

DEPARTMENT OF ANTHROPOLOGY & ARCHAEOLOGY

**ANTHROPOLOGY 573 Advanced Seminar in Anthropology
&
DEVELOPMENT STUDIES 593 Honors Seminar in Development Studies**

Tuesday 3:30 – 6:15 ES 702

INSTRUCTOR: Dr. Saulesh Yessenova

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PREREQUISITES:

ANTH 411 FOR ANTH 573

DEST 393 AND ADMISSION TO THE HONOURS PROGRAM FOR DEST 593

COURSE DESCRIPTION: This is a combined course intended to enhance learners' knowledge and to allow them to gain skills necessary for conducting independent research in anthropology or development studies. The focus in this course is on ethnographic methodology and its uses in both disciplines. During the first class, we will introduce our individual learning interests upon which the instructor will complete the course outline (see below). The instructor uses this pedagogical strategy to ensure that readings and assignments are tailored to specific interests of the class. Ethnographic data collection is a major way of learning the craft of both disciplines; however, possibilities for conducting ethnographic fieldwork as part of this course may be jeopardized because of environmental conditions (e.g., Covid) and other factors. Since the goal of this course is to prepare learners to graduate school and professional work, which require significant skills in critical thinking, reading, and writing, we will work through ethnographic accounts, seeking to learn about project design and how to make use of qualitative data.

COURSE FORMAT: This is a seminar that requires collaboration and input from everyone. Learners are expected to do readings, come to class prepared to contribute to class discussions, and complete all assignments. In style, this course is similar to a graduate seminar or a professional workshop; however, expectations will be adjusted to make it most beneficial for senior undergraduate students and graduate students from other disciplines.

LEARNING OUTCOMES: By the end of the course, students will have substantial knowledge of the nature of anthropological research and develop solid understanding of selected topics in anthropological and development studies inquiries. They will increase writing and debate skills and the ability to provide constructive feedback to peers.

REQUIRED TEXTS: Students are required to obtain one of the following books for this course based on their academic interests:

Günel, Gökçe. *Spaceship in the Desert: Energy, Climate Change, and Urban Design in Abu Dhabi*. Duke University Press, 2019.

**Response to climate change, energy transition, ethnography, urban planning and architecture, the Middle East*.

Said, Edward W. *Out of place: A memoir*. Vintage, 2012.

**Identity, representation, refugee crisis, colonialism, imperialism, class, comparative literature, the Middle East, the United States*.

Ferguson, James. Introduction to: Global Shadows: Africa in the World In: *Global shadows: Africa in the neoliberal World Order*. Duke University Press, 2006, pp. 1-24.

**Global development studies, post-development, structural adjustment reforms, multinational oil and mining business, colonialism and neocolonialism, ethnography, Africa.*

For the full list of required readings consult weekly schedule of topics & required readings.

REQUIRED TECHNOLOGY: a computer with a word processor and access to the Internet.

COURSE ASSIGNMENTS AND EVALUATION: Assignments will include take home writing and research exercises. Further details on course assignments are outlined below and additional information will be provided at the time assignments are given. All course work will be graded on a 100-point system. At the end of the course, the total number of marks will be converted to the official university letter grade system according to the following equivalences:

A+	95 – 100%	B	75 – 79.9%	C-	59 – 62.9%
A	90 – 94.9%	B-	71 – 74.9%	D+	55 – 58.9%
A-	85 – 89.9%	C+	67 – 70.9%	D	50 – 54.9%
B+	80– 84.9%	C	63 – 66.9%	F	< 50%

- Initial submission of essay’s draft | **10%**
- Written contribution to the peer review of proposal drafts | 5% x 4 = **20%**
- Attendance and participation in class discussions throughout the course | **10%**
- Discussion facilitation | **20%**
- Creative project presentation | **20%**
- Final essay submission | **20%**

Essay and creative project:

This combined assignment requires each student to examine a *modern* cultural phenomenon of their choosing, for example, food, supply chains, the anthropocene, urban planning and design, healthcare and disease, refugee crisis, racism, colonization, globalization, or capitalism, warfare, toxicity, nuclear/space age, development, etc. *Modernity* has been broadly defined as *a condition of social life that is radically different from all past forms of human experience*. During the course, we will discuss anthropological perspectives on what constitutes modern life, taking into consideration histories of colonialism, capitalist development, and profound global and localized inequalities they produced. The task is to focus on a particular example coming from visual art, architecture, cooking, photography, literary work, music, or drama that, you would argue, captures the significance of this cultural phenomenon (material or purely conceptual) in human society and conveys the meaning of modernity.

First, students are invited to produce 3-page drafts (1.5 or double spaced) of their proposed projects to be circulated among peers. For this purpose, the class will be divided into two groups, so each student will have to provide feedback to four drafts. Each student will have a chance to present their project at the start of the class based on the schedule to be confirmed. Feedback and oral presentations are intended as the means of intellectual stimulation for the entire class, which would help students finalize their essays to be submitted after the end of classes.

There is no single (‘correct’) way of organizing your essay. However, it should indicate the purpose of your inquiry and be structured to include introduction, main body, and conclusion. It should be approximately 20 pages-long, 12-point font Times New Roman, 1.5 or double spaced, and it should incorporate meaningful and substantial references to course readings. Overall, your personal voice should come through your writing.

Discussion facilitation will require students be well familiar with the readings assigned for this class, be ready to summarise these readings, ask the class informed questions, and participate in class discussion like everyone else.

For grade reappraisal policy, please follow these links:

<https://www.ucalgary.ca/pubs/calendar/current/i-2.html> and
<https://www.ucalgary.ca/pubs/calendar/current/i-3.html>

SKIPPED ASSESEMENTS:

Students will not be automatically failed if they skip one or more assessment. But a skipped assessment will certainly be reflected on the final grade. Students may be granted extensions for submission of take-home assignments based on their special requests. However, they may be asked to provide supporting documentation. This documentation depends on the reason noted in their personal statement/explanation provided to explain their situation. This could be medical certificate/documentation, references, police reports, invitation letter, or a statutory declaration, etc. The decision to provide supporting documentation that best suits the situation is at the discretion of the student. Students cannot be required to provide specific supporting documentation, such as a medical note.

LAND ACKNOWLEDGEMENT:

My name is Saulesh Yessenova, and I am a settler, living as an uninvited guest on the traditional territory of the people of Treaty 7. This land, belonging to the Niitsitapi (including the Siksika, Piikani and Kainai First Nations), the Tsuut'ina First Nation, and the Iyethka Nakoda (which includes the Wesley, Bearspaw and Chiniki First Nations), also hosts the University of Calgary. Calgary is situated on the confluence of the Bow and Elbow rivers, the Niitsitapi name for this place is Mohkinstsis, the Iyethka call it Wicispa Oyade, and the Tsuut'ina call this area Gutsistsi. Calgary is also home to the Metis Nation of Alberta, Region 3. It is important to acknowledge that Canadian universities and scholars have benefited greatly from the dispossession of Indigenous people. Land acknowledgement is about my accountability as an individual, an immigrant, and a professional to ongoing processes of colonialism.

STATEMENT OF INCLUSION:

The topics in this class can sometimes be difficult topics – we talk about race, gender, class, our place in society, and the painful histories and ideas that anthropology and other disciplines in the Euro-American academia have held. These topics are discussed based on a common believe that we as a society or the world can never move forward in a good way without critical review and understanding of the past. This course, just like many other courses in our faculty, is part of liberal arts that has historically encouraged critical and creative thinking as well as tolerance and mutual respect among students and professors.

INSTRUCTOR'S OFFICE HOURS: Instructor will not hold regular office hours. However, students are more than welcome to request individual zoom sessions and face to face appointments by email.

EMAILING TO INSTRUCTOR: Students are welcome to forward their questions and comments to the instructor's email indicated at the top of this document.

COMMUNICATION ETIQUETTE VIA EMAIL:

- ✚ Please use your university account.
- ✚ Use a clear subject line that includes the course name and the topic of the email, such as: "ANTH 393. Question about my schedule."
- ✚ Please be respectful (i.e., not too casual) when addressing myself in an email.
- ✚ Keep in mind that answers to the questions concerning the matters clearly stated on the course outline will not be provided.
- ✚ Keep question(s) short and to the point. Show that you have made an effort to find the answer first in the text and lecture material (or even an outside source). State what you know in relation to what you are having a difficult time understanding.

- ✦ Include your full name in the signature of your email.
- ✦ Allow 48 hours for a response, excluding weekends and holidays.
- ✦ Please note that we may choose not to respond to emails that do not follow the format outlined above.

WRITING ACROSS THE CURRICULUM

Writing skills are not exclusive to English courses and, in fact, should cross all disciplines. The University supports the belief that throughout their University careers, students should be taught how to write well so that when they graduate their writing abilities will be far above the minimal standards required at entrance. Consistent with this belief, students are expected to do a substantial amount of writing in their University courses and, where appropriate, instructors can and may use writing and the grading thereof as a factor in the evaluation of student work. The services provided by the Writing Centre in the Effective Writing Office can be utilized by all undergraduate and graduate students who feel they require further assistance.

ACADEMIC ACCOMMODATIONS

Students seeking an accommodation based on disability or medical concerns should contact Student Accessibility Services; SAS will process the request and issue letters of accommodation to instructors. For additional information on support services and accommodations for students with disabilities, visit <https://live-ucalgary.ucalgary.ca/student-services/access>. Students who require an accommodation in relation to their coursework based on a protected ground other than disability should communicate this need in writing to their Instructor or the Department Head. The full policy on Student Accommodations is available at <https://www.ucalgary.ca/legal-services/university-policies-procedures/accommodation-students-disabilities-procedure>.

ACADEMIC MISCONDUCT

“Academic Misconduct” includes such things as cheating, falsification, plagiarism, unauthorized assistance, and failure to comply with exam regulations or an Instructor’s expectations regarding conduct required of Students completing academic assessments. Students who participate in, or encourage the commission of, Academic Misconduct will be subject to disciplinary action which could include Probation, Suspension, or Expulsion from the University. For information on academic misconduct and its consequences, please see the University of Calgary Calendar at <https://www.ucalgary.ca/pubs/calendar/current/k-3.html>

Further support on academic integrity is available at: <https://ucalgary.ca/student-services/student-success/learning/academic-integrity>

INSTRUCTOR INTELLECTUAL PROPERTY

Course materials created by professor(s) (including course outlines, presentations and posted notes, labs, case studies, assignments and exams) remain the intellectual property of the professor(s). These materials may NOT be reproduced, redistributed or copied without the explicit consent of the professor. The posting of course materials to third party websites such as note-sharing sites without permission is prohibited. Sharing of extracts of these course materials with other students enrolled in the course at the same time may be allowed under fair dealing.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Student information will be collected in accordance with typical (or usual) classroom practice. Students’ assignments will be accessible only by the authorized course faculty. Private information related to the individual student is treated with the utmost regard by the faculty at the University of Calgary.

COPYRIGHT LEGISLATION

All students are required to read the University of Calgary policy on Acceptable Use of Material Protected by Copyright (<https://ucalgary.ca/legal-services/university-policies-procedures/acceptable-use-material-protected-copyright-policy>) and requirements of the copyright act (<https://laws-lois.justice.gc.ca/eng/acts/C-42/index.html>) to ensure they are aware of the consequences of unauthorized sharing of course materials (including instructor notes, electronic versions of textbooks, etc.). Students

who use material protected by copyright in violation of this policy may be disciplined under the Non-Academic Misconduct Policy.

SUPPORT AND RESOURCES:

Please visit the Registrar's website at: <https://www.ucalgary.ca/registrar/registration/course-outlines> for additional important information on the following:

- Emergency Evacuation/Assembly Points
- Wellness and Mental Health Resources
- Student Success Centre
- Student Ombuds Office
- Student Union (SU) Information
- Safewalk

WEEKLY SCHEDULE OF TOPICS & REQUIRED READINGS

WEEK 1 | Tuesday, September 7th

Introduction to the course

WEEK 2 | Tuesday, September 14th

Future Energy:

Roads to Power and Sustainability of the Anthropocene via Astana Expo

Instructor's presentation

Future Energy was the theme of Astana Expo that was held in the new capital of Kazakhstan in 2017. This mega event attracted 115 countries, many of which invested significant resources in presenting their visions and pathways towards sustainable energy production for human use to Kazakhstan's and international public. My talk is about the performance of national imaginaries at the Astana Expo where energy futures materialized in the form of hydrogen powered vehicles, nuclear reactors on Earth and in orbit, Tokamaks, smart cities, living facades, vertical gardens growing biomass energy, and happy humans inhabiting a socially just future world. Scholars from different disciplines have argued that technoscientific and political orders are intimately connected and co-produced. This co-production as played out at the Astana Expo is a core issue in my ongoing project that argues about who gets to imagine energy future and how narratives of technological disasters and breakthroughs, and political decisions that followed are organized in support of hegemonic political and instrumental orders in Kazakhstan and elsewhere in the world.

The nature of anthropological research: part I

This and the next classes are intended to provoke contemplation about the craft of ethnography as a final product of our labour as well as a method of inquiry. The texts assigned for this class represent milestones in anthropology in terms of how they shaped fieldwork and ethnographic practice. The focus in this class is on how contemporary authors have addressed political and representational practices in anthropology from the rise of interpretive or hermeneutic analysis in which culture is treated as a text (Geertz) to subsequent efforts to abandon grand theories and embrace the idea of subjectivity of ethnographic research (Clifford). Of special relevance in this discussion is the way the desire to reform the discipline impacted ethnographic fieldwork.

Readings:

Malinowski, Bronislaw. 'Introduction: The Subject, Method and Scope of This Enquiry' In: *Argonauts of the Western Pacific: An account of native enterprise and adventure in the archipelagoes of Melanesian New Guinea* (1922, reprint date 2002). Routledge, open access:

<http://www.bohol.ph/books/Argonauts/Argonauts.html>

* This book was originally published in 1922. Malinowski is credited with the introduction of ethnography as a method (or 'the' method) to anthropology.

Geertz, Clifford. 'Thick Description: Toward an Interpretive Theory of Culture' and 'Deep play: Notes on the Balinese cockfight' In: *The interpretation of cultures*. Basic books, 1973.

* This volume is available in open access and has been posted on D2L. 13. For general information on Geertz' contribution to anthropology, follow this link: <https://www.ias.edu/clifford-geertz-work-and-legacy>

WEEK 3 | Tuesday, September 21st

The nature of anthropological research: part II

Writing Culture is a volume that produced a paradigm shift in anthropology, bringing to the fore of critical discussions such issues as representation, writing strategies, the role of power in shaping ethnographic accounts among other things.

Readings:

Clifford, James 'Introduction: Partial Truths' In: Clifford, James, and George E. Marcus, eds. *Writing culture: The poetics and politics of ethnography*. University of California Press, 1986: 1:26.

* Hard copy of the book is available at the library. Scanned version of the introduction ("Partial Truths") is posted on D2L. You can substitute this reading with the following article by the same author, which is available online through the library: Clifford, James. 'On ethnographic authority' *Representations* 2 (1983): 118-146.

Marcus, George 'Ethnography in/of the world system: The emergence of multi-sited ethnography' *Annual review of anthropology* 24.1 (1995): 95-117. Posted on D2L.

WEEK 4 | Tuesday, September 28th

"Do not harm:" the ethics of anthropological research

Anthropology's history is not without controversies, ranging from ethical dilemmas to direct abuse of power in the name of creation of scientific knowledge. One of the most infamous case involves the Yanomamo people whose well-being was compromised by anthropologists (and their friends). There is a short article by Homiak, John. "Secrets of the Tribe." *American Anthropologist* 114.1 (2012): 150-152 that you can use to familiarize yourself with the examples of such gross abuse. These historical cases in anthropology and medicine prompted the development of strict codes of ethical conduct. In preparation for this class, you should familiarize yourselves with the core documents, outlining the code of research ethics involving human subjects and principles of professional behaviour. It is important to note that in Canada, we follow the code developed by the American Anthropological Association (AAA).

Code of ethics:

<http://s3.amazonaws.com/rdcms-aaa/files/production/public/FileDownloads/pdfs/issues/policy-advocacy/upload/AAA-Ethics-Code-2009.pdf>

Statement on the principles of professional behavior: <http://ethics.americananthro.org/category/statement/>

Readings:

Scheper-Hughes, Nancy "Culture, Scarcity, and Maternal Thinking: Maternal Detachment and Infant Survival in a Brazilian Shantytown" *Ethos* 1985, 13/4: 291 – 317.

Scheper-Hughes, Nancy. "Ire in Ireland." *Ethnography* 1.1 (2000): 117-140.

Scheper-Hughes, Nancy. "Parts unknown: Undercover ethnography of the organs-trafficking underworld." *Ethnography* 5.1 (2004): 29-73.

Scheper-Hughes, Nancy. "The primacy of the ethical: Propositions for a militant anthropology." *Current anthropology* 36.3 (1995): 409-440. Comments that follow the main text constitute an optional reading.

* All these readings are available online through the library.

WEEK 5 | Tuesday, October 5th

Modernity

What is modernity? This is the time we can assess our individual understandings of the term that broadly describes the ontology of social, political, and economic life after the Middle Ages. 'Modernity' has been used to denote "the condition of Western History ... since the mid-1400's," which was the beginning of Europe's ascendance to power and domination via colonization, dispossession, industrial development, and science ([ModernityCharacteristics \(dbu.edu\)](#)). Has modernity acquired a universal meaning in the world since then? How is modernity made and claimed outside the West? What kind of politics modernity induced or generated that shaped collective experiences around the world? Are we modern yet?

Readings:

Mitchell, Timothy. 'Introduction' and 'The stage of modernity' *Questions of modernity* 11 (2000): xi-34.

Pandolfo, Stefania. "The thin line of modernity: Some Moroccan debates on subjectivity." *Questions of modernity* 11 (2000): 115-47.

*This volume is available online through the library and posted on D2L.

Latour, Bruno. *We have never been modern*. Harvard university press, 2012. Please read the first part: *Crisis* (pp. 1-12). This book is open access. PDF is posted on D2L.

WEEK 6 | Tuesday, October 12th

The politics of Indigeneity

Indigeneity is "a significant political strategy in the counter-hegemonic indigenous social movements against exploitative, oppressive and repressive regimes throughout the world" (Gomes, *Anthropology and the politics of Indigeneity*, 2013). Indigenous people in Canada use this strategy to make visible historical and ongoing colonization by the settler state and society, seeking to create equitable arrangements that would define the relationship between the settler and the Indigenous communities. Settler colonialism is not a legacy: it is the ongoing reality that shapes individual and collective experiences of Indigenous people. This class is intended to interrogate the old notions and hierarchies that marginalized or dismissed altogether Indigenous knowledge and experiences and to discuss the ways for achieving Truth and Reconciliation in Canada. Can anthropology, as a discipline, contribute to this critical process?

Readings:

Simpson, Audra. *Mohawk interruptus: Political Life Across the Borders of Settler States*. Duke University Press, 2014.

*This book is available online through the library. It is strongly advised that students download the chapters ahead of time.

Simpson, Audra. "On ethnographic refusal: Indigeneity, 'voice' and colonial citizenship." *Junctures: The Journal for Thematic Dialogue* 9 (2007).

WEEK 7 | Tuesday, October 19th

The anthropocene

Modernity made humans a geological force that is capable of fostering climate change that can end the period of geological time for humans: the anthropocene. Yet, unlike other geological forces, human force

is neither homogenous nor natural. This class is intended to provide space for critical discussions of the work of historians, anthropologists, environmentalists, and scholars from other disciplines on the nature and the future of the anthropocene.

Readings:

Chakrabarty, Dipesh. "The climate of history: Four theses." *Critical inquiry* 35.2 (2009): 197-222. Posted on D2L.

Emmett, Robert and Thomas Lekan (eds.) *Whose Anthropocene? Revisiting Dipesh Chakrabarty's "Four theses"* RCC Perspectives Transformations in Environment and Society, 2016/2. [Whose Anthropocene? Revisiting Dipesh Chakrabarty's "Four Theses" | Environment & Society Portal \(environmentandsociety.org\)](#). Posted on D2L.

* Pick and choose five articles from this volume.

WEEK 8 | Tuesday, October 26th

The condition of precarity

Capitalism (and state-socialism) has created destruction of the environment on a global scale. But what's then? What are the possibilities for collective (multispecies) survival in the ruins of capitalism? Can one thrive and support global commodity chains, as important vessels of capitalist ontology, all the while living and working in the conditions of precarity? Is ethnography a right tool for addressing global issues by capturing local experiences and desires that may or may not be visible to the outside world?

Readings:

Tsing, Anna Lowenhaupt. *The Mushroom at the End of the World. On the Possibility of Life in Capitalist Ruins*. Princeton University Press, 2015.

*This book is available online through the library. It is strongly advised that students download the chapters ahead of time.

Bell, Joshua A. "The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins by Anna Lowenhaupt Tsing (review)." *Anthropological quarterly* 90.1 (2017): 277–282. Web. Optional reading.

Dosa, Sara, dir. 2014. *The Last Season*. Film, 78 min. | To be screened in class.

WEEK 9 | Tuesday, November 2nd

The politics of energy transition and urban design

The focus of this class is on the attempt to build the first in the world zero-carbon city in the United Arab Emirates.

Readings:

Günel, Gökçe. *Spaceship in the Desert: Energy, Climate Change, and Urban Design in Abu Dhabi*. Duke University Press, 2019.

*This book is unavailable at the library. Please read the articles by the same author indicated below.

Günel, Gökçe. "What is carbon dioxide? When is carbon dioxide?" *PoLAR: Political and Legal Anthropology Review* 39.1 (2016): 33-45.

Günel, Gökçe. "3. Ergos: A New Energy Currency." *Spaceship in the Desert*. Duke University Press, 2019. 101-126.

Günel, Gökçe. "The infinity of water: Climate change adaptation in the Arabian Peninsula." *Public Culture* 28.2 (2016): 291-315.

Günel, Gökçe. "A flying man, a scuttled ship, and a timekeeping device: Reflections on Ibn Battuta mall." *Public Culture* 23.3 (2011): 541-549.

WEEK 10 | Tuesday, November 9th TERM BREAK NO CLASS

WEEK 11 | Tuesday, November 16th

Culture, politics, and the power of representation

This class is dedicated to the life and work of Edward Said, one of the most distinguished scholars of the 20th century. You can read this article for a full introduction: [A New Biography of Edward Said, Reviewed | The New Yorker](#)

Readings:

Said, Edward W. *Orientalism*. Vintage, 1979. Introduction and part of Chapter 1, pp. 1-57. Posted on D2L.

Said, Edward W. *Out of place: A memoir*. Vintage, 2012.

Film to be watched before class: Edward Said on Orientalism, Media Education Foundation (2005), 40 min. *Edward Said on Orientalism* interview transcript, posted at D2L. Link to the video:

https://www.youtube.com/watch?v=fVC8EYd_Z_g

WEEK 12 | Tuesday, November 23rd

Crisis of development and critique

This class is dedicated to the post-development theory as a tool for critique of institutional practices of development. For useful discussion of this theory, please review the following document:

[Postdevelopment Theory | Oxford Research Encyclopedia of International Studies](#)

Readings:

Auerbach, Jess. *From Water to Wine: becoming middle class in Angola*. University of Toronto Press, 2020. Available online through the library. It is strongly advised that students download the chapters ahead of time.

Ferguson, James. Introduction to: Global Shadows: Africa in the World In: *Global shadows: Africa in the neoliberal World Order*. Duke University Press, 2006, pp. 1-24.

WEEK 13 | Tuesday, November 30th

Globalization, crisis, and consumption

“The global situation:” this class is intended to revisit earlier themes discussed in this course, such as commodity chains, information flow, international migration, and food, which is perhaps the most familiar item on the academic menu. But what do we know about food, which is simultaneously a source of nourishment, profit, income, and comfort as well as a medium for building social relations and generational continuity, our key link to the environment and a matter of concerns about sustainability, national security, and sovereignty among other things?

Readings:

Tsing, Anna. "The global situation." *Cultural anthropology* 15.3 (2000): 327-360.

Wilk, Richard R. "The ecology of global consumer culture." *The environment in anthropology: A reader in ecology, culture, and sustainable living* (2006): 418-29. Posted on D2L.

Mintz, Sidney W., and Christine M. Du Bois. "The anthropology of food and eating." *Annual review of anthropology* 31.1 (2002): 99-119.

WEEK 14 Tuesday, December 7th

Class maybe cancelled due to instructor's research travel.