies” now?

1. Gustavo Lins Ribeiro and Arturo Escobar, “World Anthropologies: Organizers’ Statement.” Statement for Upcoming Wenner-Gren Symposium, *World Anthropologies: Transformations within Systems of Power*” (March 2003).
2. WAN Collective, “*En-redarse: A Proposal for a World Anthropology/ies Network.*” UNC, Chapel Hill, c. May 2001.
3. June Nash, “Forum on Institutionalizing International Anthropology.” *Anthropology Newsletter* 43(2), March 2002 (On line).
4. Archie Mafeje, “Anthropology in post-Independence Africa: End of an Era and the Problem of Self-Redefinition.” In *African Social Scientists Reflections Part I*. Nairobi: Heinrich Boll Foundation, 2001. (Skim pp. 1-27, read pp. 28ff.).

II. Anthropological knowledge as a modern project

1. Foucault, Michel. 1973. *The Order of Things. An Archaeology of the Human Sciences*. New York: Vintage Books. Pp ix-xxiv, 344-387.
2. Mitchell, Timothy. 2000. “The Stage of Modernity.” In: Timothy Mitchell (ed.). *Questions of Modernity*. Minneapolis: University of Minnesota Press. pp 1-34.
3. Trouillot, Michel-Rolph. 1991. “Anthropology and the Savage Slot. The Poetics and Politics of Otherness.” In: Richard Fox (ed), *Recapturing Anthropology. Working in the Present*. Pp. 18-44. Santa Fe: School of American Research Press.
4. Rabinow, Paul. 1986. “Representation as Social Facts, Modernity and Post-Modernity in Anthropology.” In: James Clifford y George Marcus (eds.), *Writing Culture. The Poetics and Politics of Ethnography*, pp. 234-261. Berkeley: University of California.

III. Anthropology and the Geopolitics of knowledge

1. Guha, Ranajit. [1983] 1994. "The prose of counter-insurgency." In: Nicholas Dirks B., Geoff Eley, y Sherry B. Ortner. (eds.) 1994. *Culture/Power/History: a Reader in Contemporary Social Theory*. pp 336-371. Princeton: Princeton University Press.
2. Dussel, Enrique. 2000. "Europe, Modernity, and Eurocentrism." *Nepantla* 1(3): 465-478.
3. Quijano, Aníbal. 2000. "Coloniality of Power, Ethnocentrism, and Latin America." *Nepantla* 1(3): 533-580.
4. Mignolo, Walter. 2000. "Border Thinking and the Colonial Difference." In: *Local Histories/Global Designs: Coloniality, Subaltern Knowledges and Border Thinking*. New Jersey: Princeton University Press. Pp:49-90.
5. Delgado, Elena, and Rolando Romero. 2001. "Local Histories and Global Designs: An Interview with Walter Mignolo." *Discourse* 22(3): 7-33.

IV. Anthropology and the Geopolitics of knowledge (contd.)

1. Gulbenkian Commission. 1996. *Open the Social Sciences. Report of the Gulbenkian Commission on the Restructuring of the Social Sciences*. Stanford: Stanford University Press, pp. 70-105.
2. Coronil, Fernando. 1996. "Beyond Occidentalism: Toward Nonimperial Geohistorical Categories." *Cultural Anthropology* 11(1) 51-86.
3. Robert Carr. "Elitism and the Death of Subaltern Studies." *LASA Forum* 33(2): 12-13, 2002
4. Ileana Rodríguez. "A New Debate on Subaltern Studies?." *LASA Forum* 33(2): 14-15.
5. Haraway, Donna 1988. "Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective." *Feminist Studies*. 14 (3): 575-599.

V. The Colonial encounter and its critics

1. Asad, Talal. 1973. "Introduction." In: Talal Asad (ed.), *Anthropology and the Colonial Encounter*. Atlantic Highlands: Humanities Press. Pp 1-19.
2. Llobera, J. R. 1974. "Some Provisional Thesis on the Nature of Anthropology." *Critique of Anthropology*. 1: 3-23.
3. Scholte, Bob. [1969] 1974. "Toward a Reflexive and Critical Anthropology." In Dell Hymes (ed.), *Reinventing Anthropology*. New York: Vintage, pp. 430-458.
4. Harrison, Faye, ed. 1991. *Decolonizing Anthropology. Moving Further toward and Anthropology of Liberation*. Washington, DC: AAA. pp 1-15.
5. Ben-Ari, Eyal. 1999. "Colonialism, anthropology and the politics of professionalization." In: Jan van Bremen and Akitoshi Shimizu (eds.). *Anthropology and Colonialism in Asia and Oceania*. Pp: 382-409. Hong Kong: Curzon.

VI. Visualizing Anglo-American anthropology

1. Wolf, Eric. [1969] 2001. "American Anthropologist and American Society." *Pathways of Power: Building an Anthropology of the Modern World*. Berkeley: California University Press. Pp: 13-22
2. Wolf, Eric. 1999. "Anthropology and the Academy: Historical Reflections." In: Basch, Linda G. et al (eds.). *Transforming Academia: Changes and Opportunities for an Engaged Anthropology*. American Ethnological Society Monograph Series, Number 8. pp. 32-39.
3. Wolf, Eric. [1999] 2001. "Anthropology among the Powers." *Pathways of Power: Building an Anthropology of the Modern World*. Berkeley: California University Press. Pp: 63-80
4. Vidyarthi, L. P. 1974. "The emerging American model in anthropology." *Trends in World Anthropology*. New Delhi: Concept Publishing Company. pp. 11-21.
5. Ellison, Peter. 1999. "Good Fences Makes Good Neighbors: Keeping Anthropology's Subfields Alive and Growing in the 21st Century." In: Basch, Linda G. et al (eds.). *Transforming Academia: Changes and Opportunities for an Engaged Anthropology*. American Ethnological Society Monograph Series, Number 8. pp. 131-133.
6. Fox, Richard G, ed. 1991. *Recapturing Anthropology. Working in the Present*. Santa Fe, New Mexico: School of American Research Press. 1-16
7. Rabinow, Paul. 1991. "For Hire: Resolutely Late Modern" In: Richard Fox (ed.), *Recapturing anthropology*, pp. 59-72 Santa Fe: School of American Research.

VII. National Anthropologies/international anthropology

1. Archie Mafeje, "Anthropology in post-Independence Africa: End of an Era and the Problem of Self-Redefinition." In *African Social Scientists Reflections Part 1*. Nairobi: Heinrich Boll Foundation, 2001
2. Lima, Roberto Kant de. 1992. "The anthropology of the Academy: when we are the Indians." *Knowledge and Society: The anthropology of Science and Technology*. 9:191-222.
3. Caldeira, Teresa. 2000. "Introduction: Anthropology with accent." In: *City of Walls. Crime, Segregation, and Citizenship in Sao Paulo*. pp: 1-19. Berkeley: University of California Press.
4. Han F. Vermeulen and Arturo Alvarez Roldán. 1995. "Introduction: The history of anthropology and Europe." In: H. F. Vermeulen and A. Alvarez Roldán, eds. *Fieldwork an Footnotes. Studies in the History of European Anthropology*. London: Routledge, pp.1-16.
5. Gerholm, Tomas and Ulf Hannerz. 1982. "Introduction: The Shaping of National Anthropologies." *Ethnos*. 47(1): 1-35.
6. Stocking, George W. 1982. "Afterword: A View from the Center." *Ethnos*. 47(1):173-186.

VIII. Native/indigenous/vernacular/ anthropologies

1. Lewis, Diane. 1973. "Anthropology and Colonialism." *Current Anthropology*, 14 (5): 581-602.
2. Jones, Delmos. [1970]. 1988. "Toward a native anthropology." In: Johnnetta Cole (ed.), *Anthropology for the nineties*. Revised edition of *Anthropology for the eighties*. pp 30-41. New York: Free Press.
3. Narayan, Kirin. 1993. "How native is a 'native' anthropologist?." *American Anthropologist*. 95(3): 671-682.

4. Fahim, Hussein and Katherine Helmer. 1980. "Indigenous Anthropology in Non-Western Countries: A Further Elaboration." *Current Anthropology*. 21(5): 644-663.
5. Harrison, Faye. 1999. "New Voices of Diversity, Academic Relations of Production, and the Free Market" In: Basch, Linda G. et al (eds.). *Transforming Academia: Changes and Opportunities for an Engaged Anthropology*. American Ethnological Society Monograph Series, Number 8. pp.72-85.

IX. The feminist critique of fallogocentric anthropology

1. Mohanty, Chandra. 1991. "Under Western Eyes: Feminist Scholarship and Colonial Discourse." Chandra Mohanty, Ann Russo and Lourdes Torres (eds.). *Third World Women and the Politics of Feminism*. Indianapolis: Indiana University Press. Pp: 51-80.
2. Behar, Ruth, and Deborah Gordon. 1995. "Introduction: Out of Exile." In: R. Behar and D. Gordon, eds. *Women Writing Culture* (Berkeley: University of California Press), pp. 1-29.
3. Kamala Visweswaran. 1994 *Fictions of Feminist Ethnography*. Minneapolis: University of Minnesota Press, pp. 95-113
4. Lutz, Catherine. 1995. "The Gender of Theory" In Ruth Behar and Deborah A. Gordon (eds.). *Women Writing Culture*. Berkeley: University of California Press. Pp: 249-266.
5. Bruce Knauff. 1996. "Gender, Ethnography, and Critical Query" In B. Knauff (ed.), *Genealogies of the Present in Cultural Anthropology*. New York: Routledge, pp. 219-247.

X. Beyond "anthropology": towards world anthropologies

1. Krotz, Esteban. 1997. "Anthropologies of the South. Their rise, their silencing, their characteristics." *Critique of Anthropology*. 17 (3): 237-251.
2. Uribe, Carlos. 1997. "A Certain Feeling of Homelessness: Remarks on Esteban Krotz's Anthropologies of the South" *Critique of Anthropology*. 17 (3): 253-261.
3. Cardoso de Oliveira, Roberto. 1999/2000. "Peripheral anthropologies 'versus' central anthropologies". *Journal of Latin American Anthropology* 4(2)-5(1): 10-30.

XI-XIV. Discussion, paper presentations, WAN project.