

Anthropology and the Othered (3F03)

Term 1, 2018

Instructor: Kee H Yong
Office Hours: Tuesday 3:00 – 4:00
or by appointment

Tues. 11:30 – 2:20 @ ETB 230
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Course Description and Objectives

This course provides an introduction to some of the concepts in socio-cultural anthropology with which you are probably familiar - culture, race, ethnicity, nationalism, memory, and so on. We will use these concepts to address the question of human universals and where do cultural differences come from. Are these more or less significant than biological differences and what is the cause of social inequality? We will use what anthropology has to say about both the distant and “exotic” locales that have been its traditional focus of study, as well as anthropological studies of urbanized and familiar locations. At the base of all our “conversations” for this course, we will attend to the questions of the “Other.” Who are the “Othered”? Under what foundational history are the “Others” created and maintained? In a Ranciéan sense, who among these “Others” have speech, and who among them have only noises? How intrinsic are the “Others” to the creation of the modern? Indeed, how have these dialectical underpinnings affected our emotion, our creativity, representation, and so on?

Course Policy

All readings must be completed before the week in which the given topic(s) is being discussed. Class attendance and active participation is part of the grade. Students who are absent more than two times will have a point taken off their final grade. Latecomers may, at the discretion of the instructor, incur an official absence. Students must accept the responsibility to respect the ethical standards in meeting their academic assignments and are encouraged to be active co-producers of knowledge. Students will hand in four one-page synopses, a midterm and final essay. Essay questions will be distributed in advance.

Weekly discussions

Students should be prepared to participate in class discussion every class period. In addition, each student will be responsible for presenting on selected chapters from the assigned ethnography, book chapters, or articles and leading subsequent class discussion during the semester. Presentations must outline the main arguments in the text, provide some supporting examples for these arguments from the text, and evaluate those arguments in terms of supporting or opposed scholarship.

Grading

Attendance, participation, discussions	20%
Four one-page synopses	10%
Midterm essay	30%
Final essay	40%

Four one-page synopses, Midterm, and Final essays

Students are also expected to hand four one-page synopses, a mid-term and final essay. The one-page synopsis is a brief summary of an article/chapter. Essay questions for the midterm and final

essays will be distributed in advance. Written essays must be handed in on the assigned due date. Late essays will only be accepted in extenuating circumstances.

Instructor responsibilities

To present class material in clearly understandable language, to assist students in thinking critically about concepts and ideas, to respect student opinion and value each student's contributions equally, and to give feedback on student progress early and often; to be accessible during office hours, and to return all course materials, graded, in a timely fashion.

Academic Dishonesty

Academic dishonesty consists of misrepresentation by deception or by other fraudulent means and can result in serious consequences, e.g., the grade of zero on an assignment, loss of credit with a notation on the transcript (notation reads: "Grade of F assigned for academic dishonesty"), and/or suspension or expulsion from the university.

It is your responsibility to understand what constitutes academic dishonesty. For information on the various kinds of academic dishonesty please refer to the Academic Integrity Policy, Appendix 3, <http://www.mcmaster.ca/policy/Students-AcademicStudies/AcademicIntegrity.pdf>

The following illustrates only three forms of academic dishonesty:

1. Plagiarism, e.g., the submission of work that is not one's own for which other credit has been obtained. (Insert specific course information, e.g., style guide)
2. Improper collaboration in group work. (Insert specific course information)
3. Copying or using unauthorized aids in tests and examinations.

Faculty of Social Sciences E-Mail Communication Policy

Effective September 1, 2010, it is the policy of the Faculty of Social Sciences that all e-mail communication sent from students to instructors (including TAs), and from students to staff, must originate from the student's own McMaster University e-mail account. This policy protects confidentiality and confirms the identity of the student. It is the student's responsibility to ensure that communication is sent to the university from a McMaster account. If an instructor becomes aware that a communication has come from an alternate address, the instructor may not reply at his or her discretion.

Email Forwarding in MUGSI:

<http://www.mcmaster.ca/uts/support/email/emailforward.html>

*Forwarding will take effect 24-hours after students complete the process at the above link

MSAF

- The MSAF should be used for medical and non-medical (personal) situations.
- Approval of the MSAF is automatic (i.e. no documentation required)
- Rules governing the MSAF are as follows:
 - The timeframe within which the MSAF is valid has been reduced from 5 days to 3 days.

- The upper limit for when an MSAF can be submitted has been reduced from ‘less than 30%’ to ‘less than 25%’ of the course weight.
 - The ‘one MSAF per term’ limit is retained.
 - As per the policy, an automated email will be sent to the course instructor, who will determine the appropriate relief. Students must immediately follow up with their instructors. Failure to do so may negate their relief.
- Policy: The MSAF policy can be found in the Undergraduate Calendar under General Academic Regulations > Requests for Relief for Missed Academic Term Work or here: http://academiccalendars.romcmaster.ca/content.php?catoid=11&navoid=1698#Requests_for_Relief_for_Missed_Academic_Term_Work

ACADEMIC ACCOMMODATION OF STUDENTS WITH DISABILITIES

Students who require academic accommodation must contact Student Accessibility Services (SAS) to make arrangements with a Program Coordinator. Academic accommodations must be arranged for each term of study. Student Accessibility Services can be contacted by phone 905-525-9140 ext. 28652 or e-mail sas@mcmaster.ca. For further information, consult McMaster University’s Policy for [Academic Accommodation of Students with Disabilities](#).

ACADEMIC ACCOMMODATION FOR RELIGIOUS, INDIGENOUS OR SPIRITUAL OBSERVANCES (RISO)

Students requiring academic accommodation based on religious, indigenous or spiritual observances should follow the procedures set out in the RISO policy. Students requiring a RISO accommodation should submit their request to their Faculty Office normally within 10 working days of the beginning of term in which they anticipate a need for accommodation or to the Registrar’s Office prior to their examinations. Students should also contact their instructors as soon as possible to make alternative arrangements for classes, assignments, and tests.

AODA

If you require this information in an alternate/accessible format, please contact Marcia Furtado at 905-525-9140 extension 24423 or email furtam1@mcmaster.ca

READING SCHEDULE:

Week One – Sept. 4: Introduction to the Course

Under what context did anthropology developed into a professional discipline? The “Others” then were the noble savages, or the exotic natives. How has anthropology changed since the mid-nineteen century? Who are some of our contemporary “Others.”

Week Two – Sept. 11: The aesthetic of the nation-state

One of the hallmarks of the modern nation-state is the ability to camouflage violence and disorder beneath the construction of its nationalized imagined glorified past and intended destiny. Some scholars have called this the “aestheticizing impulse” of the nation-state.

- Kuper, Adam. 1988. The Idea of Primitive Society. In *The Invention of Primitive Society: Transformations of an Illusion*. London: Routledge, pp.1-14.

- Robbins, Richard. 2006. The Construction of the Nation-State. In *Cultural Anthropology: A Problem-Based Approach*. Thomsom Wadsworth, pp. 81-112.

Week Three – Sept. 18: The handmaiden debate

Was/is anthropology a handmaiden of colonialism/imperialism? More importantly, is this debate valid?

- Cohn, Bernard. 1996. The Translation of Objects into Artifacts, Antiquities, and Art in Nineteen-Century India. In *Colonialism and its Forms of Knowledge: The British in India*. Princeton, NJ: Princeton University Press, pp. 76-105.
- Asad, Talal. 1973. "Introduction." In *Anthropology and the Colonial Encounter*, Talal Asad, ed., New York: Humanity Press, pp. 9-19.

Week Four – Sept. 25: First World, Other World

- Arturo Escobar, "The Making and Unmaking of the Third World," in *The Post-Development Reader*, pp. 85-93.
- Cooper, Frederick and Randall Packard. 2005. "The History and Politics of Development Knowledge." In *The Anthropology of Development and Globalization*, Marc Edelman and Angelique Haugerud, eds., Oxford: Blackwell Publishing, pp. 126-139.

Week Five – Oct. 2: The meanderings of mass media

What are the increasing important roles the mass media play in the quotidian realities of people all over the world? Are we seeing a homogenize subjectivities in a global sense or distinctively parochial through the discourses of nation and sexual desire as well as a sense of linkage to distant but familiar Others?

- Lutz, Catherine and Jane Collins. 1993. Chapter 2 – "Becoming America's Lens on the World: National Geographic in the Twentieth Century." In *Reading National Geographic*. Chicago: University of Chicago Press, pp. 15-46 (31 pgs).
- Steet, Linda. 2000. Chapter 2 – "The Arab is an Anachronism." in *Veils and Daggers: A Century of National Geographic's Representation of the Arab World*. Philadelphia: Temple University Press, pp. 32-77 (45 pgs – two students)

Week Six – Oct. 9: Mid-term Recess

Week Seven – Oct. 16: Marginal People: Life Without Thoughts for Tomorrow

This section deals with ethnographic accounts of marginalized people who are associated with life that are focus in the present, that present-oriented self where duration is transformed into a present without beginning or end.

- Gill, Tom. 1999. "Wage Hunting at the Margins of Urban Japan." In *Lilies of the Field: Marginal People who live for the Moment*. Sophie Day (ed.), Boulder, CO: Westview Press, pp. 119-136.

- Day, Sophie. 1999. "Hustling: Individualism among London Prostitutes." In *Lilies of the Field: Marginal People who live for the Moment*. Sophie Day (ed.), Boulder, CO: Westview Press, pp. 137-157.

Week Eight – Oct. 23: Movie: Cairo 678

➤ **MIDTERM ESSAY DUE IN CLASS**

Week Nine – Oct. 30: Eco/Indigenous Tourism

What are some of the politics and economics behind the development of Eco Tourism, even Indigenous Tourism? Why are Ecology and Indigenusness marketed along the same narratives?

- Sylvain, Renee. 2005. Disorderly Development: Globalization and the Idea of "Culture" in the Kalahari. In *American Ethnologist* 32(3): 354-70.
- Hankins, Joseph. 2012. Maneuvers of Multiculturalism: International Representations of Minority Politics in Japan. *Japanese Studies* 33(1): 1-19.

Week Ten – Nov. 6: Internal Others

In any nation-state, internal others are produced in many ways: through wars, diseases, sexuality, refugees, migration, commodification, and so on.

- Starn, Orin. 1986. Engineering Internment: Anthropologists and the War Relocation Authority. *American Ethnologist* 13(4): 700-720.
- Karnik, Niranjana S. 2001. Locating HIV/AIDS and India: Cautionary Notes on the Globalization of Categories. *Science, Technology, and Human Values*, Vol. 26, No. 3: 322-48.

Week Eleven – Nov. 13:

- Hyde, Sandra Teresa. 2007. "Sex Tourism and Performing Ethnicity in Jinghong." In *Eating Spring Rice: The Cultural Politics of AIDS in Southwest China*. Berkeley: University of California Press, pp. 105-127.
- Yong, Kee Howe. 2006. Silences in History and Nation-State: Reluctant Accounts of the Cold War in Sarawak. *American Ethnologist* 33(3): 462-473.

Week Twelve – Nov.20: Controlled spaces / Surveillance Society

Urban spaces are becoming increasingly surveilled where various technologies are being used to monitor populations. What are the impacts of these technologies on daily life and how do they shape our experience of the city? Are we living in "surveillance societies?"

- David Lyon (2001). Introduction. *Surveillance society: Monitoring every life*. Buckingham, UK: Open University Press, pp. 1-11.
- Majid Yar (2003) "Panoptic Power and the Pathologisation of Vision: Critical Reflections on the Foucauldian Thesis" in *Surveillance & Society* (1) 3: 254-271

Week Thirteen – Nov. 27: Involuntary Footsteps: The parts with no part to play

We will address issues of others that transcend the nation-state. This section traces the transnational roots and histories of immigrant populations, analyzing the nature of transnational identity, global politics, and the adaptive strategies of new immigrants. We will discuss the connections between post-colonialism, cities, and racial and political identities.

- Todd May. 2010. "Equality among the Refugees: Montreal's Sans-Statuts Algerian Movement." In Contemporary Political Movements and the Thought of Jacques Rancière: Equality in Action. Edinburgh University Press.
- Kristin Ross. 2011. "Democracy for sale." In Democracy in what state? New York: Columbia University Press, pp. 88-99.

➤ Wrapping Up!!

Week Fourteen – Dec. 4:

➤ **FINAL ESSAY DUE**

Final Essays are to be handed in at my office CNH 535 (anytime from twelve noon to 4 p.m.). No electronic versions allowed.

The instructor and university reserve the right to modify elements of the course during the term. The university may change the dates and deadlines for any or all courses in extreme circumstances. If either type of modification becomes necessary, reasonable notice and communication with the students will be given with explanation and the opportunity to comment on changes. It is the responsibility of the student to check his/her McMaster email and course websites weekly during the term and to note any changes.

Latest update August 10,2018