

Spring 2019
Colonial Encounters
ANTH 3330
New College of Florida

Professor Uzi Baram
Email: Baram@ncf.edu
Classroom: College Hall 221
Class Meets: Tuesday/Thursday 10:30-11:50
Professor's Office: College Hall 205
Office Hours: Tuesday 1 to 2 pm & drop-in to office
Professor's Office Telephone Number: 487-4217 Professor's Mailbox: SSC 102
Syllabus can be found at <http://sites.ncf.edu/baram/courses>
Course is on Canvas

Catalogue Description

Colonialism as a formal system of governance has retreated but the uneven power relations, particularly as related to intellectual and policy endeavors, continues. From the later Middle Ages onward, diverse, mostly traumatic, cultural encounters accompanied European expansion across the world, which legitimated understandings of peoples across the Americas, Africa, and Asia generated by colonialism. Historically and geographically wide-ranging, this course explores how the asymmetric patterns of interactions then imposed are sustained in the present, including by globalization and tourism. Theory on the development of the modern world, recognition of the intersection of colonialism and ecology, ethnographies on social identity under colonialism, and debates on colonial legacies will be discussed and assessed. Case studies include Native North America, sub-Saharan Africa, and the South Pacific. No prerequisites though background in Anthropology will be helpful.

Course Prospectus

The goal of the course is to construct an anthropological perspective on the emergence of the "modern world," an epoch with colonialism as a key component. The approach is historical anthropology, a form of cultural anthropology focused on the emergence of the contemporary social world. An important feature of the approach revolves around case studies in order to explore the local level impacts of colonialism, imperialism, and globalization on the peoples of the Americas, Africa, Asia, and the Pacific.

The key question for the course: how did the peoples of this planet get to be the way they are? In previous generations of scholarship, biology was seen as the determinate factor for human cultural diversity. Then environment and ecology were stressed to explain differences. Using global history to trace the transformations, the course sets up a non-racial, non-determinist approach to better understanding the accelerating connections among the peoples of the world, commonalities of connections that are leading to greater diversification of cultural identities.

Colonialism, similar to modernity, capitalism, and globalization (all terms that will be discussed in the course), is fundamental to global history and to immediate aspects of people's lives. Colonialism needs to be theorized and discussed, but the discussion will get shunted if the term gets reified. Colonialism is global but local histories are necessary for insights into the colonial encounter and to avoid creating a unitary totality for diverse experiences and realities. This course will strive to frame the inter-level interactions among the local, regional, and global of colonial encounters via a political economic analysis and perspective. We will consider individual encounters, regional engagements, and structural inequalities as we move through case studies. Debates are part

of the process in this course. Hopefully, the course can illuminate the similarities between colonialism and contemporary globalization. It will take the entire semester to reach those understandings.

Anthropology is generally defined as the study of human diversity. Historically, anthropology emerged as a mode of understanding the subjects of European colonialism and its goal was to understand what factors (biological, environmental, kinship, economics, etc.) produced human “difference. Indirectly, anthropology through its study of non-western societies, became entangled with colonialism. Scholars have questioned the colonial power relations that informed the discipline of anthropology. For this course, we will approach two questions for Anthropology. First, what is the relationship between cultural anthropology and colonialism, neocolonialism, and postcolonialism? Second, how do we assess post-colonial forms of ethnographic knowledge? The importance of reconstructing histories by employing theoretical tools for culture, power, and place to enable careful detection and excavation of dimensions of social differences defined as cultures, societies, nations, and diasporas will be illuminated through the case studies and discussions of theory and ethics.

Class Description

This is not a course about explorers and adventurers; the focus revolves around global power, domination, accommodation, and resistance to Western European colonialism and hegemony. The class is not chronological, we will examine colonial encounters in various regions of the planet. As an anthropology course, our concern will focus on people's face-to-face interactions, the legacies of the encounters, and the impact of global processes of change on the local and individual level. With the recognition that power structures understandings, this course contains a critique of Anthropology, a critical consideration of representations and contemporary debates in the discipline. As we study colonialism in several parts of the world and the long-term implications of the colonial encounter, we will consider the relationship between contemporary ideologies and anthropological identities. The course illustrates a decolonized anthropology through its examples.

Since colonialism was a global system, our task will be to find the commonalities and unearth the underlying mechanisms that lead and sustain uneven power relationships. The schedule of topics follows geography rather than chronology. Thus a certain amount of recursiveness is built into the course. During the first few weeks, the readings and presentations will introduce theoretical concerns, issues, and themes. Then we will explore them around the globe, starting with the Middle East and moving to the Americas, then Africa, and ending with the Pacific before concluding the course.

Please come prepared to the classroom by having read and thought about the readings, striving to integrate topics as we move through theories, debates, and the geographies for colonialism around the world. Since the course uses geography rather than chronology, be prepared for the recursive aspects of the discussions. The class will be a mix of lectures and discussions, predicated on the active involvement of class members.

The Course in the Curriculum

The Colonial Encounter fulfills a thematic, upper-level cultural anthropology course for the Anthropology AOC requirements. For the LAC, the course fulfills the requirement for Social Sciences and Diverse Perspectives. The course is also Gender Studies Eligible and can be an elective for International and Area Studies.

Required Texts

Available at the Campus Bookstore, on reserve at the Cook Library, and via the usual internet sources:

- Jurgen Osterhammel 2005 *Colonialism: A Theoretical Overview*
- Julie Cruikshank 2006 *Do Glaciers Listen ? : Local Knowledge, Colonial Encounters, and Social Imagination* University of British Columbia Press
- Miriam Kahn 2011 *Tahiti Beyond the Postcard: Power, Place, and Everyday Life*.

Articles and book chapters, listed on the Schedule of Topics, are available on Canvas. Please check Canvas regularly for information and additional course information.

Requirements for the course

The Colonial Encounter, as a theory course with ethnographic case studies, requires exploration of concepts and assumptions about anthropology and of the contemporary social world. There are no grades for this course; the satisfactory/unsatisfactory designation permits a great deal of flexibility for assignments that allow sustained consideration of anthropological themes and critical approaches. But the course requires students complete all class requirements in a timely manner to meet the course objectives. Written work for the course will receive comments and students can assume their papers are satisfactory unless a revision is requested. The course is predicated on the notion that students in the class want to engage, study, and learn the course materials and meet the class goals. Course evaluations will be based upon the below:

1. Attendance

You are expected to attend each and every class, to complete the readings for that day, and be prepared to discuss the readings and your insights into the course subject matter. Absences are a basis for not satisfying this course. If you need to miss a class, let the professor know via email, voice mail, or a note in the divisional mailbox. Attendance is stressed because all members of the class should contribute their understandings of course readings, interpretations and observations, and questions.

2. Discussion

There is a heavy reading load for this course; the books and articles represent some of the diversity of theoretical perspectives and case studies and part of your work in the course is to struggle to make connections. By integrating the readings and class presentations, you will become involved in the intriguing scholarly discourse on colonialism, post-colonial identities, and the colonial legacies in Anthropology.

The instructor will summarize and raise theoretical questions from the readings for class discussion. Since the course is designed for student participation, students are expected to read and develop their own interpretations of the texts under review in order to contribute to discussion through comments about the readings and to participate actively in class discussions. The key for discussion is quality not quantity. Completing the readings, thinking about the arguments, terminologies, and examples, and discussing the relevant insights in and out of the classroom will allow you to succeed in this course; the benefit of this effort should last beyond the semester.

3. Debates

To bring out the nuances for the legacies of colonialism, we will engage three debates over the semester, as noted in the outline of topics. Members of the class will be responsible for delving into the issues and presenting the arguments and issues involved. The goal is to illuminate the significance of the conflict over representations, identities, and resolving legacies of the colonial era.

4. Written work for the textbooks

A. Response Paper to *Colonialism: A Theoretical Approach*.

Response papers provide the opportunity to assess a scholar's work. Consideration of argument and writing style is appropriate but the purpose of each assignment is to explore the evidence employed in the publication and evaluate how the scholar organized their ethnographic findings. Scholarly book reviews are examples of response papers: the goal is not a book review (the professor has read the book) but an occasion to discuss the implications of a scholarly publication, in this case Osterhammel's book. Four to six typed, double-spaced pages, due on 2/26 by 10 am, uploaded to Canvas

B. *Do Glaciers Listen?*: project due on 4/4 by 10 am, uploaded to Canvas

Option 1 – Response Paper. Similar to the above, the goal is to explore the evidence in the book; as an ethnography, the response can consider the role of the anthropologist, the stories about glaciers, or the history for the people. Four to six typed, double-spaced pages

Option 2 – Visual Representation: you are charged with creating a museum exhibit on the Pacific Northwest peoples, what insight from *Do Glaciers Listen* would you put on display. In the form of a single powerpoint slide, please create an image with text to represent what you consider the key insight from the ethnography. Include a paragraph (on a second slide) explaining your choice.

C. *Tahiti Beyond the Postcard*: project due on 4/29 by 10 am, uploaded to Canvas

Option 1 – Response Paper: For Kahn’s ethnography, please consider the legacies of the Colonial Encounter, exploring the commonalities between the colonial encounter and the tourist encounter. Please use the insights from tourism in Africa and invoke a comparison to *First Contact* (screened during the first class session) in your consideration of Kahn’s work. Four to six pages, double-spaced printed pages

Option 2 – Visual Representation: you are charged with creating a museum exhibit on Tahiti. What insight from Kahn’s ethnography would you put on display? In the form of a single powerpoint slide, please create an image with text to represent what you consider the key insight from the ethnography. Include a paragraph (on a second slide) explaining your choice.

5. Final Project: Reading against the Archival Grain

Using one of the theorists read in the course (or combining the insights from two or three of the theorists) explore the implications of a primary source on colonized peoples. Several options for the documentation of an encounter will be provided in a timely manner and you can suggest others. The final project consists of a brief class presentation and a research paper, length: 10-12 double-spaced, printed pages. The date for the presentation is noted on the outline of topics and the paper is due by May 13th at 10 am, uploaded to Canvas (unless you are a graduating student, that deadline is May 8th at 10 am).

All New College Policies will be followed:

- A student needing special accommodations because of a disability must work with the Counseling and Wellness Center, which will establish the need for specific accommodations and communicate them to the instructor.
- Any suspected instance of plagiarism will be handled in accordance with the College’s policy on academic dishonesty.
- No student shall be compelled to attend class or sit for an examination at a day or time when they would normally be engaged in a religious observance. Students are expected to notify their instructors if they intend to be absent for a class or announced examination prior to the scheduled meeting.

Schedule of Topics

1/24 Mini-class Forget Colonialism? On the Continuing Relevance of Colonialism for Anthropology, and Us

I. Studying Encounters: Remembering the Colonial Past

1/29 First Contact – a unique record of encounters

No readings

1/31 Continuing Encounters and the Continuing Legacies of Colonialism, with a Critique of the Pristine Primitive

Readings:

1. Osterhammel Chapters 1-2

2. Karolina Follis 2018 North Sentinel Island and the Right to Be Left Alone. *Sapiens*

<https://www.sapiens.org/culture/sentinelese/>

II. Colonialism and Anthropology

2/5 Definitions for Colonialism, Capitalism, Modernity, Imperialism, and Globalization

Readings

1. Eric Wolf 1982 Introduction to *Europe and the People Without History*, pages 3-23

2. Jeffrey Weeks 1982 Foucault for Historians. *History Workshop* 14:106-119

3. Osterhammel Chapters 3-4

2/7 Culture - Anthropology's Key Contribution and Debates over Anthropology as Imperialism and Decolonizing Anthropology

Readings:

1. Vine Deloria 1969 Anthropologists and Other Friends. *Custer Died for Your Sins*, pages 83-104

2. Vanessa Watts 2017 Indigenous Place-Thought and Agency Among Humans and Non-Humans (First Woman and Sky Woman Go on a European World Tour). *Revisiones* 7:20-34

3. Michel Rolph Trouillot 2003 Anthropology and the Savage Slot: The Poetics and Politics of Otherness. In *Global Transformations*, pages 7-28

4. Alexander Stille 2002 The Man Who Remembers. *The Future of the Past*, pages 155-181

2/12 Memories and Amnesias of the Colonial Past: Debates on Colonialism and its Legacies

Readings:

1. Michel Rolph Trouillot 1995 An Unthinkable History: The Haitian Revolution as Non Event. In *Silencing the Past: Power and the Production of History*, pages 70-107

2. Jan Mayman 2018 'I want to tell my children': The History Hidden in Berndt's Notebooks. *The Sydney Morning Herald* <https://www.smh.com.au/national/i-want-to-tell-my-children-the-history-hidden-in-berndt-s-notebooks-20181211-p50lg3.html>

3. Paul Farmer 2002 An Anthropology of Structural Violence. *Cultural Anthropology* 45(3):305-325

4. Osterhammel Chapters 5-6

2/14 Reading Against the Grain: Colonial Effects

Readings:

1. Johannes Fabian 2000 Charisma, Cannabis, and the Crossing of Africa. *Cultural Studies* 15(3/4):405-429
2. Joseph Massad 2011 Codifying the Nation: Law and the Articulation of National Identity in Jordan. Chapter One of *Colonial Effects*, pages 18-49
3. Lee Bloch 2014 The Unthinkable and the Unseen: Community Archaeology and Decolonizing Social Imagination at Okeeheepkee, or the Lake Jackson Site. *Archaeologies* 10(1):70-106
4. Osterhammel Chapters 7-10

2/19 Geography and World Systems Theory for the Anthropologist

Readings:

1. Jared Diamond 1997 Prologue: Yali's Question. From *Guns, Germs, and Steel: The Fate of Human Societies*, pages 13-32
2. Frederick Errington and Deborah Gewertz 2004 Introduction: On Avoiding a History of the Self-Evident and the Self-Interested and part of Chapter One of *Yali's Question: Sugar, Culture, and History*, pages 1-26
3. Rosa E. Ficek 2018 Infrastructure and Colonial Difference in Puerto Rico after Hurricane Maria. *Transforming Anthropology* 26(2): 102–117

2/21 Theorists and Politics of Post- Colonialism

Readings:

1. Amilcar Cabral 1969 The Weapon of Theory. From *Revolution in Guinea: Selected texts by Amilcar Cabral*, pages 90-111
2. David Huddart 2006 Why Bhabha? From *Homi K. Bhabha*, pages 1-10
3. Gayatri Chakravorty Spivak 1988 Can the Subaltern Speak? From *Marxism and the Interpretation of Cultures*, pages: 271-313
4. Bruce Gilley 2017 The Case for Colonialism. *Third World Quarterly* DOI: 10.1080/01436597.2017.1369037
5. Mark Twain 1910 To the Person Sitting in Darkness. *North American Review* 172 (531): 161-176

2/26 Neo-Imperialist and Post-Colonial Rethinking the Middle East: The West in the Middle East: Orientalism and the Gendered Representations of the Middle East

Readings:

1. Nicholas Dirks 2010 Edward Said and Anthropology. From *Edward Said: A Legacy of Emancipation and Representation*, pages 86-101
2. Nathan Thrall 2017 The Real Reason There is No Peace, adapted extract from *The Only Language They Understand: Forcing Compromise in Israel and Palestine*
3. Elizabeth Fernea 1981 An Early Ethnographer of Middle Eastern Women: Lady Mary Wortley Montagu (1689-1762). *Journal of Near Eastern Studies* 40(4):329-338
4. Sarah Sentilles 2017 Colonial Postcards and Women as Props for War-Making. *The New Yorker* October 5, 2017

III. The Caribbean and South America: Colonialism and Ethnogenesis

2/28 Spanish in the Americas: Gold, Witches, and Devils

Readings:

1. Wolf (5) Iberians in America
2. Irene Silverblatt 2000 The Inca's Witches: Gender and the Cultural Work of Colonization in Seventeenth-Century Peru. In *Possible Pasts: Becoming Colonial in Early America*, pages 109-130
3. Michael Taussig 1980 The Baptism of Money and the Secret of Capital, From *The Devil and Commodity Fetishism in South America*, pages 126-139

3/5 Post-Colonial Anthropology: Rethinking Identities and Technologies in the Americas

Readings:

1. Andre Gunder Frank 1956 The Development of Underdevelopment. Selection from *Latin America: Underdevelopment or Revolution*, pages 3-17
2. Terence Turner 1993 The Kayapo Resistance. *Conformity and Conflict*, pages 365-382

3/7 Class Debate: Futures of Museums in a Post-Colonial Age

Resources:

1. NAGPRA website <https://www.nps.gov/nagpra/>
2. Julie Cruikshank 1992 Oral Tradition and Material Culture: Multiple Meanings of 'Words' and 'Things.' *Anthropology Today* 8(3):5-9
3. George Nicholas 2018 Confronting the Specter of Cultural Appropriation. *Sapiens* <https://www.sapiens.org/culture/cultural-appropriation-halloween/>

IV. Fur Traders, Missionaries, and the Weight of History in North America

3/12 Europeans Cross the Atlantic in Search of Furs and Territory

Readings:

1. Do Glaciers Listen Introduction and Part 1

3/14 Explorations across America: Differing Views of Places, Nature and the Natural

Readings:

1. Do Glaciers Listen Part 2

SPRING BREAK

3/26 Post-Colonial Implications of European Contact and Conquest in North America

Readings:

1. Do Glaciers Listen Part 3
2. Eleanor Hayman in Collaboration with Colleen James/Gooch Tláa and Mark Wedge/Aan Gooshú 2018 Future Rivers of the Anthropocene or Whose Anthropocene is it? Decolonising the Anthropocene! *Decolonization: Indigeneity, Education & Society* 6(2):77-92

3/28 Post-Colonial Identities: Tlingit, Mashpee, Apalachee, Seminoles, and Native America Today

Readings:

1. Lee Bloch 2014 The Unthinkable and the Unseen: Community Archaeology and Decolonizing Social Imagination at Okeehopee, or the Lake Jackson site. *Archaeologies* 10(1): 70-106.
2. Russell G. Handsman and Trudie Lamb Richmond 1995 Confronting Colonialism: The Mahican and Schaghticoke Peoples and Us. In *Making Alternative Histories: The Practice of Archaeology and History in Non Western Settings*, pages 87-117
3. James Clifford 1988 Identity in Mashpee. In *Predicament of Culture*, pages 277-346

4/2 Class Debate: What does it mean to be indigenous/Indigenous?

4/4 Waves of Colonialism: Enslaved People as Commodity

Readings:

1. Julia Wells 2005 Eva's Men: Gender and Power at the Cape of Good Hope. In *Bodies in Contact: Rethinking Colonial Encounters in World History*, pages 84-105
2. Afua Hirsch 2018 Why the Extraordinary Story of the Last Slave in America has Finally Come to Light. *The Guardian* May 26, 2018

4/9 The Empire Writes Back: Material Culture and Literature

Readings:

1. Chinua Achebe 1959 chapter 25 of *Things Fall Apart*, pages 189-191
2. Nelson Okonkwo 1990 Chaos and Cosmos: The Colonial Encounter as Rite of Passage in the African Novel. *Landfall* 44(4):461-474
3. Ngugi wa Thiong'o 1981 The Language of African Literature. From *The Post-Colonial Studies Reader*, pages 285-296
4. Nichole Bridges 2014 Transatlantic Souvenirs: A Dialogue of Slavery and Memory in Kongo-Inspired Relief Sculpture. From *Kongo Across the Waters*, pages.90-97

4/11 Colonial Nostalgia: Tourism of Africa

Readings:

1. Paula Ebron 1999 Tourists as Pilgrims: Commercial Fashioning of Transatlantic Politics. *American Ethnologist* 25(4):910-932
2. Edward Bruner 1996 Tourism in Ghana: The Representation of Slavery and the Return of the Black Diaspora. *American Anthropologist* 98(2):290-304
3. Edward Bruner and Barbara Kirshenblatt-Gimblett 1994 Maasai on the Lawn: Tourist Realism in East Africa. *Cultural Anthropology* 9(4):435-470
4. Amanda Carlson 2014 African Attractions: Florida Tourism Gone Wild. From *Africa in Florida: Five Hundred Years of African Presence in the Sunshine State*, pages 381-407

4/16 Class Debate: Reparations for enslavement?

4/18 The South Pacific: Commodifying People and Gendered Places

Readings:

1. Tahiti Introduction and Chapter 1

4/23 New Encounters: Colonial Legacies and Tourism

Readings:

1. Tahiti – Chapters 2, 3, and 4
2. Roger Kessing 1989 Creating the Past: Custom and Identity in the Contemporary Pacific. *The Contemporary Pacific* 1(1-2):19-42

4/25 What Will Happen?

Readings:

1. Tahiti – Chapters 5, 6, and 7

4/30 Conclusions and Implications: DeColonizing Anthropology and our Gaze

Readings:

1. Kellim Brown 2013 From Tidewater to Tampa: Yard Activation in the Kongo-Atlantic Tradition. *Kongo across the Waters*, pages 310-316
2. Nancy Scheper-Hughes 1995 The Primacy of the Ethical: Propositions for a Militant Anthropology. *Current Anthropology* 36(3):409-440
3. Kanuanoe Kamanā 2004 Reflections and Feelings Deriving from a Pualakumaka within My Heart. *A Will to Survive*, pages 200-211

5/2 Class Presentations for Final Course Project

Readings:

1. William Rosenberry 1991 European History and the Construction of Anthropological Subjects. *Anthropologies and Histories*, pages 125-144
2. Faye Harrison 1991 Ethnography as Politics. *Decolonizing Anthropology: Moving Further Toward an Anthropology for Liberation*, pages 88-109

5/7 That Was Then, and Now for Anthropology?

Readings:

1. Edward Hansen 1995 The Great Bambi War: Tocquevillians versus Keynesians in an Upstate New York County. *Articulating Hidden Histories*, pages 142-155.
2. Jennifer Cole 2001 The Work of Memory in Madagascar. *American Ethnologist* 25(4):610-633
3. Chinua Achebe 2009 Africa is People. From *The Education of a British-Protected Child*, pages 155-166.