



INTERNATIONAL HONORS PROGRAM

comparative study around the world

566 Columbus Avenue, Boston, MA 02118 phone: 617-375-8101 fax: 617-236-0162 info@ihp.edu www.ihp.edu

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 2009 – Spring 2010

Instructors: Michal Osterweil (lead faculty), Farouk Topan, Frances Shomet, Savyasaachi

COURSE OVERVIEW

Through class-work 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 Michal Osterweil (mosterweil@gmail.com), Farouk Topan (ftata@btinternet.com), Savyasaachi (savyasaachi@gmail.com). Brian Burke and Corrine Glesne have 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:

Grading Faculty	DC	TZ	IN	NZ	MX
Michal Osterweil (lead faculty)	XXX			XXX	XXX
Farouk Topan		XXX			
Savyasaachi			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, paying 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?
- 4) What can anthropological methods contribute to our understanding and expectations of Knowledge? Can anthropological methods offer us lenses into recognizing the specificity of what purport to be universal knowledges, while allowing us a glimpse into other ways of knowing?

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. Class work 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, and will often find these methods useful in their other courses.

This course will aim to be both comparative and cumulative in nature. To this end students will be encouraged to consider how a number of key concepts and debates are different and similar in each country. These key concepts may be included in any of the assignments/ sessions- including student led discussions/faculty sessions/field notes/portfolio.

Some key terms include: reflexivity/ experiments/hegemony/decolonizations/plurality/dialogue

ASSIGNMENTS and ASSESSMENT

1) Participation (20%):

In addition to using anthropological methods to critically look at globalization, we will also reflect on and work to rethink, our own ways of teaching and learning. As we will experience first hand, pedagogical styles vary from place to place and even within the same “culture. Different approaches in and out of the classroom both reflect and contribute not only to different forms of learning, but also different ways of knowing, being and doing. As much as possible we will attempt to use different teaching and learning methods, and reflect on their utility, as well as drawbacks. Your initiative and participation will be critical for making these work. As such we will also employ a variety of techniques ranging from group-led discussions, to other small group activities, in which students will both lead and take responsibility for the content.

Examples of such activities include:

Students will have an opportunity to 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 throughout the trip. Additional details will be provided about these assignments in each country. 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. 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.

2) Anthropology Country Assignments (50%):

Students will prepare one “big” 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) the assignments in Tanzania, India and New Zealand will constitute 10% of the final course grade, each, while the Washington DC assignment will be worth 7%, and the Mexico one will be worth 13% as the first and last assignments respectively.

3) Field-notes (15%)

Fieldwork is one of the defining aspects of the anthropological method. While many disciplines employ some kind of field-work, the anthropologist’s field notes are quite distinct from many other disciplines because of their emphasis on multiple levels of description, ranging from more immediate impressions, to impersonal descriptions, to reflexive commentary upon our own (as researcher) position and impressions on what you are observing and experiencing. You will be expected to have a field notes journal that is separate from your personal journal. We will discuss various ways to organize the journal. You will turn it in twice in each country (dates TBA), except Washington DC where you will only turn it in once. You will be graded on your use of different levels of description, as well as your improvement based on comments from other in country faculty.

4) Student Portfolio (15%):

As described separately, students will compile a portfolio of work that complements their in country assignments across the disciplines 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 15% of the final course grade.

* This is subject to change.

Summary:

Assignments	Value	Graded by
Participation	20%	in-country faculty
Anthropology country assignments (3 x 10%; 1 x 7%, 1x13%)	50%	in-country faculty
Field Notes	15%	in country faculty
Student portfolio:	15%	Interdisciplinary faculty
Total:	100.00%	

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. * *Readings are subject to change as the course proceeds. Your in country faculty will provide you with updated syllabi when appropriate.*

COURSE CHRONOLOGY

WASHINGTON, DC (Sept 13-Oct 2, 2008)

Class 1: Introduction to Anthropology

After brief introductions to the course, we will jump into a series of activities and discussions of what anthropology is and how it can help us to make sense of the world around us, including how to rethink globalization.

Readings: Inda and Rosaldo, Antrosio, Gurri, Mintz, [Reccomended: Frykman, Anzaldua, Lassiter]

Before MONDAY and field trips to Capitol Hill and NGOs do readings on fieldnotes: Glesne and Peshkin, BARA

Class 2: Anthropological Methods: The Ethnographic Gaze, Field Notes, etc.

We will talk more about the nuts and bolts of methodologies, field notes and course assignment, as well as the field exercise about ethnographizing IHP.

Readings: Aull Davies, Smith, Nader.

Class 3: The where and what for of anthropology: from law to social movements

Engaged Research, Ethics and the Anthropological Perspective

Our final class session will focus on two topics. In the first part of the class we will work with EPG to discuss what an ethnography or cartography of policy making might look like, discussing how truth and law are produced. (Read: series of articles from Democracy Now). This will in turn feed into our second discussion about what anthropology is good for, as well as debates about the status of anthropological knowledge. We will begin to discuss what “engaged anthropology” is. This is a conversation that will continue throughout the year, and we will only be able to begin to address it here. Readings (prior to class): Fortun, Scheper-Hughes, For later, flight: Juris.

Readings for DC:

Introduction to Culture and Anthropology

Anzaldúa, Gloria “Movimientos de Rebeldía” *Borderlands : the new mestiza = La frontera* Third Edition. Francisco: Aunt Lute Books, 2007, 5pp

Frykamm, Jonas and Orvar Löfgren “The Cultural Basis of Physical Aversion” *Culture Builders: A Historical Anthropology of Middle-Class Life*. Trans Alan Crozier. New Brunswick: Rutgers University Press 1990. 157-173.

Lassiter, Luke Eric. “Ethnography” *Invitation to Anthropology*. Third edition, Lanham: Rowman and Littlefield Publishers Inc, 2009.

Mintz, Sidney W. “Food, Sociality and Sugar” *Sweetness and Power: The Place of Sugar in Modern*

History. New York: Penuin Books 1985. 3-18,

Globalization

Antrosio, Jason and Rudi Colloredo-Mansfeld. 2006. “Ecuadorian Apparel, Apparently Global.” *Anthropology News* September 2006: 14-15.

Escobar, Arturo “Culture Sits in Places: reflections on Globalism and subaltern strategies of localization” *Political Geography* 20 (2001) 139–174. Optional, we will revisit this.

Gurri, Francisco D. 2006. “Today’s Paradox: Locally Adapting to a Global Economy, or Not.” *Anthropology News* September 2006: 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.

Anthropological Methods and Methodologies

Bureau of Applied Research in Anthropology. *Introduction to Research Methods: Field Notes, Participant-Observation, and Interviews*. 13 pp.

Davies, Charlotte Aull. "Reflexivity and ethnographic research" *Reflexive Ethnography: A Guide to Researching Selves and Others*. London: Routledge, 2008.
Glesne, Corrine and Alan Peshkin *Becoming Qualitative Researchers: An Introduction*. New York: Longman Publishing, 1992. I (1- 38), II (39-61)

The What for of Anthropology: Engagement, Activism and Power in Anthropology

Fortun, Kim "The Bhopal Disaster: Advocacy and Expertise" *Science as Culture*, Vol 7, No 2: 193-216. 1998.

Glesne, Corrine "Research as Solidarity" *Ethical Futures in Qualitative Research: Decolonizing the Politics of knowledge*. Walnut Creek: Left Coast Press, 2006.

Juris, Jeff "Practicing Militant Ethnography" *Constituent Imagination: Militant Investigations, Collective Theorization*. Erika Biddle, Stephen Shukaitis and David Graeber (eds), Oakland: AK Press, 2007. 166-176.

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.

Smith, Linda Tuhiwai, "Research Through Imperial Eyes" *Decolonizing methodologies: research and indigenous peoples*. New York: St. Martin's Press, 1999.

Scheper-Hughes, Nancy. 1995. "The Primacy of the Ethical: Propositions for a Militant Anthropology." *Current Anthropology* 36(3): 409-440

Combined Class with EPG activity

-Environmental Groups See Divide over Landmark Climate, Energy Bill Weakened by Industry Lobbying

http://www.democracynow.org/2009/5/22/climate_debate

-Native American Environmental Leader Tom Goldtooth: Climate Change Bill Fails to Address Indigenous Rights <http://www.democracynow.org/2009/5/22/goldtooth>

- Climate Justice Now!

http://www.carbontradewatch.org/index.php?option=com_content&task=view&id=227&Itemid=95

[How the Times Legitimizes Propaganda on Health Care Reform

http://www.huffingtonpost.com/jonathan-weiler/how-the-emptimesem-legitim_b_268349.html

Breaking the Sound Barrier:Third Party Candidates Respond to Final Obama McCain debate. http://www.democracynow.org/2008/10/16/breaking_the_sound_barrier_third_party]

Assignments and Fieldnote opportunities:

Fieldnotes:

- Take careful fieldnotes of the various field trips and exercises including Polyface Farms, Lobbying Day, Environmental NGOs. (Specific questions maybe provided). I will ask that you turn in your fieldnotes twice before Sept 30.
- Observe, take field-notes on, and compare at least one "everyday" activity in DC. The idea here will be to exoticize the familiar. (Think Nacirema) This can include classes, meals, hanging out, try to be as descriptive as possible, and then you can include some analysis.

- Map how policy and truth get made (Sept 28 joint class with EPG).
In-country assignment: Separate Sheet.

Guest Speakers and Field Trips:

Polyface Farms: Joel Salatin
Advocacy Day
World Bank
NGO visits
The Beehive Collective
National Coalition for the Homeless

TANZANIA (Oct 4-Nov 20, 2009)

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. Cultural appropriations: Music, gender and 'the other side' of Zanzibar Town

- Cultural appropriations in human encounters
- The integration of *taarab* music into mainstream Swahili society; its use as a vehicle of protest by residents of *ng'ambo*, 'the other side' of Zanzibar town; role of Siti binti Saad, the first recording singer in East Africa and inspiration to female artists and women generally.

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.

INDIA (Nov 21, 2009 – Jan 17, 2010)

The total number of sessions are divided into three groups and each gets 1/3 of the total.

Student led sessions-these are to be planned by students. In the past the following modes have been useful-jigsaws; fish-bowl; open space; free associations. There is freedom to experiment with new ways. These sessions could be planned around themes, questions, sharing field experiences, readings, anthropology assignments. Discussion with the faculty ahead of time could be useful.

Faculty led sessions-I will make presentations on select themes (listed below) to cover the some basic concepts and debates

Fieldwork oriented session-These will be for practice of field methods-for instance making conversations, listening, observation, etc.

Readings for India

Work in the field 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: Experiments and experiences

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: Plurality, 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.

The otherness of well being

- Beach, Waldo. 'The Basis of Tolerance in a Democratic Society' in *Ethics*, Vol. 57, No. 3. (Apr., 1947), pp. 157-169.
- Carroll ArcjiejB, 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 "Ahisma" 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.

AOTEAROA/NEW ZEALAND (Jan 18-Mar 5, 2010)

The class sessions below are still tentative.

Session 1: Anthropologies and 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

Session 2: Identity and Culture in a Glocal World: Challenges and Possibilities

- Indigenous Struggles through the 21st century
- The material vs. culture debate
- Beyond the Left and Right political dichotomy.
- Place in Globalization

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

Sessions 3 Diverse Environmentalisms

- 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;

Session 4: Relational Ontologies: Different Ways of Knowing

- 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;
- Legalising civil unions and the Maori backlash;
- Making space for diverse sexualities in cross-cultural work.
- The Debate on cultural relativism

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. Wheen (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. Matauranga 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.

MEXICO (Mar 6-May 8, 2010)

* TENTATIVE:

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: Alternative Lifeways and Livelihoods: Different definitions and assertions of “the good life”

Class 3: Migration, Maquiladoras, Tourism, and Global Processes (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 4: Revisiting Anthropology and Field-Methods: Preparing for Village Stays (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 we have 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

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.

While I will not be in the field again until New Zealand, students should feel free to contact Michal Osterweil (mosterweil@gmail.com) if they have any questions or concerns about academic 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.