

POLITICAL ANTHROPOLOGY

ANTH 423, 2014

Course Coordinator:
Dr. Maximilian C. Forte
Dept. of Sociology & Anthropology
Concordia University
Office: H-1125-11
Office Hours:
Wednesdays & Fridays: 12:00pm—1:30pm
Contact: maximilian.forte@concordia.ca

Fall Semester, 2014-2015
03 credits
September 3 - November 26, 2014
Meeting days and times:
Wednesdays: 8:45am—11:30am
Campus: SGW, H-540
Course Website:
<http://politicalanthro.wordpress.com/>

1. A Brief Introduction

Up until the 1950s, political anthropology was preoccupied with politics in non-Western societies, typically focusing on small-scale, local and regional social bodies, with an interest in questions of authority, coercion, order and stability. Initially there was even a debate about whether one could even find either politics or power in non-state societies, for lacking centralized structures of control and greater degrees of social equality. Kinship, custom, and contract were some of the dominant ways of understanding power in the so-called non-state societies. Since then, much has changed in political anthropology.

In contrast to earlier characterizations of stable, local social formations, seen as homogeneous wholes that seemingly existed free of the impact of forces such as colonialism, slavery and the world market, anthropologists have argued in recent decades for different ways of conceptualizing power and its presence. One way to reinterpret the presence of power in shaping local politics was to recognize the fact that the “remote” communities anthropologists had been studying had been incorporated into a global system of unequal power relations. Anthropologists became more explicit in their theorizing that they had never actually studied any “non-state society” ethnographically, because by the time they encountered these societies they had long been incorporated by local states, colonial administrations, and the broader forces of empire.

In addition, anthropology was itself critiqued, both from within the discipline and from without, as itself being the product of empire, a discipline that experienced its fruition in colonial settings, often directly or indirectly collaborating with colonialism itself. The anthropology of politics began to cross over into the politics of anthropology in new and interesting ways.

Another means of reworking the anthropology of politics and power was to take a new look at the relationships structuring these local societies that typically were at the centre

of their ethnographic studies. Some anthropologists began to argue that communities once portrayed as egalitarian, instead possessed some degree of internal inequalities in decision-making and unequal access to resources. Questions emerged as to which societies tended to be more egalitarian than others, especially by reference to the role of women, the sexual division of labour, and access to resources.

From the 1970s onward, new concepts came to dominate political anthropology. The most prominent have been ideology, hegemony, class, and power. Anthropologists now sought to uncover the ideological and social means by which some groups seek to attain or assert power as well as the resistance faced by such groups. (Nonetheless, the intellectual weight of the Enlightenment dominated all strands of political anthropology, right through to the present.)

Recognizing power operating at all levels is not necessarily an analytical panacea. Arguably we ought to be wary of overly conspiratorial notions of power as absolute, of institutions exercising total control, of persons as pawns or dupes. On the other hand, the other extreme might not be better, that being a view of persons as self-determining free actors, as all-knowing subjects that master their own destinies, in a situation that is shaped by mere coincidences and opportunities. The notion of cultures as living in a state of unceasing contestation, rife with conflict, unable to achieve stability and consensus, is also problematic.

Therefore given the various positions we will encounter on culture, power and anthropological understandings, you should be most alert and critical. In this course we will investigate various sources and expressions of power, as well as the ways in which anthropologists have sought to theorize and study power in ethnographic and theoretical terms. But in order to renew political anthropology, we will also study that which is not yet discussed by political anthropologists, or not discussed to a sufficient degree (see the next section).

For the purposes of this course, which is necessarily brief, the nation-state will be the prime unit of analysis. For more comprehensive political anthropology, students are recommended to take the course coordinator's ANTH 385, "Globalization and Transnationality," and/or ANTH/SOCI 498N, "The New Imperialism".

2. Democracy, the State, and Movements

As seen in the foregoing paragraphs, the concept of "non-state societies" recurred continually in the early decades of political anthropology's development. Increased attention and critique have been devoted to unveiling the extent to which early political anthropologists adopted models from their own societies, and the supreme political structure of the state, as a way of understanding all other societies. That is a Eurocentric

approach, and one that can, at times, place all societies on a single evolutionary line, each assumed to be at different stages of achieving “stateness”. The weight of the Enlightenment has left a deep imprint on all political anthropology, from the start to the present day. In trying to “make the strange familiar,” generations of political anthropologists simply adopted familiar assumptions, models, and concepts and applied them to all that was commonly deemed “strange” by the standards of their own society—hence, the ultimate point of reference, marked even in its absence, was the state, along with property and coercion. This mirrored what developed in wider discourses in modernization and development theories and policy circles in the West, where the persistence of traditional social forms was treated as a problem to be solved, and where new states were formed after colonial rule their “crises” were treated as if stemming from an inherent pathology.

Rarely, if ever, did anthropologists fulfill the second part of the promise, that is, to “make the familiar strange” by turning the lens back on power in their own societies, for all of the alienation that they are said to have routinely experienced. That is where this course takes its cue for a departure.

Rather than simply recite the “old classics” of political anthropology as if this veneration were a valid end in itself, and rather than limit ourselves only to what anthropologists have written (instead of what anthropology students need to know and consider), our work will focus on making what is familiar to us a little more “strange,” by posing questions that challenge routinely accepted “common sense” and by spotlighting the taken for granted ideas of political power. We do so by way of three “cornerstones” of contemporary political life in our society: the theories and practices of **democracy**; the power of the **state**; and, the character and work of **movements** in reinforcing, reforming, or dismantling the current system of political power.

One of the most common, taken for granted notions is that we live in a **democracy**, while many other people on this planet do not. Thanks to the dominant discourse of politics, propagated not just by members of the political class but by the mass media and even many academics, we are presented with a simple, stark dichotomy: there are democracies, and their opposite, “dictatorships” and “tyrannies”. This new orthodoxy is built on the bones of a much older one: a world divided between the “civilized” and the “barbarians” or “savages”. In contrast to the now conventional regimes of truth establishing the legitimacy and superiority of “our system,” raised as exceptional and unassailable, we will be considering other alternatives.

Seeing that **the state** has been such a dominant conceptual framework in political anthropology, it now seems appropriate to examine and question how the state works in our own society, rather than continue using it as a lens to understand all other social formations of the past. The state as a political model that is considered “normal” and indispensable, is an idea that can be found in use by politicians and policy-makers in

the West today who class other societies as either “failed states” or “weak states” with “lawless” regions, as if such notions were unproblematic. In our time and in our societies (North America, Europe), the state has become even more prominent as a force of domination, surveillance, and militarization. Some activists, in turn, either seek to “smash the state” or to “rescue” it by transforming its role in society. As the central institutional mode by which political power is organized in our society, either way we cannot escape the state. Having said that, we always risk essentializing “the state” as if it were, everywhere and always, the same phenomenon marked by specific traits.

Outside of the state and its entrenched political parties, we frequently hear of “civil society” and “new social **movements**,” as other sources of political action that sometimes advance their own theories of political power. One of the aims of this course, albeit far too brief, is to get a handle on what these phenomena entail, how we think about movements and what they mean, and where **movements** fit within our political system.

Case studies for this course will be drawn primarily from Africa, Latin America, Europe and North America.

3. About the Lectures and the Readings

This is a significantly revised version of a standard course in political anthropology that has been taught for several years by the current course coordinator. Rather than simply delete *all* material dealing with the early, dominant, or “classic” concerns of political anthropology, such material will tend to appear in lectures, when appropriate as background. The assigned readings are new, for this course, and are meant to reflect the key questions and problems outlined in the last section above. Discussions will focus on what we learn from the readings. The two exams for this course will be based on a mix of both the readings and the lecture material.

Once lectures are about to be given in class, a lecture outline will be posted on the course website—look for the title of a lecture to become a hyperlink, which will then open a PDF containing the lecture outline.

4. Course Requirements, Grading, and Policies

Graded Course Components

- **1st exam = 30%**
- **2nd exam = 30%**
- **Concept paper = 25%**
- **Participation = 15%**

Total = 100%

Schedule of the Assignments

Please send all of your assignments, by midnight on the assigned date, to maximilian.forte@concordia.ca. Please note that the only the following formats can be accepted: **.doc**, **.docx**, **.rtf**, or **.odt**. Acknowledgments of receipt will be sent by email by the following morning – if you do not receive an acknowledgment, it means your assignment was not received, or not received on time, or not attached to your email, and that your grade automatically becomes zero.

October 1 → Choice of concept for your final research paper is due.

October 8 → 1st exam is assigned by email.

October 15 → 1st exam is due.

November 5 → 2nd exam is assigned by email.

November 12 → 2nd exam is due.

November 26 → Concept paper is due.

Overview of the Assignments

The **exams** in this course are take-home, essay exams. You must keep up to date with all of the classes and readings, or you will find that meeting the submission deadline for the exam to be much more difficult. Each exam will consist of addressing *one question*, for which you will have no more than 1,250 words for an answer.

The **concept** paper is based on your selecting one from the list provided on the course website. Your aim is to produce a kind of genealogy of the idea: when it first emerged in anthropology, what meanings it has had, what debates and discussions have surrounded the concept, how the concept is used, how prominent it has been, whether

it is still an influential concept, and the key authors and works that best represent the use of the given concept. This is not work that can be done in a few days before the assignment is due. Think of it as an archaeological investigation, which will take you through journal articles and books in the library collection. The final product should read like an encyclopedia entry, and some samples will be provided. Your work on this should be slow and steady throughout the semester. *Please be mindful of Concordia's policies on plagiarism.* All work that achieves a grade in the "A" range will be posted on the course website, with your full name or an abbreviated version (depending on your choice).

Here are some important points that you should remember when preparing this paper, which is *not* like the standard research paper:

- a) You *should* consult and use other encyclopedias and reference works in developing your encyclopedia entry.
- b) You should read *original sources*, when possible, and not quote material that is quoted in works by others.
- c) There is no "argument" to be presented—your task is simply to outline the emergence, development and applications of a concept.
- d) There is no need for an introduction—simply start with when the concept first emerged—and no need for a conclusion.
- e) Your prospective encyclopedia entry should not arbitrarily abridge, truncate or interrupt the chronology of the use of the concept.
- f) Do not refer to yourself in this entry (for example, "I think..." "I believe").
- g) There should be a basic analysis and discussion of changes in the use of the concept if any, differences in the way the concept is used by various authors, and any of the acknowledged limitations of the concept as discussed in the works of others. There is little or no room for personal opinion here, as it is not relevant to the task.
- h) Copy APA format...just copy...it's not that hard.
- i) Finally, you must exclusively focus on how the concept is used by **anthropologists**, and when the concept first emerged **in anthropology**.

The maximum length for the concept paper should **not exceed** a maximum of 2,500 words. The paper can be shorter of course.

This is an advanced seminar, and it should go without saying that active and regular **participation** is a prerequisite for a higher level of educational achievement. Shyness is not an acceptable excuse--this seminar will demand that you challenge your habits of silence, if necessary. Regular attendance is a basis for being able to participate, but is not sufficient in and of itself. Come to each session, having done the assigned readings for the week, with your questions and comments. Asking for clarification, offering an opinion--these should come easily to you, and are a fundamental part of

what constitutes participation in this seminar. In all cases, please be respectful toward others in this seminar, and avoid inter-personal aggression, mockery, and other forms of hostile or invidious behaviour that could seriously undermine your standing in this course, and perhaps in this university.

Extensions and Incompletes

Extensions are not taken by students, under any circumstances. An extension can only be granted by the course coordinator, in advance of the due date for an assignment, and only under either extreme or special circumstances. Extreme circumstances only include severe illness that occurred for most of the duration of the assignment period itself, pending the provision of documentation, or a death in the immediate family (parents or siblings). Special circumstances include students with documented learning disabilities—however, as the exams are not written in class, an allowance of only one extra day to submit the work will be granted. For the final research paper, students with learning disabilities are required to submit their work on the same day as everyone else.

Incomplete grades are not granted in this course, and no student should expect to receive an INC notation.

There is one major exception to these policies: *in the event of a major public health crisis, or events beyond the University's control, alternative course requirements and grading policies will be developed and used.*

Please do not call the Department's main office for course-related inquiries.

Guidelines and Resources Necessary for Assignments

For the take-home essay exams:

- Use assigned readings and lecture notes.
- Lecture notes do *not* need to be cited as such in your essay. Omit references to “class notes” and “lectures,” as well as discussions.
- When quoting material from assigned readings, simply end the sentence in which the material appears with a basic reference in parentheses, like this: (Smith, 92). That is the surname of the author, and the page number where the material appears. *Be careful to note* that *editors* of collections with multiple authors, are not to be cited as if they were authors.
- *Only* if you decide, on your own initiative, to quote items that were not assigned, should you provide a formal list of References at the end of your essay. Please keep in mind that citing outside sources will not, in and of itself, warrant a boost in your grade. When preparing the list of References, follow the basic format shown below.

For the Concept research paper:

- See the **list of concepts** and make a choice, or one may be assigned to you. If you prefer, you may suggest a concept to research that is not included in the list, but please consult first with the course coordinator.
- You *may* use assigned reading material, as part of your research, if it is useful and appropriate.
- Start by searching for your assigned/chosen concept in basic reference works in anthropology, such as:
 - [Social and Cultural Anthropology: The Key Concepts](#). 2nd ed. New York: Routledge, 2007. Call Number: GN 316 R37 2007
 - **Online resource:** [Social and Cultural Anthropology: The Key Concepts](#).
 - [Dictionary of Concepts in Cultural Anthropology](#). New York: Greenwood Press, 1991. Call Number: GN 307 W56 1991
 - [Concise Dictionary of Social and Cultural Anthropology](#). 1st ed. Malden, Mass. ; Oxford : Wiley-Blackwell, 2012. Call Number: GN 307 M67 2012
 - **Online:** [Dictionary of the Social Sciences](#). Oxford : Oxford University Press, 2002.
 - **Online:** [International Encyclopedia of the Social & Behavioral Sciences](#)
 - **Online:** [Encyclopaedia Britannica online](#)
 - **Online:** [Wikipedia](#) (be careful to verify sources, use mostly for leads to other resources)
 - **Online:** [Online Etymology Dictionary](#)
- Search **anthropology journals** for where your chosen concept appears the most (examine top results), by using journal databases to which our library subscribes, such as [JSTOR](#), [EBSCO \(Academic Search Complete\)](#), and [Wiley-Blackwell](#).
- Search the [course bibliography](#) for volumes that may deal with your concept. Most of the items listed can be found in the Concordia library.

To cite sources, please use the following format:

➔ [APA CITATION STYLE GUIDE](#)

➔ Following the **APA Style**, you can input items in [EasyBib](#) and have the reference information formatted for you.

➤ Finally, have a look at our library's [How to Guides](#) for any resources that might possibly assist you, and visit Concordia's page on [Avoiding Plagiarism](#).

How work is graded

For all work done in this course you will receive a numerical grade which will be converted to a letter grade when final grades are processed. To translate numbers into

letter grades, please consult the following chart, copied directly from a faculty handbook in the Department of Sociology and Anthropology. It is vital that you understand that the characterizations below (i.e., “excellent”) are central in guiding the instructor’s evaluation of the quality of a paper.

Work that covers all of the basics, in a reasonably competent fashion, without major flaws, is deemed “satisfactory.” Work that has few flaws, and shows an advanced understanding, writing and research ability is deemed “very good.” Work that leaves little room for improvement (within the context of expectations of a 400 level course), demonstrating that the student has taken considerable initiative, showing sophisticated understanding and ability, is deemed “excellent.”

A+	90-100	C	63- 66
A	85- 89	C-	60- 62
A-	80- 84	D+	57- 59
B+	77- 79	D	53- 56
B	73- 76	D-	50- 52
B-	70- 72	F or FNS	40 (30-49)
C+	67- 69	R	20 (0-29)

5. Other Policies and Resources for Students

Announcements, E-Mail Use

In the event of an unscheduled cancellation of a class, the appropriate notice is posted by the University on its website. See the “Class Cancellations” link on www.concordia.ca. In addition, digital billboards on campus will announce the cancellation. You will also be notified by email.

For the duration of this course, please check your email at least once each week, and look for any messages that begin with the course number.

Having said that, please ensure that you have the right email address entered in your MyConcordia student profile. That is the same email address to which course messages are sent.

Disclaimer

In the event of extraordinary circumstances beyond the University’s control, the content and/or evaluation scheme in this course is subject to change.

Improving Students' Academic Experience

The University offers many services that can help students. To improve students' ability to succeed in their courses, get the most out of the university experience, and ensure their success in completing their degree, it is strongly recommended that you make a note of the following list of services:

- *Writing Assistance*: <http://cdev.concordia.ca/our-services/learning-support/writing-assistance/>
- *Concordia Counseling and Development* offers career services, psychological services, student learning services, etc. <http://cdev.concordia.ca/>
- *Advocacy and Support Services*: <http://supportservices.concordia.ca/>
- *Student Transition Centre*: <http://www.concordia.ca/extended-learning/stc/>
- *New Student Program*: <http://cdev.concordia.ca/our-services/services-for-new-students/>
- *Access Centre for Students with Disabilities*:
<http://supportservices.concordia.ca/disabilities/>
- *Student Success Centre*: <http://cdev.concordia.ca/our-services/resources-and-drop-in-centres/student-success-centre/>
- *The Academic Integrity Website*: <http://www.concordia.ca/programs-and-courses/academic-integrity/>
- *Financial Aid & Awards*: <http://faao.concordia.ca/main/>
- *Health Services*: <http://www-health.concordia.ca/>

6. Required Texts

Please read the following carefully:

A variety of types of readings are used for this course, from journal articles and single chapters, to whole books. In the case of journal articles and single chapters, these are made available to you for free, online only – either via your Concordia library account, or from other sources.

Items such as journal articles and single chapters are listed under specific dates in the schedule of sessions (see the sidebar on the course website). What follows is the list of required book-length works alone.

Assigned Books:

1. Macpherson, C.B. (1965). *The Real World of Democracy*. Toronto, ON: House of Anansi Press.

→ Available in the Concordia Bookstore, and on Reserve in Webster Library

→ Also available for free (as podcasts only) – listen online:

<http://www.cbc.ca/ideas/episodes/massey-lectures/1964/11/09/massey-lectures-1964-the-real-world-of-democracy/>

OR

<http://www.cbc.ca/player/Radio/Ideas/Massey+Lectures/1960s/1964%3A+The+Real+World+of+Democracy/ID/2146142028/>

2. Macpherson, C.B. (1977). *The Life and Times of Liberal Democracy*. Oxford, UK: Oxford University Press.

→ Available in the Concordia Bookstore, and on Reserve in Webster Library

→ Also available for free (as a PDF) at:

<http://abookmedhin.files.wordpress.com/2010/10/c-b-macpherson-the-life-and-times-of-liberal-democracy.pdf>

OR

<http://www.scribd.com/doc/100504487/C-B-Macpherson-The-Life-and-Times-of-Liberal-Democracy-Oxford-University-Press-1977>

OR

<https://www.box.com/s/k4zfen02oxh2kgut20fj>

3. Gaddafi, Muammar. (n.d.). *The Green Book*.

→ Available for free at:

<http://openanthropology.org/libya/gaddafi-green-book.pdf>

4. August, Arnold. (2013). *Cuba and Its Neighbours: Democracy in Motion*. Blackpoint, NS: Fernwood Publishing.

→ Available only through the Concordia Bookstore, and on Reserve in Webster Library

All other course readings, as explained above, are available either through your Concordia Library account and/or from other sources online. In all cases these items are available as downloadable PDFs.

7. Schedule of Lectures & Readings

(Please consult the course website regularly in the event of any changes to the schedule:
<http://politicalanthro.wordpress.com/schedule/>)

Primary Topic Areas:

- I Problems in/with Political Anthropology
- II Apathy
- III The Question of Democracy
- IV The State
- V Civil Society
- VI Movements and Practice
- VII Secrecy

Session 1: Wednesday, September 3, 2014

Politics and Power; Problems in/with Political Anthropology

Lecture points:

- Introduction to the course
- Problems of political anthropology
- The subject matter of political anthropology
- Purposes of political anthropology
- The conceptualization of politics in anthropology
- Defining “politics”
- History of political anthropology
- The Enlightenment and political anthropology

Required Reading:

Chapter 1: Locating the political: a political anthropology for today, pp. 1-21. In: Gledhill, John. (2000). *Power and Its Disguises: Anthropological Perspectives on Politics*. 2nd ed. London: Pluto Press.

→ Chapter 1 is available online at:

<https://www.box.com/s/rdqk2opepi04o616hp4z>

Handout (online): The Three Major Theoretical Perspectives in Political Anthropology

Tuesday, September 2, 2014

- *Classes begin – Day and evening regular session.*

Session 2: Wednesday, September 10, 2014

Conceptualizing Power

Lecture points:

- The concept(s) of power
- Relationship between power and politics?

Required Reading:

Mills, C. Wright. (1958). "The Structure of Power in American Society." *The British Journal of Sociology*, 9(1), 29-41.

→ Available via Concordia Library at:

<http://0-www.jstor.org.mercury.concordia.ca/stable/pdfplus/587620.pdf?acceptTC=true>

Wolf Eric R. (1990). "Distinguished Lecture: Facing Power - Old Insights, New Questions." *American Anthropologist*, 92(3), 586-596.

→ Available via Concordia Library at:

<http://0-www.jstor.org.mercury.concordia.ca/stable/pdfplus/680336.pdf?acceptTC=true>

Monday, September 15, 2014

- Deadline for withdrawal with tuition refund from two-term and fall-term courses.
- Last day to add two-term and fall-term courses

Session 3: Wednesday, September 17, 2014

Political Apathy

Lecture points:

- How political apathy has been defined
- Debating the causes of apathy
- The many alleged consequences of apathy

Video Online: Dave Meslin, "The Antidote to Apathy"

Required Reading:

DeLuca, Tom. (1995). *The Two Faces of Political Apathy*. Philadelphia, PA: Temple University Press: chapters 9 & 10

→ Available at:

<https://politicalanthro.files.wordpress.com/2014/07/the-two-faces-of-political-apathy.pdf>

Session 4: Wednesday, September 24, 2014

Reclaiming Theories of Democracies: Multiple and Non-Liberal Alternatives

Lecture points:

- Review of C.B. Macpherson's work
- Theories of democracy

Required Reading:

Pages 1-66 in: Macpherson, C.B. (1965). *The Real World of Democracy*. Toronto, ON: House of Anansi Press.

→ See Section 6 in the syllabus: Required Texts

[Chapter 1: Old and New Dimensions of Democracy, pp. 1-16.

Chapter 2: Non-Liberal Democracy: The Communist Variant, pp. 17-32.

Chapter 3: Non-Liberal Democracy: The Underdeveloped Variant, pp. 33-49.

Chapter 4: Liberal-Democracy as a System of Power, pp. 51-66.]

Pages 1-22, and 93-115 in: Macpherson, C.B. (1977). *The Life and Times of Liberal Democracy*. Oxford, UK: Oxford University Press.

→ See Section 6 in the syllabus: Required Texts

[Chapter 1: Models and Precursors, pp. 1-22.

Chapter 5: Model 4: Participatory Democracy, pp. 93-115.]

Session 5: Wednesday, October 1, 2014

The Problem of Democracy: Libya, Cuba, the US

Lecture points:

- Problems of democracy
- The multiple realities of democracy
- Democratic difference
- Liberal democracy
- State of the masses

Videos online: BBC, CBS videos on Libya in the early years of Gaddafi's revolution.

Required Reading:

Book 1: The Solution of the Problem of Democracy: The Authority of the People. In: Gaddafi, Muammar. (n.d.). *The Green Book*.

Available at:

→ <http://openanthropology.org/libya/gaddafi-green-book.pdf>

The following chapters from: August, Arnold. (2013). *Cuba and Its Neighbours: Democracy in Motion*. Blackpoint, NS: Fernwood Publishing.

→ See Section 6 in the syllabus: Required Texts

Chapter 1: Democracy and U.S.-Centrism, 2-13

Chapter 2: Democracy in the U.S., 14-44

→ Concepts choices due by email at maximilian.forte@concordia.ca, by midnight on October 1.

Session 6: Wednesday, October 8, 2014

Cuba, Elections, Democracy, and Democratization

Lecture points:

- Social movements and democracy
- Nationalism and democracy
- The meanings of democracy

Required Reading:

The following chapters from: August, Arnold. (2013). *Cuba and Its Neighbours: Democracy in Motion*. Blackpoint, NS: Fernwood Publishing.

→ See Section 6 in the syllabus: Required Texts

Chapter 3: Exploring Democracies in Venezuela, Bolivia and Ecuador, 45-74

Chapter 5: Democracy, Elections and the New State, 91-115

Chapter 7: Elections in Contemporary Cuba, 146-194

Chapter 8: The ANPP and the Municipality: Functioning Between Elections, 214-227

Chapter 9: The Future of Democratization: Facing the Tests, 238-232

→ *Assignment: The first exam will be assigned on October 8 – check your email and/or the course website (News) for the assignment sheet.*

Session 7: Wednesday, October 15, 2014

The State: Emergence

Lecture points:

- Anthropological questions about the state
- Society against the state?
- Asad, Barth: Hobbes, the sovereign, contract, and class
- Critique of “Stateless societies”

Required Reading:

Chapter 3: The Evolution of the State, pp. 43-63. In: Lewellen, Ted C. (2003). *Political Anthropology: An Introduction, 3rd edition*. London: Praeger.

→ Chapter 3 is available at:

<https://politicalanthro.files.wordpress.com/2014/07/lewellen-ch3-thestate.pdf>

Chapter 3: From Hierarchy to Surveillance: The Politics of Agrarian Civilizations and the Rise of the Western National State, pp. 45-66. In: Gledhill, John. (2000). *Power and Its Disguises: Anthropological Perspectives on Politics*. 2nd ed. London: Pluto Press.

→ Chapter 3 is available at:

<https://politicalanthro.files.wordpress.com/2014/07/gledhill-ch3-thestate.pdf>

→ Assignment: First exam due via email at maximilian.forte@concordia.ca, in .rtf, .docx, or .odt format only, by midnight on October 15.

Session 8: Wednesday, October 22, 2014

The State: Regimes of Domination

Lecture points:

- Weber: Bureaucratization
- Gramsci: Policing and Consent
- Althusser: The Reproduction of Submission
- The State: “Where” and “What” Does One Study?

Required Reading:

Michel Foucault, Chapter 5: Governmentality, pp. 131-143, from: Sharma, Aradhana, and Gupta, Akhil (Eds.). *The Anthropology of the State*. Oxford, UK: Blackwell.

→ Chapter 5 is available at:

<https://app.box.com/s/y3dh2x4uuos0rexq8zuk>

Chapter 6: Governmentality and Liberalism, pp. 82-96. In: Geoff Danaher, Tony Schirato and Jen Webb. (2000). *Understanding Foucault*. St. Leonard's, NSW: Allen & Unwin.

→ Chapter 6 is available at: <https://www.box.com/s/q5moqrxl39zgy9yw1zm7>

The following chapters from: Scott, James C. (1998). *Seeing Like a State: How Certain Schemes to Improve the Human Condition Have Failed*. New Haven: Yale University Press.

Introduction, pp. 1-8.

Part 1. State Projects of Legibility and Simplification, pp. 9-10

Chapter 1: Nature and Space, pp. 11-52.

Chapter 10: Conclusion, pp. 342-358.

→ Available at: <https://www.box.com/s/6f1pgc9bodldhc5iu3wn>

Sunday, October 26, 2014

- Last day for academic withdrawal from fall-term courses.

Session 9: Wednesday, October 29, 2014

The State: Militarism, National Security, Imperialism

Lecture points:

- National security state
- Militarism and militarization
- Imperialism

Required Reading:

“Militarization,” by Catherine Lutz (Ch. 20 in the *Companion to the Anthropology of Politics*).

→ Available at:

<https://www.box.com/s/nevrjm96xxios6fnwjtq>

“War Making and State Making as Organized Crime,” by Charles Tilly

→ Available at:

<https://www.box.com/s/pm4c181n0oh1g7lhejgo>

Gough, Kathleen. (1968). New Proposals for Anthropologists. *Current Anthropology*, 9(5), 403-435.

→ Available at:

<http://0-www.jstor.org.mercury.concordia.ca/stable/2740394>

Session 10: Wednesday, November 5, 2014

The State: Globalization, Oligarchy, Violence

Lecture points:

- The state, capitalism, war
- The state and neoliberalism
- Coercion, violence, authority
- Global “disorder”?

Required Reading:

Nagengast, Carole. (1994). Violence, Terror, and the Crisis of the State. *Annual Review of Anthropology*, 23, 109-136.

→ Available at:

<http://0-www.jstor.org.mercury.concordia.ca/stable/2156008>

Trouillot, Michel-Rolph. (2001). The Anthropology of the State in the Age of Globalization: Close Encounters of the Deceptive Kind. *Current Anthropology*, 4(1), 125-138.

→ Available at:

<http://0-www.jstor.org.mercury.concordia.ca/stable/10.1086/318437>

Kapferer, Bruce. (2005). New formations of power, the oligarchic-corporate state, and anthropological ideological discourse. *Anthropological Theory*, 5(3), 285-299.

→ Available at:

<http://0-ant.sagepub.com.mercury.concordia.ca/content/5/3/285.full.pdf+html>

→ *The second exam will be assigned on November 5 – check your email and/or the course website (News) for the assignment sheet.*

Session 11: Wednesday, November 12, 2014

NGOs, Civil Society, and Transnationalism

Lecture points:

- Origins of civil society
- Civil society versus the state
- NGOs and neoliberalism
- Transnational networking

Required Reading:

“Transnational Civil Society,” by June Nash (Ch. 27 in the *Companion to the Anthropology of Politics*)

→ Available at:

<https://www.box.com/s/21psd6o9irqkg3q4zmst>

“Power Topographies,” by James Ferguson (Ch. 24 in the *Companion to the Anthropology of Politics*)

→ Available at:

<https://www.box.com/s/y20i1w5lpfvm49b2pyoy>

→ Assignment: Second exam due via email at maximilian.forte@concordia.ca, in .rtf, .doc., .docx, or .odt format only, by midnight on November 12.

Session 12: Wednesday, November 19, 2014

Movements, Leaders, and Followers

Lecture points:

- Exodus history: movement as revolution
- Overview of social movements research, problems, questions
- Leaders and followers: the theoretical problem
- Instrumentalism
- Primordialism
- Practice Theory

Required Reading:

Conclusion: Exodus Politics, pp. 133-149. In: Walzer, Michael. (1985). *Exodus and Revolution*. New York: Basic Books.

→ Available at:

<https://www.box.com/s/8yos5gguvs8y2rdio5zu>

Vincent, Joan. (1978). Political Anthropology: Manipulative Strategies. *Annual Review of Anthropology*, 7, 175-194.

→ Available at:

<http://0-www.jstor.org.mercury.concordia.ca/stable/2155692>

Bentley, G. Carter. (1987). Ethnicity and Practice. *Comparative Studies in Society and History* 29(1), 24-55.

→ Available at:

<http://0-www.jstor.org.mercury.concordia.ca/stable/178779>

Session 13: Wednesday, November 26, 2014

WikiLeaks and Anthropology on Secrecy and Power

Lecture points:

- The secret
- The science of secrecy
- State knowledge, state power
- WikiLeaks
- Information politics
- The power of the secret-teller
- Codes of silence

Required Reading:

Piot, Charles D. (1993). Secrecy, Ambiguity, and the Everyday in Kabre Culture. *American Anthropologist*, 95(2), 353-370.

→ Available at:

<http://0-www.jstor.org/mercury.concordia.ca/stable/679845>

Moynihan, Daniel Patrick. (1999). The Science of Secrecy. Delivered at MIT, Cambridge, Massachusetts, March 29.

→ Available at:

<http://politicalanthro.wordpress.com/the-science-of-secrecy-daniel-patrick-moynihan/>

→ *Assignment: Concepts paper due via email at maximilian.forte@concordia.ca, in .rtf, doc., .docx, or .odt format only, by midnight on November 26.*

Monday, December 1, 2014

• *Last day of classes – Fall term.*

Thank you for taking this course and have an excellent break.