"Ink is handicapped, in a way, because you can blow up a man with gunpowder in half a second, while it may take twenty years to blow him up with a book. But the gunpowder destroys itself along with its victim, while a book can keep on exploding for centuries."

-Christopher Morley

**About**

Time: Monday, 1:30-4:00  
Location: Saunders 329

Instructor: Alex Golub  
Phone: 956-6576  
Email: golub@hawaii.edu

Office Hours: Friday, 12-2 pm, Saunders 313

**Description**

This course is an advanced seminar for graduate students designed to complement Anthropology 601 "Ethnology." The main focus of this course will be on the American school of sociocultural anthropology theory, its development, and its incorporation of wider trends in social theory and philosophy during the period of 1964-2005. This class is designed to constitute a 'disciplinary history' of anthropology which allows students to create a usable past for themselves in the development of their own theoretical approaches and, as result, help create the next step in the collective autobiography of the discipline.

The course begins reiterating Anthropology’s grounding in early-twentieth century Neokantian thought. It then proceeds by examining a major thinker (‘theorist’) and then examining the development of their thought in anthropology. These thinkers include: Saussure (structuralism and Lévi-Strauss; the shift to ‘practice’ in Bourdieu and Sahlins), Foucault (including critiques of colonialism), Bakhtin (including postmodern critiques of ethnographic writing and globalization-inspired critiques of the concept of culture), and Deleuze (science studies, and ‘perspectivalism’). Often times the anthropology we will read combines several of these thinkers -- I’ve just laid it out that way for the sake of clarity.

**Student Learning Objectives**

The objective of this course is for students to:

- Gain scholarly competence in the history of anthropological theory since 1962.
- Achieve and deepen their understanding of the nature of theory formation in the social sciences.
- Develop a capacity to use primary sources in order to construct a workable intellectual genealogy for themselves and their research projects.
- Learn the ‘Melbourne Method’ of academic seminar in order to strengthen their ability to summarize complex ideas orally, and work with other participants to create an intensive discussion of intellectual depth which includes all members of the seminar.
- Acquire familiarity with ‘primary’ sources and ‘classic’ texts in anthropological and social theory that will enable them to claim, for example, that they have "read Weber”.
- Develop a sense of the sociology of anthropology as a discipline and how this relates to trends in ‘high table’ anthropological theory.
Grading

This class will be taught using the 'Melbourne Method' seminar. The class will be divided into three groups, each of which will take turns playing three roles in class: question-askers, question-answers, and question-critiquers. At the end of each class, the question givers will provide discussion questions for the next session’s reading (they will have to read ahead of time). At the next meeting, the question answerers will start discussion by answering the questions posed in the previous section. The critics thus open up general discussion by criticizing the answers to the questions as well as the way the questions themselves were posed. The groups then swap roles, with the critics ending the class giving questions for the next session. In this class, the cycle will repeat five times.

It is a little complicated to explain, but in essence what this means is that sometimes you will be reading two weeks of work at once (because you will be reading ahead to formulate questions for the next session), while some weeks you will only have to review reading you have already done (because you read it last week). This helps connect the readings across sessions and create a true seminar atmosphere.

Grades will be based on participation and presentations given in class -- I will explain this in more detail on the first day of the course, when I'll hand out a more precise schedule of which group will go when.

Schedule

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<tr>
<th>Week</th>
<th>From</th>
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<th>Topic</th>
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<tbody>
<tr>
<td>1</td>
<td>11 Jan - 17 Jan</td>
<td>Neokantian Origins (a refresher)</td>
<td>Boas, &quot;On the study of geography&quot;</td>
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<td>2</td>
<td>18 Jan - 24 Jan</td>
<td>January 19 Monday: Martin Luther King Jr. Day - we have to meet anyway</td>
<td>Windelband, &quot;History and Natural Sciences&quot;</td>
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<td></td>
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<td>Weber, &quot;Objectivity and social policy&quot; 50-112</td>
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<td>3</td>
<td>25 Jan - 31 Jan</td>
<td>Saussure: Historical Linguistics Becomes A Structuralist Semiotics</td>
<td>(Melbourne Method Starts) Saussure, Course in General Linguistics Intro (ch. 2-5), Part 1 and Part 2</td>
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<td>4</td>
<td>1 Feb - 7 Feb</td>
<td>Lévi-Strauss: Structuralism Becomes a Science of the Concrete</td>
<td>L-S &quot;Structuralist Analysis in Linguistics and in Anthropology&quot;</td>
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<td>L-S, Savage Mind, ch. 1 (skip part on art), ch. 5</td>
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<td>5</td>
<td>8 Feb - 14 Feb</td>
<td>Marshall Sahlins: The substantivist critique of formalism becomes a</td>
<td>structuralist critique of technoenvironmentalism</td>
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<td>Sahlins &quot;Culture and Practical Reason: Two Paradigms of Anthropological</td>
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<td>Theory&quot; (selections)</td>
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<td>Sahlins, &quot;Culture for Protein and Profit&quot;</td>
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<td>Harner, &quot;The Ecological Basis for Aztec Cannibalism&quot; AE 4(1): 117-135</td>
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<td>Harris, “The Cannibal Kingdom&quot; in Cannibals and Kings</td>
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<td>6</td>
<td>15 Feb - 21 Feb</td>
<td>Pierre Bourdieu: Structural Anthropology Becomes A Theory of Practice</td>
<td>Logic of Practice 1,3,5</td>
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<td>A reading on fields</td>
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<td>7</td>
<td>22 Feb - 28 Feb</td>
<td>Marshall Sahlins: A Structuralist Science of the Concrete Becomes Historical Anthropology</td>
<td>Islands of History (skip ch.3)</td>
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<td>Return of the Event Again</td>
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<td>Date</td>
<td>Topic</td>
<td>Notes</td>
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| 1 Mar - 7 Mar | Michel Foucault: A structuralist history of science becomes a concern for the self as a practice of freedom | Foucault, “Disciplines and Sciences of the Individual” (in ‘The Foucault Reader’)  
Foucault, “Governmentality” from The Essential Foucault  
Foucault, “Sex and Truth” (in Foucault reader)  
Foucault, “The Ethics of the Concern For Self As A Practice Of Freedom” from The Essential Foucault |
Said, “Orientalism” (selections)  
Mitchell, “Orientalism and the Exhibitionary Order” |
Bakhtin, “Form and Chronotope in the Novel” (selections) |
| 22 Mar - 28 Mar | Spring Break Do Not Come To Class |   |
| 29 Mar - 4 Apr | Writing Culture: Interpretive Anthropology Becomes An Analysis of Anthropology’s Sexuality | Clifford, “On Ethnographic Authority”  
Tyler, “Post-Modern Ethnography”  
Sangren, "Rhetoric and the Authority of Ethnography" |
| 5 Apr - 11 Apr | End of Cold War + Postmodern Ethnography = Studies of Globalization and Hybridity | Appadurai, “Modernity at Large” (selections)  
| 19 Apr - 25 Apr | Deleuze: A Critique of Identity Thinking Gets All Rhizomic | Deleuze, Difference and Reptition ch.3 |
Strathern, “Partial Connections” (selections) |
| 3 May - 9 May | Science Studies: Theories of ‘Relativism’ Move To Science | Latour, Reassembling the Social (selections)  
Mayhap something by Kelty |

### Remarks
- **Michel Foucault:** A structuralist history of science becomes a concern for the self as a practice of freedom.
- **Bakhtin:** A Marxist Critique of Saussure Becomes A Neokantian Theory of Dialogue.
- **Spring Break:** Do Not Come To Class.
- **Writing Culture:** Interpretive Anthropology Becomes An Analysis of Anthropology’s Sexuality.
- **End of Cold War + Postmodern Ethnography:** Studies of Globalization and Hybridity.
- **Entextualization:** ‘Practice Theory’ Becomes A Theory of Pragmatic-Poetic Semiosis.
- **Deleuze:** A Critique of Identity Thinking Gets All Rhizomic.
- **Perspectivalism:** ‘Native Models’ Become ‘Anthropological Theory’.
- **Science Studies:** Theories of ‘Relativism’ Move To Science.