



INTERNATIONAL HONORS PROGRAM

comparative study around the world

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International Honors Program (IHP) Rethinking Globalization: Nature, Culture and Justice

Anthropological Theory and Field Methods I & II
(SIT Course Name = Anthropology Field Methods)
ANTH 3501 and ANTH 3502 (4 credits each)
Fall 2008 – Spring 2009

Instructors: Brian Burke (lead faculty), Farouk Topan, Savyasaachi, Jessica Hutchings

COURSE OVERVIEW

Through classwork and fieldwork, we introduce anthropological theories and methods for identifying, describing, analyzing, and rethinking social processes and cultural phenomena related to globalization, development, and environmental and social change. Students not only discuss anthropology; they *do* anthropology and examine how anthropology enhances our understanding of critical social issues.

Anthropological perspectives on globalization represent the staggering diversity of the discipline. Anthropologists have debated whether globalization is a world-changing new phenomenon or merely the continuation of a centuries-old process of social expansion and intercultural interaction; whether it is culturally homogenizing or diversifying; whether it creates new opportunities for traditionally-marginalized people or amplifies the discrimination they face. They have examined globalization's relationship to culture, power and resistance, governance, language and discourse, social networks, socio-political movements, neoliberal capitalist economics, ecological change, livelihood strategies, and more. And they have consistently discussed how it changes the context in which we do anthropology.

This diversity of perspectives represents a refusal to define globalization, development, capitalism, and environmental change as singular and uniform, and a counter-argument that these systems or processes adopt distinct forms and generate different outcomes based on the socio-cultural and environmental contexts that they confront. Methodologically, this implies the need to conduct in-depth investigations of particular places, people, or processes in order to understand how these "global" processes operate on a local level. Thus, the best anthropological work on globalization has grown out of the ability of anthropologists to analyze local situations and to describe articulations between the micro and macro realms. Real value has also come from comparatively examining similar-seeming processes in diverse localities.

This is exactly what students on IHP's Rethinking Globalization program do: they delve deeply into local contexts in order to understand the diverse experiences of and responses to

globalization, development, capitalism, and environmental change. To enrich students' processes of describing, analyzing, and understanding these complex fields of social action, this course on anthropological theory and field methods pairs traditional teaching methods (lectures, discussions, and readings) with significant emphasis on using ethnographic methods to learn from and with the people and places that we encounter through guest lectures, home and community stays, site visits, independent student research, and directed field activities. Students are then asked to compare experiences and lessons both within and across countries as a way of further understanding the nature of globalization. Finally, they engage in continuous reflection on the nature of ethnography and the politics of knowledge.

FACULTY

This course will be team-taught by Brian Burke (bburke@email.arizona.edu), Farouk Topan (ftata@btinternet.com), Savyasaachi (savyasaachi@gmail.com), and Jessica Hutchings (J.V.Hutchings@massey.ac.nz). Corrine Glesne has offered significant support in developing the class based on previous year's models. Faculty teaching responsibilities have been divided by country to make optimal use of faculty areas of expertise, as described in the following chart:

	DC	TZ	IN	NZ	MX
Brian Burke (lead faculty)	XXX				XXX
Farouk Topan		XXX			
Savyasaachi			XXX		
Jessica Hutchings				XXX	

COURSE KEY QUESTIONS

- 1) Drawing from anthropological theory and methods, how can we understand and rethink the global processes that we witness in our travels, playing close attention to the socio-cultural processes through which they operate and are given meaning, as well as the diverse, locally-particular forms that they adopt?
- 2) What are the relationships between globalization and cultural values and practices? How are people dealing with the tensions associated with globalization and cultural change? What difference does culture make in how people make sense of their experiences of globalization or in how they shape globalization?
- 3) How does an anthropological perspective contribute to learning and activism? What are the potentials and limitations of anthropology?

COURSE METHODOLOGY

Students in this course will not only read and discuss anthropology; they will *do* anthropology. We follow the Rethinking Globalization learning model by providing opportunities for experiential education, substantial immersion in local contexts, collaboration, transdisciplinary thinking, and a balance between faculty and student leadership. Classwork includes lectures, readings, discussions, and small-group activities. Fieldwork includes structured fieldwork assignments as well as extensive independent investigations using anthropological methods. Students will use anthropological methods for data collection and analysis.

While in-country assignments will focus on key topics selected by faculty, comparative assignments will be student-directed. In consultation with faculty, students will develop a question of interest to them and will make use of anthropological field methods as means of inquiry into that question. This project will be comparative in nature, drawing from experiences in cultures visited. Much of the class, therefore, will be oriented toward practical work in various cultural contexts.

ASSIGNMENTS and ASSESSMENT

Student-led Discussions:

Each student will lead at least one 15-minute discussion to rethink an experience that they have on the Rethinking Globalization program from an anthropological perspective. In the discussions, students should very briefly describe the situation and their initial interpretation and then make an argument for at least one alternative interpretation using supporting evidence from course readings, field experiences, and guest lectures. The student need not agree with their alternative interpretation, but they should demonstrate that they have reflected critically on their experience and explored alternatives. For example, a female student who receives unappreciated, sexualized attention from men in the central market may want to examine and rethink her initial interpretation in terms of (1) local gender norms, (2) foreigners' status within gender norms, and (3) threats to ideals of masculinity created by economic restructuring. Each student must take the initiative to approach the anthropology faculty to plan when their discussion will be incorporated into a class session. The session should be well-planned and presented but should be taken as an opportunity to think creatively about experiences on the program. This discussion will constitute 3% of the final course grade.

In addition, students will conduct presentations or discussions related to their fieldwork or other assignments in both India and Aotearoa/New Zealand. Additional details will be provided about these assignments in each country. These presentations will constitute 3% of the final course grade.

Finally, the full group of students will be responsible for organizing the first class period in Mexico. You should briefly present two or three of the most important lessons that you have learned from the anthropology course over the previous six months and then describe points of uncertainty, knowledge gaps, and areas of inquiry that you want to pursue during the Mexico program. Based on this discussion and the resources available to us during the Mexico program, the students and anthropology faculty will collaboratively plan the final six anthropology classes and related activities. The format of this class presentation is entirely up to students, but it must achieve the goals outlined above in the one-hour time available. Students are expected to put substantial effort into preparing for and planning this discussion, as it will be central to "wrapping up" the Rethinking Globalization program and will constitute 6% of each student's final grade.

Anthropology Country Assignments:

Students will prepare one written anthropology assignment in each country visited. They will be able to choose from at least two options, and most assignments will offer an opportunity to explore more deeply a classroom activity or field activity. Students will be evaluated based on the following three criteria: (1) critical reflection on a key issue related to globalization,

development, or other central RG themes, as relevant for the particular assignment; (2) the use of a diverse range of sources and anthropological research, description, and analysis methods (including participant-observation, interviews, analysis of guest lectures, etc) to support this critical reflection; and (3) reflection on anthropological methodologies and the possibilities and limitations for anthropology to contribute to understanding and addressing the key issues explored in the essay. Each country assignment will be due before leaving that country (dates TBA) and will constitute 10% of the final course grade.

Comparative, Transdisciplinary Essays:

As described separately, students will write two essays exploring one or more of the central Rethinking Globalization themes in a transdisciplinary and comparative manner. The first essay (2000-3000 words) will be due in India; the second (2000-4000 words) will be due in Mexico. The essays will be evaluated by faculty members from each of the courses. Each essay will constitute 15% of the final course grade.

Student Portfolio:

As described separately, students will compile a portfolio of work that complements their comparative, transdisciplinary essays and demonstrates their growth and learning in terms of the Rethinking Globalization learning model and learning goals. The portfolio will be developed and assessed through peer discussions, self-assessment, and faculty-assessment and will constitute 5% of the final course grade.

Summary:

Assignments	Value	Graded by
Student-led Discussions: (3 @ 3% + 1 @ 6%):	15%	varies; Saachi; Jessica; Brian
Anthropology country assignments (5 @ 10% each):	50%	in-country faculty
Comparative, transdisciplinary essay (mid-year):	15%	Saachi, Brian
Comparative, transdisciplinary essay (end-of-year):	15%	Brian
Student portfolio:	5%	Brian
Total:	100%	

Grade Calculations:

Feedback will be provided in the form of grades and written comments. If students do not wish to see their grades, they must indicate this on each assignment they submit. The following percent ranges will be used to determine letter grades.

A = 94-100%	B - = 80-83%	D+ = 67-69%
A- = 90-93%	C+ = 77-79%	D = 64-66%
B+ = 87-89%	C = 74-76%	F = below 64%
B = 84-86%	C- = 70-73%	
I = Incomplete		
W = Withdrawal (student initiated)		Note: SIT/IHP does not award A+ grades
AW = Administrative withdrawal		

READINGS

There is no required text book for this course. Readings are listed below in the course chronology and will be provided in students' in-country reading packets and in-country anthropology reading packets. In addition, a range of supplementary readings will be available through the course web site and in-country libraries. Students are expected to complete the IHP summer reader prior to the first class session.

COURSE CHRONOLOGY

WASHINGTON, DC (Sept 14-Oct 3, 2008)

Class 1: Anthropology Rethinking Globalization

After brief introductions, we will jump into a series of activities and discussions of how anthropology can help us to rethink globalization, focusing primarily on the meaning of research and types of research methods that anthropology offers. At the end of class, students will begin to create visual representations or maps of globalization. Readings (prior to visit to Polyface Farms): Notes on Field Notes, Interviewing, and Participant Observation; Glesne; Beebe.

Class 2: Globalization: From General to Particular to Ethnographic

Through a series of small-group exercises, we will move from general to particular understandings of globalization. We will use visual representations and conceptual maps to begin to specify the processes that contribute to what we call globalization, as well as the specific actors and institutions that enact and are effected by these processes. We will then use anthropological field data collected at Polyface Farms to examine the processes and agents of globalization from an ethnographic perspective. Finally, we will discuss anthropological data, data analysis, and elements of a research plan in the context of globalization. Readings (prior to class): Antrosio and Colloredo-Mansfeld; Kalny; Gurri; Mills; Inda and Rosaldo.

Class 3: Engaged Research and Student Research for Rethinking Globalization

Our final class session will focus on two topics: proposals for engaged anthropological research and the specific nature of student anthropological research on IHP. Finally, recognizing that the field is not only "over there," we will prepare for a half-day mini-research project in Washington, DC. Readings (prior to class): Hale, Nader, Scheper-Hughes, McIntosh and Maybury-Lewis. Readings (for flight to Tanzania): Wainaina, Pipher.

Readings for Washington D.C.

Anthropological Methodologies and Methods

Beebe, James. 2001. Data Collection: Triangulation and Getting the Insider's Perspective. *Rapid Assessment Process: An Introduction*. Walnut Creek: Altamira. Pp: 17-58.

Glesne, Corrine. 1995. *Becoming Qualitative Researchers: An Introduction*. Third Edition. Needham Heights, MA: Allyn and Bacon.

- Bureau of Applied Research in Anthropology. Introduction to Research Methods: Field Notes, Participant-Observation, and Interviews. 13 pp.
- Mills, Stephanie. 1997. 78 Reasonable Questions to Ask about Any Technology. *Turning Away from Technology*: 235-237.
- Kumar, Somesh. *Methods for Community Participation: A Complete Guide for Practitioners*. London: Intermediate Technology Development Group Publishing, 2002.
- NPR Radio Expeditions. 2003. *An Interview with Anthropologist Wade Davis*. National Public Radio (A. Chadwick, interviewee).

Engaged Anthropology

- Nader, Laura. "Up the Anthropologist--Perspectives Gained from Studying Up." In *Anthropology for the Nineties: Introductory Readings*, edited by Johnnetta B Cole, 470-84. New York: The Free Press, 1988.
- Hale, Charles R. 2001. "What is Activist Research?" *SSRC Bulletin* 2(1-2).
- Scheper-Hughes, Nancy. 1995. "The Primacy of the Ethical: Propositions for a Militant Anthropology." *Current Anthropology* 36(3): 409-440.
- McIntosh, Ian S. and David Maybury-Lewis. 2002. Cultural Survival on "cultural survival." In *Talking About People*, Third Edition. William A. Haviland, Robert J. Gordon and Luis A. Vivanco (eds). New York: McGraw-Hill. Pp. 26-27.

Globalization

- Gurri, Francisco D. 2006. "Today's Paradox: Locally Adapting to a Global Economy, or Not." *Anthropology News* September 2006: 12.
- Antrosio, Jason and Rudi Colloredo-Mansfeld. 2006. "Ecuadorian Apparel, Apparently Global." *Anthropology News* September 2006: 14-15.
- Kalny, Eva. 2006. "Globalization and Social Movements: A Perspective from Petén, Guatemala." *Anthropology News* September 2006: 11-12.
- Inda, Jonathan Xavier and Renato Rosaldo. 2008. "Tracking Global Flows." In *The Anthropology of Globalization: A Reader*. Jonathan Xavier Inda and Renato Rosaldo (eds). Malden, MA: Blackwell. Pp: 3-7 and 12-30.

Writing Cultures and Writing for Change

- Pipher, Mary. 2006. *Writing to Change the World*. NY: Riverhead Books. Pp: 1-15.
- Wainaina, Binyanga. 2005. How to Write about Africa. *Granta* 92 (Winter 2005). Online at <http://www.granta.com/Magazine/92/How-to-Write-About-Africa>.

Anthropology Guest Speakers/Activities in D.C.

- Polyface Farms
- Wade Davis video
- Beehive Collective Globalization Workshop (alternative forms of representing research)
- Movies
- Bafá Bafá simulation game on intercultural communication and understanding

Fieldwork Assignments in D.C.

- Independent Research Day: Students spend a day investigating (on their own or in small groups) issues, organizations, or cultural artifacts of interest to them in Washington DC. Verbal reports are given to the group as a whole.
- Capitol Hill fieldwork.

TANZANIA (Oct 4-Nov 21, 2008)

Class 1: Ujamaa, 'nation building', and language (Dar es Salaam)

- Tanzania/ (Tanganyika) prior to independence; cultural commonalities; 'high'/'low' culture; social stratification during the colonial period; consideration of terms such as *mwungwana* 'a gentleman/lady; cultured individual'; *mtumwa* 'slave'; *mshenzi* 'barbarian, uncouth person', *mstaarabu* 'a civilised being', and also ethnic categories of *Mwarabu mhindi*, *mwafrika* and *mzungu*, etc... The creation of *wabenzi* immediately after independence; Nyerere's response through the policy of *ujamaa* and the promotion of Swahili as a national language. Responses to *ujamaa* in Swahili literature, both positive and negative
- The creation of Tanzania

Class 2: Swahili culture and identity: coastal to global (Zanzibar)

- Formation of Swahili identity through trade, migration & religion; accounts of travellers; effects of colonialism & westernization; the Swahili diaspora and its influence; status of 'the Swahili' today. Cultural symbolism of the dhow (view one at the House of Wonders; possible assignment on dhow construction and its role in coastal societies!)

Class 3: Music, gender and literature (Zanzibar)

- Multicultural synthesis through music: the history of *taarab* and study of some songs; biography of Siti binti Saad, famous singer who was the first recording artist of East Africa; also of her professional 'progeny', Bi Kidude. [Students to watch video and explore cultural dynamics of female singers; assignment with homestay families on current female singers and the state/status of *taarab* today?]
- reflection of cultural trends in Swahili literature; significance of Zanzibari/mainland works

Class 4: Maasai political ecology (Maasailand)

Class 5: Maasai livelihoods and globalization (Maasailand)

How colonialism, development, and contemporary globalization have affected Maasai livelihoods. The contemporary configuration of Maasai livelihoods with regards to pastoralism, migration, and tourism.

Class 6: Anthropology Processing Session (Arusha)

Synthesizing the Tanzania experience with a focus on the diverse social and cultural groups in Tanzania and the diverse relations to/experiences of globalization as a result of these socio-cultural differences.

Readings for Tanzania

Contextualizing Tanzania

- Shivji, Issa G. 2006. From Nationalism to Neoliberalism. *Let the People Speak: Tanzania Down the Road to Neo-Liberalism*. Dar es Salaam: CODESRIA. [TZ Reader]
- Mamdani, Mahmood. Beyond Settler and Native as Political Identities: Overcoming the Political Legacy of Colonialism. *The Short Century: Independence and Liberation Movements in Africa 1945-1994*. [TZ Reader]
- Bernstein, Henry. 2000. Colonialism, Capitalism, and Development. In *Poverty and Development into the 21st Century*. Eds, T. Allen and A. Thomas. Oxford: Oxford University Press. [TZ Reader]
- Kipling, Rudyard. 1899. The White Man's Burden. *McClure's*. [TZ Reader]
- Nyerere, Julius. 1968. The Arusha Declaration: Socialism and Self-Reliance. *Freedom and Socialism: Uhuru na Ujamaa*. Pp: 231-250. Available online at <http://www.marxists.org/subject/africa/nyerere/1967/arusha-declaration.htm>
- Scott, James C. 1998. Compulsory Villagization in Tanzania: Aesthetics and Miniaturization. *Seeing Like a State*. New Haven: Yale University Press. Pp: 223-261.

The Experiences of Women and the Women's Movement in Tanzania

- Maoulidi, Salma. The Predicament of Muslim Women [TZ Reader]
- Henry, Joanne. Mobilizing Tanzania's Women: Joanne Henry Interviews Fatma Alloo. *Feminist Africa* 4. [TZ Reader]
- McFadden, Patricia. The State of Feminism in Africa Today [TZ Reader]
- Brettell, Caroline B. and Carolyn F. Sargent. 2005. Culture Contact, Development, and the Global Economy. In Brettell and Sargent (Eds.) *Gender in Cross-cultural Perspective: An Introduction*. Upper Saddle River, NJ: Pearson/Prentice Hall. Pp: 495-500. [TZ Reader]
- Lockwood, Victoria S. 2005. The Impact of Development on Women: The Interplay of Material Conditions and Gender Ideology. In Brettell and Sargent (Eds.) *Gender in Cross-cultural Perspective: An Introduction*. Upper Saddle River, NJ: Pearson/Prentice Hall. Pp: 500-515.

Tanzanian and Swahili Cultures and Identities

- Parkin, D. 2006. Art that dances, and art that patrols. In R. Loimeier & R. Seesemann (Eds.) *The Global Worlds of the Swahili: Interfaces of Islam, identity and space in 19th century and 20th century East Africa*, (83- 109). Hamburg: LIT. [TZ Reader]
- Saleh, Mohamed A. 2004. Going with the times: Conflicting Swahili norms and values today. In P. Caplan & F. Topan (Eds.) *Swahili Modernities: Culture, politics and identity on the East Coast of Africa* (145-155). NJ: Africa World Press. [TZ Reader]
- Topan, Farouk 2006. From Coastal to Global: the erosion of the Swahili "paradox.". *The Global Worlds of the Swahili. Interfaces of Islam, identity and space in 19th century and 20th century East Africa* (55-66). Hamburg: LIT. [TZ Reader]

Community-based Conservation and Development

- Walley, C.J. 2004. Modernity and the meaning of development within the Mafia Marine Park, Tanzania. In P.Caplan & F. Topan (Eds.) *Swahili Modernities: Culture, politics and identity on the East Coast of Africa* (61-81). NJ: Africa World Press. [TZ Reader]
- Olenasha, W. 2006. Parks without People: A Case Study of the Ngorongoro Conservation Area, Tanzania. *Indigenous Peoples' Contributions to COP-8 of the Convention on Biological Diversity*, Chiang Mai, Thailand: Chottana Print. [TZ Reader]

Maasai Readings

- May, Ann & Ndipapa Ole Ikayo. 2007. Wear Illkarash: Narratives of Image, Identity, and Changes among Maasai Labour Migrants in Tanzania. *Development and Change* 38(2): 275–298. [TZ Reader]
- Hodgson, Dorothy. 2001. *Once Intrepid Warriors: Gender, Ethnicity, and The Cultural Politics of Maasai Development*. Bloomington, IN: Indiana University Press.

Other Topics

- Krieger, Nancy. 2001. Theories for social epidemiology in the 21st century: an ecosocial perspective. *International Journal of Epidemiology* 30: 668-677.
- Azarya, Victor. 2004. Globalization and International Tourism in Developing Countries: Marginality as a Commercial Commodity. *Current Sociology* 52(6): 949-967. [TZ Reader]
- Sangren, P. S. 2007. Anthropology of anthropology? Further reflections on reflexivity. *Anthropology Today*, 23 (4): 13- 16. [TZ Reader]

Supplementary Readings on Female Circumcision:

- Ahmadu, F. 2000. Rites and Wrongs: An Insider/Outsider Reflects on Power and Excision. In B. Shell-Duncan & Y. Hernlund (Eds.) *Female "Circumcision" in Africa: Culture, Controversy, and Change*, (283-312). Lynne Rienner Publishers.
- Gruenbaum, Ellen. 2005. Female Genital Cutting: Culture and Controversy. In Brettel and Sargent (Eds) *Gender in Cross-Cultural Perspectives: An Introduction*. Upper Saddle River, NJ: Pearson/Prentice Hall. Pp: 481-494.
- Shell-Duncan, Bettina. 2008. From Health to Human Rights: Female Genital Cutting and the Politics of Intervention. *American Anthropologist* 110(2): 225-236.

Supplementary Readings on HIV/AIDS

- Gillespie, Stuart and Suneetha Kadiyala. 2004 [DRAFT]. HIV/AIDS and Hunger. Washington, DC: International Food Policy Research Institute.
- Seeley, Janet. Unpublished paper. Thinking with the livelihoods framework in the context of the HIV/AIDS epidemic. School of Development Studies, University of East Anglia.
- Haddad, Lawrence and Stuart Gillespie. 2001. Effective Food and Nutrition Policy Responses to HIV/AIDS: What we know and what we need to know. *FCND Discussion Paper* No 112. Washington, DC: International Food Policy Research Institute.

Linked Guest Speakers, Activities, and Homestays

Guest Speakers

- Fatma Alloo: “Pan-Africanism—contextualizing Tanzania”

- Theatre for Social Development: afternoon presentations and activities at the University of Dar es Salaam, led by Dr. Nyoni
- Fatma Alloo: “The Tanzanian Women’s Movement”
- Adama Dieng: “The Tribunal Center”
- Olenasha: Introduction to Maasailand: setting the scene
- Edward Porokwa: The Maasai and the National Policy Environment
- Olenasha: Cultural sensitivity and to Maasai homestays
- Ndinini Kimesera: “The Place and Position of the Maasai Women in Development: Tradition vs Modernity”
- Moses Olenesele: “The Maasai and Indigenous Knowledge Systems”

Field Activities

- Health movement day led by Youth Action Volunteers in Dar es Salaam
- Community-based conservation field visits: 3 day fieldtrip in small groups to different community-based conservation sites in Zanzibar (Jozani forest, Menai Bay, Jambiani)
- Fieldtrip to Oldupai archaeological site
- Zanzibar activity day: activities related to health, education, music and arts programming)

Homestays

- Zanzibar homestays (15 days)
- Maasai Home Stays and boma activities (5 days)

Fieldwork Assignments in Tanzania

- Zanzibar
- Maasailand

INDIA (Nov 22, 2008 – Jan 16, 2009)

Session 1: Comparative Method – Rethinking Anthropology – Understanding decolonization

This session will outline the history of the comparative method as it has evolved in anthropology; discuss the use of this method by Karl Marx, Emile Durkheim and Max Weber; examine what possibilities are being opened by the process of decolonialization in India and explore what possibilities are there for rethinking anthropology?

Sessions 2 and 3: Rethinking Globalization

We will collectively engage with the work of two promoters of globalization – Jagdish Bhagwati and Joseph Stiglitz. Our goals will be to understand their perspectives and discuss methods for reflecting critically on the perspective, discourse (terms, categories), and practices used to construct globalization. How do we respond to the discourse of globalization? Do we retain or decommission (partially or wholly) this language? Do we need to ‘commission in’ a different language (terms, categories, principles and fieldwork) to rethink what is being called ‘globalization’?

Sessions 4 and 5: Reflections on Anthropological Fieldwork

Fieldwork is an important method that has and continues to contribute to the making of anthropological knowledge. Today the social context has changed radically – people who anthropologists studied are no more ‘passive informants’, their voices are now strong and their presence in the public domain is of critical significance. How does this change anthropological fieldwork? Is there a mode of fieldwork that does not objectify people? Can fieldwork facilitate the recognition of deception and collective lies on the one hand and of truth on the other?

We are more aware than ever of the plurality of voices and the politics of representation. In Delhi, Sevagram, Pandergauda, and Garhchiroli we will have the opportunity to listen, see, read and feel diverse stories and life situations. All of these constitute our experience. But what is experience? How can we learn to listen not only to voices but to silences as well? How do individuals make social constructions of experience? How does this differ from the way of anthropologists?

Sessions 6 and 7: On Well-Being and the Other

There are as many notions of well being and the good life as there are people. What are the implications of such diversity for projects of development and globalization? What factors shape the ways that people think of well being and the good life? Also, what can we learn from “resilience, mutuality, and frugality”? How does this challenge consumption-oriented definitions of well-being popular in the US and in India? In what ways are “resilience, mutuality, and frugality” already incorporated into popular conceptions and practices (perhaps in the shadows) and in what ways do they represent a new path that requires cultural and social changes? What types of changes?

Readings for India

Colonization and Re-thinking Anthropology in India

Khare, R S. The Other’s Double –The Anthropologist’s Bracketed Self: Notes on Cultural representation and Privileged Discourse, in *Cultural Diversity and Social Discontent- Anthropological studies on contemporary India*. Sage Publication New Delhi, 1998.

Lewis, Diane. Anthropology and Colonialism in *Current Anthropology* vol 14, No 5 (Dec 1973) pp 581-602

Prakash, Gyan. ‘Subaltern Studies as Postcolonial Criticism’ in *The American Historical Review*, Vol. 99, No. 5. (Dec., 1994), pp. 1475-1490.

Srinivas M N. The Insider Versus the Outsider in the Study of Cultures in Vinay Kumar Srivastava ed *Methodology and Fieldwork*, Oxford University Press, New Delhi 2004.

Decolonisations: World System, Local Culture, and Social Justice

Bhagwati, Jagdish. *In defense of Globalisation*. Oxford University Press, New York, 2004.

Chatterjee Partha. Empire after Globalization in *Economic and Political Weekly* September 11 2004.

Gandhi and le gandhisme: Writing Indian Decolonisation and the Appropriation of Gandhi 1919-48 in *Modern & Contemporary France* Vol 14, No. 1 2006 pp 33-47

- Ramagundam Rahul. *A History of Contention and Conciliation*. Orient Longman Private Limited , New Delhi 2008.
- Prakash Amit Decolonisation and Tribal Policy in Jharkhand: Continuities with Colonial Discourse, in *Social Scientist* Vol. 27 No 78 (jul-Aug) pp113-139
- Susantha Goonatilake, The Self Wandering between cultural localization and Globalisation in Jan Nederveen Pieterse and Bhiku Parekh ed *The Decolonization of Imagination - Culture Knowledge and Power*, Zed Books London and New Jersey, 1995.

Possibilities: Fieldwork and Activism

- S. N. Ganguly. 'Culture, Communication and Silence' in *Philosophy and Phenomenological Research*, Vol. 29, No. 2. (Dec., 1968), pp. 182-200.
- Catherine Emihovich *Fire and Ice: Activist Ethnography in the Culture of Power*. CAE 2004 Presidential Address
- Maria Elena Garcia. 'Ethnographic Responsibility and the Anthropological Endeavor: Beyond Identity Discourse' in *Anthropological Quarterly*, Vol. 73, No. 2. (Apr., 2000), pp. 89-101.
- Nathan Rotenstreich. 'Historical Inevitability and Human Responsibility' in *Philosophy and Phenomenological Research*, Vol. 23, No. 3. (Mar., 1963), pp. 380-396.
- Charles F. Cannell; Peter V. Miller; Lois Oksenberg. 'Research on Interviewing Techniques', in *Sociological Methodology*, Vol. 12. (1981), pp. 389-437.
- Michael Burawoy 'The Extended Case Method' in *Sociological Theory*, Vol. 16, No. 1. (Mar., 1998), pp. 4-33.
- George E. Marcus Ethnography in/of the World System: The Emergence of Multi-Sited Ethnography in *Annual Review of Anthropology*, Vol. 24. (1995), pp. 95-117.

Well-being and the other

- Beach, Waldo. 'The Basis of Tolerance in a Democratic Society' in *Ethics*, Vol. 57, No. 3. (Apr., 1947), pp. 157-169.
- Carroll ArcjieB, George W Beiler Landmarks in the Evolution of Social Audit in *The Academy of Management Journal* vol 18 No 3 (Sept 1975 pp 589-599.
- Gandhi, Leela. 'Concerning Violence: The Limits and Circulations of Gandhian "Ahimsa" or Passive Resistance' in *Cultural Critique*, No. 35. (Winter, 1996-1997), pp. 105-147.
- Godelier, Maurice. *Breaking the Mirror of the self Is social anthropology indissolubly linked with the West, its birthplace?* Phoenix Lectures Delivered at Arizona State University on the occasion of the Launch of the new School of Human Evolution & Social Change
- Horsburgh, H. J. N. 'The distinctiveness of satyagraha' in *Philosophy East and West*, Vol. 19, No. 2, On Violence and Nonviolence East and West. (Apr., 1969), pp. 171-180.
- Khare, R S. The Cultural Politics of Violence and Human Rights: Contending Indian Traditions, Narratives and the State, in *Cultural Diversity and Social Discontent- Anthropological studies on contemporary India*. Sage Publication New Delhi, 1998.
- Mbembe, Achille. Subject and Experience in Nadia Tazi Series Editor *Keywords- Experience-For a Different Kind of Globalisation*, Vistaar Publications New Delhi 2004.

Linked Guest Speakers, Activities, and Homestays

Guest Speakers

- “Introduction to the India Program: Cultural Do’s and Don’ts”
- Indu Agnihotri: “Ancient History of India and the Civilization Context”
- “Delhi City: Planning, Administration, Population, Development, Marginalisation”
- “Caste System and Globalisation in India”
- Savyasaachi: “From Ancient Uninhabited to the Urban Poor”

Special Unit on Indian Religions

- Ved Pratap Vaidik: “Overview of Hinduism”
- Imtiaz Ahmad: “Indigenization of Islam in India” and “Fundamentalism and Conflicts in Islam”
- Fr T.A. John: “Overview of Christianity in India” and “Conversion and Religious Freedom”
- Yusuf Sayeed: “History and Growth of Sufism in India”
- Field visit: Nizamuddin Dargha
- Tiwari: “Farmers’ Movements in Maharashtra”
- Smitu Khotari and Savyasaachi: “An introduction to tribal India”
- Rucha Ghate: “Forest Conservation and Communities”
- “The Forest in the Indian Imagination”
- Devdutt: Relevance of Gandhi
- Kalyani Menon & Kamla Bhasin: Women and Globalization
- Dr. Ulhas Jajoo: Overview of Gandhian Philosophy (in Sewagram, Gandhi’s ashram)
- Ajay: Indigenous Communities and People’s Biodiversity Register
- Yogini: Health Issues among the Kolam
- Manisha Gutman: Nature and Spirituality
- Narendra Panjwani: Bollywood and the Indian Imagination
- PK Das: “Challenges of Urban Development in Mumbai”
- Kishore Tiwari: “Farmer Suicide in Maharashtra”
- Pradip Prabhu and Dr. Satyakam Joshi: Overview of Tribal Issues in Dahanu
- Ashok Dhawale: “Overview of the work of the All India Kisan Sabha (AIKS) and Tribal Rights”
- Michelle: “Environmental Justice Campaign in Dahanu”
- Satyakam Joshi: “Historical Perspective on Tribal Identity and Tribal Issues” with the Warli of Dahanu
- Harikrishna Debnath: “Impact of Globalization on Fishing Communities”

Field Activities

- Delhi:
 - Qutab Minar
 - Nizamuddin Darga (Delhi) and Sufi Music
 - Chandni Chowk Market (Delhi)
 - Protest sites in India—Jantar Mantar (Delhi)
- Sewagram: Living Gandhian Ideals at the Sewagram Ashram

- Pandharkawada: Ajay and Yogini's Farm: small-group explorations of indigenous health, "criminal" tribes, and farmer/worker experiences of the global cotton economy
- Todoba National Forest: environmental conservation, the displacement of indigenous people, and rebuilding indigenous communities on the forest edge
- Menda Lekha: tribal self-governance and environmental conservation
- Karuna's Organic Farm: a different view of sustainable agriculture and sustainable living on the Gandhian model; labor, livelihoods, and the diverse socio-cultural/spatial agricultural economy (wealth farmers, small farmers, agricultural laborers, and indigenous people) (2 groups)
- Mumbai Sanjay Gandhi National Park and tribal settlements
- Dahanu Fieldwork: Tribal identity and forest and land rights among the Warli indigenous community (group 1); An environmental justice movement of fishing communities for livelihoods and against marine environmental degradation
- Warli sound and music performance
- Warli painting workshop

Homestays and Community Stays

- Delhi homestays
- Sewagram Ashram (3 days)
- Ajay and Yogini's Farm, near Nagpur (10 days)
- Tamarind Tree Farm and overnight village stays, Dahanu (10 days)

AOTEAROA/NEW ZEALAND (Jan 19-Mar 6, 2009)

Session 1: The Legacy of Colonization

- Structural violence, social stratification, colonized subjects, and the legacy of colonization;
- Confronting the legacy through attempts to create decolonized subjects (both Maori and Pakeha) and through social policy and research methods and practice;
- Intercultural communication and conflict resolution;
- Cultural preservation and revitalization;
- Glimpses of other examples of decolonization projects from other countries

Assessment to align with this theme: Field research project related to Waitangi Day.

Sessions 2 and 3: Creating Multiethnic Environmental Policies

- Understanding different views of nature and science; focus on Maori science
- Understanding the cultural-ecological connections of both Maori and Pakeha (how do people form connections with the environment, how are these represented, how are they reinforced, what are the effects of this);
- Creating and implementing syncretic environmental policy;

- Indigenous autonomy/self-governance (seen in India) versus indigenous participation in governance (seen in New Zealand)

Session 4: Biocolonialism in cultural-political-ecological context

- Biotechnology and Maori, with a focus on the Royal Commission on Genetic Modification;
- Biocolonialism and intellectual property rights, Treaty claims and Maori approaches to protecting cultural and intellectual property rights;
- Cultural impacts of genetic modification; and
- Resistance to bio-colonialism and Maori organics approaches to sustainability and earth care.

Session 5: Seeing the Heterogeneity of the Other: gender and sexuality in Maori Society.

- Introduction to takatapui and diverse notions of sexuality within Maori society;
- Responding to HIV/AIDS within Te Moananui a Kiwa (the Pacific);
- Legalising civil unions and the Maori backlash;
- Making space for diverse sexualities in cross-cultural work.

Session 6: Synthesis

- Nature, culture and justice in New Zealand
- Lessons from New Zealand about globalization

Readings for Aotearoa/New Zealand

- Adler, F. 1898. The Moral Value of Silence. *International Journal of Ethics*, 8 (3): 345-357.
- Harrison, B. and Papa, R. 2005. The Development of an Indigenous Knowledge Program in a New Zealand Maori-Language Immersion School. *Anthropology and Education Quarterly*, Vol. 36, Issue 1: 57-72.
- Hutchings, J and Aspin, C (eds). 2007. *Sexuality and the Stories of Indigenous Peoples*. Huia. Wellington.
- Hutchings, J and Aspin, C. 2007. Reclaiming the Past to Inform the Future: Contemporary Views of Maori Sexuality. *Culture, Health and Sexuality*, July – August 9 (4) 415-427.
- Hutchings, J. 2007. Is Biotechnology an Appropriate Development Path for Maori? in Mead, A and Ratuva, S. (eds). 2007. *Pacific Genes and Life Patents*. Call of the Earth and The United Nations University. Fiji. 23-33.
- Marsden, M. 2003. The Natural World and Natural Resources: Māori Values Systems and Perspectives. In T.A.C. Royal (Ed.) *The Woven Universe: Selected Writings of Rev. Māori Marsden* (24-53). Marsden, NZ: The Estate of Māori.
- O'Regan, Hana. (1999). If it's good enough for you, it's good enough for me: the hypocrisy of assimilation and cultural colonisation. In J. Brown (ed.) *Indigeneity: construction and representation*. New York: Nova Science Publishers, pp.193-204.
- Pennefather, F. W. 1887. On the Natives of New Zealand. *The Journal of the Anthropological Institute of Great Britain and Ireland*, Vol. 16: 211-216.

- Poata-Smith, Evan Te Ahu. 2004. The Changing Contours of Māori Identity and the Treaty Settlement Process. In J. Haywood and N. When (Eds.) *The Waitangi Tribunal* (168-183). Wellington, NZ: Bridget Williams Books.
- Smith, L.T. 1999. *Decolonizing Methodologies: Research and Indigenous Peoples* (Ch. 5 & 6) London: Zed Books.
- Smith, L.T. 2006. Fourteen Lessons of Resistance to Exclusion: Learning from the Maori Experience in New Zealand Over the Last Two Decades of Neo-Liberal Reform. In M. Mulholland (Ed.) *State of the Māori Nation, Twenty-first Century Issues in Aotearoa* (247-259). Auckland, NZ: Reed Publishing NZ Ltd.
- Tua, T.M. 2001. Mātauranga Māori as an Epistemology. In A. Sharp and P. McHugh (Eds.) *Histories, Power and Loss: Use of the Past – A New Zealand Commentary* (61-73). Wellington, NZ: Bridget Williams Books.

Linked Guest Speakers, Activities, and Homestays

Guest Speakers

- Peter Horsley and Monique Badham: “Introduction to Aotearoa-New Zealand”
- Pataka Moore: “Cultural history and Maori knowledge”
- Powhiri: “Welcome to Tainui Marae”
- Anthony Cole: “Maori knowledge and Western science at Te Wananga o Raukawa”
- Panel discussion at Tainui Marae: “Maori environmental knowledge”
- Community discussions at Tiorangi Marae: Kaitiakitanga, sacred sites, water diversions, and co-management of Tongariro National Park
- Charles Royal: “The irrelevance of Maori/Pakeha ethnicity and the importance of place: tangata whenua as a key category for all New Zealanders”

Field Activities

- Tainui Marae (2 days): workshop in traditional Maori flax weaving (Christine Warren); community discussion/work on Lake Horowhenua restoration
- Tiorangi Marae (4 days): healing ceremonies and sacred places on Mt Ruapehu and Tongariro forests and lakes; Ngati Rangi tribal interests and struggles
- Waitangi Day: small-group fieldwork to understand the significance and ways of commemorating Waitangi Day among New Zealand’s diverse populace (comparison of Maori, Pakeha, and Polynesian celebrations); focus on anthropology, identity, and governance
- Nelson/Golden Bay small group trips (5 days): bioregionalism, local socio-economic activity, community politics, and intentional communities in Golden Bay (group 1); local conservation and governance in Nelson Lakes/Kaikoura (group 2)

Homestays and Community Stays

- Tainui Marae in Otaki (2 days)
- Tiorangi Marae in Ngati Rangi, Mt Ruapehu (4 days)
- Homestays with Green Party members in Wellington (9 days)

MEXICO (Mar 6-May 8, 2009)

Class 1: Anthropology Rethinking Globalization, A Student-Led Discussion (Mexico City)

Students will lead a discussion focused on key lessons that they have drawn from the anthropology course over the last six months, as well as points of uncertainty, knowledge gaps, and areas of inquiry that they want to pursue during the Mexico program. Based on this discussion and the resources available to us during the Mexico program, we will collaboratively plan the final six anthropology courses. Students are expected to put substantial effort into preparing for and planning this discussion, as it will be central to “wrapping up” the Rethinking Globalization program and will constitute 5 % of each student’s final grade. [The class descriptions proposed below are therefore potential topics, subject to change based on student learning objectives.]

Class 2: Migration, Maquiladoras, Tourism, and the Globalization of Livelihoods (Oaxaca)

We will examine how livelihoods and livelihood strategies are being internationalized through the cases of migration (flows of people/labor), maquiladoras (flows of capital and goods), and tourism (flows of markets/consumers). How do the contemporary livelihood strategies of rural Oaxacans compare with those of 50 or 100 years ago? How is livelihood diversity approached today? What are the vulnerabilities and power relations associated with these new global livelihood strategies? And how do these compare to previous livelihood modes?

Class 3: Examining Global Links and Local Processes (Oaxaca)

Using our village-stay experiences, we will reflect on the history of anthropological theory on rural Meso-Americans (Redfield, Lewis, Wolf, Gunder-Frank, Wallerstein, Roseberry) and revisit the conceptual maps of globalization that we created in Washington, DC. How do experiences in these three villages reflect transnational processes? What can we say about the socio-cultural factors driving those processes? Who are the people involved and affected? What research questions arise from these studies and how might engaged anthropologists proceed to address these?

Class 4: Transnational Social and Political Movements: Collaboration, Communication, Representation, and Cooptation (Oaxaca)

Using the case of the Zapatistas and other examples of transnational political movements (including Amazonian indigenous peoples’ involvement in the environmental movement), we will examine the opportunities for transnational political organization, the challenges of this organizing, and what these tell us about social, cultural, and political differences (including differences in political systems/priorities, communication and organizational, social obligation, time and space, ways of knowing and legitimating knowledge, and conceiving of the political and of change).

Class 5: Topic TBA (Oaxaca)

Possibilities include fair trade or preparation for travel to Chiapas.

Class 6: Examining Plural Pathways for Change (San Cristobal)

We will examine our experience in Zapatista communities in the context of other countries visited. Each of the many pathways for change that have we seen involves a range of strategic

decisions and highly consequential practices. What are the many factors that shape the nature and successes of a movement (e.g. orientation to power, organizational methods and alliances, embrace of values/discourses of cultural identity, ecological sustainability, human rights, etc.)? How do you connect this with your own futures in the US and abroad.

Class 7: Returning, Representing, and Re-thinking (San Cristobal)

We will prepare to return to the US by reflecting on two questions: (1) what anthropological lessons about story-telling and representation can help us relate our experiences effectively; (2) how can we turn our critical gaze to the North, incorporating the US into the same critical and exploratory journey that we have undertaken in the previous 9 months.

Readings for Mexico

[Bonfil Batalla, Guillermo. 1996. *Mexico Profundo: Reclaiming a Civilization*. Austin: University of Texas Press. \(Chapters 2 & 3\)](#)

Cameron, J., and K. Gibson. 2005. Participatory action research in a poststructuralist vein. *Geoforum* 36:315-331.

Campbell, Howard. 2001. *Mexican Memoir: A Personal Account of Anthropology and Radical Politics in Oaxaca*. Westport, CT: Greenwood.

Chibnik, Michael, et al. Contributors to *Anthropology News* In Focus series on the Oaxacan Rebellion. March 2007.

Cohen, Jeffrey. 2004. Migration in Oaxaca's Central Valleys and Anthropology. *The Culture of Migration in Southern Mexico* (Conclusion Chapter, pp. 142-152). Austin: University of Texas Press.

Cohen, Jeffrey. 1999. Cooperation and Community (Chapter 5). *Cooperation and Community: Economy and Society in Oaxaca*. Austin: University of Texas Press.

Conklin, Beth A., and Laura R. Graham. "The Shifting Middle Ground: Amazonian Indians and Eco-Politics." *American Anthropologist* 97, no. 4 (1995): 695-710.

Cultural Survival Quarterly. Fall 2005. Special Issue on Fair Trade and Indigenous Peoples.

Graham, J., S. Healy, and K. Byrne. 2002. Constructing the Community Economy: Civic Professionalism and the Politics of Sustainable Regions. *Journal of Appalachian Studies* 8:50-61.

Gonzalez, Roberto. 2004. From Indigenismo to Zapatismo: Theory and Practice in Mexican Anthropology. *Human Organization*, Vol. 63, No. 2.

Gonzalez, Roberto. 2001. Maize has a Soul in *Zapotec Science: Farming and Food in Northern Sierra of Oaxaca*. Austin: University of Texas Press.

Holo, Selma. 2004. The Pueblos Speak for Themselves: Communitarian Museums (Chapter 1) *Oaxaca at the Crossroads: Managing Memory, Negotiating Change*. Washington D.C.: Smithsonian Books.

Nash, J. 1994. Global Integration and Subsistence Insecurity. *American Anthropologist* 96:7-30.

Subcomandante Marcos (interviewed by G. G. Marquez & R. Pombo). The Hourglass of the Zapatistas. In T. Mertes (Ed.) *A Movement of Movements* (pp. 3-15). New York: Verso.

Supplementary: migration, maquiladoras, gender, and transnational political movements.

Linked Guest Speakers, Activities, and Homestays

Guest Speakers

- Gustavo Esteva: “The two Mexicos: the challenge of hosting the otherness of the other”
- TBA: “Sin maiz, no hay pais: NAFTA and corn”
- Jean Robert and Cesar Anorve: “Alternatives in Sanitation, Architecture, and Life in General!” on the political ecology and culture of waste, water, and the built environment
- Panel discussion with mothers from Barrio Santo Domingo, Mexico City
- Paulina Martinez: “Feminism and the gender perspective in urban Mexico”
- Daniel Manrique: “Popular Culture: The City at the Grassroots”
- Oliver Frohling: “Milpas, Guelaguetza and the Virgin of Juquila- an introduction to Oaxaca”
- Oliver Frohling and Sergio Beltran: “Housing, wealth, and water in Oaxaca: an alternative tour of Oaxaca City”
- Yesica Sanchez Maya: “Human Rights in Oaxaca”
- David Venegas Reyes: “Barricades and the development of political consciousness”
- Beatriz Ramirez Caballero: “The Catholic Church and social movements in Oaxaca”
- Aurelio Maceda: “Indigenous migration to the US”
- Wendy Vogt: “Gendered violence and impunity on the migrant trail: experiences of Central American migrants and Mexican communities”
- Conversation with the Muxes of Juchitan, Oaxaca
- Gustavo Castro: “A geo-political economic mapping of Chiapas”

Field Activities and Site Visits

- Guided tour of the National Museum of Anthropology
- Walking tour and history of the Santo Domingo barrio and La Escuelita
- Oaxaca indigenous village stays: immersion and collaboration with community projects (4 days)
- Small-group field trips to Teotitlán and San Agustín Etlá
- Visit El Totopo independent radio station in Juchitán, Oaxaca
- Unitierra Chiapas and CIDECI (2 days)
- Zapatista Caracol communities (4 days)
- Optional activities: tour of Las Lomas, an upper class neighbourhood in Mexico City; salsa class with Carlos Juarez; Coyoacán, the Frida Kahlo museum, and the Museum of Popular and Indigenous Culture; Bazar del Chopó, the main counterculture street market in Mexico; Teotihuacán; Monte Albán

Homestays and Community Stays

- Homestays in Santo Domingo, a barrio in Mexico City (7 days)
- Homestays in Oaxaca City (14 days)
- Oaxaca indigenous village stays (4 days) to Santa Anna del Valle and to Teotitlan del Valle (2 groups)
- San Cristobal, CIDECI, and Zapatista Caracol home stays/community stays (10 days)

Fieldwork Activities in Mexico

- Mexico City Fieldwork: Learning about the history and current struggles of the barrio of Santo Domingo through interviews with community members.
- Oaxaca Fieldwork Assignment (tba)
- Chiapas Fieldwork Assignment (tba)

COURSE POLICIES

Students on the IHP Rethinking Globalization program belong to a learning community that includes other students, faculty, and country coordinators and their coordinating teams. Joining this learning community offers tremendous benefits but also creates new ethical considerations based on our interconnectedness. Student attendance, participation, and other behaviors are ethical acts with sometimes profound consequences for other members of the learning community. Students are therefore expected to attend all class sessions, to participate actively in group assignments, field assignments, independent research days, and other IHP activities, and to make every reasonable effort to contribute to the IHP Rethinking Globalization learning community.

Attendance, Participation, and Due Dates

Students are expected to attend all classes, guest lectures and field trips unless they have a medical excuse. Coursework is due on the assigned deadlines. Unexcused absences and late work will result in a lowering of the student's grade one full step per day (for example a B will drop to a B-).

Plagiarism

All students are responsible for having read the IHP statement on plagiarism, which is available in the Student Handbook. Students are advised that the penalty against students on an IHP program for cheating on examinations or for plagiarism may be "expulsion from the program or such other penalty as may be recommended by the program director, subject to approval by the Executive Director."

IHP Handbook and Other Policy Issues

Students should be familiar with all IHP policies described in the IHP Student Handbook, including but not limited to policies on academic integrity, academic warning and probation, diversity and disability, standards of student behavior, harassment protocols, and the academic appeals process.

Students should feel free to contact Brian Burke (bburke@email.arizona.edu) or Rachel Brock (ihp.rachel@gmail.com) if they have any questions or concerns about IHP policies or if they need academic or program-related emotional support.

SIT Program Affiliation

The International Honors Program is offered in affiliation with the School for International Training, the accredited higher education institution of World Learning.