

**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**

**DR. BRENDA CHALFIN**  
**PROFESSOR OF ANTHROPOLOGY & DIRECTOR CENTER FOR AFRICAN STUDIES**  
**OFFICE 427 GRINTER, bchalfin@ufl.edu, TEL 352-273-4743**  
**OFFICE HOURS: WED 1-3P AND BY APPT.**  
Course Assistant: Netty Carey nettycarey@ufl.edu

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:

- T. Ingold, Anthropology: Why it Matters. Polity. 2018.
- R.J. McGee and R. Warms eds., Anthropological Theory: An Introductory History, McGraw Hill, Any edition. Page # in syllabus for 6<sup>th</sup> edition. **AT**
- Starn, O. ed. Writing culture and the life of anthropology, 2015. Duke.
- J. Clifford and G. Marcus ed., Writing Culture, 2010, California, 2<sup>nd</sup> edition.
- H. Moore and T. Sanders eds., Anthropology in Theory: Issues in Epistemology, Blackwell, 2014. Any edition. Page # in syllabus for 2<sup>nd</sup> edition. **IIE**

### Suggested Texts

- F. Barth, One Discipline Four Ways. 2005. Chicago
- L. Baker, From Savage to Negro, 1998, California
- M. Buroway, 2009. The Extended Case Method: Four Countries, Four Decades, Four Great Transformations, and One Theoretical Tradition. California.
- **N. Blackhawk & I. Lorado Wilner, eds. 2018 Indigenous Visions: Rediscovering the world of Franz Boas. Yale. \*Get this book!!**

### 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>

UF Grading System: <http://www.isis.ufl.edu/minusgrades.html>.

UF Academic Honesty Code: <http://www.dso.ufl.edu/judicial/academic.htm>

UF Disability Services: <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 19<sup>th</sup>c. Foundation: Grand Theory & Comparative Inquiry**

To what extent was 19<sup>th</sup> 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?

R. McGee & R. Warms, "19<sup>th</sup>c. Evolutionism," p.7-15 in AT

H. Spencer, "The Social Organism," p. 16-33 in AT

E.B. Tylor, "The Science of Culture," p. 35-49 in AT

F. Barth, "The Rise of Anthropology in Britain," One Discipline Four Ways, 2005, F. Barth ed. p. 3-10

R. Parkin, "Durkheim and his era," One Discipline Four Ways, 2005, F. Barth ed. p. 170-180

E. Durkheim, The Elementary Forms of Religious Life, 1915, Free Press, pp. 235-245, 249-259

E. Durkheim, "What is a Social Fact?" p. 86-93

C. Woese, C. "Scrambling Darwin." New York Times. Aug. 13, 2018

**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)**

T. Ingold, 2018. Anthropology: Why it Matters. Polity.

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?

G. Stocking, "The Ethnographers Magic: Fieldwork in British Anthropology," in Observers Observed, 1983, Wisconsin, Pp. 70-120

B. Malinowski, "Subject, Method and Scope," in Argonauts of the Western Pacific, 1922, Dutton (1984, Waveland), pp. 1-25

Rosaldo, "From the Door of his Tent," in J. Clifford ed., Writing Culture, 1986, California, Pp. 87-97

Kohler, R. E. (2002). Landscapes & Labscapes: Exploring the lab-field border in biology. Chicago: University of Chicago Press. Chapter 1.

C. Geertz, "On Malinowski (1967)," In Life Among the Anthros. 2010. Princeton. Pp. 15-20

A. Gupta & J. Ferguson, "Discipline and Practice: The Field as Site, Method and Location in Anthropology," Anthropological Locations, 1997, California, pp. 1, 5-25, 35-37

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

**Optional Reading:**

P. Rivera, 2017. "Freud's Speculations in ethnology." International Journal of Psychoanalysis. 98: 755-778.

**In-class:**

B. Malinowski, (1967). A diary in the strict sense of the term. 1967 Harcourt, Brace.  
"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 20<sup>th</sup> Century conversation? What impacts, debates, influences and silences linger?

F. Boas, "The Methods of Ethnology," p. 138-146 in AT

G. Stocking, "Franz Boas and the Culture Concept," in Race, Culture and Evolution, 1968, Chicago, Pp. 203-214.

S. Silverman, "The Boasians and the Invention of Cultural Anthro," p. 257-264 in OD4

L. Baker, From Savage to Negro, 1998, California, Ch. 3 & Ch. 5

F. Harrison, 1992, The DuBoisian Legacy in Anthropology. Critique of Anthropology. 12 (3): 239-260.

WEB Du Bois, 1903 (2015), The Souls of Black Folk, Yale. pp. 3-11.

F. Boas, "Scientists as Spies." The Nation.

N. Blackhawk and I Wilner, 2018. Introduction, Indigenous Visions. Yale. pp.ix-xxi

Z.N. Hurston (1990). Tell my horse: Voodoo and life in Haiti and Jamaica. selections

G. Hernandez, "Multiple Subjectivities and Strategic Positionality: Zora Neale Hurston's Experimental Ethnographies," in Women Writing Culture, 1995, California. Pp. 148-165.

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

**Class 6. (9.25) 'The Bridge': The Manchester School, Situational Analysis and Extended Case-Studies**

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?

Gluckman, M. (1958). Analysis of a social situation in modern Zululand. Rhodes-Livingstone Institute. Manchester University Press.

B. Kapferer, "Situations, Crisis and the Anthropology of the Concrete: The Contribution of Max Gluckman," in T. Evans and D. Handelman eds., The Manchester School: Practice and ethnographic praxis in anthropology, 2006, Berghahn. pp. 118-135, 143-156

R. Frankenberg, "The Bridge Revisited." In Vincent, The Anthropology of Politics. 2002. Blackwell. Pp. 59-64

K. Ceresco. "Monica Wilson and Her Interpreters" Leeds African Studies Bulletin 75 (Winter 2013/14), pp. 129-132. <http://lucas.leeds.ac.uk/review/inside-african-anthropology-monica-wilson-and-her-interpreters/>

Burroway, M. 2009. Chapter 1 (selections) The Extended Case Method: Four Countries, Four Decades, Four Great Transformations, and One Theoretical Tradition. 2009, California. Ch.1 Selections.

Zigon, J. "What is a Situation? An Assemblic Ethnography of the Drug War." Cultural Anthropology 30, no. 3 (2015): 501–524.

**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.

C. Geertz, "Blurred Genres: the refiguration of social thought." The American Scholar, 1980, 49 (2): 165-179.

W. Roseberry, "Balinese Cockfights and the Seduction of Anthropology," Social Research, 1982, 49 (4), 1013-1028.

P. Roscoe, "The Perils of 'Positivism' in Cultural Anthropology," American Anthropologist 1995, 97: 492-504.

V. Crapanzano, "Hermes Dilemma" in J. Clifford and G. Marcus ed., Writing Culture, 2010, California, 2<sup>nd</sup> ed. Pp. 68-76 (selections)

L. Abu-lughod, "Writing against Culture," IIE, pp. 386-400.

W. Keane, "Anthropology," in G. Steinmetz ed., The Politics of Method in the Human Sciences, 2005, Duke. Pp. 61-74.

M. Jay, 2012. Introduction: Genres of Blur. Common Knowledge. 18(2): 220-228.

**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?

K. Marx, "Outline of Historical Materialism," in Karl Marx: Essential Writings, F. Bender, ed., Westview, 1972, pp. 161-164 and "Commodity Fetishism" in Capital.

K. Marx and F. Engels, "Feuerbach: Opposition of Materialist and Idealist Outlook", pp. 66-79, **AT**

J. Steward, "The concept and method of cultural ecology," IIE, pp. 102-108

S. Mintz, "Introduction," Sweetness & Power, 1986, Penguin, p. xv-xxx.

Eric Wolf "Is the peasantry a class?" in Pathways of Power. 2001. California. Pp. 252-259

D. Donham, "Epochal Structures: Reconsidering Historical Materialism," IIE, p. 397-406,

P. Willis, Learning to Labor, 1981, Columbia. selected pages.

G. Marcus "Contemporary Problems of Ethnography," in J. Clifford and G. Marcus ed., Writing Culture, 2010, California, 2<sup>nd</sup> ed., p.173-183.

J. Comaroffs 1985. Body of Power, Spirits of Resistance. Chicago. Pp. 1-14

**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?

S. Ortner, "Theory in Anthropology Since the '60s," Comparative Studies in Society and History 1984, 26 (1): Pp. 126-166.

S. Ortner, "Resistance and the Problem of Ethnographic Refusal," Comparative Studies in Society and History, 1995, 37 (1): 173-193

S. Ortner, 2016. Dark Anthropology and the Other. Hau: Journal of Ethnographic Theory. 6(1): 47-73

B. Knauft, "Practices," in Genealogies for the Present in Cultural Anthropology, 1996, Routledge, p. 105-128.

M. Strathern, Gender of the Gift. 1988. California. Selections.

M. Jackson, Minima Ethnographica: Intersubjectivity and the Anthropological Project. 1998. Chicago. Pp. 5-16.

P. Rabinow, "Introduction," The Foucault Reader, 1984, Pantheon. Pp. 3-22

M. Foucault, Security, Territory, Population. 2009. Macmillan. Chapter Three. selections.

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?

A. Appadurai, "Disjuncture and Difference in the Global Cultural Economy," Public Culture 1990, 2 (2): Pp.1-24.

S. Collier and A. Ong, "Global Assemblages: Anthropological Problems." Global Assemblages. 2005. Blackwell. Pp. 3-21.

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

B. Chalfin, 2012. "Border Security as Late-Capitalist "Fix"" in Companion to Border Studies, T. M. Wilson and H. Donnan eds. Blackwell. pp. 283-300.

D. Fassin "Ch. 1, Humanitarian Government," in On Humanitarian Reason, 2012. California.

N. De Genova, "The Deportation Regime: Sovereignty, Space and The Freedom of Movement," in The Deportation Regime. 2010. Duke.

G. Feldman, "The case for Non-Local Ethnography," Anthropological Theory 11(4): 375-395

J. De Leon, "Better to be Hot than Caught," American Anthropologist, 2012. 114(3): 477-495

**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?

B. Latour, "Objects too have agency," in Reassembling the Social, pp. 1-16, 63-86, 2005, Oxford.

G. Downey and J. Dumit, "Locating and Intervening," in Cyborgs and Citadels. School of American Research. 1995. Pp.4-21.

D. Haraway, "The Promises of Monsters," in Haraway Reader, 2004, Routledge, Pp. 63-124.

T. Ingold, "Toward an Ecology of Materials" Annual Reviews of Anthropology. 2012. 41: 427-442.

D. Koenig, "The Year 2015 in Sociocultural Anthropology: Material Life and Emergent Cultures." American Anthropologist, 2016, 118: Pp. 346–358.

B. Maurer, "Ethnographic Emergences" American Anthropologist 2005. 107 (1).

K. Fortun "Ethnography in Late-Industrialism," in O.Starn ed., Writing culture and the life of anthropology, 2015, Duke

<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.

K. Stewart, "Precarity's Forms" in O.Starn ed., Writing culture and the life of anthropology, 2015, Duke.

K. Fortun. "Forward" in J. Clifford and G. Marcus ed., Writing Culture, 2010, California, 2<sup>nd</sup> edition, pp. vii-xx.

D. Fassin, "Toward a Critical Moral Anthropology." In A Companion to Moral Anthropology. 2012. Blackwell.

D. Rutherford, "Kinky Empiricism," in O.Starn ed., Writing culture and the life of anthropology, 2015, Duke.

T. Ingold, "Anthropology Beyond Humanity." Suomen Antropologi: Journal of the Finnish Anthropological Society 2013. 38.3: 5-23.

A. Tsing, Mushroom at the end of the World, Princeton, 2015. Preface and Ch.1.

N. Tamarkin, Time and Relational Possibility: Cultural Anthropology in 2017. American Anthropologist. 120 (2): 305-327.

**In Class:** Mapping Anthropology's Futures.

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

**Final Essay Due Dec. 11, 5p.**