ANTH 6011: THEORETICAL CONCEPTS IN ETHNOGRAPHIC INQUIRY

Winter 2020 York University

Tuesdays 1:30-4:30 pm, Vari Hall 2043

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Office Hours Tuesday 4:45-6:00 pm or by appointment at DAHDALEH (DB) 2017

Overview, Administration and Evaluation

The course covers concepts of key significance to contemporary anthropological theory and is designed to address current student interests, exposing you to the history of the concept in anthropology and considering the way it has been taken up in and informed by ethnographic research. The course is open to non-Anthropology graduate students interested in contemporary social theory informed by ethnographically grounded research.

Each week is a module, organized around a concept that is treated generally, followed by readings organized chronologically (or from most general to more specific) and culminating with a recent ethnography or some older theoretical classics. I have tried to choose concepts from all of the Anthropology graduate program streams (Representation, Performance & Identity [RPI]; Health, Illness & the Body [HIB]; Power, Politics & Development [PPD]; Knowledge Systems[KS]) but many, if not most, of the concepts have aspects and dimensions relevant to each stream.

Students will collectively choose an additional 10 of the 23 optional modules. Once students have made their module choices (by vote), a revised syllabus will be issued with only the chosen modules included, in the order they will be addressed. This first, extensive syllabus, gives you a general sense in which the concepts are organized. Concepts and course readings will build on each other.

I have selected ethnographies that are new, considered noteworthy, cutting-edge and/or have won prizes. They are also all available relatively cheaply, many of them used, discounted on Kindle, or scanned and available in full text. In a few cases, a non-ethnographic theoretical text is made available as an alternative option.

1. In prior years students have collectively decided that in most weeks they wanted to read some articles showing how a concept has evolved and developed and several chapters of a new or noteworthy ethnography. I have revised this syllabus on the assumption that students will have similar preferences. Once final modules are chosen, I will further edit down the assigned readings.
2. In the first class, after giving students time to read through the syllabus, I will ask students to vote on their choice of modules. In some cases there is a choice between ethnographies and we will choose between the two before voting on the modules. I will then rearrange the syllabus to reflect the modules chosen and send this to you within two days (January 10).
3. During the second class, assuming that there are six or less students I will ask students to indicate their top 6 choices for moderation weeks (in writing) and will assign each student 3 moderation weeks via email by January 17 (the Friday after this class). If there are more than six students, students will still provide me with their 6 top choices of the chosen

modules, but each student will only need to do 2 moderation weeks and students will work in pairs. Of course, I will try to assign you to your preferred weeks.

4. Where we are assigning new ethnographies, moderators may be asked to choose in advance the chapters we will read (I have indicated the chapters chosen by former students -- when the book was read in previous years – and, when the book is a new option, have selected chapters that seem to best illustrate use of the concept and convey the main argument, but changes may be made by moderators).

5. Preparing for and moderating discussion of two or three weeks of solid reading is already a lot of work. However, we do need to include a research/writing component in the evaluation. So, you can each decide between three options (and a decision does not need to be made immediately):

    a) A student might choose another week beyond those they are moderating where they write a response paper to the readings in which they summarize the main concept and the ways in which it has developed. I would like this done before the class itself (distributed electronically to your colleagues by Tuesday morning) so that we know the moderator has at least one well-informed interlocutor. I will grade and return the first sets of these after Reading Week and weekly thereafter. I would estimate that you will need 8-12 pages double-sided to do this effectively; although each reading doesn't need to be expressly addressed, the paper should show that you are familiar with the whole set and how the readings speak to each other. Readings may be referenced simply by author's name and year; no bibliography or footnotes are necessary so long as quotes indicate page numbers in parentheses. I will read responses up to 15 pages long. If there are more than 6 students and students moderate two classes, they will do two sets of notes rather than one. When the class is small, most students find it difficult to get this set of notes done; so plan your time well ahead for this option.

    b) Students could write a synthetic paper discussing how they see two of the topics and concepts on which they have moderated and one additional module (on which they have not) fitting together or explore the friction between them. These papers would be due two weeks after the course ends. I suggest that 15-20 double-spaced pages will be needed to do this effectively (but I will read submissions up to 30 pages in length if, for example, students want to incorporate reflections upon their own fieldwork projects).

    c) As a research exercise, students could design another module for the course centered on a core concept. Beginning with broad reference materials (Encyclopedias, Theory overviews, Keyword volumes, Annual Review of Anthropology thematic essays), followed by some specific ethnographically based journal articles or anthology essays, and culminating in an ethnography that showcases the concept, the module should follow the structure and length of those in this course, adding a brief description of each article and chapter and either the publisher's description or a review of the ethnography chosen. Please see the Storytelling module below for an example of a module developed by a former student in this course. It would be helpful for you to discuss where in a course like this (referring to the first, extensive syllabus) the module would fit and why (this is designed to get you to reflect on how theory evolves). This would be two weeks after the course ends. This exercise is designed to help anthropology students (and others) begin planning their comprehensives!

6. I will decide upon a breakdown of grades/evaluation based on your decisions above:
    If option 5. a) is chosen, then with three moderations, each moderation would be 25% of your grade, the written notes 15% each, and participation/attendance 10%. If moderating two classes, each moderation would be 30%, the written notes 15% each, and participation/ attendance 10%.

    If option 5. b) is chosen, and students are moderating three classes, each moderation would be 20%, the written work 20%, and participation/attendance 20%. If students are moderating two classes, each moderation would be 30%, the written work 20%, and participation/attendance 20%.

    If option 5. c) is chosen, and students are moderating three classes, each moderation would be 20%, the research exercise 30%, and participation/attendance 10%. If moderating two classes, each moderation would be 30%, the research exercise 30%, and participation/ attendance 10%.

We are a small learning community this year and we will need to rely on each other; I am looking forward to it.

Readings

Nearly all the readings are in the dropbox [folder] which you will be invited to join. None of you will have editing privileges on the folder but all of you are able to retain a copy. Please read the articles in the order listed in the syllabus!

[NOTE: The syllabus entries should not be used as bibliographic citations because the page numbers correspond to the pages to be read, not to the full page range of each chapter or article].

WEEK ONE: ADMINISTRATIVE DISCUSSION   January 7, 2020

Discuss structure of the course. Make decisions re ethnographies where there is a choice. Vote on preferred modules. Choose top ten and vote by show of hands. Deliberate upon preferred moderation weeks within those modules selected. You will receive the dates in the new syllabus distributed by email at the end of the week.

WEEK TWO: January 14, 2020

SUBJECTIVITY [KS, RPI, HIB: 12, 2, 18, 20, 21, 22, 9 =108]

Sherry Ortner. (1999). Making Gender: Toward a Feminist, Minority, Postcolonial, Subaltern, Theory of Practice. In Sherry Ortner, ed., Making Gender: The Politics and Erotics of Culture. Beacon Press, 1-12, 17-9.

Sherry Ortner. (2006). Anthropology and Social Theory: Culture, Power and the Acting Subject. Duke University Press. [Available at: https://www.library.yorku.ca/find/Record/2000575] 1-18, 42-62, 107-128.

João Biehl and Amy Moran-Thomas. (2009). Symptom: Subjectivities, Social Ills, Technologies. Annual Review of Anthropology 38: 267-288.

Marilyn Strathern. (2018). Persons and Partible Persons. In Matei Candei, ed., Schools and Styles of Anthropological Theory. Routledge, 236-245.

Ethnography:

Ludek Broz & Daniel Münster (eds). (2015). Suicide and agency: anthropological perspectives on self-destruction, personhood, and power. Ashgate, 3-20, 105-122.

Suicide and Agency offers an original and timely challenge to existing ways of understanding suicide. Through the use of rich and detailed case studies, the authors assembled in this volume explore how interplay of self-harm, suicide, personhood and agency varies markedly across site (Greenland, Siberia, India, Palestine and Mexico) and setting (self-run leprosy colony, suicide bomb attack, cash-crop farming, middle-class mothering). Rather than starting from a set definition of suicide, they empirically engage suicide fields-the wider domains of practices and of sense making, out of which realized, imaginary, or disputed suicides emerge. By drawing on ethnographic methods and approaches, a new comparative angle to understanding suicide beyond mainstream Western bio-medical and classical sociological conceptions of the act as an individual or social pathology is opened up. The book explores a number of ontological assumptions about the role of free will, power, good and evil, personhood, and intentionality in both popular and expert explanations of suicide. Suicide and Agency offers a substantial and ground-breaking contribution to the emerging field of the anthropology of suicide. It will appeal to a range of scholars and students, including those in anthropology, sociology, social psychology, cultural studies, suicidology, and social studies of death and dying.

Weeks 3-12 WILL BE CHOSEN FROM OPTIONAL MODULES: WE NEED TO VOTE ON OUR TOP 10 MODULES FROM THE FOLLOWING // MODULES AND THEN I WILL ADD DATES (AND OMIT REJECTED MATERIALS) IN A NEW SYLLABUS THAT YOU WILL RECEIVE ELECTRONICALLY BY JANUARY 10. MODULES WILL FOLLOW THE ORDER PRESENTED.

1. WORK, LABOUR & PRECARITY [HIB, PP; 17, 29, 10, 12, 11, 10 =89]

Bonnie Uricoli. (2008). Skills and Selves in the New Workplace. 35 American Ethnologist 35 (2): 211–228.

Philip Mirowski. (2009). Postface: Defining Neoliberalism. In The Road to Mont Pelerin: The Neoliberal Thought Collective. Harvard University Press, 417-446.

Noelle J. Mole. (2010). Precarious Subjects: Anticipating Neoliberalism in Northern Italy's Workplace. American Anthropologist, 112 (1): 38–48.

Ilana Gershon. (2018). Employing the CEO of Me, Inc.: US corporate hiring in a neoliberal age American Ethnologist 45 (2): 173-185.

E. Thorkelson. (2016). Precarity outside: The political unconscious of French academic labor. American Ethnologist 43: 475-485.

Clara Han. (2018). "Precarity, Precariousness, and Vulnerability." Annual Review of Anthropology 47: 331-341.

Ethnography:

Gershon, Ilana. (2017). Down and Out in the New Economy: How People Find (or Don't Find) Work Today. University of Chicago Press, pages TBD.

Finding a job used to be simple. You'd show up at an office and ask for an application. A friend would mention a job in their department. Or you'd see an ad in a newspaper and send in your cover letter. Maybe you'd call the company a week later to check in, but the basic approach was easy. And once you got a job, you would stay—often for decades. Now . . . well, it's complicated. If you want to have a shot at a good job, you need to have a robust profile on LinkdIn. And an enticing personal brand. Or something like that—contemporary how-to books tend to offer contradictory advice. But they agree on one thing: in today's economy, you can't just be an employee looking to get hired—you have to market yourself as a business, one that can help another business achieve its goals. That's a radical transformation in how we think about work and employment, says Ilana Gershon. And with Down and Out in the New Economy, she digs deep into that change and what it means, not just for job seekers, but for businesses and our very culture. In telling her story, Gershon covers all parts of the employment spectrum: she interviews hiring managers about how they assess candidates; attends personal branding seminars; talks with managers at companies around the United States to suss out regional differences—like how Silicon Valley firms look askance at the lengthier employment tenures of applicants from the Midwest. ...Throughout, Gershon keeps her eye on bigger questions, interested not in what lessons job-seekers can take—though there are plenty of those here—but on what it means to consider yourself a business. What does that blurring of personal and vocational lives do to our sense of our selves, the economy, our communities? Though it's often dressed up in the language of liberation, is this approach actually disempowering workers at the expense of corporations?

2.THE BODY AND EMBODIMENT [BH: 2, 11, 20, 7, 13, 12, 12, 14= 91]

Frances E. Mascia-Lees. (2011). Introduction. In Frances Mascia-Lees, ed., A Companion to the Anthropology of the Body and Embodiment. Wiley-Blackwell, 1-2.

Thomas Csordas. (2011). Embodiment: Agency, Sexual Difference, Illness. In Frances Mascia-Lees, ed., A Companion to the Anthropology of the Body and Embodiment. Wiley-Blackwell, 137-143, 149-154.

Margaret Lock and Nancy Scheper-Hughes. (1990). A Critical Interpretive Approach in Medical Anthropology: Rituals and Routines of Discipline and Dissent. In Erickson and Murphy, eds., Readings for a History of Anthropological Theory. 4th ed. University of Toronto Press, 2013, 486-505 (to be edited).

Maryon Mc Donald. (2018). From 'the body' to 'embodiment,' with help from phenomenology. In Matei Candea, ed., Schools and Styles of Anthropological Theory. Routledge, 185-192.

Lesley Sharp. (2011). Hybrid Bodies of the Scientific Imaginary. In Frances Mascia-Lees, ed., A Companion to the Anthropology of the Body and Embodiment. Wiley-Blackwell, 262-275.

Didier Fassin. (2011). How to Do Race with Bodies. In Frances Mascia-Lees, ed., A Companion to the Anthropology of the Body and Embodiment. Wiley-Blackwell, 419-431.

Channa, Subhadra. (2016). Selves and codified bodies. In Simon Coleman, Susan B. Hyatt, and Ann Kingslover eds., Routledge Companion to Contemporary Anthropology. Routledge, 219-231.

Lock, Margaret. (2017). Recovering the Body. Annual Review of Anthropology 46: 1-14.

Choice of Ethnography:

Rita Kesselring. (2016). Bodies of Truth: Law, Memory and Emancipation in Post-apartheid South Africa. Stanford University Press, 1-23, 77-116, 117-132. (Note: this book covers the most important social theory on the body used in anthropology in a recent ethnographic context. Chapter 5 of the book is included in Dropbox but is optional).

Bodies of Truth offers an intimate account of how apartheid victims deal with the long-term effects of violence, focusing on the intertwined themes of embodiment, injury, victimhood, and memory. In 2002, victims of apartheid-era violence filed suit against multinational corporations, accusing them of aiding and abetting the security forces of the apartheid regime. While the litigation made its way through the U.S. courts, thousands of victims of gross human rights violations have had to cope with painful memories of violence. They have also confronted an official discourse claiming that the Truth and Reconciliation Commission of the 1990s sufficiently addressed past injuries. This book shows victims' attempts to emancipate from their experiences by participating in legal actions, but also by creating new forms of sociality among themselves and in relation to broader South African society.

OR

Anne Marie Mol. (2003). The Body Multiple: Ontologies of Medical Practice. Durham: Duke University Press, 1-28, 119-49 (this is an ethnography that takes an experimental form).

The Body Multiple is an extraordinary ethnography of an ordinary disease. Drawing on fieldwork in a Dutch university hospital, Annemarie Mol looks at the day-to-day diagnosis and treatment of atherosclerosis. A patient information leaflet might describe atherosclerosis as the gradual obstruction of the arteries, but in hospital practice this one medical condition appears to be many other things. From one moment, place, apparatus, specialty, or treatment, to the next, a slightly different "atherosclerosis" is being discussed, measured, observed, or stripped away. This multiplicity does not imply fragmentation; instead, the disease is made to cohere through a range of tactics including transporting forms and files, making images, holding case conferences, and conducting doctor-patient conversations. The Body Multiple juxtaposes two distinct texts. Alongside Mol's analysis of her ethnographic material—interviews with doctors and patients and observations of medical examinations, consultations, and operations—runs a parallel text in which she reflects on the relevant literature. Mol draws on medical anthropology, sociology, feminist theory, philosophy, and science and technology studies to reframe such issues as the disease-illness distinction, subject-object relations, boundaries, difference, situatedness, and ontology. In dialogue with one another, Mol's two texts meditate on the multiplicity of reality-in-practice. Presenting philosophical reflections on the body and medical practice through vivid storytelling, The Body Multiple will be important to those in medical anthropology, philosophy, and the social study of science, technology, and medicine.

Winner, 2004 Ludwig Fleck Award, Society for the Social Studies of Science; Winner, Sociology of Health & Illness Book Prize, (British Sociological Association's Medical Sociology Work group)

3. PERFORMANCE/PERFORMATIVITY [RPI, BH: 8, 15, 16, 7, 14, 25=85]

Alexandra D'Onofrio. (2018). Theatre, Anthropology and. The International Encyclopedia of Anthropology, 1st ed, s.v. Wiley Blackwell, (8 pages).

Edward Schieffelin. (1985). Performance and the Cultural Construction of Reality. In Frank Korum, ed., The Anthropology of Performance: A Reader. Wiley-Blackwell, 2013, 107-122.

Peter C. Haney. (2016). Language, gender, and desire in performance. In Routledge Companion to Contemporary Anthropology. Routledge, 201-217.

Jack Santino. (2004). Performative Commemoratives, The Personal, and the Public: Spontaneous Shrines, Emergent Ritual. In Henry Bial and Sara Brady eds., The Performance Studies Reader. 2nd. ed. Routledge, 2007, 125-132.
Butler, Judith. (2010). Performative Agency. Journal of Cultural Economy 3(2): 147-161.

David Novak. (2017). Project Fukushima! Performativity and the Politics of Festival in Post-3/11 Japan. *Anthropological Quarterly* 90(1): 225-250 (*to be edited*)

Choice of Ethnography:

Aly Ramy. (2015). Becoming Arab in London: Performativity and the Undoing of Identity. Pluto Press, 1-33, 70-103, 133-165, 195-214.

This is the first ethnographic exploration of gender, race and class amongst British born or raised Arabs in London. It takes a critical look at the idea of 'Arab-ness' and the ways in which their ethnicities are created and expressed in the city. Looking at everyday spaces, encounters and discourses, the book explores the lives of young people and the ways in which they achieve 'Arab-ness'. It uncovers stories of growing up in London, the social codes at Shisha cafes and the sexual politics and ethnic self-portraits present in British-Arab men and women. Drawing on the work of Judith Butler, Becoming Arab in London reveals the need to move away from the notion of identity and towards a performative reading of race, gender and class. What emerges is an innovative contribution to the study of diaspora and difference in contemporary Britain.

OR

Yolanda Covington-Ward. (2016). Gesture and power: religion, nationalism, and everyday performance in Congo. Duke University Press, pages TBD.

In Gesture and Power Yolanda Covington-Ward examines the everyday embodied practices and performances of the BisiKongo people of the Lower Congo to show how their gestures, dances, and spirituality are critical in mobilizing social and political action. Conceiving of the body as the center of analysis, a catalyst for social action, and as a conduit for the social construction of reality, Covington-Ward focuses on specific flash points in the last ninety years of Congo's troubled history, when embodied performance was used to stake political claims, foster dissent, and enforce power. In the 1920s Simon Kimbangu started a Christian prophetic movement based on spirit-induced trembling, which swept through the Lower Congo, subverting Belgian colonial authority. Following independence, dictator Mobutu Sese Seko required citizens to dance and sing nationalist songs daily as a means of maintaining political control. More recently,

embodied performance has again stoked reform, as nationalist groups such as Bundu dia Kongo advocate for a return to precolonial religious practices and non-Western gestures such as traditional greetings. In exploring these embodied expressions of Congolese agency, Covington-Ward provides a framework for understanding how embodied practices transmit social values, identities, and cultural history throughout Africa and the diaspora.

OR A Theoretical Classic:

Andrew Parker and Eve Kosofsky Sedgwick, eds. (2005). Performativity and Performance. Routledge. "Introduction: Performativity and Performance" pp.1-18, "Culture and Performance in the Circum-Atlantic World" by Joseph Roach pp. 45-63, "Performativity and Spatial Distinction: The Ends of AIDS Epidemiology" by Cindy Patton pp. 173-196, "Burning Acts— Injurious Speech" by Judith Butler pp. 197-227.

From the age of Aristotle to the age of AIDS, writers, thinkers, performers and activists have wrestled with what "performance" is all about. At the same moment, "performativity"--a new concept in language theory--has become a ubiquitous term in literary studies. This volume grapples with the nature of these two key terms whose traces may be found everywhere: in the theatre, in the streets, in philosophy, in questions of race and gender, and in the sentences we speak.

4. STORYTELLING (created by Juan Pablo Pinto Mendoza)[BH, RPI; 18 + 49 + 12 + 26 + 15 + 23 + 17 = 160; no ethnography]

Bauman, R. (1975). Verbal Art as Performance. American Anthropologist 77: 290-307.

Cruikshank, J. (2005). Constructing Life Stories: Glaciers as Social Spaces. In Do Glaciers Listen?: Local Knowledge, Colonial Encounters, and Social Imagination, Vancouver: UBC Press, 76-124.

Finnegan, R. (2018). Oral Literatures. The International Encyclopedia of Anthropology, 1st ed, s.v. Wiley Blackwell. 12pp.

Jackson, M. (2002). Preface. In The Politics of Storytelling: Violence, Transgression, and Intersubjectivity, 11-36. Copenhagen: Museum Tusculanum Press.

Maggio, R. (2014). The Anthropology of Storytelling and the Storytelling of Anthropology. Journal of Comparative Research in Anthropology and Sociology 5(2): 89-103.

Shuman, A. (1986). Storyability and Tellability. In Storytelling Rights: The Uses of Oral and Written Texts by Urban Adolescents, pp. 54-76. Cambridge: Cambridge University Press.

Tedlock, D. (1983). Ethnography as Interaction: The Storyteller, the Audience, the Fieldworker, and the Machine. In The Spoken Word and the Work of Interpretation, 285-301. Philadelphia: University of Philadelphia Press.

Ethnography (not assigned for 2020):

Mirzeler, M. K. (2014). Remembering Nayeche and the Gray Bull Engiro. University of Toronto Press. Pages TBD.

The Jie people of northern Uganda and the Turkana of northern Kenya have a genesis myth about Nayeche, a Jie woman who followed the footprints of a gray bull across the waterless plateau and

who founded a "cradle land" in the plains of Turkana. In Remembering Nayeche and the Gray Bull Engiro, Mustafa Kemal Mirzeler shows how the poetic journey of Nayeche and the gray bull Engiro and their metaphorical return during the Jie harvest rituals gives rise to stories, imagery, and the articulation of ethnic and individual identities. Since the 1990s, Mirzeler has travelled to East Africa to apprentice with storytellers. Remembering Nayeche and the Gray Bull Engiro is both an account of his experience listening to these storytellers and of how oral tradition continues to evolve in the modern world. Mirzeler's work contributes significantly to the anthropology of storytelling, the study of myth and memory, and the use of oral tradition in historical studies.

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5. MODERNITY [KS: 3, 42, 14, 26, 22, 22= 129]

Eitan Wilf. (2018). Modernity. In *The International Encyclopedia of Anthropology,* 1st ed, s.v. Wiley Blackwell (3 pages).

Bruce Knauft. (2002). Preface, and Critically Modern. In Critically Modern: Alternatives, Alterities, Anthropologies. Bruce Knauft, ed. Indiana University Press, vii-viii, 1-41 (to be edited).

Michel Ralph Trouillot. (2003). Introduction, Anthropology and the Savage Slot. In Global Transformations: Anthropology and the Modern World. Palgrave Macmillan, 1-5, 7-28.

Jonathan Friedman. (2002). Modernity and Other Traditions. In Critically Modern: Alternatives, Alterities, Anthropologies. Bruce Knauft, ed. Indiana University Press, 287-309.

Michel Ralph Trouillot. (2002). The otherwise modern. In Critically Modern: Alternatives, Alterities, Anthropologies. Bruce Knauft, ed. Indiana University Press, 220-234.

Arturo Escobar. (2007). Worlds and Knowledges Otherwise: the Latin American modernity/ coloniality research program. Cultural Studies 21 (2-3): 179-201.

Choice of Influential Theoretical Text with Comment or Ethnography:

Latour, Bruno. (1993). We Have Never Been Modern. Cambridge: Harvard University Press. Pages TBD. "Crisis" pp. 1-12; "Constitution" pp. 13-48; "Redistribution" pp.130-145.

With the rise of science, we moderns believe, the world changed irrevocably, separating us forever from our primitive, premodern ancestors. But if we were to let go of this fond conviction, Bruno Latour asks, what would the world look like? His book, an anthropology of science, shows us how much of modernity is actually a matter of faith. What does it mean to be modern? What difference does the scientific method make? The difference, Latour explains, is in our careful distinctions between nature and society, between human and thing, distinctions that our benighted ancestors, in their world of alchemy, astrology, and phrenology, never made. But alongside this purifying practice that defines modernity, there exists another seemingly contrary one: the construction of systems that mix politics, science, technology, and nature. The ozone debate is such a hybrid, in Latour's analysis, as are global warming, deforestation, even the idea of black holes. As these hybrids proliferate, the prospect of keeping nature and culture in their separate mental chambers becomes overwhelming--and rather than try, Latour suggests, we should rethink our distinctions, rethink the definition and constitution of

modernity itself. His book offers a new explanation of science that finally recognizes the connections between nature and culture--and so, between our culture and others, past and present. Nothing short of a reworking of our mental landscape, We Have Never Been Modern blurs the boundaries among science, the humanities, and the social sciences to enhance understanding on all sides. A summation of the work of one of the most influential and provocative interpreters of science, it aims at saving what is good and valuable in modernity and replacing the rest with a broader, fairer, and finer sense of possibility.

OR

Wolf, Eric R. (2010). Europe and the People Without History. University of California Press. Pages TBD. Originally published in 1983.

Offering insight and equal consideration into the societies of the "civilized" and "uncivilized" world, Europe and the People Without History deftly explores the historical trajectory of so-called modern globalization. In this foundational text about the development of the global political economy, Eric R. Wolf challenges the long-held anthropological notion that non-European cultures and peoples were isolated and static entities before the advent of European colonialism and imperialism. Ironically referred to as "the People Without History" by Wolf, these societies before active colonization possessed perpetually changing, reactionary cultures and were indeed just as intertwined into the processes of the pre-Columbian global economic system as their European counterparts. Utilizing Marxian concepts and a vivid consideration for the importance of history, Wolf judiciously traces the effects and conditions in Europe and the rest of the "known" world, beginning in 1400 AD, that allowed capitalism to emerge as the dominant ideology of the modern era.

WITH

Michael Taussig. (1989). History as Commodity In Some Recent American (Anthropological) Literature. Critique of Anthropology 9(1): 7-23. Abbreviated in Stephen Nugent, ed., Critical Anthropology: Foundational Works. Routledge, 2012, pp. 227-242.

AND

Sidney M. Mintz and Eric R. Wolf. (1989). Whither Commodities? Reply to Michael Taussig. Critique of Anthropology 9(1): 25-31. Abbreviated in Stephen Nugent, ed., Critical Anthropology: Foundational Works, Routledge, 2012, pp. 243-248.

OR

Timothy Mitchell. (2002). Rule of Experts: Egypt, Techno-Politics, Modernity. Oakland: University of California Press. Pages TBD

Can one explain the power of global capitalism without attributing to capital a logic and coherence it does not have? Can one account for the powers of techno-science in terms that do not merely reproduce its own understanding of the world? Rule of Experts examines these questions through a series of interrelated essays focused on Egypt in the twentieth century. These explore the way malaria, sugar cane, war, and nationalism interacted to produce the techno-politics of the modern Egyptian state; the forms of debt, discipline, and violence that founded the institution of private property; the methods of measurement, circulation, and exchange that produced the novel idea of a national "economy," yet made its accurate

representation impossible; the stereotypes and plagiarisms that created the scholarly image of the Egyptian peasant; and the interaction of social logics, horticultural imperatives, powers of desire, and political forces that turned programs of economic reform in unanticipated directions.

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6. NATION/TRANSNATION [PP, RPI: 7, 15, 10, 26, 14, 17+9= 94]

Jennifer Riggan. (2018). Nationalism. In The International Encyclopedia of Anthropology, 1st ed, s.v. Wiley Blackwell (7 pages).

Peter van der Veer. (1994). The Diasporic Imagination. In P. van der Veer, ed., Nation and Migration: The Politics of Space in the South Asian Diaspora. Univ. of Pennsylvania Press, 1-15.

Gopal Balakrishnan. (1996). The National Imagination. In G. Balakrishnan, eds., Mapping the Nation. Verso, 198-208.

Tim Mitchell. (2002). Heritage and Violence. In Rule of Experts: Egypt, Technopolitics, Modernity. Berkeley: University of California Press, 179-205. (we will cut this out if the Modernity module was chosen).

James Ferguson and Akhil Gupta. (1992). Beyond Culture: Space, Identity and the Politics of Difference. Cultural Anthropology 7 (1): 6-20.

Verne Dusenbery. (1994). A Sikh Diaspora? In P. van der Veer, ed., Nation and Migration: The Politics of Space in the South Asian Diaspora. University of Pennsylvania Press, 17-36.

Jacqueline Knorr. (2018). Transnationalism. The International Encyclopedia of Anthropology, 1st ed, s.v. Wiley Blackwell (9 pages).

Choice of Ethnography:

Jan M. Padios. (2018). Nation on the Line: Call Centers as Postcolonial Predicaments in the Philippines. Duke University Press, 1-29, 63-130.

In 2011 the Philippines surpassed India to become what the New York Times referred to as "the world's capital of call centers." By the end of 2015 the Philippine call center industry employed over one million people and generated twenty-two billion dollars in revenue. In A Nation on the Line Jan M. Padios examines this massive industry in the context of globalization, race, gender, transnationalism, and postcolonialism, outlining how it has become a significant site of efforts to redefine Filipino identity and culture, the Philippine nation-state, and the value of Filipino labor. She also chronicles the many contradictory effects of call center work on Filipino identity, family, consumer culture, and sexual politics. As Padios demonstrates, the critical question of call centers does not merely expose the logic of transnational capitalism and the legacies of colonialism; it also problematizes the process of nation-building and peoplehood in the early twenty-first century.

OR

Sakari Tamminen. (2019). Biogenetic Paradoxes of the Nation: Finncattle, Apples and Other Genetic-Resource Puzzles. Duke University Press, pages TBD.

In 1992, the Convention on Biological Diversity (CBD), signed by over 160 countries and hailed as the key symbol of a common vision for saving Earth's biodiversity, set forth three primary mandates: preserving biodiversity, using biodiversity components sustainably, and enabling economic benefit-sharing. The CBD—which gave signatory countries the ability to claim sovereignty over nonhuman genetic resources native to each nation—defined biodiversity through a politics of nationhood in ways that commodified genetic resources. In Biogenetic Paradoxes of the Nation Sakari Tamminen traces the ways in which the CBD's seemingly compatible yet ultimately paradox-ridden aims became manifest in efforts to create, conserve, and capitalize on distinct animal and plant species. In using Finland as a case study with which to understand the worldwide efforts to convert species into manifestations of national identity, Tamminen shows how the CBD's policies contribute less to biodiversity conservation than to smoothing the way for frictionless operation of biotechnologically assisted circuits of the global bioeconomy. Tamminen demonstrates how an intimate look at the high-level politics and technical processes of defining national genetic resources powerfully illuminates the limits of anthropocentric biopolitical theory.

OR

Prinina Mankekar. (2014). Unsettling India: Affect, Temporality, Transnationality. Duke University Press, 1-35, 144-241 (to be further edited).

In Unsettling India, Purnima Mankekar offers a new understanding of the affective and temporal dimensions of how India and "Indianness," as objects of knowledge production and mediation, circulate through transnational public cultures. Based on over a decade of ethnographic fieldwork in New Delhi and the San Francisco Bay Area, Mankekar tracks the sense of unsettlement experienced by her informants in both places, disrupting binary conceptions of homeland and diaspora, and the national and transnational. She examines Bollywood films, Hindi TV shows, advertisements, and such commodities as Indian groceries as interconnected nodes in the circulation of transnational public cultures that continually reconfigure affective connections to India and what it means to be Indian, both within the country and outside. Drawing on media and cultural studies, feminist anthropology, and Asian/Asian American studies, this book deploys unsettlement as an analytic to trace modes of belonging and not-belonging.

OR

Theoretical Classics:

Benedict Anderson. (1983). Imagined Communities: Reflections on the Spread of Nationalism. London, UK: Verso. Pages TBD. [There are several critiques of this classic volume as well as reflections back upon it by Anderson in a reissued edition].

Homi Bhabha. (1994). Time, Narrative, Nation. In The Location of Culture. Routledge, 199-244.

Lauren Berlant and Elizabeth Freeman. (1993). Queer Nationality. In Michael Warner, ed., Fear of a Queer Planet. University of Minnesota Press, 193-225.

Elizabeth Povinelli. (1997). Sex Acts and Sovereignty: Race and Sexuality in the Construction of the Australian Nation. In Roger Lancaster & Michaela Leonardo, eds.,

The Gender/Sexuality Reader: Culture, History, Political Economy. Routledge, 513-529. --
Available in library e-resources: https://www.library.yorku.ca/find/Record/1373479

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7. PUBLICS [PP, RPI: 9, 24, 20, 21, 9= 83]

Francis Cody. (2011). Publics and Politics. Annual Review of Anthropology 40: 38-47.

Charles Hirschkind. (2001). Civic Virtue and Religious Reason: An Islamic Counterpublic. Cultural Anthropology 16 (1): 3-27.

Birgit Meyer and Annaliss Moors. (2006). Introduction to Religion, Media and the Public Sphere. Indiana University Press, 1-20.

Mattijs van der Port. (2005). Candomble in Pink, Green and Black: Rescripting the Afro-Brazilian Religious Heritage in the Public Sphere of Salvador, Bahia. Social Anthropology 13 (1): 3-25.

Margaret Lunenborg. (2019). Affective Publics. In Jan Slaby and Christian von Scheve, ed., Affective Societies: Key Concepts. Routledge, 319-328.

Ethnography:

Laura Kunreuther. (2014). Voicing Subjects: Public Intimacy and Mediation in Kathmandu. University of California Press, 1-41, 124-160.

Voicing Subjects traces the relation between public speech and notions of personal interiority in Kathmandu. It explores two seemingly distinct formations of voice that have emerged in the midst of the country's recent political and economic upheavals: a political voice associated with civic empowerment and collective agency, and an intimate voice associated with emotional proximity and authentic feeling. Both are produced and circulated through the media, especially through interactive technologies. The author argues that these two formations of voice are mutually constitutive and aligned with modern ideologies of democracy and neoliberal economic projects. This ethnography is set during an extraordinary period in Nepal's history that has seen a relatively peaceful 1990 revolution that re-established democracy, a Maoist civil war, and the massacre of the royal family. These dramatic changes were accompanied by the proliferation of intimate and political discourse in the expanding public sphere, making the figure of voice ever more critical to an understanding of emerging subjectivity, structural change and cultural mediation.

OR

Theoretical Classics:

Bruce Robbins (ed.). (1993). The Phantom Public Sphere. University of Minnesota Press (Classic compendium that put 'publics' back into critical social theory. Chapters TBD).

Karen Barber. (2007). Audiences and Publics and The Private. In Karen Barber ed., The Anthropology of Texts, Persons and Publics. Cambridge University Press, 137-174, 175-199.

Patrick Eisehnlohr. (2012). Media and Religious Diversity. Annual Review of Anthropology 41: 37-55.

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8. THE STATE (PP, KS: 13, 28, 27, 18, 10=94)

Hjorleifur Johnson. (2018). States. In The International Encyclopedia of Anthropology, 1st ed, s.v. Wiley Blackwell (13 pages). (See also State Formation, Sovereignty, State Police Powers, Penal State entries in Misc folder).

Thomas Blum Hansen and Finn Steppetat. (2001). Introduction. In Hansen & Stepputat, eds., States of Imagination: Ethnographic Explorations of the Postcolonial State. Duke University Press, 1-28.

Akhil Gupta and Radhana Sharma. (2006). Introduction: Rethinking Theories of the State in an Age of Globalization. In Gupta & Sharma, eds., The Anthropology of the State. Blackwell, 1-27.

Christopher Krupa and David Nugent. (2015). Off-centered States: Rethinking State Theory Through an Andean Lens. In Krupa & Nugent, eds., *State Theory and Andean Politics: New Approaches to the Study of Rule.* University of Pennsylvania Press, 1-18 (stop reading at A. Kim Clark, mid page).

Mateusz Lascezkowski and Madeleine Reeves. (2018). Affect and the Anthropology of the State. In Lascezkowski and Reeves, eds., *Affective States: Entanglements, Suspensions, Suspicions.* New York: Berghan Books, 1-10.

Schubert, Jon. (2018). Wilful Entanglements: Extractive Industries and the Co-production of Sovereignty in Mozambique. *Ethnography* 0(0): 1-22.

Choose one of the following two classical works of state theory by Scott:

James Scott. (1998). "Introduction" with "Nature and Space" or "Cities, People and Language" in Seeing Like a State: How Certain Schemes to Improve the Human Condition have Failed. Princeton University Press, 1-10, 11-52, 53-84.

Compulsory ujamaa villages in Tanzania, collectivization in Russia, Le Corbusier's urban planning theory realized in Brasilia, the Great Leap Forward in China, agricultural "modernization" in the Tropics—the twentieth century has been racked by grand utopian schemes that have inadvertently brought death and disruption to millions. Why do well-intentioned plans for improving the human condition go tragically awry? In this wide-ranging and original book, James C. Scott analyzes failed cases of large-scale authoritarian plans in a variety of fields. Centrally managed social plans misfire, Scott argues, when they impose schematic visions that do violence to complex interdependencies that are not—and cannot—be fully understood. Further, the success of designs for social organization depends upon the recognition that local, practical knowledge is as important as formal, epistemic knowledge. The author builds a persuasive case against "development theory" and imperialistic state planning that disregards the values, desires, and objections of its subjects. He identifies and discusses four conditions common to all planning disasters: administrative ordering of nature and society by the state; a "high-modernist ideology" that places confidence in the ability of science to improve every aspect of human life; a willingness to use authoritarian state power to effect large- scale interventions; and a prostrate civil society that cannot effectively resist such plans.

Winner of the 2015 Wildavsky Award for Enduring Contribution to Policy Studies, from the Public Policy Section of the American Political Science Association.

OR

James Scott. (2009). The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia. Yale University Press. [There are several Youtube videos?!] [Pages TBD]

For two thousand years the disparate groups that now reside in Zomia (a mountainous region the size of Europe that consists of portions of seven Asian countries) have fled the projects of the organized state societies that surround them—slavery, conscription, taxes, corvée labor, epidemics, and warfare. This book, essentially an "anarchist history," is the first-ever examination of the huge literature on state-making whose author evaluates why people would deliberately and reactively remain stateless. Among the strategies employed by the people of Zomia to remain stateless are physical dispersion in rugged terrain; agricultural practices that enhance mobility; pliable ethnic identities; devotion to prophetic, millenarian leaders; and maintenance of a largely oral culture that allows them to reinvent their histories and genealogies as they move between and around states. In accessible language, James Scott, recognized worldwide as an eminent authority in Southeast Asian, peasant, and agrarian studies, tells the story of the peoples of Zomia and their unlikely odyssey in search of self-determination. He redefines our views on Asian politics, history, demographics, and even our fundamental ideas about what constitutes civilization, and challenges us with a radically different approach to history that presents events from the perspective of stateless peoples and redefines state-making as a form of "internal colonialism." This new perspective requires a radical reevaluation of the civilizational narratives of the lowland states. Scott's work on Zomia represents a new way to think of area studies that will be applicable to other runaway, fugitive, and marooned communities, be they Gypsies, Cossacks, tribes fleeing slave raiders, Marsh Arabs, or San-Bushmen.

Received honorable mention for the 2009 PROSE Award in Government & Politics, presented by the The Professional and Scholarly Publishing Division of the Association of American Publishers. Bronze medal winner of the 2009 Book of the Year Award in the Political Science category, presented by ForeWord Magazine; Chosen as A Best Book of 2009, Jesse Walker, managing editor, Reason   Winner of the 2010 Fukuoka Asian Academic Prize, given by the Fukuoka Asian Culture Prize Committee; A finalist in the category of Nonfiction for the 2010 Connecticut Book Award, given by the Connecticut Center for the Book; Winner of the 2010 John K. Fairbank Book Prize, given by the American Historical Association; Winner of the 2010 Bernard Schwartz Book Award, given by the Asia Society.

OR Ethnography:

Townsend Middleton. (2015). The Demands of Recognition: State Anthropology and Ethnopolitics in Darjeeling. Stanford University Press, pages TBD.

The Demands of Recognition offers a compelling look at the escalating politics of tribal recognition in India. At once ethnographic and historical, it chronicles how multicultural governance has motivated the people of Darjeeling to ethnologically redefine themselves — from Gorkha to tribal and back. But, as these communities now know, not all forms of difference are legible in the eyes of the state. The Gorkhas' search for recognition has only amplified these communities' anxieties about who they are—and who they must be—if they are to attain the rights, autonomy, and belonging they desire.

8. SOVEREIGNTY (PP, RPI; 6, 9, 9, 11, 12, 7,10, 15, 25, = 104)

Kauanui, J. Kehaulani. (2017). Sovereignty: An Introduction. *Cultural Anthropology* 33(3): 323-329.

Bonilla, Yarimar. (2017). Unsettling Sovereignty. *Cultural Anthropology* 32(3): 330-339.

Bishara, Amahl. (2017). Sovereignty and Popular Sovereignty for Palestinians and Beyond. *Cultural Anthropology* 32(3): 349-358.

Bobick, Michael. (2017). Sovereignty and the Vicissitudes of Recognition: Peoplehood and Performance in a De Facto State. *PoLAR: Political and Legal Anthropology Review* 40(1): 158-170.

Fernando, Mayanthi L. (2019). State Sovereignty and the Politics of Indifference. *Public Culture* 31(2): 261-273.

McGranahan, Carole. (2018). Refusal as Political Practice: Citizenship, Sovereignty, and Tibetan Refugee Status. *American Ethnologist* 45(3): 369-379.

Pugh, Jonathan. (2017). Postcolonial Development, (Non)Sovereignty and Affect: Living on in the Wake of Caribbean Political Independence. Antipode 49(4): 867-882.

Clarke, Kamari M. (2017). Rethinking Sovereignty Through Hashtag Publics: The New Body Politics. *Cultural Anthropology* 32(3): 359-366.

Langwick, Stacey Ann. (2018). A Politics of Habitability: Plants, Healing, and Sovereignty in a Toxic World. *Cultural Anthropology* 33(3): 415-436.

Ethnography*:*

Deborah Thomas. (2019). *Political Life in the Wake of the Plantation: Sovereignty, Witnessing, Repair***. Duke University Press, pages TBD.**

In 2010, Jamaican police and military forces entered the West Kingston community of Tivoli Gardens to apprehend Christopher "Dudus" Coke, who had been ordered for extradition to the United States on gun and drug-running charges. By the time Coke was detained, somewhere between seventy-five and two hundred civilians had been killed. In Political Life in the Wake of the Plantation, Deborah A. Thomas uses the incursion as a point of departure for theorizing the roots of contemporary state violence in Jamaica and in post-plantation societies in general. Drawing on visual, oral historical, and colonial archives, Thomas traces the long-term legacies of the plantation system and how its governing logics continue to shape and replicate forms of violence. She places affect at the center of sovereignty to destabilize disembodied narratives of liberalism and progress and to raise questions about recognition, repair, and accountability. In tying theories of politics, colonialism, race, and affect together with Jamaica's history, Thomas presents a robust framework for understanding what it means to be human in the plantation's wake.

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9. CITIZENSHIP [PP, RPI: 11, 2, 15, 15, 16, 10, 6, =75]

Sian Lazar. (2013). Introduction. The Anthropology of Citizenship: A Reader ed. Sian Lazar. Wiley-Blackwell, 1-5, 10-16.

Sian Lazar. (2013). Citizenship Regimes, Subject-Formation and the State. In The Anthropology of Citizenship: A Reader ed. Sian Lazar. Wiley-Blackwell, 103-104.

Veronique Benei. (2008). Producing Good Citizens: Languages, Bodies, Emotions. In The Anthropology of Citizenship: A Reader ed. Sian Lazar. Wiley-Blackwell, 120-135.

Adriana Petyna. (2004). Biological Citizenship: The Science and Politics of Chernobyl-Exposed Populations. In OSRIS 19: 250-265.

Adriana Petryna and Karolina Follis. (2015). Risks of Citizenship and Fault Lines of Survival. Annual Review of Anthropology 44: 401-417.

Bilgin Ayata. (2019). Affective Citizenship. In Jan Slaby and Christian von Scheve, eds., Affective Societies: Key Concepts. Routledge, 329-339.

Miguel Díaz-Barriga and Margaret Dorsey. (2018) Citizenship. In The International Encyclopedia of Anthropology, 1st ed, s.v. Wiley Blackwell (6 pages).

Ethnography:

Heath Cabot. (2014). On the Doorstep of Europe: Asylum and Citizenship in Greece. University of Pennsylvania Press. Pages TBD.

On the Doorstep of Europe is an ethnographic study of the asylum system in Greece, tracing the ways asylum seekers, bureaucrats, and service providers attempt to navigate the dilemmas of governance, ethics, knowledge, and sociability that emerge through this legal process. Centering on the work of an asylum advocacy NGO in Athens, Heath Cabot explores how workers and clients grapple with predicaments endemic to Europeanization and rights-based protection. Drawing inspiration from classical Greek tragedy to highlight both the transformative potential and the violence of law, Cabot charts the structural violence effected through European governance, rights frameworks, and humanitarian intervention while also exploring how Athenian society is being remade from the inside out. She shows how, in contemporary Greece, relationships between insiders and outsiders are radically reconfigured through legal, political, and economic crises.

<div align="center">OR</div>

Alejandro Paz. (2018). Latinos in Israel: *Language and Unexpected Citizenship*. **Indiana University Press. Pages TBD.**

Latinos in Israel charts the unexpected ways that non-citizen immigrants become potential citizens. In the late 1980s Latin Americans of Christian background started arriving in Israel as labor migrants. Alejandro Paz examines the ways they perceived themselves and were perceived as potential citizens during an unexpected campaign for citizenship in the mid-2000s. This ethnographic account describes the problem of citizenship as it unfolds through language and language use among these Latinos both at home and in public life, and considers the different ways by which Latinos were recognized as having some of the qualities of citizens. Paz explains how unauthorized labor migrants quickly gained certain limited rights, such as the right to attend public schools or the right to work. Ultimately engaging Israelis across many such contexts, Latinos, especially youth, gained recognition as citizens to Israeli public opinion and governing politics. Paz illustrates how language use and mediatized interaction are under-appreciated aspects of the politics of immigration, citizenship, and national belonging.

10. HUMAN RIGHTS [PP/RPI: 19, 20, 14, 43 = 96]

Ann Belinda Preiss. (1996). Human Rights as Cultural Practice: An Anthropological Critique. In Mark Goodale ed. Human Rights: An Anthropological Reader. Wiley Blackwell (2009) 332-351.

Sally Merry. (2006). Legal Transplants and Cultural Translation: Making Human Rights in the Vernacular. In Mark Goodale ed. Human Rights: An Anthropological Reader. Wiley Blackwell (2009), pp. 265-272, 277-283, 296-7.

Shannnon Speed. (2008). Introduction: Human Rights in Chiapas in the Neoliberal Era. In Rights in Rebellion: Indigenous Struggles and Human Rights in Chiapas. Stanford University Press. Read only 16-35, 57-82, [156-173 included but optional].

Choice of Ethnography:

Lynette J. Chua. (2018). Politics of Love in Myanmar: LGBT Mobilization and Human Rights as a Way of Life. Stanford University Press, xii-xvii, 1-10, 63-88, 109-32, 133-42.

The Politics of Love in Myanmar offers an intimate ethnographic account of a group of LGBT activists before, during, and after Myanmar's post-2011 political transition. Lynette J. Chua explores how these activists devoted themselves to, and fell in love with, the practice of human rights and how they were able to empower queer Burmese to accept themselves, gain social belonging, and reform discriminatory legislation and law enforcement. Informed by interviews with activists from all walks of life—city dwellers, villagers, political dissidents, children of military families, wage laborers, shopkeepers, beauticians, spirit mediums, lawyers, students—Chua details the vivid particulars of the LGBT activist experience founding a movement first among exiles and migrants and then in Myanmar's cities, towns, and countryside. A distinct political and emotional culture of activism took shape, fusing shared emotions and cultural bearings with legal and political ideas about human rights. For this network of activists, human rights moved hearts and minds and crafted a transformative web of friendship, fellowship, and affection among queer Burmese. Chua's investigation provides crucial insights into the intersection of emotions and interpersonal relationships with law, rights, and social movements.

OR

A. H. Fadlallah. (2018). Branding Humanity: Competing Narratives of Rights, Violence, and Global Citizenship. Stanford University Press, 27-64, 65-106, 107-146.

Based on interviews with Sudanese social actors, activists, and their allies in the United States, the Sudan, and online, Branding Humanity traces the global story of violence and the remaking of Sudanese identities. Amal Hassan Fadlalla examines how activists contest, reshape, and reclaim the stories of violence emerging from the Sudan and their identities as migrants. Fadlalla charts the clash and friction of the master-narratives and counter-narratives circulated and mobilized by competing social and political actors negotiating social exclusion and inclusion through their own identity politics and predicament of exile. In exploring the varied and individual experiences of Sudanese activists and allies, Branding Humanity helps us see beyond the oft-monolithic international branding of conflict. Fadlalla asks readers to consider how national and transnational debates about violence circulate, shape, and re-territorialize ethnic identities, disrupt meanings of national belonging, and rearticulate notions of solidarity and global affiliations.

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11.GOVERNMENT/ALITY [PP, BH: 2, 17, 9, 2, 3, 13, 3, 26, 13 =88]

João A. Baptista. (2018). Governmentality. The International Encyclopedia of Anthropology, 1st ed, s.v. Wiley Blackwell (2 pages).

Nicholas Rose and Peter Miller. (2010). Political Power Beyond the State: Problematics of Government. British Journal of Sociology 271-288. [Please note this is NOT the entire article. The original article was written in 1992 and published in the same journal; this is a reprint].

Jim Ferguson. (2009). The Uses of Neoliberalism. Antipode. 41: 166-175 and 181-183.

Coombe, Rosemary J. (2007). The Work of Rights and the Limits of Governmentality. Anthropologica 49(2): 284-287.

Tania Murray Li. (2007). Practices of assemblage and community forest management. Economy and Society 36 (2): 263-276; 284 (from Reassembling-287). [if students choose both the Governmentality and the Assemblage modules, then we will replace Li here with Arun Agrawal's piece on Environmentality, next].

OR

Agrawal, Arun. (2010). Environment, Community, Government. In I. Feldman & M. Tikhtin eds., In the Name of Humanity: The Government of Threat and Care. Duke University Press, 190-216.

Fassin, Didier. (2011). Policing Borders, Producing Boundaries: the Governmentality of Immigration in Dark Times. Annual Review of Anthropology 40: 213-226.

Ethnography:

Saida Hodzic. (2016). Twilight of the Cutting: African Activism and Life after NGOs. University of California Press, 1-46, 133-71, 333-4.

The last three decades have witnessed a proliferation of nongovernmental organizations engaging in new campaigns to end the practice of female genital cutting across Africa. These campaigns have in turn spurred new institutions, discourses, and political projects, bringing about unexpected social transformations, both intended and unintended. Consequently, cutting is waning across the continent. At the same time, these endings are misrecognized and disavowed by public and scholarly discourses across the political spectrum. What does it mean to say that while cutting is ending, the Western discourse surrounding it is on the rise? And what kind of a feminist anthropology is needed in such a moment? The Twilight of Cutting examines these and other questions from the vantage point of Ghanaian feminist and reproductive health NGOs that have organized campaigns against cutting for over thirty years. The book looks at these NGOs not as solutions but as sites of "problematization." The purpose of understanding these Ghanaian campaigns, their transnational and regional encounters, and the forms of governmentality they produce is not to charge them with providing answers to the question, how do we end cutting? Instead, it is to account for their work, their historicity, the life worlds and subjectivities they engender, and the modes of reflection, imminent critique, and opposition they set in motion.

12. ASSEMBLAGES (PP, KS: 95 plus ethnography)

Michelle Brady. (2014). Ethnographies of Neoliberal Governmentalities: From the Neoliberal Apparatus to Neoliberalism and Governmental Assemblages. Foucault Studies 18: 11-33.

James Ferguson and Akhil Gupta. (2002). Spatializing States: Towards an Ethnography of neoliberal governmentality. American Ethnologist 29 (4): 981-1002.

Tania Li. (2007). Practices of Assemblage and Community Forest Management. Economy and Society 36 (2): 263-93.

Colin McFarlane. (2009). Translocal assemblages: Space, power and social movements. Geoforum 40(4): 561-567.

Ben Anderson, Matthew Kearnes, Colin McFarlane and Dan Swanton. (2012). On assemblages and geography. Dialogues in Human Geography 2: 171-189.

Martin Muller. (2015). Assemblages and Actor-networks: Rethinking Socio-material Power, Politics and Space. Geography Compass, 9(1): 27-41.

Ian Lowrie. (2018). Algorithms and Automation: An Introduction. Cultural Anthropology 33(3): 349–359. https://doi.org/10.14506/ca33.3.01

Ethnography:

Donald Moore. (2005). Suffering for Territory: Race, Place, and Power in Zimbabwe. Durham: Duke University Press, pages TBD.

Since 2000, black squatters have forcibly occupied white farms across Zimbabwe, reigniting questions of racialized dispossession, land rights, and legacies of liberation. Donald S. Moore probes these contentious politics by analyzing fierce disputes over territory, sovereignty, and subjection in the country's eastern highlands. He focuses on poor farmers in Kaerezi who endured colonial evictions from their ancestral land and lived as refugees in Mozambique during Zimbabwe's guerrilla war. After independence in 1980, Kaerezians returned home to a changed landscape. Postcolonial bureaucrats had converted their land from a white ranch into a state resettlement scheme. Those who defied this new spatial order were threatened with eviction. Moore shows how Kaerezians' predicaments of place pivot on memories of "suffering for territory," at once an idiom of identity and entitlement. Combining fine-grained ethnography with innovative theoretical insights, this book illuminates the complex interconnections between local practices of power and the wider forces of colonial rule, nationalist politics, and global discourses of development. Moore makes a significant contribution to postcolonial theory with his conceptualization of "entangled landscapes" by articulating racialized rule, situated sovereignties, and environmental resources. Fusing Gramscian cultural politics and Foucault's analytic of governmentality, he enlists ethnography to foreground the spatiality of power. Suffering for Territory demonstrates how emplaced micro-practices matter, how the outcomes of cultural struggles are contingent on the diverse ways land comes to be inhabited, labored upon, and suffered for.

13. SECULARISM [KS, BH, PP: 7, 11, 13, 11, 16, 10= 68 plus ethnography]

Erin K. Wilson. (2018). Secularization and Secularism. In The International Encyclopedia of Anthropology, 1st ed, s.v. Wiley Blackwell. (7 pages)

Fenella Cannell. (2010). The Anthropology of Secularism. Annual Review of Anthropology, 39: 86-97.

Talal Asad. (2006). French Secularism and the "Islamic Veil Affair". The Hedgehog Review, Spring & Summer: 93-106.

Matthew Scherer. (2011). Landmarks in the Critical Study of Secularism. Cultural Anthropology 26 (4): 621–632.

Talal Asad. (2011). Thinking About the Secular Body, Pain, and Liberal Politics. Cultural Anthropology 26 (4): 657-673.

Saba Mahmood. (2017). Secularism, sovereignty, and religious difference: A global genealogy? Environment and Planning D: Society and Space 35 (2): 197-207.

Choice of Ethnography:

Saba Mahmood. (2016). Religious Difference in a Secular Age: A Minority Report. Princeton University Press. Pages TBD.

The plight of religious minorities in the Middle East is often attributed to the failure of secularism to take root in the region. Religious Difference in a Secular Age challenges this assessment by examining four cornerstones of secularism—political and civil equality, minority rights, religious freedom, and the legal separation of private and public domains. Drawing on her extensive fieldwork in Egypt with Coptic Orthodox Christians and Bahais—religious minorities in a predominantly Muslim country—Saba Mahmood shows how modern secular governance has exacerbated religious tensions and inequalities rather than reduced them. Tracing the historical career of secular legal concepts in the colonial and postcolonial Middle East, she explores how contradictions at the very heart of political secularism have aggravated and amplified existing forms of Islamic hierarchy, bringing minority relations in Egypt to a new historical impasse. Through a close examination of Egyptian court cases and constitutional debates about minority rights, conflicts around family law, and controversies over freedom of expression, Mahmood invites us to reflect on the entwined histories of secularism in the Middle East and Europe.

<div align="center">OR</div>

Talal Asad. (2018). Secular Translations: Nation-State, Modern Self, and Calculative Reason. Columbia University Press, 1-12, 13-54, 55-97.

In Secular Translations, the anthropologist Talal Asad reflects on his lifelong engagement with secularism and its contradictions. He draws out the ambiguities in our concepts of the religious and the secular through a rich consideration of translatability and untranslatability, exploring the circuitous movements of ideas between histories and cultures. In search of meeting points between the language of Islam and the language of secular reason, Asad gives particular importance to the translations of religious ideas into nonreligious ones. He discusses the claim that liberal conceptions of equality represent earlier Christian ideas translated into secularism; explores the ways that the language and practice of religious ritual play an important but radically transformed role as they are translated into modern life; and considers the history of the idea of the self and its centrality to the project of the secular state. Secularism is not only an abstract principle that modern liberal democratic states espouse, he argues, but also a range of

sensibilities. The shifting vocabularies associated with each of these sensibilities are fundamentally intertwined with different ways of life. In exploring these entanglements, Asad shows how translation opens the door for—or requires—the utter transformation of the translated.

<div align="center">OR</div>

Theoretical Classic:

Talal Asad. (2003). Formations of the Secular: Christianity, Islam, Modernity. Stanford University Press. Pages TBD.

Opening with the provocative query "what might an anthropology of the secular look like?" this book explores the concepts, practices, and political formations of secularism, with emphasis on the major historical shifts that have shaped secular sensibilities and attitudes in the modern West and the Middle East. Talal Asad proceeds to dismantle commonly held assumptions about the secular and the terrain it allegedly covers. He argues that while anthropologists have oriented themselves to the study of the "strangeness of the non-European world" and to what are seen as non-rational dimensions of social life (things like myth, taboo, and religion), the modern and the secular have not been adequately examined. The conclusion is that the secular cannot be viewed as a successor to religion, or be seen as on the side of the rational. It is a category with a multi-layered history, related to major premises of modernity, democracy, and the concept of human rights.

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14. SPACE AND PLACE [KS, RPI: 9, 3, 6, 15, 9, 2, 3, 10, 15= 69]

Pierre Bourdieu. (2003). The Berber House. In The Anthropology of Space and Place: Locating Culture, edited by Setha Low & Denise Lawrence-Zúñiga. Wiley-Blackwell, 131-140.

Setha Low. (2017). Spatializing Culture: The Ethnography of Space and Place. London: Routledge, 94-97, 167-173, 176-191, 194-203, 206 (start with The conceptual frame of embodied space....), 208 (start with A spatial approach...) -211 (end with second paragraph).

Bridget Love. (2013). Treasure Hunts in Rural Japan: Place Making at the Limits of Sustainability. American Anthropologist 115(1): 112-122.

Erik Harms. (2016). Urban Space and Exclusion in Asia. Annual Review of Anthropology 45: 45-61.

Choice of Ethnography:

Judith Miggelbrink, Joachim Otto Habeck, Nuccio Mazzullo & Peter Koch (eds). (2014). Nomadic and indigenous spaces: productions and cognitions. Ashgate, pages TBD.

This volume is devoted to aspects of space that have thus far been largely unexplored. How space is perceived and cognised has been discussed from different stances, but there are few analyses of nomadic approaches to spatiality. Nor is there a sufficient number of studies on indigenous interpretations of space, despite the importance of territory and place in definitions of indigeneity. At the intersection of geography and anthropology, the authors of this volume combine general reflections on spatiality with case studies from the Circumpolar North and other nomadic settings. Spatial perceptions and practices have been profoundly transformed

by new technologies as well as by new modes of social and political interaction. How do these changes play out in the everyday lives, identifications and political projects of nomadic and indigenous people? This question has been broached from two seemingly divergent stances: spatial cognition, on the one hand, and production of space, on the other. Bringing these two approaches together, this volume re-aligns the different strings of scholarship on spatiality, making them applicable and relevant for indigenous and nomadic conceptualizations of space, place and territory.

OR

Cristina Moretti. (2015). Milanese Encounters: Public Space and Vision in Contemporary Urban Italy. University of Toronto Press, 3-26, 78-106, 133-158 (chapter 3 is dominant use of space, chapter 4 is politically resistant practices).

In a city driven by fashion and design, visibility and invisibility are powerful forces. Milanese Encounters examines how the acts of looking, recognizing, and being seen reflect social relations and power structures in contemporary Milan. Cristina Moretti's ethnographic study reveals how the meanings of Milan's public spaces shift as the city's various inhabitants use, appropriate, and travel through them. Moretti's extensive fieldwork covers international migrants, social justice organizations, and middle-class citizens groups in locations such as community centers, abandoned industrial areas, and central plazas and streets. Situated at the intersection of urban and visual anthropology, her work will challenge and inspire scholars in anthropology, urban studies, and other fields. Contributing to studies of urban Italy, neoliberalism, and immigration, Milanese Encounters is a welcome demonstration of ethnography's potential to analyse the connections and divisions created by complex modern cities.

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15. MOVEMENT, MIGRATION, MOBILITY [PP, PRI, BH: 11, 18, 11, 17,14 = 71]

Francesca Mezzenzana. (2018). Moving alike: movement and human–nonhuman relationships among the Runa (Ecuadorian Amazon). Social Anthropology 26 (2): 238-250.

Emily McDonald. (2011). Transnationalism: Bodies-in-Motion: Experiences of Momentum in Transnational Surgery. In Frances Mascia-Lees, ed., A Companion to the Anthropology of the Body and Embodiment. Wiley-Blackwell, 481-499.

Maria Abraches and Inês Hasselberg. (2018). Migration. The International Encyclopedia of Anthropology, 1st ed, s.v. Wiley Blackwell (11 pages).

Nina Glick Schiller and Noel B. Salazar. (2013). Regimes of mobility across the globe. Journal of Ethnic and Migration Studies 39: 183–200.

Ian Rowen. (2017). Touring in Heterotopia: Travel, Sovereignty, and Exceptional Spaces in Taiwan and China. Asian Anthropology 16(1): 20-34.

Choice of Ethnography:

Peteet, Julie. (2017). Space and Mobility in Palestine. Indiana University Press. Pages TBD.

Julie Peteet believes that the concept of mobility is key to understanding how place and space act as forms of power, identity, and meaning among Palestinians in Israel today. In Space and Mobility

in Palestine, she investigates how Israeli policies of closure and separation influence Palestinian concerns about constructing identity, the ability to give meaning to place, and how Palestinians comprehend, experience, narrate, and respond to Israeli settler-colonialism. Peteet's work sheds new light on everyday life in the Occupied Territories and helps explain why regional peace may be difficult to achieve in the foreseeable future.

<div align="center">OR</div>

Noel B. Salazar & Kiran Jayaram (eds). (2016). Keywords of mobility: critical engagements. Berghahn Books, pages TBD.

Scholars from various disciplines have used key concepts to grasp mobilities, but as of yet, a working vocabulary of these has not been fully developed. Given this context and inspired in part by Raymond Williams' Keywords (1976), this edited volume presents contributions that critically analyze mobility-related keywords: capital, cosmopolitanism, freedom, gender, immobility, infrastructure, motility, and regime. Each chapter provides an historical context, a critical analysis of how the keyword has been used in relation to mobility, and a conclusion that proposes future usage or research.

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16. TIME AND TEMPORALITY [KS: 33, 10, 17, 23, 18, 29= 130]

E. P. Thompson. (1967). Time, Work Discipline and Industrial Capitalism. Past and Present 38(1): 56-90 (to be edited).

Laura Bear. (2016). Time as Technique. Annual Review of Anthropology 45: 487-497.

 June Hee Kwon. (2015). The Work of Waiting: Love and Money in Korean Chinese Transnational Migration. Cultural Anthropology 30 (3): 477–496.

Chloe Ahmann. (2018). "It's exhausting to create an event out of nothing": Slow Violence and the Manipulation of Time. Cultural Anthropology 33 (1): 142–167.

Hanna Appel. (2018). Infrastructural Time. In Appel, Anand, and Gupta eds., The Promise of Infrastructure. Duke University Press, 41-59.

Nikhil Anand. (2018). Time Pe, On Time. Chapter three of Hydraulic City: Water and the Infrastructure of Citizenship in Mumbai. Duke University Press, 97-126 (to be edited).

 Choice of Ethnography:

Mark Rifkin. (2017). Beyond Settler Time: Temporal Sovereignty and Indigenous Self-Determination. Duke University Press. Pages TBD.

What does it mean to say that Native peoples exist in the present? In Beyond Settler Time Mark Rifkin investigates the dangers of seeking to include Indigenous peoples within settler temporal frameworks. Claims that Native peoples should be recognized as coeval with Euro-Americans, Rifkin argues, implicitly treat dominant non-native ideologies and institutions as the basis for defining time itself. How, though, can Native peoples be understood as dynamic and changing while also not assuming that they belong to a present inherently shared with non-natives? Drawing on physics, phenomenology, queer studies, and postcolonial theory, Rifkin develops the concept of "settler time" to address how Native peoples are both consigned

to the past and inserted into the present in ways that normalize non-native histories, geographies, and expectations. Through analysis of various kinds of texts, including government documents, film, fiction, and autobiography, he explores how Native experiences of time exceed and defy such settler impositions. In underscoring the existence of multiple temporalities, Rifkin illustrates how time plays a crucial role in Indigenous peoples' expressions of sovereignty and struggles for self-determination.

OR

Stine Krøijer. Figurations of the future: forms and temporalities of left radical politics in Northern Europe. Berghahn Books, 2015. Pages TBD.

Krøijer's monograph is a highly readable analysis of left radical politics manifest in a loosely networked, usually DIY-inflected rejection of prevailing sociopolitical norms and forms, which flourishes today in so many contexts. . . . it makes excellent use of anthropological theory to think imaginatively about change-making but also about the good life in our crisis-ridden historical moment, and it demonstrates the particular power of ethnographic fieldwork for investigating contemporary politics...the book draws on anthropological as well as social movement research elsewhere. . . Krøijer's sophisticated engagement with the growing activist anthropology of political struggle (e.g. the work of David Graeber and Marianne Maeckelbergh) points to a new and welcome seriousness about the genre as a whole. Prior involvement in direct action gave Krøijer access to networks of left radical activists in northern Europe. . . . The world of extra-parliamentarian left, autonomist, and anti-capitalist politics that has been horrifying and baffling the media for over two decades now really comes alive here.

One key argument is that activism consists of particular forms of action, which are not so much about prefiguring the future in the present, as both activist themselves and researchers often claim, but about figuration, giving 'determinate form to an indeterminate future' (p. 33). Along the way, Krøijer . . . develops several interesting insights about activist practice, drawing, for instance, on Victor Turner on ritual, Alfred Gell on the agency of objects, and Marilyn Strathern on persons and 'the aesthetic'. Temporality, and the future in particular, are beginning to be ubiquitous targets of anthropological and other scholarly attention, drawing researchers into conversations that can be difficult both intellectually and emotionally. . . Alert to multiple ways of reckoning and experiencing time, her ethnography highlights the punctuated quality of activist time, oscillating as it does between elongated periods of waiting or deliberating in meetings, on the one hand, and intense and often collective periods of excitement, on the other. Inspired by this and by Eduardo Viveiros de Castro's theorization of Amerindian sociality, Krøijer proposes a perspectivist model of time. . .

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17. AFFECT AND INTIMACIES [BH/PIR: 11, 17, 9, 13, 20, 11, 20=101]

Danilyn Rutherford. (2016). Affect theory and the empirical. Annual Review of Anthropology 45: 285-296.

Andrea Muehlebach. (2011). On Affective Labour in Post-fordist Italy. Cultural Anthropology 26 (1): 59-76.

Jon Salby and Rainer Muhlhoff. (2019). Introduction. In Jan Slaby and Christian von Scheve, eds., Affective Societies: Key Concepts. Routledge, 1-8, 14, 20-21.

Christina Schwenkel. (2013). Post/Socialist Affect: Ruination and reconstruction of the nation in the Urban Vietnam. Cultural Anthropology 28 (2): 252-258, 262-269.

Stef Jansen. (2016). Ethnography and the choices posed by the "affective turn"' In: Povrzanović Frykman M. & Frykman J. (eds) Sensitive objects: affects and material culture. Lund: Nordic Academic Press. 55-75 (to be edited).

Tamar Blikstein. (2019). Affective Economies. In Jan Slaby and Christian von Scheve, eds., Affective Societies: Key Concepts. Routledge, 152-163.

Molly Hales. (2019). Animating Relations: Digitally Mediated Intimacies between the Living and the Dead. Cultural Anthropology 34 (2): 187-207.

Ethnography on Affect:

Kamari Clarke. (2019). Affective Justice: The International Criminal Court and the Pan-Africanist Pushback. Duke University Press, pages TBD.

Since its inception in 2001, the International Criminal Court (ICC) has been met with resistance by various African states and their leaders, who see the court as a new iteration of colonial violence and control. In Affective Justice Kamari Maxine Clarke explores the African Union's pushback against the ICC in order to theorize affect's role in shaping forms of justice in the contemporary period. Drawing on fieldwork in The Hague, the African Union in Addis Ababa, sites of post-election violence in Kenya, and Boko Haram's circuits in Northern Nigeria, Clarke formulates the concept of affective justice—an emotional response to competing interpretations of justice—to trace how affect becomes manifest in judicial practices. By detailing the effects of the ICC's all-African indictments, she outlines how affective responses to these call into question the "objectivity" of the ICC's mission to protect those victimized by violence and prosecute perpetrators of those crimes. In analyzing the effects of such cases, Clarke provides a fuller theorization of how people articulate what justice is and the mechanisms through which they do so.

Ethnography on Intimacies:

Govindrajan, Radhika. (2018). Animal Intimacies: Interspecies Relatedness in India's Central Himalayas. University of Chicago Press. Pages TBD.

What does it mean to live and die in relation to other animals? Animal Intimacies posits this central question alongside the intimate—and intense—moments of care, kinship, violence, politics, indifference, and desire that occur between human and non-human animals. Built on extensive ethnographic fieldwork in the mountain villages of India's Central Himalayas, Radhika Govindrajan's book explores the number of ways that human and animal interact to cultivate relationships as interconnected, related beings. Whether it is through the study of the affect and ethics of ritual animal sacrifice, analysis of the right-wing political project of cow-protection, or examination of villagers' talk about bears who abduct women and have sex with them, Govindrajan illustrates that multispecies relatedness relies on both difference and ineffable affinity between animals. Animal Intimacies breaks substantial new ground in animal studies, and Govindrajan's

detailed portrait of the social, political and religious life of the region will be of interest to cultural anthropologists and scholars of South Asia as well.

2019 Winner of the Society for Cultural Anthropology: Gregory Bateson Book Prize

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18. CARE (KS, BH; 21, 7, 9, 9, 9, 25, 25, 18= 113)

Virginia Nazarea. (2013). Temptation to Hope: From the "Idea" to the Milieu of Biodiversity. In Virginia D. Nazarea, R. Rhoades & J. E. Andrews-Swann (eds.) Seeds of Resistance, Seeds of Hope: Place and Agency in the Conservation of Biodiversity. University of Arizona Press, 19-40 (to be edited).

Magdalena Feures, Rodrigo Flores, and Raceeta Ramos. (2013). On Saving our Seeds: An Indigenous Perspective from Cotachachi, Ecuador. In Virginia D. Nazarea, R. Rhoades & J. E. Andrews-Swann (eds.) Seeds of Resistance, Seeds of Hope: Place and Agency in the Conservation of Biodiversity. University of Arizona Press, 107-114.

Xan Sara Chacko. (2019). Creative Practices of Care: The Subjectivity, Agency, and Affective Labor of Preparing Seeds for Long-term Banking. Culture, Agriculture, Food & Environment. DOI: 10.1111/cuag.12737.

Carrie Friese. (2013). Realizing Potential in Transnational Medicine: The Uncanny Emergence of Care as Science. Current Anthropology 54 (Supplement 7): S129-138. https://doi.org/101086/670805.

Paolo Bocci. (2017). Tangles of Care: Killing Goats and Saving Tortoises. Cultural Anthropology 32 (3): 424-49.

Jean Hunleth. (2019). Zambian Children's Imaginal Caring. Cultural Anthropology 34 (2): 155-180 (to be edited)

Alyssa Miller. (2019). Kin Work in a Time of Jihad: Sustaining Bonds of Filiation and Care for Tunisian Foreign Combatants. Cultural Anthropology 33 (4): 596-615.

Ethnography:

John Hartigan (2017) Care of the Species: Races of Corn and the Science of Plant Biodiversity. University of Minnesota Press. Pages TBD.

Across the globe, an expanding circle of care is encompassing a growing number of species through efforts targeting biodiversity, profoundly revising the line between humans and nonhumans. Care of the Species examines infrastructures of care—labs and gardens in Spain and Mexico—where plant scientists grapple with the complexities of evolution and domestication. John Hartigan Jr. uses ethnography to access the expertise of botanists and others engaged with cultivating biodiversity, providing various entry points for understanding plants in the world around us. He begins by tracing the historical emergence of race through practices of care on nonhumans, showing how this history informs current thinking about conservation. With geneticists working on maize, Hartigan deploys Foucault's concept of care of the self to analyze how domesticated species are augmented by an afterlife of data. In the botanical gardens of Spain, Care of the Species explores seed banks, herbariums, and living collections, depicting the range of ways people interact with botanical knowledge. This

culminates in Hartigan's effort to engage plants as ethnographic subjects through a series of imaginative "interview" techniques. Care of the Species contributes to debates about the concept of species through vivid ethnography, developing a cultural perspective on evolutionary dynamics while using ethnography to theorize species. In tackling the racial dimension of efforts to go "beyond the human," this book reveals a far greater stratum of sameness than commonly assumed.

Robert W. Hamilton Book Award Nominee 2018

<div align="center">OR</div>

Maria Puig de la Bellacasa. (2017). Matters of Care: Speculative Ethics in More-than-Human Worlds. University of Minnesota Press, Pages TBD.

To care can feel good, or it can feel bad. It can do good, it can oppress. But what is care? A moral obligation? A burden? A joy? Is it only human? In Matters of Care, María Puig de la Bellacasa presents a powerful challenge to conventional notions of care, exploring its significance as an ethical and political obligation for thinking in the more than human worlds of technoscience and naturecultures. Matters of Care contests the view that care is something only humans do, and argues for extending to non-humans the consideration of agencies and communities that make the living web of care by considering how care circulates in the natural world. The first of the book's two parts, "Knowledge Politics," defines the motivations for expanding the ethico-political meanings of care, focusing on discussions in science and technology that engage with sociotechnical assemblages and objects as lively, politically charged "things." The second part, "Speculative Ethics in Antiecological Times," considers everyday ecologies of sustaining and perpetuating life for their potential to transform our entrenched relations to natural worlds as "resources." From the ethics and politics of care to experiential research on care to feminist science and technology studies, Matters of Care is a singular contribution to an emerging interdisciplinary debate that expands agency beyond the human to ask how our understandings of care must shift if we broaden the world.

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19. MATERIALISM, VITAL MATERIALISM: REVISITING MATERIAL CULTURE [KS, PP: 14, 10, 36, 25, 11=96]

Hans Peter Hahn. (2018). Material Culture. The International Encyclopedia of Anthropology, 1st ed, s.v. Wiley Blackwell (14 pages).

Fabio R. Gygi. (2018). Materiality. The International Encyclopedia of Anthropology, 1st ed, s.v. Wiley Blackwell, (10 pages).

Diana Coole and Samantha Frost. (2010). Introducing the New Materialisms. In Coole & Frost, eds., New Materialisms: Ontology, Agency, and Politics. Duke University Press, 1-9, 15-36 , 1-mid page 9, ends with "human will", 15 (begin with Bioethics and Biopolitics) -36 (end with A Collection of Essays).

Amira Henare, Martin Holbraad and Sari Wastrell, eds. (2007). Introduction. In Thinking Through Things: Theorising Artefacts Ethnographically. Routledge, 1-13, 15-23 (1-13, end with

end of first paragraph…"inverting its implications"), 15 begin with "So, if the first step…"- 23 (stop at Reed's discussion of cigarettes…).

Choice of Ethnography:

Matthew S. Hull. (2016). Government of Paper: The Materiality of Bureaucracy in in Urban Pakistan. University of California Press, Pages TBD.

In the electronic age, documents appear to have escaped their paper confinement. But we are still surrounded by flows of paper with enormous consequences. In the planned city of Islamabad, order and disorder are produced through the ceaseless inscription and circulation of millions of paper artifacts among bureaucrats, politicians, property owners, villagers, imams (prayer leaders), businessmen, and builders. What are the implications of such a thorough paper mediation of relationships among people, things, places, and purposes? Government of Paper explores this question in the routine yet unpredictable realm of the Pakistani urban bureaucracy, showing how the material forms of postcolonial bureaucratic documentation produce a distinctive political economy of paper that shapes how the city is constructed, regulated, and inhabited. Files, maps, petitions, and visiting cards constitute the enduring material infrastructure of more ephemeral classifications, laws, and institutional organizations. Matthew S. Hull develops a fresh approach to state governance as a material practice, explaining why writing practices designed during the colonial era to isolate the government from society have become a means of participation in it.

OR

Catherine Fennell. (2015). Last Project Standing: Civics and Sympathy in Post Welfare Chicago. University of Minnesota Press, 1-63, 203-251.

In 1995 a half-vacant public housing project on Chicago's Near West Side fell to the wrecking ball. The demolition and reconstruction of the Henry Horner housing complex ushered in the most ambitious urban housing experiment of its kind: smaller, mixed-income, and partially privatized developments that, the thinking went, would mitigate the insecurity, isolation, and underemployment that plagued Chicago's infamously troubled public housing projects. Focusing on Horner's redevelopment, Catherine Fennell asks how Chicago's endeavor transformed everyday built environments into laboratories for teaching urbanites about the rights and obligations of belonging to a city and a nation that seemed incapable of taking care of its most destitute citizens. Drawing on more than three years of ethnographic and archival research, she shows how collisions with everything from haywire heating systems and decaying buildings to silent neighbors became an education in the possibilities, but also the limits, of collective care, concern, and protection in the aftermath of welfare failure. As she documents how the materiality of both the unsuccessful older projects and the recently emerging housing fosters feelings of belonging and loss, her work engages larger debates in critical anthropology and poverty studies—and opens a vital new perspective on the politics of space, race, and development in urban America.

Winner of the Association of Political and Legal Anthropology 2016 Annual Book Prize

20. INFRASTRUCTURE [PP: 12, 48, 31, 15= 98]

Trevor H. Marchand. (2018). Built Environment. The International Encyclopedia of Anthropology, 1st ed, s.v. Wiley Blackwell (12 pages).

Larkin, Brian. (2013). The Politics and Poetics of Infrastructure. Annual Review of Anthropology 42: 327-343.

Soumhya Venkatesan et al. (2018). Attention to infrastructure offers a welcome reconfiguration of anthropological approaches to the political. Critique of Anthropology 28 (1): 3-51 (to be edited).

Hanna Appel, Nikhil Anand, and Akhil Gupta. (2018). Introduction: Temporality, Politics, and the Promise of Infrastructure. In Appel, Anand, & Gupta eds., The Promise of Infrastructure. Duke University Press, 1-31 (to be edited).

Antina Von Schnitzler. (2018). Infrastructure, Apartheid Technopolitics, and Temporalities of Transition. In Appel, Anand, & Gupta eds., The Promise of Infrastructure. Duke University Press, 133-148.

Choice of Ethnography:

Nikhil Anand (2017) Hydraulic City: Water and the Infrastructures of Citizenship in Mumbai. Duke University Press, 1-24, 29-59, 131-157, 191-217.

In Hydraulic City Nikhil Anand explores the politics of Mumbai's water infrastructure to demonstrate how citizenship emerges through the continuous efforts to control, maintain, and manage the city's water. Through extensive ethnographic fieldwork in Mumbai's settlements, Anand found that Mumbai's water flows, not through a static collection of pipes and valves, but through a dynamic infrastructure built on the relations between residents, plumbers, politicians, engineers, and the 3,000 miles of pipe that bind them. In addition to distributing water, the public water network often reinforces social identities and the exclusion of marginalized groups, as only those actively recognized by city agencies receive legitimate water services. This form of recognition—what Anand calls "hydraulic citizenship"—is incremental, intermittent, and reversible. It provides residents an important access point through which they can make demands on the state for other public services such as sanitation and education. Tying the ways Mumbai's poorer residents are seen by the state to their historic, political, and material relations with water pipes, the book highlights the critical role infrastructures play in consolidating civic and social belonging in the city.

OR

Lisa Björkman. (2015). Pipe politics, contested waters: embedded infrastructures of millennial Mumbai. Duke University Press, pages TBD.

Despite Mumbai's position as India's financial, economic, and cultural capital, water is chronically unavailable for rich and poor alike. Mumbai's dry taps are puzzling, given that the city does not lack for either water or financial resources. In Pipe Politics, Contested Waters, Lisa Björkman shows how an elite dream to transform Mumbai into a "world class" business center has wreaked havoc on the city's water pipes. In rich ethnographic detail, Pipe Politics explores how the everyday work of getting water animates and inhabits a penumbra of infrastructural activity—of business, brokerage, secondary markets, and sociopolitical networks—whose workings are reconfiguring and rescaling political authority in the city. Mumbai's increasingly illegible and volatile hydrologies, Björkman argues, are lending infrastructures increasing

political salience just as actual control over pipes and flows becomes contingent on dispersed and intimate assemblages of knowledge, power, and material authority. These new arenas of contestation reveal the illusory and precarious nature of the project to remake Mumbai in the image of Shanghai or Singapore and gesture instead toward the highly contested futures and democratic possibilities of the actually existing city.

 Winner, 2014 Joseph W. Elder Prize in the Indian Social Sciences

OR

Anitina Von Schnitzler. (2016). Democracy's Infrastructure: Techno-politics and Protest after Apartheid. Princeton University Press, 1-30, 31-64, 65-82, 92-104.

In the past decade, South Africa's "miracle transition" has been interrupted by waves of protests in relation to basic services such as water and electricity. Less visibly, the post-apartheid period has witnessed widespread illicit acts involving infrastructure, including the nonpayment of service charges, the bypassing of metering devices, and illegal connections to services. Democracy's Infrastructure shows how such administrative links to the state became a central political terrain during the antiapartheid struggle and how this terrain persists in the post-apartheid present. Focusing on conflicts surrounding prepaid water meters, Antina von Schnitzler examines the techno-political forms through which democracy takes shape.

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21. SOCIOTECHNICAL IMAGINARIES [KS: 18, 29, 16, 22, 11=96]

Michael Callon. (1987 [eBook 2012]). Society in the Making. In Wiebe Bijker, Thomas Hughes, and Trevor Pinch, eds., The Social Construction of Technological Systems: New Directions in the Sociology and History of Technology. MIT Press, 77-95.

Sheila Jasanoff. (2015). Future Imperfect: Science, Technology, and the Imaginations of Modernity. In Sheila Jasanoff & Sang-Hyun Kim, eds, Dreamscapes of Modernity: Sociotechnical Imaginaries and the Fabrication of Power. University of Chicago, 1-29.

Joshua Barker. (2015). Guerilla Engineers: The Internet and the Politics of Freedom in Indonesia. In Sheila Jasanoff & Sang-Hyun Kim, eds., Dreamscapes of Modernity: Sociotechnical Imaginaries and the Fabrication of Power. University of Chicago, 199-215.

Stephen Hilgartner. (2015). Capturing the Imaginary: Vanguards, Visions and the Synthetic Biology Revolution. In Stephen Hilgartner, Clark Miller & Rob Hagendijk, eds., Science and Democracy: Knowledge as Wealth and Power. Routledge, 33-55.

Nancy N. Chen. (2015). Consuming Biotechnology: Genetically Modified Rice in China. In Sheila Jasanoff & Sang-Hyun Kim, eds., Dreamscapes of Modernity: Sociotechnical Imaginaries and the Fabrication of Power. University of Chicago Press, 219-230.

Ethnography:

Leo Coleman. (2017). A Moral Technology: Electrification as Political Ritual in New Delhi. Cornell University Press, pages TBD.

In India over the past century, electrification has meant many things: it has been a colonial gift of modern technology, a tool of national integration and political communication, and a means of

gauging the country's participation in globalization. Electric lights have marked out places of power, and massive infrastructures have been installed in hopes of realizing political promises. In A Moral Technology, the grids and wires of an urban public utility are revealed to be not only material goods but also objects of intense moral concern. Leo Coleman offers a distinctive anthropological approach to electrification in New Delhi as more than just an economic or industrial process, or a "gridding" of social and political relations. It may be understood instead as a ritual action that has formed modern urban communities and people's sense of citizenship, and structured debates over state power and political legitimacy. Coleman explores three historical and ethnographic case studies from the founding of New Delhi as an imperial capital city, to its reshaping as a national capital for post-independence India, up to its recent emergence as a contemporary global city. These case studies closely describe technological politics, rituals, and legal reforms at key moments of political change in India, and together they support Coleman's argument that ritual performances, moral judgments, and technological installations combine to shape modern state power, civic life, and political community.

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22. ONTOLOGIES [KS, PP: 29, 30, 21, 8, 10, 9, 10, 9, 25=150; no ethnography; if we do POLITICS module, move de la Cadena and Blaser items there= 103]

Martin Holbraad and Morten Axel Pedersen. (2017). Introduction. The Ontological Turn. Cambridge University Press, 1-29.

Marisol De la Cadena. (2010). Indigenous Cosmopolitics in the Andes: Conceptual reflections beyond politics. Cultural Anthropology 25 (2): 334-364.

Mario Blaser. (2013). Ontological Conflicts and the stories of people in spite of Europe: toward a conversation on political ontology. Current Anthropology 54 (5): 547-68.

Chris Low. (2018). Hunter-Gatherer Cosmologies. The International Encyclopedia of Anthropology, 1st ed, s.v. Wiley Blackwell, (8 pages)

Eduardo Vivieros de Castro. (1998). Cosmological Deixis and Amerindian Perspectivism. In Anthropology in Theory: Issues in Epistemology. Henrietta Moore & Todd Saunders, eds., 2nd ed. Wiley Blackwell, 461-471.

Alcida Rita Ramos. (2012). The Politics of Perspectivism. Annual Review of Anthropology 41: 481-491.

Lucas Bessier and David Bond. (2014). Ontological Anthropology and the deferral of critique. American Ethnologist 41 (3): 440-450.

Paolo Heywood. (2018). The Ontological Turn: School or Style? In Candea, Matei (ed.). Schools and Styles of Anthropological Theory. Routledge, 224-233.

Mario Blaser. (2016). Is Another Cosmopolitics Possible? Cultural Anthropology 31(4): 545–570.

Mario Blaser. (2019). On the Properly Political (Disposition for the) Anthropocene. Anthropological Theory 19(1): 74-91. (If we do do the module on Politics, we will omit this reading here).

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23. RETHINKING POLITICS (PP; 30+ 25+ 9+ 25+ 17+ 17+ 20 = 144 [-55])

Marisol De la Cadena. (2010). Indigenous Cosmopolitics in the Andes: Conceptual reflections beyond politics. Cultural Anthropology 25 (2): 334-364 (if we do the module on Ontology, this will be omitted).

Mario Blaser. (2016). Is Another Cosmopolitics Possible? Cultural Anthropology 31(4): 545–570 (if we do the module on Ontology, this will be omitted)

Carolyn Fluehr-Lobban. (2019). Law and politics: An anthropological history, and research and practice among vulnerable populations. In Coleman, In Coleman, Simon, Susan B. Hyatt, and Ann Kingsolver, eds., Routledge Companion to Contemporary Anthropology. Routledge, 234-242.

Postero, Nancy, & Eli Elinoff. (2019). Introduction: A Return to Politics. Anthropological Theory 19(1): 3-28.

Birget Muller. (2019). 'To Act Upon One's Time...' From the Impulse to Resist to Global Political Strategy. Anthropological Theory 19 (1): 54-70.

Mario Blaser. (2019). On the Properly Political (Disposition for the) Anthropocene. Anthropological Theory 19(1): 74-91.

Nancy Postero and Nicole Fabricant. (2019). Indigenous Sovereignty and the New Developmentalism in Plurinational Bolivia. Anthropological Theory 19(1): 95-115.

Ethnography:

Achille Mbembe. (2019). Necropolitics. Duke University Press. Pages TBD.

In Necropolitics Achille Mbembe, a leader in the new wave of francophone critical theory, theorizes the genealogy of the contemporary world, a world plagued by ever-increasing inequality, militarization, enmity, and terror as well as by a resurgence of racist, fascist, and nationalist forces determined to exclude and kill. He outlines how democracy has begun to embrace its dark side---what he calls its "nocturnal body"---which is based on the desires, fears, affects, relations, and violence that drove colonialism. This shift has hollowed out democracy, thereby eroding the very values, rights, and freedoms liberal democracy routinely celebrates. As a result, war has become the sacrament of our times in a conception of sovereignty that operates by annihilating all those considered enemies of the state. Despite his dire diagnosis, Mbembe draws on post-Foucauldian debates on biopolitics, war, and race as well as Fanon's notion of care as a shared vulnerability to explore how new conceptions of the human that transcend humanism might come to pass. These new conceptions would allow us to encounter the Other not as a thing to exclude but as a person with whom to build a more just world.

<div align="right">Last Revised December 11, 2019</div>

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