

# **Commodifying Culture: Ethnographic Explorations in Knowledge Economies from Global Intellectual Property to Moral Economies of Exchange**

**Winter 2021  
Anthropology 5180  
Commodifying Culture**

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**Monday 10am-1pm**

**Zoom Synchronous Seminars**

**\*\*All course materials available through a basic Dropbox account\*\***

## **Overview, Administration, and Participation:**

This course addresses the ethnographic exploration of the implications of the global expansion of intellectual property (IP) into new regions, new subject areas, new fields of technology, and new areas of human life since the 1990s. We explore how the field of anthropological research and practice has been transformed by these developments, considering all areas of IP and drawing examples from societies around the world, including our own. The course will begin by providing an interdisciplinary sociolegal framework to introduce students to the Western philosophical rationales for protecting IP and the significance of corporate interests and technological developments in consolidating what is variously known as “informational capitalism,” the ‘knowledge economy,’ or “cognitive capitalism” in global trade regimes through the Trade Related Intellectual Property Agreement (TRIPs). These changes in the global political economy set the stage for an ever-increasing expansion of IP rights into new countries and new fields -- from human cells to plant genetic resources, traditional cultural expressions and heritage foods, hip hop music and new dance forms, biotechnologies and digital software – as well as new social movements of resistance to this encroachment of the commodity form. We will then turn to ethnographically-based scholarship to show how anthropologists have explored the impact of IP in field-sites as various as open-source software development hubs, pharmaceutical firms, social movements for food sovereignty, and museums and indigenous cultural heritage centres.

Topics include the emerging relationship between IP and human rights, new concerns about the ethics of anthropological research and publishing practice, indigenous peoples’ rights and responsibilities with respect to biocultural resources, state usurpation of ‘traditional’ goods as national patrimony, the costs and benefits of community protection of cultural heritage, controversies over patents on medicine, protests against the extension of IP into food and agriculture, biodiversity preservation and the use of collective marks of origin, the role of IP in new forms of territorial governmentality, trademark

counterfeiting and moral panics about piracy, the nature of new social movements of resistance to IP, as well as recent legislative innovations in the Global South.

**The course is modular in nature.** After **six weeks** discussing the historical and political framework in which the issues and topics emerge, **the following six weeks** will address topics that students will collectively choose, by vote, from a wider range of modules the order of which will be determined once selections are made from the larger list. There are **currently fourteen modules from which students will choose six**, depending upon their interests.

**In the first class (January 11)**, after giving students time to read through the syllabus, **I will ask students to vote on their choice of modules** by way of a google form that will have been shared with the class by e-mail. I will then **rearrange the syllabus to reflect the modules chosen** and send this to you within two days (**January 13**).

**During the second class (January 18)** I will ask students to indicate their top 4 choices for moderation week **starting with week 3 IP Elsewhere and onwards** (this will be done via a google form shared before the class by e-mail) and will assign each student their moderation week via email by **January 20** (the Wednesday after this class). An **early volunteer for moderating the class on Week 3 (January 25) would be greatly welcomed!** Of course, I will try to assign you to your preferred weeks. Student moderators will be made co-hosts of the Zoom meeting for their assigned week.

### **Moderating Seminar Discussion - 25%**

The course is a seminar in which a close reading and a focused collegial discussion of the assigned scholarly materials is central to the learning objectives. **Each student will assume responsibility as the moderator of the seminar discussion for one week's discussion of the readings** on weeks they will have chosen by the second week of the course. Moderators will provide outlines of the way they will conduct the seminar with the questions they wish to pose using PowerPoint, offer oral summaries of the main arguments in the readings, consider the main concepts used, and pose questions which urge students to substantively address the readings' theoretical orientation and/or quality of argumentation. Additional audiovisual materials are welcome but not required. The moderation exercise is worth 25% of the course grade. Please get in touch with Ana Speranza in advance if you do not know how to use the Zoom technology to present any particular materials.

### **Response Papers - 2 x 25% = 50%**

Each student will be responsible **for preparing two short (8-12 page) papers based upon the assigned readings, each of which will be due the day before the class on which those readings are discussed. Students will write papers for weeks other than the week they moderate. At least one paper will be due before the middle of the semester (February 21).** All weeks after the first two historical framework-setting classes may be chosen for the papers (**I do not need to know in advance which students are choosing which topics**). The paper will address the research on which the scholarship is based, summarize and evaluate the quality of the arguments and the evidence used to advance them, and compare and contrast the points made. The point is to consider the module

synthetically. Although each reading does *not* need to be expressly addressed, the paper should show that you are familiar with the whole set of readings and how they speak to each other. Readings may be referenced simply by author's name and year; no bibliography or footnotes are necessary as long as quotes indicate page numbers in parentheses. I will read papers up to 15 pages long so do not fail to submit a paper because you did not have time to edit it down by the submission time. Each paper will be worth 25% of the course grade. Papers must be **completed before the class itself and sent electronically to Ana Speranza [anas93@my.yorku.ca] to upload to the course Dropbox folder by Sunday at 10am** so that we know the moderator has at least one well-informed interlocutor. I will grade and return the first papers after Reading Week and weekly thereafter. **Please use Grammarly (using the free basic account) to evaluate your grammar before submitting all written course materials.**

### **Preparation - 5 x 2% = 10%**

For each week **after the first two weeks**, when a student is not writing a paper or moderating the discussion, they are asked to write a 300-500-word commentary on the readings to focus their thoughts before the class. (Students **will have two free weeks**, where they do not need to do these so there will be 5 due in total). **These are to be sent to Professor Coombe and to the moderator by email by the Monday of the class at 9 am.** Professor Coombe will return these with a pass/fail grade and comments within two weeks.

### **Attendance and Participation - 15%**

Attendance and participation are very important to the success of the course. Students who are unable to attend a class are asked to provide advance notice. Informed contributions to the discussion are extremely significant to student's learning; students who have difficulties making oral contributions (and any other students who wish to do so) **are invited to post written commentaries on the zoom chat for other students to read.** Moderators are also encouraged to post and invite questions this way. Attendance and participation will be worth 15% of the course grade.

### **Readings:**

The first six weeks (mandatory) readings are already in the Dropbox folder and available for you to read. All of the other assigned readings for the chosen modules will be in the Dropbox folder by the end of the first week of class. None of you will have editing privileges on the folder but all of you are able to print and retain copies. ***Please read the articles in the order listed in the syllabus!***

[**NOTE:** The numbers at the top of the module are the number of *reading pages* assigned, whereas the page numbers in the citation reflect the proper citation. **PLEASE READ ONLY THE PAGES ASSIGNED**].

### **Academic Honesty:**

FGS has an academic integrity module that can be found here:  
<https://eclass.yorku.ca/eclass/course/view.php?id=37555>

From the York University Senate Policy on Academic Honesty

"Academic honesty requires that persons do not falsely claim credit for the ideas, writing, or intellectual property of others, either by presenting such work as their own or through impersonation. Similarly, academic honesty requires that persons do not cheat (attempt to gain an improper advantage in an academic evaluation), nor attempt or actually alter, suppress, falsify or fabricate any research data or results, official academic record, application or document. Finally, academic honesty requires that persons do not aid or abet others to commit an offence of academic dishonesty, including intentional acts to disrupt academic activities."

The view the full policy go to: <https://secretariat-policies.info.yorku.ca/policies/academic-honesty-senate-policy-on/>. Please note that the basic Grammarly program can also be used to detect plagiarism so if you are not sure if what you have done would be considered as such, take advantage of this resource.

**Week One: January 11, 2021**

## **COURSE OVERVIEW & ADMINISTRATION**

**[Zoom link](#) Meeting ID: 927 7313 9014 Passcode: 582268**

**Hour 1.0: Administration of Course**

**Hour 2.0 Introduction: Anthropology encounters Intellectual Property: Global Trade Politics, Indigeneity and Biodiversity** (overview lecture)

**Hour 3.0** Overview of topics and student vote on modules through Google form (sent in advance; please bring it with you).

**Assigned Readings** [28]

Rosemary J. Coombe (2018). Intellectual Property. In *The International Encyclopedia of Anthropology*, H. Callan (Ed.). <https://doi-org.ezproxy.library.yorku.ca/10.1002/9781118924396.wbiea1913> [9]

Peter Drahos (1995). "Global Property Rights in Information: The Story of TRIPS at the GATT" 13 *Prometheus* 6. Reprinted in P. Drahos, ed., *Intellectual Property* (Aldershot: Dartmouth Publishers 1999), pp. 419-432. [11]

Deborah Halbert (2005). "Introduction", in D. Halbert (ed.), *Resisting Intellectual Property* (London: Routledge), pp. 1-12 (read pp. 1-8 only). [8]

**Week Two: January 18, 2021**

## **THE RATIONALES AND FORMS OF INTELLECTUAL PROPERTY AND THE INFORMATION ECONOMY** [109]

**[Zoom link](#) Meeting ID: 929 4179 0905 Passcode: 707278**

Edwin Hettinger (1989). "Justifying Intellectual Property," *Philosophy and Public Affairs* 18: 31-52. [21]

Arun Kundani (1999). "Where Do You Want to Go Today? The Rise of Informational Capital." *Race & Class* 40 (49): 49-70. [21]

Bronwyn Parry (2000). "The Fate of the Collections: Social Justice and the Annexation of Plant Genetic Resources", in C. Zerner, ed., *People, Plants and Justice: The Politics of Nature Conservation* (New York: Columbia University Press), pp. 374-400 [26]

Stephen Brush. (1999). "Bioprospecting the Public Domain." *Cultural Anthropology* (14): 535-555. [16.5]

Kean Birch & Fabian Muniesa (2020). Introduction. Assetization and Technoscientific Capitalism. In *Assetization: Turning Things into Assets in Technoscientific Capitalism* (MIT Press), pp. 1-30 **READ ONLY** pages 1-11 (**stop at Critical & Constructivist section**) and pages 15-30 (**start at Paradoxes, Problems...**) [24.5]

### **Week Three: January 25, 2021**

#### **IP ELSEWHERE [102]**

Kathy Whimp & Mark Busse (eds.) (2000). "Introduction." In *Protection of Intellectual, Biological and Cultural Property in Papua New Guinea* (Canberra, Australian Capital Territory: Australian National University Press), pp. 1-28 [24].

Marilyn Strathern. (2000). "Multiple Perspectives on Intellectual Property." In K. Whimp & M. Busse, eds., *Protection of Intellectual, Biological and Cultural Property in Papua New Guinea* (Canberra, Australian Capital Territory: Australian National University Press), pp. 47-60 [13].

Jacob L. Simet. (2000). "Copyrighting Traditional Tolo Knowledge?" In K. Whimp & M. Busse, eds., *Protection of Intellectual, Biological and Cultural Property in Papua New Guinea* (Canberra, Australian Capital Territory: Australian National University Press), pp. 62-79 [16].

Angelina Snodgrass Godoy (2012). "Trading Health for Wealth," in *Of Medicines and Markets: Intellectual Property and Human Rights in the Free Trade Era* (Stanford: SUP), pp. 1-20 [19].

Kaushik Sunder Rajan (2017). "Postcolonial Values: Nationalist Industries in Pharmaceutical Empire" in *Pharmocracy: Value, Politics, and Knowledge in Global Biomedicine* (Durham: Duke University Press), pp. 193-224. [30]

### **Week Four: February 1, 2021**

#### **THE TROPE OF THE COMMONS AND THE ROMANCE OF THE PUBLIC DOMAIN [100]**

Stephen B. Scharper., & Hilary Cunningham. (2007). "The Genetic Commons: Resisting the Neo-Liberal Enclosure of Life," *Social Analysis: The International Journal of Anthropology* 50 (3): 195-202. [6]

Anupam Chander & Madhavi Sunder (2004). "The Romance of the Public Domain," *California Law Review* 92: 1331-1369. [note that as in most law review articles, most of these pages are taken up by footnotes]. **READ ONLY UP TO PAGE 1363.** [32]

Christopher Kelty (2005). "Geeks, Social Imaginaries, and Recursive Publics," *Cultural Anthropology* 20(2): **READ ONLY 185-189, 199-203.** [10]

Gabriella Coleman. (2013). "A Tale of Two Legal Regimes", in *Coding Freedom: The Ethics and Aesthetics of Hacking* (Princeton: Princeton University Press), pp. 61-92. [25]

Tom Boellstorff, Kelty, C. M., Fischer, M. M. J., Golub, A., Baird Jackson, J., Christen, K., & Brown, M. F. (2008). "Anthropology of/in Circulation: The Future of Open Access and Scholarly Societies," *Cultural Anthropology* 23(3): 559–588. [27]

### **Week Five: February 8, 2021**

#### **PUBLICS AND COUNTERPUBLICS [94]**

Rosemary J. Coombe (1998). "Author(iz)ing the Celebrity: Engendering Alternative Identities", in *The Cultural Life of Intellectual Property: Authorship, Appropriation, and the Law*, (Durham: Duke University Press), pp. 88-129. [42]

Jane Goodman (2002). "'Stealing Our Heritage?': Women's Folk Songs, Copyright Law, and the Public Domain in Algeria", *Africa Today* (49), 84-97. [11]

Christopher M. Kelty (2004). "Punt to culture", *Anthropological Quarterly* 77 (3): 547-558. [11]

Anita Chan (2004). "Coding Free Software, Coding Free States: Free Software Legislation and the Politics of Code in Peru", *Anthropological Quarterly*, 77 (3): 531-545. [12]

Cori Hayden (2004). "Prospecting's Publics," in K. Verdery & C. Humphrey (eds.), *Property in Question: Value Transformations in the Global Economy*, (Berg Publishing), pp. 115-133 [18].

### **READING WEEK FEBRUARY 13-19, 2021 [NO CLASS]**

### **Week Six: February 22, 2021**

#### **BEYOND MODERNITY'S MEANINGS: WHOSE PUBLICS, WHOSE HERITAGE? [104.5]**

Michael Brown (2004). "Heritage as Property", in K. Verdery & C. Humphrey (eds.), *Property In Question: Value Transformation in the Global Economy*, (Oxford: Berg Publishers), pp. 49-68. [14]

Kim Christen (2005). "Gone Digital: Aboriginal Remix and the Cultural Commons", *International Journal of Cultural Property* 12(3): 315-345. [19.5]

Kathy Bowrey & Jane Anderson. (2009). "The Politics of Global Information Sharing: Whose Cultural Agendas are Being Advanced?", *Social and Legal Studies* 18(4): 479-504. [20]

Tatiana Flessas (2008). "The Repatriation Debate and the Discourse of the Commons", *Social & Legal Studies* 17 (3): 387-405. [16]

Lorraine V. Aragon (2012). "Copyrighting Culture for the Nation? Intangible Property Nationalism and the Regional Arts of Indonesia", *International Journal of Cultural Property* 19 (3): 269-312. [35]

**The following are optional topics. The order in which we will cover them will depend upon which ones are chosen.**

**Topic One:**

**INTELLECTUAL PROPERTY'S SUBJECTS: AUTHORS AND STEWARDS [93.5]**

Rosemary J. Coombe (2003). "Fear, Hope and Longing for the Future of Authorship and a Revitalized Public Domain in Global Regimes of Intellectual Property," *De Paul Law Review* 52: 1171-1191. [19]

Ryan T. Skinner (2015). "Money Trouble." In *Bamako Sounds: The Afropolitan Ethics of Malian Music* (Minneapolis: University of Minnesota Press), pp. 131-153. [19.5]

Satish Poduval (2014). "Hacking and Difference: Reflections on Authorship in the Postcolonial Pirate Domain." In L. Eckstein & A. Schwarz, eds., *Postcolonial Piracy: Media Distribution and Cultural Production in the Global South* (London: Bloomsbury Academic), pp. 273-292. [17.5]

Henry Stobart (2014). "Justice with My Own Hands: The Serious Play of Piracy in Bolivian Indigenous Music Videos." In L. Eckstein & A. Schwarz, eds., *Postcolonial Piracy: Media Distribution and Cultural Production in the Global South*, (London: Bloomsbury Academic), **pp. 215- STOP at 228 "Provoking Resentments," START at "Conclusion" 237-242.** [15.5]

Sanjay Kabit Bavikatte, & Tom Bennett, (2015) "Community Stewardship: The Foundation of Biocultural Rights." *Journal of human rights and the environment* 6(1): 7–29. [15]

Rachel Wynberg (2017). "Making Sense of Access and Benefit Sharing in The Rooibos Industry: Towards a Holistic, Just and Sustainable Framing." *South African Journal of Botany* 110: 39-51. [7]

**Topic Two:**

**PROPERTY AND PERSONHOOD: CITIZENSHIP AND COMMUNITY [92]**

Marilyn Strathern (1999). "Potential property: intellectual rights and property in persons." In M. Strathern, ed., *Property, Substance and Effect: Anthropological Essays on Persons and Things*, (London: Athlone Press), pp. 161-178. [18]

Rosemary J. Coombe (2011). "Possessing Culture: Political Economies of Community Subjects and their Properties." In V. Strang and M. Busse, eds., *Ownership and Appropriation* (London: Berg Publishers): pp. 105-130. [16]

Guntra A. Aistara (2011). "Seeds of Kin, Kin of Seeds: The Commodification of Organic Seeds and Social Relations in Costa Rica and Latvia." *Ethnography* 12(4): 490-517. [21]

Thomas W. Pearson (2013). "'Life is Not for Sale!': Confronting Free Trade and Intellectual Property in Costa Rica." *American Anthropologist* 115(1): 58-71. [10]

Laura Foster (2017). "Decolonizing Patent Law: Postcolonial Technoscience and Indigenous Knowledge in South Africa." *Feminist Formations* 28(3): 148-73. [19]

Joeva Rock. (2018). "'We are not starving': Challenging Genetically Modified Seeds and Development in Ghana." *Culture, Agriculture, Food and Environment* 41(1): 15-23. [8]

### Topic Three:

#### **RECONFIGURING THE PUBLIC/PRIVATE: BIOPIRACY & ITS SUBJECTS**

[107]

- Shane Greene (2004). "Indigenous Peoples Incorporated: Culture as Politics, Culture as Property in Contemporary Bioprospection Deals." *Current Anthropology* 45 (2): 211-237. [12; comments optional]
- Brent Berlin & Eloise A. Berlin. (2004). "Community Autonomy and the Maya ICBG Project in Chiapas, Mexico: How a Bioprospecting Project that Should Have Succeeded Failed." *Human Organization* 63 (4): 472-486. [10]
- Joshua P. Rosenthal (2006). "Politics, Culture and Governance in the Development of Prior Informed Consent in Indigenous Communities." *Current Anthropology* 47(1): 119-142. [10; comments optional]
- Elizabeth Fitting (2011). "Transgenic Maize and its Experts," in *The Struggle for Maize: Campesinos, Workers, and Transgenic Corn in the Mexican Countryside* (Durham: Duke University Press), pp. 35-74 [39]
- Marisa Brandt (2014). Zapatista corn: A case study in biocultural innovation. *Social Studies of Science* 44(6): 874-900. [20]
- Birgit Müller (2019). "'To Act upon one's Time ...' From the impulse to resist to global political strategy." *Anthropological Theory* 19(1): 54-73. [16]

### Topic Four:

#### **PLANTS, PROPERTY AND CARE [101.5]**

- David A. Cleveland & Stephen C. Murray, (1997) "The World's Crop Genetic Resources and the Rights of Indigenous Farmers" *Current Anthropology* 38: 477-515. [20; comments optional].
- Thom Van Dooren (2008) "Inventing Seed: The Nature(s) of Intellectual Property in Plants." *Environment and Planning D: Society and Space* 26(4): 676-697. [19]
- Sarah Wright (2008). "Globalizing governance: The case of intellectual property rights in the Philippines." *Political Geography*, 27(7), 721-739. [15.5]
- Thom Van Dooren (2009). "Banking Seed: Use and Value in the Conservation of Agricultural Diversity." *Science as Culture* 18 (4): 373-395 [19]
- Magdalena Fures, Rodrigo Flores, & Rosita Ramos. (2013). "Saving our Seeds: An Indigenous Perspective from Cotacachi, Ecuador." In Nazarea, V. D., Rhoades, R. E., & Andrews-Swann, J. E. (eds.), *Seeds of Resistance, Seeds of Hope: Place and Agency in the Conservation of Biodiversity* (Tucson: University of Arizona Press), pp.107-114. [6]
- Tania Aguila-Way (2014). "The Zapatista "Mother Seeds in Resistance" Project: The Indigenous Community Seed Bank as a Living, Self-Organizing Archive." *Social Text* 32 (1): 67-92. [21]



### **Topic Five:**

#### **ISSUES OF APPROPRIATION AND INCOMMENSURABILITY [92.5]**

Josh Berson (2010). "Intellectual Property and Cultural Appropriation." *Reviews in Anthropology* 39(3): 201-228. [20]

Rosemary J. Coombe, & Andrew Herman, (2004). "Rhetorical Virtues: Property, Speech and the Commons on the World-Wide Web." *Anthropological Quarterly* 77 (3): 559-574. [13]

Elizabeth Burns Coleman, & Rosemary J. Coombe (2009). "A Broken Record: Subjecting 'Music' to Cultural Rights", in C. G. Brunck & J. O. Young, eds., *Ethics of Cultural Appropriation*, (London: Blackwell Publishing Ltd), pp. 179-210. [33]

Christopher J. Shepherd (2010). "Mobilizing Local Knowledge and Asserting Culture." *Current Anthropology* 51 (5): 629-654. [17.5; comments optional]

Olivia Angé, A. et al. (2018). "Interspecies Respect and Potato Conservation in the Peruvian Cradle of Domestication." *Conservation & Society* 16(1): 30-40. [9]

### **Topic Six:**

#### **TRANSLATING TRADITION FOR GLOBAL INTERLOCUTORS [100.5]**

Paul B. Sillitoe (1998). "The Development of Indigenous Knowledge: A New Applied Anthropology." *Current Anthropology* 39(2): 232-252. [12; comments and reply optional]

Arun Agrawal, (1995). "Dismantling the Divide Between Indigenous and Scientific Knowledge." *Development and Change* 26(3): 413-439. [19]

Rosemary J. Coombe (2004). "Works in Progress: Traditional Knowledge, Biological Diversity and Intellectual Property in a Neoliberal Era," in R.W. Perry & B. Maurer, eds., *Globalization Under Construction: Governmentality, Law and Identity*, (Minneapolis: University of Minnesota Press), pp. 273-314. [29]

Paul Nadasdy (2005). "The Anti-Politics of TEK: The Institutionalization of Co-Management Discourse and Practice." *Anthropologica* 47(2): 215-232. [13]

Dario Novellino (2007). "'Talking About Kultura and Signing Contracts': The Bureaucratization of the Environment on Palawan Island (the Philippines)." In C. A. Maida & R. Ellen, eds., *Sustainability and Communities of Place*, (New York: Berghahn Books), pp. 82-105. [18]

Brian Noble (2007). "Justice, Transaction, Translation: Blackfoot Tipi Transfers and WIPO's Search for the Facts of Traditional Knowledge Exchange." *American Anthropologist* 109 (2): 338-349. [9.5]

### **Topic Seven:**

#### **RECONFIGURING THE PUBLIC/PRIVATE: MEDICINES AND BIOTECHNOLOGIES [98]**

Hilary Cunningham, & Stephen B. Scharper. (1996). "The Human Genome Project." *Indigenous Affairs* 1: 54-56. [3]

Bitá Amani & Rosemary J. Coombe. (2005). "The Human Genome Diversity Project: The Politics of Patents at the Intersection of Race, Religion, and Research Ethics," *Law & Policy* 27(1): 152-188. [28]

Angelina Snodgrass Godoy. (2012). "A Primer on Pharmaceutical Intellectual Property" & "Patient Advocacy and Access to Medicine Litigation," in *Of Medicines and Markets: Intellectual Property and Human Rights in the Free Trade Era* (Stanford: SUP), pp. 21-49 [28] & pp. 51-78 [26].

Stacey A. Langwick. (2015). "Partial Publics: The Political Promise of Traditional Medicine in Africa." *Current Anthropology* 56(4): 493-514. [13; comments optional]

**Optional Background [65]:**

Bronwyn Parry, & Beth Greenhough (2018). "Genesis: What is Bioinformation?", "Who Owns Bioinformation?", "Markets: Who Consumes Bioinformation?" In *Bioinformation* Cambridge, UK ;: Polity Press, 1-29, 56-75, 76-106. [24 + 16 + 25].

**Topic Eight:**

**FOOD ORIGINS AND FOOD POLITICS [93.5]**

Laurence Bérard & Philippe Marchenay (1996). "Tradition, Regulation, and Intellectual Property: Local Agricultural Products and Foodstuffs in France", In S. B. Brush & D. Stabinsky, eds., *Valuing Local Knowledge: Indigenous People and Intellectual Property Rights* (Washington DC: Island Press), pp. 230-243. [12.5]

Cristina Grasseni (2003). "Packaging Skills: Calibrating Cheese to the Global Market." In S. Strasser ed., *Commodifying Everything*, (Bloomington: University of Indiana Press), pp. 259-288. [20]

Paola Fillippucci (2004). "A French Place Without a Cheese: Problems with Heritage and Identity in Northeastern France." *Focaal: European Journal of Anthropology* 44: 72–86. [12]

Chaia Heller, C. (2007). "Techne Versus Technoscience: Divergent (and Ambiguous) Notions of Food "Quality" in the French Debate Over GM Crops." *American Anthropologist* 109(4): 603-615. [11.5]

Cristina Grasseni (2012) "'Reinventing Food: The Ethics of Developing Local Foods.'" In J. G. Carrier and P. G. Luetchford (eds.), *Ethical Consumption: Social Value and Economic Practice* (Oxford: Berghahn Books), pp. 198-216. [14.5]

Rosemary J. Coombe & Nicole Aylwin (2011). "Bordering Diversity and Desire: Using Intellectual Property to Mark Place-Based Products." *Environment and Planning A: Society and Space* 43(9): 2027-2042. [12]

Rosemary J. Coombe, Sarah Ives, & Daniel Huizenga. (2014). "The Social Imaginary of Geographical Indicators in Contested Environments : Politicized Heritage and the Racialized Landscapes of Rooibos Tea." In M. David and D. Halbert, eds., *Sage Handbook on Intellectual Property*, (Thousand Oaks, CA: Sage Publications), pp. 224-237. [11]

**Optional Background:**

Cristina Grasseni (2016). *The Heritage Arena: Reinventing Cheese in the Italian Alps* (New York: Berghahn Books). Chapter Two.

## Topic Nine:

### **MORAL ECONOMIES OF EXCHANGE I\*: INTERPRETING IP OTHERWISE** [103.5]

Lorraine V. Aragon (2011). "Where Commons Meet Commerce: Circulation and Sequestration Strategies in Indonesian Arts Economies." *Anthropology of Work Review* 32(2): 63-76. [12.5]

Haidy Geismar (2011). "Indigenous Acrylic: Art and Identity in Vanuatu." In K. Stevenson, ed., *Pacific Island Artists: Navigating the Global Art World*, (Oakland, CA: Masalai Press), pp. 9-22 [10]

Haidy Geismar, (2013). "Copyright in Context: Carvings, Carvers, and Commodities in Vanuatu." in *Treasured Possessions: Indigenous Interventions into Cultural and Intellectual Property*, (Durham: Duke University Press), pp. 61-88. [25]

Miranda Forsyth & Sue Farran (2015). "Problems with Importing the Global Intellectual Property Regime into Pacific Island Countries: Learning from Land" and "Setting Out a New Approach to Intellectual Property and Development" In *Weaving Intellectual Property Policy in Small Island Developing States* (Cambridge: Intersentia Publishing Ltd.), pp. 115-142; 143-174. [27 + 31]

## Topic Ten:

### **MORAL ECONOMIES OF EXCHANGE II: MUSIC AND DANCE** [112.5]

Julien Mallet, & Guillaume Samson, (2010). "Copyright, Creation and the Commons: Tension and Recomposition in Madagascar and Réunion", *Gradhiva: Revue de Anthropologie et Museologie* 12 (2): 116-137. [13]

Jesse W. Shipley, (2009). "Aesthetic of the Entrepreneur: Afro-cosmopolitan rap and moral circulation in Accra, Ghana", *Anthropology Quarterly* 82 (3): 631-668. [31]

Ryan T. Skinner (2015). "Ethics and Aesthetics." In *Bamako Sounds: The Afropolitan Ethics of Malian Music* (Minneapolis: University of Minnesota Press), pp. 77-106. [25]

Caroline Mose, (2016). "Covers, Remixes and Mash-Ups: Locating African Hip-Hop in Intellectual Property Rights Discourse", In U. Rösenthaller & M. Diawara, eds., *Copyright Africa: How Intellectual Property, Media, and Markets Transform Immaterial Cultural Goods*, (Canon Pyon: Sean Kingston), pp. 152-175. [23]

Kriss Biagioli Riveto, (2020). "Whose Dance is it Anyway: Property, Dance, and the Commons." *Theory, Culture and Society*. DOI: 10.1177/0263276420925534 [20.5]

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\*The concept of moral economy has Marxist humanist origins in E. P. Thompson's *The Moral Economies of the English Crowd in the Eighteenth Century* (1991) and was influentially developed by the political theorist James Scott in *The Moral Economy of the Peasant* (1977). It has been revitalized in discussions of resistance to neoliberal globalization; see, e.g., Marc Edelman (2005), who also describes the significance of the concept in the discipline more generally in "E. P. Thompson and Moral Economies" (Edelman 2012).

## Topic Eleven:

### **ETHICS OF ANTHROPOLOGICAL PRACTICE [98]**

George P. Nicholas & Kelly P. Bannister (2004). "Copyrighting the Past: Emerging Intellectual Property Rights in Archaeology." *Current Anthropology* 45 (3): 327-350. [14.5; comments optional]

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**WINTER CLASSES END APRIL 12, 2021**

**Last update January 7, 2021**