ANG 6034 sec.176G FALL 2018
Socio-Cultural Anthropology History and Theory:
Disciplines, Fields and Futures
Tues, per 6-8 (12:50-3:50) TURL 1208

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Course Description:
The class centers on the exploration of key issues relating to the emergence, development
and continued relevance of the field of socio-cultural anthropology. In its most basic iteration socio-
cultural anthropology revolves around a cluster of concerns:

• The problem of society
• The problem of meaning
• The problem of history, time and place
• The problem of (non)humanness, human difference & diversity, and
• The problem of self and subject
• The problem of representation
• The problem of ethics in the human sciences

If we treat anthropology as a dynamic field of study, it is important to comprehend the
origins and evolution of these problematics as well as their developmental trajectories. It is also
crucial to consider their relevance of anthropological inquiry to the human condition: whether the
persons who are the objects or the agents of anthropological research, or more generally.

With an eye to both abiding concerns and shifting orientations, the class will take a largely
historical perspective to the development of the discipline. In the course of understanding
anthropology’s past, our ultimate aim is to imagine—and eventually contribute to—anthropology’s
future. To do this, we will ask: What are the founding questions of socio-cultural anthropology?
What themes endure over time? Which ones are subject to challenge, transformation and
revitalization? What questions are being asked? On what sort of epistemes (systems of
knowledge/ knowing) does anthropology rely and what are their ontological implications? What
strategies of representation does socio-cultural anthropology employ? Should socio-cultural
anthropology be considered a unified field? What tensions and contradictions exist within the
discipline? How are they resolved – or not? What are the current directions of the discipline? What
new concerns and dilemmas – including ethics -- do they bring to bear?

Throughout the course students will be encouraged to address their own research interests
in the context of class discussions and activities, critical evaluations of course reading, and written
assignments. The overarching goal of the class is to at once broaden students’ understanding of the
discipline and strengthen the foundations of their own path of scholarly inquiry. Students are asked
to think deeply about the future of anthropology as well as the anthropology of the future as they
chart their own course of intellectual exploration and intervention.

Course Objectives and Outcomes

- Establish working knowledge of the founding concerns of Socio-Cultural Anthropology, including historical context and guiding texts.
- Develop an understanding of the central developments in the discipline over time.
- Demonstrate an ability to articulate and critically assess defining and emerging debates in the field.
- Situate one's own research within the wider history of the discipline.
- Synthesize and apply theoretical concepts to empirical findings and methods of research and analysis.
- Contribute to the intellectual life of the Socio-Cultural Anthropology graduate student cohort.

Course Format and Requirements

The course consists of a combination of short lectures, class discussions, and in-class activities along with several writing assignments over the course of the semester. Given the heavy reading load, direction will be provided on core and secondary texts from the required class readings.

Assignments:

Notes and Quotes – 5 @ 3% = 15%
Thought Pieces 500-700 words - due in-class – 3 @ 10% = 30%
Midterm Essay 1500-2000 words - due Oct. 9 by 1p - 15%
Final Essay(s) 2500-3000 words - due Dec. 11 by 5p – 25%
Participation and Attendance – 15% (including 3% Ingold discussion)

Notes and Quotes are a collection of 8 quotes and 4 questions based on the course reading. They are due in class on the date we are reading the material. Thought Pieces are 2-3 page musings on the themes and reading material for a specified date. Three essays must be submitted over the course of the semester: one between Class 1-4, another between Class 5-7, and another between Class 9-12. They should speak to the questions raised in the syllabus. They are due in-class the day the readings will be covered. A midterm essay of 1500-2000 words responding to questions raised by the instructor is due by 1p Oct.9. A final essay (or group of essays) of 2500-3000 words total critically reflecting on the themes from the semester is due by 5p December 11 during Finals Week. Questions will be distributed by Nov. 27. All assignments should be submitted to Dr. Chalfin on-line.

Participation is expected of all students and may include requests for citations, news stories, or comparative materials to share during weekly class meetings. Students will also be asked to comment on individual readings and play an active role in class discussions and other activities. Attendance is mandatory in this required graduate seminar. Unexcused absence will result in loss of points.

Course Reading and Texts: Most articles and chapters available in electronic format available on the UFLIB Electronic Reserves: search for ANG6034 or Chalfin on https://ares.uflib.ufl.edu/ares/
**Required Texts:**

**Suggested Texts**
- L. Baker, *From Savage to Negro*, 1998, California

**Other Information and Resources**
UF Anthropology Department Policy: [web.anthro.ufl.edu](http://web.anthro.ufl.edu)
UF LIBRARY: [http://www.uflib.ufl.edu/instruct/neworient.html](http://www.uflib.ufl.edu/instruct/neworient.html)
UF Grading System: [http://www.isis.ufl.edu/minusgrades.html](http://www.isis.ufl.edu/minusgrades.html)
UF Academic Honesty Code: [http://www.dso.ufl.edu/judicial/academic.htm](http://www.dso.ufl.edu/judicial/academic.htm)
UF Disability Services: [http://www.ufl.edu/disability](http://www.ufl.edu/disability)
UF Counseling Services: [www.council.ufl.edu](http://www.council.ufl.edu)
UF Student Mental Health Services: [www.shcc.ufl.edu/smhs](http://www.shcc.ufl.edu/smhs)

**Class 1 (8/28) Introductions and Introspections: Fields, Disciplines and Futures**

**How did we get here?** Can we think about the development of anthropology through the lens of ‘fields’ and ‘disciplines”? How does Sociocultural Anthropology oscillate between a ‘field of possibility and play’ and a ‘discipline’ where norms and rules are reinforced and reproduced? Can we use this metaphor to track the history of sociocultural anthropology and our place within it? Is it possible to specify a coherent path of inquiry? What contributions and turning points are remembered? Which ones have been forgotten or suppressed? How can we read the anthropological canon with an eye to these critiques and alternatives? On what foundations should the anthropology of the present draw? What might an anthropology of the future look like?

**Discussion and Activities:**
Anthropology’s Future & Future Anthropologies.

**Class 2 (9/4): Anthropology’s 19thc. Foundation: Grand Theory & Comparative Inquiry**
To what extent was 19th century anthropology grounded in notions of evolution, Darwinian and otherwise? What other theoretical perspectives and preoccupations informed the development of the field? What concerns did anthropology share with other social sciences of the day? How did anthropology incorporate different intellectual traditions? What challenges and opportunities might more recent theories of biological evolution present to the discipline of socio-cultural anthropology?

H. Spencer, “The Social Organism,” p. 16-33 in AT
E. Durkheim, “What is a Social Fact?” p. 86-93

In Class: Book Sleuths - Combing the Shelves at Library West
Refer to L. Baker, From Savage to Negro. 1998, California, Ch. 2, pp. 26-53

Class 3 (9.11) NO CLASS MEETING (YES CLASS READING)


Self-guided on-line forum (300 words=3% of participation grade)

Class 4 (9.18) Fieldwork: The Ethnographer’s Magic
What are the founding tenets of ethnographic research? What are the historical conditions surrounding the development of ethnographic research? What were and remain the political entailments of this mode of inquiry. What ways of knowing does ethnographic research rely and forms of knowledge does it produce? What counts as “the field” today?

O. Starn, Writing Culture and the Life of Anthropology, pp. 5-8
Optional Reading:

In-class:
“OFF THE VERANDAH” film

Class 5 (9.18) Race, Culture and the take-off of American Anthropology
How did American Anthropology emerge as a refutation of biological determinism? How did anthropology of this era intercede in both politics and popular culture? How do we account for the imprint of Franz Boas on American Anthropology? What are the broader foundations of the field? What other voices are a part of the early 20th Century conversation? What impacts, debates, influences and silences linger?

L. Baker, From Savage to Negro, 1998, California, Ch. 3 & Ch. 5
Z.N. Hurston (1990). Tell my horse: Voodoo and life in Haiti and Jamaica. selections

In-class: Debating the Boasian inheritance and relevance for Anthropology today.


What’s all the fuss about Gluckman’s “Bridge”? What contribution does this work make to ethnographic method and ethnographic writing? What is the relationship between the two? How do Gluckman and his compatriots in Manchester and Southern Africa build upon and depart from earlier practices? What are the ‘blind-spots’ and prevailing influences of Gluckman’s proposed methods?


**In-class:** Is the “situation” still valid as a point of ethnographic and analytic entry?

**Class 7. (10.2) Making Meaning: Interpretive Anthropology and the Semiotic Turn**
How does Geertz handle the culture concept? How does this differ from earlier approaches to culture? How does he address or resolve the problem of representation? How do we understand the controversies surrounding Geertz’s work? What does Geertz’s work imply about the force of ethnographic writing? Is Geertz’s ‘thick description’ fundamentally different from Malinowski’s mantra regarding cultural representation?

C. Geertz, Ch.1 & Ch. 15, *The Interpretation of Cultures*, 1973, Basic Books.

**In-class:** How might we move Geertzian textualism forward and take-up the challenges of “Blurred Genres” anew?

**Class 8 (10.9) MIDSEMESTER WRITING ASSIGNMENT DUE (15%) NO CLASS MEETING**

**Class 9 (10.16) Materialisms, Marxisms, and Anthropologies**
What preoccupations with ‘grand theory’ lies behind the materialist turn in socio-cultural anthropology? How do these materialist rubrics handle the problem of history? How do they explain or characterize culture? What is their relevant unit of analysis? Do these materialist outlooks invoke or deny Marx? Do they have a self-conscious or submerged politics?
D. Donham, “Epochal Structures: Reconsidering Historical Materialism,” IIE, p. 397-406,

In-class: Where have all the Anthropological Marxisms gone?

Class 10 (10.23) Structure, Agency, Bodies, and Inter-Subjectivities.
In what different ways are agency and the body construed in these analyses? Do ideas of practice subvert or build upon established notions of culture? What is the place of human consciousness in these approaches? Are the perspectives of Bourdieu and Foucault commensurate or incommensurate? How do these approaches construe the problem of order? What concerns are highlighted and which are foreclosed?


Optional: D. Fassin critique of Foucault

In-class: Do these frameworks hold together?

Class 11 (10.30) Globality and Mobility in Twenty-first Century Anthropology
How has the the character of globalization at the end of the millennium altered the face of Cultural Anthropology? What challenges and opportunities do the realities of global flows, interconnection and intense mobility and displacement offer to theorists and practitioners of Cultural Anthropology? To what extent has the hypermobility and space-time compression of globalization
put the final nail in the coffin of anthropological assumptions about boundedness and emplacement? How has the discipline contended with shifts in scale? Where does the human, humanity as well as inhumanity stand amidst the drifts and collisions of multiple world systems?

N. Salazar and A. Smart, 2011. Anthropological takes on (im) mobility. Identities, 18(6), pp.i-ix.

In-class: What are the tenets of a new manifesto on anthropological method – including ethics - in the context of extreme (im)mobility?

Exercise: More keywords of Mobility.

Class 12 (11/6) Anthropology for the Anthropocene:
Post-humanism, Actor-Networks, Multispecies, New Materialisms
What does the Anthropocene – human induced global environmental change – portend for humanity and anthropological engagement with the conditions of human existence that far exceed the conventional boundaries of the social? How, under these conditions, is Cultural Anthropology rethinking the human collective and the various non-human actors/actants that shape it? Do these perspectives represent a radical departure in concept, method and purpose from earlier approaches or are there strains of the past in the so-called “post-humanist” turn?

http://www.multispecies-salon.org/paraethnography/

In-class: Debate the merits and limits of the post-human turn in Cultural Anthropology. Can we locate it in a disciplinary genealogy or is a new intellectual taxonomy required?
No Class Nov 13 AAA Meeting

No Class Nov 20 Thanksgiving Holiday

Class 13. (11.27) Blurred Genres, Kinky Empiricisms, Anthropology’s Futures:
What are anthropology’s possible futures? What are the different ways these scholars chart the discipline’s future directions? How do they justify these assessments? Are their propositions realist or idealist in nature regarding the proper or necessary role of anthropology or the options and obligations of the discipline. How do you envision your own role in the discipline’s future? In what ways is your own work in line with these recent and prospective directions.


In Class: Mapping Anthropology’s Futures.

Class 14. (12.4) Last Class Meeting: Lunch and Discussion.

Final Essay Due Dec. 11, 5p.