

New Directions in Anthropological Research

ANTH 630, Fall 2016

Revised Version

<http://newanthro.wordpress.com/>

Seminar Director:

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Office Hours:

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Fall Semester, 2016

03 credits

September 12 – December 5, 2016

Meeting days and times:

Mondays: 1:00pm – 4:00pm

Campus: SGW, Room H-1120

Course Website:

<http://newanthro.wordpress.com/>

Course description from the Graduate Calendar & Dept. Website:

ANTH 630 – This course, the content of which changes from year to year, explores emergent concepts, methods and topics in anthropology.

“Anthropology needs its own anthropology if it is to be more than a mere epiphenomenon of larger societal processes.”

~ Jonathan Friedman (1994, p. 42).

Explanation

A second phase of anthropological research has continued, extended, and somewhat revised the process unleashed by the North American “decolonizing anthropology” school of the late 1960s, which was further stimulated by the “new cultural anthropology” of the 1980s, by Indigenous critiques of anthropology, and by the internal theoretical debates brought on by encounters with “globalization”. These particular new directions unfolded within North American and western European schools of anthropology.

The anthropological study of anthropology has become a research area in its own right, and one that is particularly productive for teaching us a great deal about the dominant Euro-American cultural configuration, how it was constructed, upheld, and acquired power. We are moving beyond concerns with individual “reflexivity,” and moving in the direction described by Pierre Bourdieu as “participant objectivation,” as this seminar turns our critical attention toward our own academic practice as anthropologists within specific institutional

contexts and within an overarching political economy of Euro-American dominance. This seminar's intention is to help cultivate a critical awareness of the institutional matrices in which North American (and European) anthropologists work, and how certain concepts, theories, topics, and modes of doing research come to be taken for granted and are upheld as important, normal and conventional, at different times. It is not intended as an exercise in jettisoning anthropology, or academia, but to better understand our constraints, limits, and to hopefully broaden the horizon of what is deemed possible.

Stated simply, the objective of this seminar is to examine the social conditions of knowledge production in Anglo-American anthropology, the political economy of professionalization and institutionalization, and the historical processes through which these unfolded. We also study how certain national traditions develop and exercise hegemony on an international plane. To do this, we study a series of historical, ethnographic and sociological texts on the politics of knowledge, which we can treat as important primary documents in their own right since they have been produced by practitioners inside of the very structures they study.

This seminar aspires to envision different modes of anthropology, and to ask what series of transformations may get us closer to that objective. In an effort to examine anthropology as if from outside the discipline, as somewhat alienated insiders, speaking and writing of it without being compelled by a vested interest in the discipline, we are doing anthropology. More on this will follow below.

The more immediate and basic focus is in trying to appreciate and grapple with—as in a meeting of minds, a dialogue—a series of more-or-less recent texts which in their own individual ways contribute to either the anthropological study of anthropology, or that take anthropology in different directions. This takes us to our next sections.

Some Questions to Consider

As you do the assigned readings for this seminar, and prepare your commentaries, please consider the following core questions and tasks that can be useful in structuring our investigations:

Tasks for reviewing readings:

- Whenever funding or research institutions are named that are/were directly involved in the production of Anthropology, make a note and keep a running list. When writing, consider entering the names as “tags” (see instructions below on tagging and categorizing your articles).
- Take notes on the relationships between states and individual anthropologists.

- Note which prominent political actors have had an impact on the discipline.

Some of our basic questions (in no particular order):

- Who has been served the most by an institutionalized Anthropology in Western universities? In other words, who needs anthropologists the most?
- What are the material conditions that influence the production of Anthropology?
- What constitutes “an anthropological question”? In other words, which questions are asked, when and where, and who gets to ask them?
- Is Anthropology ever really separate from politics?
- When did ethnography become important for Anthropology, and why? Were Anthropologists the ones who conceived of, or innovated, ethnography?
- Does the practice of Anthropology help to reproduce centre-periphery relationships? Can it/has it changed such relations in terms of the production of academic knowledge?
- Is American Anthropology hegemonic, and if so, what accounts for this hegemony? What sustains it?
- From where does “world anthropologies” come from, and which institutions, individuals and funding agencies are prominent within it? Where were those individuals trained in Anthropology?
- With reference to the origins of institutional Anthropology and its relation to colonial regimes, what were the motivations and conditions of disciplinary?
- To what extent was/is Anthropology a part of colonial governance and administration? Reversing the question: to what extent were colonial governance and administration implicated in the production of Anthropology?
- What are some of the specifically colonial foundations and origins of our practices? (That is, rooted in conditions of colonization and colonial governance.)
- Was Anthropology simply *constrained* by colonialism, or did colonialism lie much deeper within Anthropology?
- In which ways and to what extent is the production of knowledge in Anthropology shaped, or motivated, constrained, and determined by the structures of the university and the funding of research?
- To what extent does institutional Anthropology’s practice resemble or parallel the foreign policies of its home states?

Specifically with reference to the assigned readings for the Fall semester of 2016, with its focus on Canadian Anthropology, please consider the following questions.

On Canadian Anthropology:

- Why do we have, or need, an institutionalized Anthropology in Canada?
- How are we to define “Canadian Anthropology”?

- When speaking of individuals, how do we know when one is a “Canadian anthropologist”?
- Is there a Canadian Anthropology or is it just Anthropology in Canada?
- If it is “Anthropology in Canada,” then from where has it been imported?
- If what we are doing in Canada is primarily US Anthropology, then what are we importing when we do US Anthropology in Canada?
- How have we implemented US Anthropology in Canada?
- Does challenging US hegemony imply nationalism and, if so, is that a problem?
- Is US imperialism active in academia?
- Is there a Canadian epistemology? How might answers to the latter question relate to answers to “What does it mean to be Canadian?”
- Is there a perceptible outline of a “Canadian school of thought” in Anthropology?
- Are there particular topics which appear to interest Canadian anthropologists, that is, where such topics are the repeated focus of investigation by many if not most anthropologists in Canada?
- If there is value in maintaining or developing a Canadian Anthropology, then what practical steps can we take?

On the constitution of Anthropology:

- What is an anthropological problem?
- What is an anthropological question?
- What makes a research method, or theory, anthropological?
- Is Anthropology akin to a “universal science” that is relevant regardless of national boundaries, and that transcends national origins?

Our Work

DISCUSSION

Seminar participation, which counts for **40%** of the final grade, involves participants coming prepared to *lead* discussions (more on this below). Lectures by the seminar director, if any, will be informal and limited—the onus will thus be on the seminar participants to develop their individual agendas for discussion, to establish and raise what they think are the key questions and problems, and to contribute their spoken commentaries on the assigned readings. The seminar director will also pose questions and raise issues that ensure that analyses and commentaries satisfy the objectives of the seminar.

Discussants will lead each session, and these will be assigned in advance (see the **scheduling**

sheets on the course website, under “Syllabus” in the menu). This is valued as part of the seminar participation grade. Typically, when a student is assigned a specific reading, he/she will be responsible for leading discussion on that reading. This is done by preparing a brief, spoken review, highlighting the key arguments and concerns of the reading, and then adding preliminary thoughts and raising questions about the written work, addressing these to the rest of the class. The benefit of this approach is that it helps you to prepare for writing an essay, focusing your thoughts, and gathering insights from colleagues or comments you wish to address in the essay. Having done this, it becomes much easier to produce your written essay.

More than two absences from class, will result in a deduction of 25% from the final course grade. Absence from a session in which one is performing the role of discussant will also result in a 25% deduction from the final course grade. Behaviour that disrupts the seminar or is abusive toward others will result in a grade of zero for seminar participation.

Readings, as assigned, are clearly a core feature of this seminar, the basis for both our discussions in the seminar, and for the three comprehensive essays.

WRITING

Three essays, together counting for **60%** of the final grade, consist of analysis of groups of readings covered within a specific period. The seminar director will assign a core question in advance of the essay due date. Essays are to be submitted by email to maximilian.forte@concordia.ca, on the dates below, by 6:00pm (18h00). Acknowledgments of receipt will only be sent out no sooner than 12 hours after the deadline passes.

Essay due dates, broad topic areas, lengths, and grade proportions:

1. Monday, October 17, 2016
Imperialism and Anthropology
[covering Sessions 1-4]
Maximum length: 1,500 words. Worth 20% of the final grade.
2. Wednesday, November 2, 2016
Globalization and Academic Imperialism
[covering Sessions 5 & 6]
Maximum length: 750 words. Worth 10% of the final grade.
3. Wednesday, December 7, 2016
On Canadian Anthropology
[covering Sessions 7-12]
Maximum length: 2,500 words. Worth 30% of the final grade.

At least one week before each date, the seminar director will circulate the core question to be addressed in your essay. The main material to be addressed by each essay is indicated above. However, students may feel free to draw on works already covered in the seminar—if needed—of course this pertains only to the second and third essays. In addition, students may also feel free to draw on optional readings, both those listed in the syllabus, or others, if particularly useful.

Grades

Grades for this course are assigned using the following scheme, adapted from the Graduate Calendar and in line with Departmental policy:

LETTER & GPA EQUIVALENT	PERCENT	QUALITATIVE ASSESSMENT
A+ = 4.3	95-100	Meets or exceeds highest expectations
A = 4.0	88-94.99	Excellent work of an advanced quality
A- = 3.7	85-87.99	Excellent work, with some room to improve
B+ = 3.3	80-84.99	Very good, demonstrates insight and ability
B = 3.0	73-79.99	Good, requires further improvement
B- = 2.7	70-72.99	Fair, little beyond the minimum expected
C = 2	50-69.99	Meets minimum expectations
Fail = 0	0-50	Unacceptable quality/ non-submission/ late
and Fail/Absent = 0	0-50	Absent/ non-submission/ late

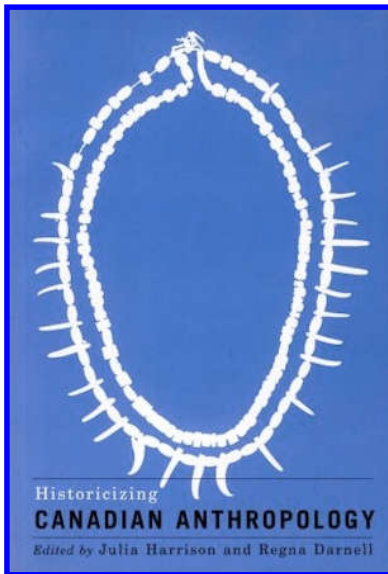
Students should note and understand that grades in the “A” range are not guaranteed, and course work that does the bare minimum that is expected for a graduate course will receive a “C.”

Students can expect to receive a grade (marked out of 10 points), for each item that they post. That grade, along with any qualitative feedback, will be sent directly to the student by email, along with comments on the student’s role as discussant. Grades are final and are not subject to negotiation.

Required Readings

This year's required text is available in the Concordia Bookstore, and it is also available on the **Course Reserve for ANTH 630 in the Webster Library**.

In addition to the required text, we will also be reading a number of journal articles (see the list below). We will be reading most of the listed journal articles before we get to our book.



Harrison, Julia, & Darnell, Regna, (Eds.). (2006).
Historicizing Canadian Anthropology.
Vancouver: UBC Press.

Schedule of Meetings and Readings

(For links to specific journal articles listed below, use the course website: from there you can access the articles directly using your Concordia library account. Articles are usually in PDF. Follow this link: <https://newanthro.wordpress.com/schedule-for-fall-2016/> or see "SCHEDULE for FALL 2016" in the menu bar.)

Session 1: Introduction

Monday, September 12, 2016

- Overview of the seminar goals
- Introduction to Canadian Anthropology and the question of cultural/academic imperialism

Colonialism and Anthropology

1. Horvath, Ronald J. (1972). "A Definition of Colonialism." *Current Anthropology*, 13(1), 45-57.
2. Galtung, Johan. (1967). "Scientific Colonialism". *Transition*, 30(April-May), 10-15.
3. Lewis, Diane. (1973). "Anthropology and Colonialism". *Current Anthropology*, 14(5), 581-602.

Session 2: Imperialism—History, Practice, Analysis

Monday, September 19, 2016

1. Proudman, Mark F. (2008). "Words for Scholars: The Semantics of 'Imperialism'". *The Journal of the Historical Society*, 8(3), 395-433.
2. Steinmetz, George. (2005). "Return to Empire: The New U.S. Imperialism in Comparative Historical Perspective". *Sociological Theory*, 23(4), 339-367.
3. Mudge, Stephanie Lee. (2008). "What is Neo-Liberalism?" *Socio-Economic Review*, 6, 703-731.
4. Hilgers, Mathieu. (2010). "The Three Anthropological Approaches to Neoliberalism". *International Social Science Journal*, 61(202), 351-364.

Session 3: Imperialism and Anthropology, Part 1

Monday, September 26, 2016

1. Boas, Franz. (2005 [1919]). "Scientists as Spies". *Anthropology Today*, 21(3), 27.
2. Fisher, Donald. (1983). "The Role of Philanthropic Foundations in the Reproduction and Production of Hegemony: Rockefeller Foundations and the Social Sciences". *Sociology*, 17(2), 206-233.
3. Fisher, Donald. (1986). "Rockefeller Philanthropy and the Rise of Social Anthropology." *Anthropology Today*, 2(1), 5-8.
4. Walker, Charles R. (1945). "Anthropology as a War Weapon". *The American Mercury*, July, 85-89.
5. Tuten, Adalric Hilliard. (2011). "Civilianization of the US Military in the Era of Counterinsurgency: Problems and Prospects for Applied Anthropology". *The Applied Anthropologist*, 31(1), 37-41.
6. Borneman, John. (1995). "American Anthropology as Foreign Policy". *American Anthropologist*, 97(4), 663-672.

Session 4: Imperialism and Anthropology, Part 2

Monday, October 3, 2016

1. Gough, Kathleen. (1968). "New Proposals for Anthropologists". *Current Anthropology*, 9(5), 403-435.
2. Gough, Kathleen. (1993). "'Anthropology and Imperialism' Revisited". *Anthropologica*, 35(2), 279-289.
3. Lee, Richard, & Sacks, Karen Brodtkin. (1993). "Anthropology, Imperialism and Resistance: The Work of Kathleen Gough". *Anthropologica*, 35(2), 181-193.
4. Jorgensen, Joseph G. (1993). "Kathleen Gough's Fight against the Consequences of Class and Imperialism on Campus". *Anthropologica*, 35(2), 227-234.

Session 5: Globalization and Academic Imperialism—A Debate

Monday, October 17, 2016

1. Bourdieu, Pierre, & Wacquant, Loic. (1999). "On the Cunning of Imperialist Reason". *Theory, Culture & Society*, 16(1), 41-58.

2. Hanchard Michael. (2003). "Acts of Misrecognition: Transnational Black Politics, Anti-imperialism and the Ethnocentrism of Pierre Bourdieu and Loïc Wacquant". *Theory, Culture & Society*, 20(4): 5–29.
3. Werbner, Pnina. (2000). "Who Sets the Terms of Debate? Heterotopic Intellectuals and the Clash of Discourses". *Theory, Culture & Society*, 17(1), 147-156.
4. Lemert, Charles. (2000). "The Clothes Have No Emperor: Bourdieu on American Imperialism". *Theory, Culture & Society*, 17(1), 97-106.
5. Friedman, Jonathan. (2000). "Americans Again, or the New Age of Imperial Reason? Global Elite Formation, its Identity and Ideological Discourses". *Theory, Culture & Society*, 17(1), 139-146.
6. Venn, Couze. (1999). "On the Cunning of Imperialist Reason: A Questioning Note or a Preamble for Debate". *Theory, Culture & Society*, 16(1), 59-62.
7. Robbins, Derek. (2003). "Postscript: 'On the Cunning of Imperialist Reason' – Some Contextual Notes". *Theory, Culture & Society*, 20(4), 71-78.

Session 6: Globalization, Academic Imperialism, and Canadianization

Monday, October 24, 2016

1. Baber, Zaheer. (2003). "Provincial Universalism: The Landscape of Knowledge Production in an Era of Globalization". *Current Sociology*, 51(6), 615-623.
2. Guarné, Blai. (2012). "The World Is a Room: Beyond Centers and Peripheries in the Global Production of Anthropological Knowledge". *Focaal*, (630), 8-19.
3. Mathews, Gordon. (2010). "On the Referee System as a Barrier to Global Anthropology". *Asia Pacific Journal of Anthropology*, 11(1), 52-63.
4. CASCA. (2011). Report on the Survey of Canadian Anthropologists: Demographics and Opinions of Canadian Anthropologists. Fredericton, NB: Canadian Anthropology Society (CASCA).
5. Silverman, Marilyn. (1991). "Dispatch I. Amongst 'Our Selves': A Colonial Encounter in Canadian Academia". *Critique of Anthropology*, 11, 381-394.

Session 7: Anthropology in Canada

Monday, October 31, 2016

1. Harrison, Julia, & Darnell, Regna. (2006). "Historicizing Traditions in Canadian Anthropology". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 3-18). Vancouver: UBC Press.
2. McKillop, A.B. (2006). "Disciplinary Tribes and Territories: Alliances and Skirmishes between Anthropology and History". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 19-29). Vancouver: UBC Press.
3. Hancock, Robert L.A. (2006). "Toward a Historiography of Canadian Anthropology". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 30-43). Vancouver: UBC Press.

Optional/Recommended/Background:

- Boas, Franz. (1910). "Ethnological Problems in Canada". *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*, 40(Jul-Dec), 529-539.
- Sapir, E. (1911). "An Anthropological Survey of Canada". *Science*, 34(884), 789-793.
- Breton, A.C. (1916). "34. Anthropology in Canada". *Man*, 16 (Apr), 49-54.
- Cole, Douglas. (1973). "The Origins of Canadian Anthropology, 1850-1910". *Journal of Canadian Studies*, 8, 33-45.
- Trigger, Bruce G. (1966). "Sir Daniel Wilson: Canada's First Anthropologist". *Anthropologica*, 8(1), 3-28.
- Trigger, Bruce G. (1966). "Sir John William Dawson: A Faithful Anthropologist". *Anthropologica*, 8(2), 351-359.
- Barker, John. (1987). "T. F. McIlwraith and Anthropology at the University of Toronto 1925-63". *Canadian Review of Sociology*, 24(2), 252-268.

Session 8: Canadian Anthropologists

Monday, November 7, 2016

1. Nock, David. (2006). "The Erasure of Horatio Hale's Contributions to Boasian Anthropology". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 44-51). Vancouver: UBC Press.

2. Nurse, Andrew. (2006). "Marius Barbeau and the Methodology of Salvage Ethnography in Canada, 1911-51". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 52-61). Vancouver: UBC Press.
3. Hamilton, Michelle A. (2006). "Iroquoian Archaeology, the Public, and Native Communities in Victorian Ontario". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 65-77). Vancouver: UBC Press.

Optional/Recommended/Background:

- Hancock, Robert L. A. (2006). "Diamond Jenness's Arctic Ethnography and the Potential for a Canadian Anthropology". *Histories of Anthropology Annual*, 2(1), 155-211.
- Kulchyski, Peter. (1993). "Anthropology in the Service of the State: Diamond Jenness and Canadian Indian Policy". *Journal of Canadian Studies*, 28(2), 21-50.
- Duff, Wilson. (1964). "Contributions of Marius Barbeau to West Coast Ethnology". *Anthropologica*, 6(1), 63-96.
- Norcini, Marilyn. (2008). "Frederick Johnson's Canadian Ethnology in the Americanist Tradition". *Histories of Anthropology Annual*, 4(1), 106-134.

Session 9: Placing Canadian Anthropology

Monday, November 14, 2016

1. Dyck, Noel. (2006). "Canadian Anthropology and the Ethnography of 'Indian Administration'". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 78-92). Vancouver: UBC Press.
2. Buchanan, Colin. (2006). "Canadian Anthropology and Ideas of Aboriginal Emendation". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 93-106). Vancouver: UBC Press.
3. Plaice, Evie. (2006). "A Comparative History of 'Cultural Rights' in South Africa and Canada". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 107-121). Vancouver: UBC Press.

4. Smart, Josephine, & Smart, Alan. (2006). "Canadian Anthropologists in China Studies". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 122-136). Vancouver: UBC Press.

Optional/Recommended/Background:

- Nock, David A. (2007). "Stephen Leacock: The Not-So-Funny Story of His Evolutionary Ethnology and Canada's First Peoples". *Histories of Anthropology Annual*, 3(1), 51-69.
- Asch, Michael. (2001). "Indigenous Self-Determination and Applied Anthropology in Canada: Finding a Place to Stand". *Anthropologica*, 43(2), 201-207.
- Darnell, Regna. (2000). "Canadian Anthropologists, the First Nations and Canada's Self-Image at the Millennium". *Anthropologica*, 42(2), 165-174.
- Darnell, Regna. (1997). "Changing Patterns of Ethnography in Canadian Anthropology: A Comparison of Themes". *Canadian Review of Sociology*, 34(3), 269-296.
- Waldram James B. (2010). "Engaging Engagement: Critical Reflections on a Canadian Tradition". *Anthropologica*, 52(2), 225-232.
- Cormier, Jeffrey J. (2002). "Nationalism, Activism, and the Canadian Sociology and Anthropology Community, 1967-1985". *The American Sociologist*, 33(1), 12-26.
- Harries-Jones, Peter. (1997). "Introduction: Canadian Anthropology in an International Context". *Canadian Review of Sociology*, 34(3), 249-267.

Session 10: The Institutions of Canadian Anthropology

Monday, November 21, 2016

1. Darnell, Regna. (2006). "Departmental Networks in Canadian Anthropology". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 137-146). Vancouver: UBC Press.
2. Pope, Richard K. (2006). "Canadian Anthropology as a Situated Conversation". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 147-156). Vancouver: UBC Press.
3. Whittaker, Eliv, & Ames, Michael M. (2006). "Anthropology and Sociology at the University of British Columbia from 1947 to the 1980s". In Julia

- Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 157-172). Vancouver: UBC Press.
4. Tremblay, Marc-Adélar. (2006). "Anthropology at Université Laval: The Early Years, 1958-70". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 173-182). Vancouver: UBC Press.
 5. Waldram, James B., & Downe, Pamela J. (2006). "Expatriates in the Ivory Tower: Anthropologists in Non-Anthropology University Departments". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 183-199). Vancouver: UBC Press.

Optional/Recommended/Background:

- Darnell, Regna. (1998). "Toward a History of Canadian Departments of Anthropology: Retrospect, Prospect and Common Cause". *Anthropologica*, 40(2), 153-168.
- Barker, John. (2000). "Reply to Regna Darnell's 'Toward a History of Canadian Departments of Anthropology'". *Anthropologica*, 42(1), 95-97.
- Preston, Dick. (2001). "The Rise of McAnthro: Or, Reflections on the History of the Department of Anthropology". *Anthropologica*, 43(1), 105-109.

Session 11: The Contexts and Contours of Canadian Anthropology

Monday, November 28, 2016

1. Howes, David. (2006). "Constituting Canadian Anthropology". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 200-211). Vancouver: UBC Press.
2. Wilmott, Cory. (2006). "The Historical Praxis of Museum Anthropology: A Canada-US Comparison". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 212-225). Vancouver: UBC Press.
3. M'Closkey, Kathy, & Manuel, Kevin. (2006). "Commodifying North American Aboriginal Culture: A Canada-US Comparison". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 226-241). Vancouver: UBC Press.

4. Graburn, Nelson H.H. (2006). "Canadian Anthropology and the Cold War". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 242-252). Vancouver: UBC Press.
5. Van Esterik, Penny. (2006). "Texts and Contexts in Canadian Anthropology". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 253-265). Vancouver: UBC Press.
6. Amit, Vered. (2006). "Just a Little Off-Centre or Not Peripheral Enough? Paradoxes for the Reproduction of Canadian Anthropology". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 266-274). Vancouver: UBC Press.
7. Harrison, Julia, & Darnell, Regna. (2006). "Postscript". In Julia Harrison & Regna Darnell, (Eds.), *Historicizing Canadian Anthropology* (pp. 275-277). Vancouver: UBC Press.

Optional/Recommended/Background:

- Dunk, Thomas. (2000). "National Culture, Political Economy and Socio-Cultural Anthropology in English Canada". *Anthropologica*, 42(2), 131-145.
- Darnell, Regna. (2010). "National and Transnational Anthropology: The Canadian Exemplar". *Histories of Anthropology Annual*, 6(1), 18-30.

Session 12: What is Canadian Anthropology?

Monday, December 5, 2016

1. Sweet, Louise E. (1976). "Review: What Is Canadian Anthropology". *American Anthropologist*, 78(4), 844-850.
2. Corrigan, Samuel W. (1978). "Sweet's Canadian Anthropology". *American Anthropologist*, 80(2), 372-374.
3. Inglis, Gordon. (1978). "Anthropology and Canada". *American Anthropologist*, 80(2), 374-375.
4. Sweet, Louise E. (1978). "Response to Inglis and Corrigan: Canadian Anthropology". *American Anthropologist*, 80(2), 375-377.
5. Cruikshank, Julie. (2008). "Review: Canadian Anthropology". *Current Anthropology*, 49(2), 353-354.

Optional/Recommended/Background:

- Cole, Sally. (2000). "Reflections on Anthropology in Canada: Introduction". *Anthropologica*, 42(2), Reflections on Anthropology in Canada / Réflexions sur l'anthropologie au Canada, 123-126.