

University of California, Berkeley
Department of Anthropology
Fall Semester 2020
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Charles L. Briggs
Virtual office hours
Wednesdays 2:30-5:10
Please make email appointment

Anthropology/Folklore C262A
Theories of Traditionality and Modernity
Wednesdays 12:00-2:00
The virtual version

This seminar explores the emergence of notions of tradition and modernity and their reproduction in Eurocentric epistemologies and political formations. In tracing dominant genealogies and considering alternatives, critical engagement with Eurocentrism and colonialism is emphasized, and perspectives from science studies, rhetoric, ethnic studies, postcolonial and decolonial studies, and other areas provide crucial points of departure and return. My principal goals in teaching the class are two-fold: First, when work is framed as “theory,” many students become anxious. I thus design the seminar in such a way as to examine how the “theory” frame seems to induce both power and violence; by confronting this process, I hope that students can find their own ways to engage complex ideas without being weighed down by this oppressive aura. Second, US education fosters individualism, competition, and the emergence of academic hierarchies. Students trained at elite universities often enjoy performing their ability to “talk theory”; others are paralyzed. Moreover, the question of what is “theory” and how this designation hierarchicalizes universities, students, and researchers, thus reproducing class, race, nation, and other inequalities, is one of the foci of the course. A central goal of the class is to position individual, creative encounters with theory within a collective, supportive, and egalitarian process, helping all of us become comfortable as both readers and producers of theory. Addressing these goals makes teaching Theories of Traditionality and Modernity both an entirely new experience each year and a pleasurable one, in which I learn as much as the students.

For decades, a central goal of my teaching has been challenging Eurocentrism, racism, and white supremacy. One way that I do this is by including works by African American, Latinx, Native American, Latin American, and South Asian writers as central components of the syllabus. The theoretical cornerstone of both 160AC and C262A is provided by Américo Paredes. The core idea that enabled folkloristics to become an ideological and academic cornerstone of nationalism and white supremacy is the projection of folklore as shared culture, a sort of cultural lowest common denominator that provides the affective, ideological, and political bond that unties social communities. Indeed, the Grimms’ projection of fairy tales (and other forms) as the cultural core shared by all Germans—long before Germany existed—was crucial for making a nation-state project and nationalist ideologies possible. In 1958, as a part of a decolonial and anti-racist project explicitly designed to challenge white supremacy and racialized violence against Texas Mexicans (his term), Paredes countered that folklore is fundamentally about difference, power, and borders (of race and class as well as nation). In addition to reading other postcolonial, decolonial, feminist, race and ethnic studies approaches, we read classic works by elite, white, European and American men precisely in order to collaboratively scrutinize how assumptions about “man,” “nature,” “society,” etc. were produced in ways that, as Dipesh Chakrabarty argues, took these provincial views and elevated them to the status of universals. The class critically scrutinizes dominant genealogies in order to challenge students’ abilities to develop their own genealogies and anti-

genealogies, a technique I refer to as the multi-genealogical approach. Beyond producing insightful new readings of very well-worn texts, this process highlights the unique contributions offered by participants who have overcome barriers of race, sexuality, class, disability, and nation, further disrupting the (re)production of academic hierarchies.

Structure of Class (Un)Meetings

The class this semester will be conducted remotely: <https://berkeley.zoom.us/j/95291954549>

Requirements

1. Faithful preparation of readings for class and participation in synchronous seminar meetings.
2. Listen carefully to asynchronous recordings prior to the class, when available (approximately half of the class sessions). Most of these will take the form of a dialogue—not a lecture—about an hour in length, with a writer who we will be reading.
3. Join with at least one other student in taking the lead in the discussion of two week's readings.
4. Written précis of final research project, due on 21 October, at clbriggs@berkeley.edu. I recommend that we meet during my office hours to discuss your plans far in advance of this date.
5. A research project, resulting in an approx. 20-25 pp. (double-spaced) research paper, due Wednesday 16 December, that a) develops a critical approach and b) applies it to the critical evaluation of a body of scholarship related to the topic of the seminar. It should substantively engage readings and perspectives discussed in class and build a bridge to your own research interests. Please send the paper to clbriggs@berkeley.edu.
5. Optional: On the last class, 9 December, please present an oral summary of your research project to the class.

"Required" Texts:

- Baker, Lee. 1998. *From Savage to Negro: Anthropology and the Construction of Race, 1896-1954*. Berkeley: University of California Press.
- Bauman, Richard, and Charles L. Briggs. 2003. *Voices of Modernity: Language Ideologies and Social Inequality*. Cambridge: Cambridge University Press.
- Fanon, Frantz. 1967. *Black Skin, White Masks*. New York: Grove Press. [Electronic reserves]
- Hurston, Zora Neale. 1935. *Mules and Men*. New York: Harper & Row.
- Naithani, Sadhana. 2010. *The Story-Time of the British Empire: Colonial and Postcolonial Folkloristics*. Jackson: University Press of Mississippi. [available through Library on eReserves]
- Paredes, Américo. 1958. *With His Pistol in His Hand: A Border Ballad and Its Hero*. Austin: University of Texas Press. [Electronic reserves]
- Ralph, Laurence. 2020. *The Torture Letters: Reckoning with Police Violence*. Chicago: University of Chicago Press. [available through Library on eReserves]

Required readings drawn from chapters in books are available digitally through [bCourses.berkeley.edu](https://bcourses.berkeley.edu). *Careful*: The PDFs may not match the assignment (they often contain additional pages), and the chapters may be contained in multiple files. Journal articles are available electronically through the Berkeley libraries; in most cases, I have provided the web address. See the Library's instructions for setting up your web browser for remote access to journals. I have noted where the books are available electronically through the Library. Please read them as far ahead of time as possible: in some cases, only one electronic copy is available for "check out" at a time. The webpage for ereserves for the course is:

https://docs.google.com/spreadsheets/d/1mhHI5r0rz_1ecUp1B0dGJWs5JMrW_Ig5hoje94k88i4/edit#gid=0

Themes and Readings

Week 1 Questioning Genealogies of Tradition and Modernity

26 August

Chakrabarty, Dipesh. 2000. *Provincializing Europe*. Princeton, NJ: Princeton University Press, pp. 27-46.

Mignolo, Walter 2000. *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking*. Princeton, NJ: Princeton University Press, pp. 49-88.

Recommended readings:

Bauman, Richard, and Charles L. Briggs. 2003. *Voices of Modernity: Language Ideologies and Social Inequality*. Cambridge: Cambridge University Press, pp. 1-18.

Stoler, Ann Laura. 1995. *Race and the Education of Desire: Foucault's History of Sexuality and the Colonial Order of Things*. Durham, NC: Duke University Press.

Gieryn, Thomas F. 1983. Boundary-Work and the Demarcation of Science from Non-Science: Strains and Interests in Professional Ideologies of Scientists. *American Sociological Review* 48(6):781-795.

Foucault, Michel. 1970[1966]. *The Order of Things: An Archaeology of the Human Sciences*. New York: Vintage, pp. 3-124.

Fabian, Johannes (1983). *Time and the Other: How Anthropology Makes Its Object*. New York: Columbia University Press.

Week 2 Making Whiteness, Making Universals

2 September

John Locke, 1959[1690]. *An Essay Concerning Human Understanding*. 2 vols. New York: Dover, Book II, Chap. I; Book III, Chap. IX-XI; Book IV, Chap. V, XXI. [available through bCourses]

Dorson, Richard. 1968. *The British Folklorists: A History*. Chicago: University of Chicago Press, chap. 1. [will be available through ereserves]

Aubrey, John. *Three Prose Works*. John Buchanan-Brown, ed. Fontwell, UK: Centaur, pp. 3-9, 129-133, 203-205, 254-255, 289-90, 307-317, 444-445. [available through bCourses]

Bauman and Briggs, *Voices*, pp. 19-69.

Recommended Readings:

Bacon, Francis. [1620]1860. *Novum Organum*. In *The Works of Francis Bacon*, ed. James Spedding, Vol IV, pp. 13-33, 119-127, 292-299, 407-413

Locke, John. 1960[1690]. *Two Treatises of Government*. New York: New American Library, pp. 169-73, 307-61, 374-99

Cocciara, Giuseppe. 1981. *The History of Folklore in Europe*, trans. John N. McDaniel. Philadelphia: Institute for the Study of Human Issues.

Pateman, Carole. 1988. *The Sexual Contract*. Cambridge: Polity, esp. chap. 4.

Poovey, Mary. 1998. *A History of the Modern Fact: Problems of Knowledge in the Sciences of Wealth and Society*. Chicago: University of Chicago Press, 1-28.

Goldberg, David Theo. 1993. *Racist Culture: Philosophy and the Politics of Meaning*. Oxford: Blackwell.

Latour, Bruno. 1993[1991]. *We Have Never Been Modern*. Catherine Porter, trans. Cambridge, MA: Harvard University Press.

Shapin, Steven. 1994. *A Social History of Truth: Civility and Science in Seventeenth-Century England*. Chicago: University of Chicago Press.

Week 3 Language, Folklore, and Symbolic Violence: British Colonialism in South Asia
Special guest: Sadhana Naithani

9 September

Cohn, Bernard S. 1996. The Command of Language and the Language of Command. In Cohn, *Colonialism and its Forms of Knowledge: The British in India*. Princeton: Princeton University Press, pp. 16-56. [available through bCourses]

Naithani, Sadhana. 2010. *The Story-Time of the British Empire: Colonial and Postcolonial Folkloristics*. Jackson: University Press of Mississippi. [available through Library on eReserves]

Recommended readings:

Naithani, Sadhana. 2002. To Tell a Tale Untold. *Journal of Folklore Research* 39(2/3):201-216.

Naithani, Sadhana. 2006. *In Quest of Indian Folktales: Ram Gharib Chaube and William Crooke*. Bloomington: Indiana University Press.

Taussig, Michael. 1987. *Shamanism, Colonialism, and the Wild Man: A Study in Terror and Healing*. Chicago: University of Chicago Press.

Said, Edward W. 1978. *Orientalism*. New York: Pantheon.

Dirks, Nicholas B. 2001. *Castes of Mind: Colonialism and the Making of Modern India*. Princeton: Princeton University Press.

Raheja, Gloria Goodwin. 1996. Caste, Colonialism and the Speech of the Colonized: Entextualization and Disciplinary Control in India. *American Ethnologist* 23(3):494-513.

https://www.jstor.org/stable/646349?seq=1#page_scan_tab_contents

Breckenridge, Carol A. and Veer, Peter van der, eds. 1993. *Orientalism and the Postcolonial Predicament*. Philadelphia: University of Pennsylvania Press.

Coronil, Fernando. 1996. Beyond Occidentalism. *Cultural Anthropology* 11(1):51-87. (reprinted in *The Fernando Coronil Reader* from Duke University Press.)

Briggs, Charles L., and Sadhana Naithani. 2012. The Coloniality of Folklore: Toward a Multi-Generational Practice of Folkloristics. *Studies in History* 28(2):231-270.

Week 4 From the Poetics and Temporalities of Whiteness to Racing the Nation

16 September

Herder, Johann Gottfried (1764[1787]). *Essay on the Origin of Language*. In *On the Origin of Language: Jean Jacques Rousseau, Essay on the Origin of Languages and Johann Gottfried Herder, Essay on the Origin of Language*, tr. John H. Moran and Alexander Gode. Chicago: University of Chicago Press, pp. 85-99. [available through bCourses]

Herder, Johann Gottfried von. 2002 [1774]. *Philosophical Writings*, ed. and trans. Michael N. Forster. Cambridge: Cambridge University Press, pp. 312-321. [available through bCourses]

Grimm, Jacob, and Wilhelm Grimm. 1987 [1819]. Prefaces to the First and Second Editions of the Nursery and Household Tales. In *The Hard Facts of the Grimms' Fairy Tales*, ed. by Maria Tatar, 215-222. Princeton: Princeton University Press. [available through bCourses]

Schmiesing, Ann. 2014. Gender and Disability: The Grimms' Prostheticizing of 'The Maiden without Hands' and 'The Frog King or Iron Henry.' In *Disability, Deformity, and Disease in the Grimms' Fairy Tales*. 80-110. Detroit: Wayne State University Press. [available through bCourses]

Bauman and Briggs, *Voices of Modernity*, pp. 163-196.

Recommended readings:

- Herder, Johann Gottfried (1969). *Johann Gottfried Herder on Social and Political Culture*, ed. by F. M. Barnard. Cambridge: Cambridge University Press. pp. 296-301, 314-26
- Anderson, Benedict. 1991[1983]. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. (Revised edition). London: Verso, chap. 1-6, 10-11. (If you haven't read Anderson, you should have a go at it soon.)
- Abrahams, Roger D. 1993. Phantoms of Romantic Nationalism in Folkloristics. *Journal of American Folklore* 106:3-37.
- Bottigheimer, Ruth. 1987. *Grimms' Bad Girls and Bold Boys: The Moral and Social Vision of the Tales*. New Haven: Yale University Press.
- Tatar, Maria. 1987. *The Hard Facts of the Grimms' Fairy Tales*. (second edition) Princeton: Princeton University Press, pp. 3-38.
- Herzfeld, Michael, 1982. *Ours Once More. Folklore, Ideology, and the Making of Modern Greece*. Austin: University of Texas Press, 1982.
- Ó Giolláin, Diarmuid. 2000. *Locating Irish Folklore: Tradition, Modernity, Identity*. Cork: Cork University Press.
- Stewart, Susan. 1994. *Crimes of Writing: Problems in the Containment of Representation*. Durham, NC: Duke University Press, pp. 66-131.
- Zipes, Jack 1979: *Breaking the Magic Spell: Radical Theories of Folk and Fairy Tales*. Austin: University of Texas Press.

Week 5 Genealogical Erasure: Américo Paredes on Folklore, Race, and Borders

23 September

- Paredes, Américo. 1958. *With His Pistol in His Hand: A Border Ballad and Its Hero*. Austin: University of Texas Press, pp. xi-x, 7-54, 129-150, 154-158.
- Paredes, Américo. 1993. Folk Medicine and the Intercultural Jest. In *Folklore and Culture on the Texas-Mexican Border*, ed. Richard Bauman, pp. 49-72. Austin: Center for Mexican American Studies, Univ. of Texas Press. [available through bCourses]

Recommended readings:

- Paredes, Américo. 1993. *Folklore and Culture on the Texas-Mexican Border*, ed. Richard Bauman. Austin: Center for Mexican American Studies, University of Texas Press.
- Herrera-Sobek, María. 1990. *The Mexican Corrido: A Feminist Analysis*. Bloomington: Indiana University Press.
- Limón, José E. 1992. *Mexican Ballads, Chicano Poems: History and Influence in Mexican-American Social Poetry*. Berkeley: University of California Press.
- Limón, José E. 2007. Américo Paredes: Ballad Scholar. *Journal of American Folklore* 120(475):3-18.
- Limón, José E. 2012. *Américo Paredes: Culture and Critique*. Austin: University of Texas Press.
- López Morín, José R. 2006. *The Legacy of Américo Paredes*. College Station: Texas A&M University Press.
- Saldívar, Ramón. 2006. *The Borderlands of Culture: Américo Paredes and the Transnational Imaginary*. Durham: Duke University Press.
- Special issue of *the Journal of American Folklore* on Paredes, Vol. 125, No. 495, Winter 2012.

And please listen to a podcast where John McDowell reflects on Paredes as mentor:

<http://folklore.berkeley.edu/podcast>

Week 6 The Contemporary Legacy of Américo Paredes' Scholarship and Activism
Special guest: Alex Chávez

30 September

Limón, José E. 1994. *Dancing with the Devil: Society and Cultural Poetics in Mexican-American South Texas*. Madison: University of Wisconsin Press, chaps 1, 5-6. [available through bCourses]

Chávez, Alex E. 2017. *Sounds of Crossing: Music, Migration, and the Aural Poetics of Huapango Arribeño*. Durham, NC: Duke University Press, pp. 1-61, 198-231. [available through bCourses]

González-Martin, Rachel V. 2017. A Latinx Folklorist's Love Letter to American Folkloristics: Academic Disenchantment and Ambivalent Disciplinary Futures. *Chiricú* 2(1): 19-39. <https://muse-jhu-edu.libproxy.berkeley.edu/article/681944/pdf>.

Recommended readings:

Flores, Richard. 1995. *Los Pastores: History and Performance in the Mexican Shepherds' Play of South Texas*. Washington, DC: Smithsonian Institution Press.

Flores, Richard. 2002. *Remembering the Alamo: Memory, Modernity, and the Master Symbol*. Austin: University of Texas Press.

Peña, Manuel. 1999. *The Mexican American Orquesta: Music, Culture, and the Dialectic of Conflict*. Austin: University of Texas Press.

Morrison, Amanda Maria. 2008. Musical Trafficking: Urban Youth and the Narcocorrido-Hardcore Rap Nexus. *Western Folklore* 67(4):379-396.

McDowell, John H. 2005. Chante Luna and the Commemoration of Actual Events. *Western Folklore* 64(1/2):39-64. <https://literature-proquest-com.libproxy.berkeley.edu/pageImage.do?ftnum=995969101&fmt=page&area=criticism&journalid=0043373X&articleid=R03653597&pubdate=2005>

McDowell, John H. 2000. *Poetry and Violence: The Ballad Tradition of Mexico's Costa Chica*. Urbana: University of Illinois Press.

Week 7 "Methodology" as Theory and Politics: Research, Remoteness, and Power

7 October

Paredes, Américo. 1978. On Ethnographic Work among Minority Groups: A Folklorist's Perspective. In *New Directions in Chicano Scholarship*, Ricardo Romo and Raymond Paredes, eds., pp. 1-31. La Jolla: Chicano Studies Center, UCSD. [available through bCourses]

Smith, Linda Tuhiwai. 1999. *Decolonizing Methodologies: Research and Indigenous Peoples*. London: Zed, pp. 1-18. [available electronically through UCB Library]

Roberts, John W. 1999 '...Hidden Right Out in the Open': The Field of Folklore and the Problem of Invisibility. *Journal of American Folklore* 112(444):119-39. <https://search-proquest-com.libproxy.berkeley.edu/docview/198436700/fulltextPDF/68C00430DC5B4D69PQ/3?accountid=14496>

Clifford, James. 1988. *The Predicament of Culture: Twentieth-Century Ethnography, Literature, and Art*. Cambridge, MA: Harvard University Press, pp. 21-54. [available through bCourses]

Recommended Readings:

White, Hayden. 1978. *The Tropics of Discourse: Essays in Cultural Criticism*. Baltimore: Johns Hopkins University Press, pp. 51-80.

- Davis, Gerald L. 1992. "So Correct for the Photograph": "Fixing" the Ineffable, Ineluctable African American. In Robert Baron and Nicholas R. Spitzer, eds., *Public Folklore*, 105-118. Washington, DC: Smithsonian Institution Press. [available through bCourses]
- Fabian, Johannes (1983). *Time and the Other: How Anthropology Makes Its Object*. New York: Columbia University Press.
- Briggs, Charles L. 1986. *Learning How to Ask: A Sociolinguistic Appraisal of the Role of the Interview in Social Science Research*. Cambridge: Cambridge University Press.

Week 8 Franz Boas and W.E.B. Du Bois on Culture, Race, Equality, Politics
Special guest: Lee Baker

14 October

- Boas, Franz. 1910. The Real Race Problem. *The Crisis*, Dec. 1910: 22-25. [available at <https://perspectivesinanthropology.com/2018/12/01/the-real-race-problem-part-1/> and <https://perspectivesinanthropology.com/2019/01/01/the-real-race-problem-part-2/>]
- Du Bois, W. E. B. 1990[1903]. *The Souls of Black Folk*. New York: Vintage, chap. 1, 11. [bCourses]
- Baker, Lee D. 1998. *From Savage to Negro: Anthropology and the Construction of Race, 1896-1954*. Berkeley: University of California Press, Introduction, chaps. 5-9 [available electronically through UCB Library]
- Baker, Lee D. 2020. W.E.B. DuBois and Anthropology. [manuscript in press].

Recommended readings:

- Bauman and Briggs, *Voices of Modernity*, chap. 8.
- Boas, Franz. 1965 [1911]. *The Mind of Primitive Man*. New York: Free Press.
- Boas, Franz. 1945. *Race and Democratic Society*. New York: J.J. Augustin.
- Boas, Franz. 1927. *Primitive Art*. Oslo: H. Aschehoug.
- Benedict, Ruth. 1934. *Patterns of Culture*. Boston: Houghton Mifflin.
- Sapir, Edward. 1927. The Unconscious Patterning of Behavior in Society. In *Selected Writings of Edward Sapir*, edited by David G. Mandelbaum, ed. Pp. 544-559. Berkeley: University of California Press.
- Silva, Denise Ferreira da. 2007. *Toward a Global Idea of Race*. Minneapolis: University of Minnesota Press.
- Bunzl, Matti. 1996 Franz Boas and the Humboldtian Tradition: From Volksgeist and Nationalcharakter to an Anthropological Conception of Culture. In *Volksgeist as Method and Ethic: Essays on Boasian Ethnography and the German Anthropological Tradition*. George W. Stocking, Jr., ed. Pp. 17-78. Madison: University of Wisconsin Press.
- Bunzl, Matti. 2003. *Völkerpsychologie* and German-Jewish Emancipation. In *Wordly provincialism: German anthropology in the age of empire*, edited by Glenn Penny and Matti Bunzl. Ann Arbor: University of Michigan Press.
- Liss, Julia Elizabeth. 1990. *The cosmopolitan imagination: Franz Boas and the development of American anthropology*. Unpublished Ph.D. dissertation, University of California, Berkeley.
- Edwards, Brent Hayes. 2003. *The Practice of Diaspora: Literature, Translation, and the Rise of Black Internationalism*. Cambridge, MA: Harvard University Press.
- Williams, Vernon J., Jr. 1996. *Rethinking Race: Franz Boas and his Contemporaries*. Lexington: University Press of Kentucky.
- Briggs, Charles L. 2005. Genealogies of Race and Culture and the Failure of Vernacular Cosmopolitanisms: Rereading Franz Boas and W.E.B. Du Bois. *Public Culture* 17(1):75-100.

Week 9 Zora Neale Hurston's *Mules and Men*
Special guest: Lashon Daley

21 October

Hurston, Zora Neale. 1935. *Mules and Men*. New York: Harper & Row.

Walker, Alice. 1975 Looking for Zora. Ms. Magazine. [available through bCourses]

Recommended readings:

Levine, Lawrence W. 1977. *Black Culture and Black Consciousness Afro-American Folk Thought from Slavery to Freedom*. Oxford: Oxford University Press.

Roberts, John. 1990. *From Trickster to Badman: The Black Folk Hero in Slavery and Freedom*. Philadelphia: University of Pennsylvania Press.

Turner, Patricia. 1993. *I Heard It Through the Grapevine: Rumor in African-American Culture*. Berkeley: University of California Press.

Fine, Gary A., and Patricia A. Turner. 2001. *Whispers on the Color Line: Rumor and Race in America*. University of California Press.

Week 10 Narrative, Authority, & the Violence of Translation in Native American Narrative
Special guest: Christopher B. Teuton

28 October

Hymes, Hymes, Dell H. 1981[1975]. Breakthrough into Performance. In *"In Vain I Tried to Tell You": Essays in Native American Ethnopoetics*, pp. 79-133. Philadelphia: University of Pennsylvania Press. [available through bCourses]

Teuton, Christopher B., with Hastings Shade, Sammy Still, Sequoyah Guess, and Woody Hansen. 2012. *Cherokee Stories of the Turtle Island Liars' Club*. Chapel Hill: University of North Carolina Press. [pp. 18-23 and 33-55; available digitally from the Library]

Risling Baldy, Cutcha. 2015. "Coyote is Not a Metaphor: On Decolonizing, (Re)claiming and (Re)naming Coyote." *Decolonization: Indigeneity, Education and Society* 4, no. 1 (May): 1-20. <https://pdfs.semanticscholar.org/09d0/c6fc26472acd535b4298bcedbededc885882.pdf>

Risling Baldy, Cutcha. 2018. *We Are Dancing for You: Native Feminisms and the Revitalization of Women's Coming-of-Age Ceremonies*. Seattle: University of Washington Press. [pp. 28-50; available digitally from the Library]

Recommended readings:

Lévi-Strauss, Claude. 1955. The Structural Study of Myth. *Journal of American Folklore* 68(270):428-444. <https://www-jstor-org.libproxy.c.edu/stable/536768>

Hill, Jane H. 1995. The Voices of Don Gabriel: Responsibility and Self in a Modern Mexicano Narrative. In *The Dialogic Emergence of Culture*. Dennis Tedlock and Bruce Mannheim, eds. Pp. 97-147. Urbana: University of Illinois Press. [available through bCourses]

Ortiz, Alfonso. 1969. *The Tewa World: Space, Time, Being and Becoming in a Pueblo Society*. Chicago: University of Chicago Press.

Bauman and Briggs, *Voices of Modernity*, chap. 7.

Boas, Franz. 1940 [1914]. Mythology and Folk-Tales of the North American Indians. In *Race, Language and Culture*. Pp. 451-490. New York: Free Press.

Boas, Franz. 1940 [1916]. The Development of Folk-Tales and Myths. In *Race, Language and Culture*. Pp. 397-406. New York: Free Press.

Boas, Franz. 1940 [1917]. Introduction to International Journal of American Linguistics. In *Race, Language and Culture*. Pp. 199-210. New York: Free Press.

- Boas, Franz 1927. *Primitive Art*. Oslo: H. Aschehoug.
- Hymes, Dell. 1974. *Foundations in Sociolinguistics: An Ethnographic Approach*. Philadelphia: University of Pennsylvania Press.
- Bauman, Richard, and Joel Sherzer, eds. 1974. *Explorations in the Ethnography of Speaking*. Cambridge: Cambridge University Press.
- Tedlock, Dennis. 1983. *The Spoken Word and the Work of Interpretation*. Philadelphia: University of Pennsylvania Press.
- Kroskrity, Paul V., and Anthony K. Webster, eds. 2015. *The Legacy of Dell Hymes: Ethnopoetics, Narrative Inequality, and Voice*. Bloomington: Indiana University Press.
- Feld, Steven. 1990[1982]. *Sound and Sentiment: Birds, Weeping, Poetics, and Song in Kaluli Expression*. (3rd edition) Durham, NC: Duke University Press.
- Cruikshank, Julie. 2005. *Do Glaciers Listen? Local Knowledge, Colonial encounters, and Social Imagination*. Vancouver: UBC Press.

Week 11 Language, Narrative, Anti-Blackness

4 November

Fanon, Frantz. 1967. *Black Skin, White Masks*. New York: Grove Press. [Electronic reserves]

Recommended readings:

- Freud, Sigmund. *The Interpretation of Dreams*, James Strachey, trans. New York: Basic. Chap. 6 (parts A-B).
- Lacan, Jacques. 1977[1966]. *Écrits: A Selection*. Alan Sheridan, trans. New York: W.W. Norton, pp. 1-7, 179-199.
- Freud, Sigmund. 2002[1905]. *The Joke and Its Relation to the Unconscious*. Joyce Crick, trans. London: Penguin.
- Freud, Sigmund. 1960. *The Psychopathology of Everyday Life*, translated by Alan Tyson, edited by James Strachey. New York: W. W. Norton.
- Freud, Sigmund. 1946[1918]. *Totem and Taboo*. New York: Random House.
- Freud, Sigmund. 1963[1929]). *Civilization and Its Discontents*. Joan Riviere and James Strachey, trans. London: Hogarth.
- Dundes, Alan. 1987. *Parsing through Customs: Essays by a Freudian Folklorist*. Madison: University of Wisconsin Press.
- Briggs, Charles L. 2014. Dear Dr. Freud. *Cultural Anthropology* 29(2):312-343.
- Crapanzano, Vincent. 1981. Text, Transference, and Indexicality. *Ethos* 9(2):122-148.
- Kristeva, Julia. [1974]1984 *Revolution in Poetic Language*. Translated by Margaret Waller. New York: Columbia University Press.
- Mechling, Jay. 2010. *On My Honor: Boy Scouts and the Making of American Youth*. Chicago: University of Chicago Press.

11 November: No class, UCB holiday

Week 12 Culture, Commodification, Mediatization **Special guest: Anthony Bak Buccitelli**

18 November

Bausinger, Hermann 1990[1961]: *Folk Culture in a World of Technology*. Transl. by Elke Dettmer. Bloomington: Indiana University Press, pp. 1-45.

- Bauman, Richard, and Patrick Feather. 2005. "Fellow Townsmen and My Noble Constituents!": Representations of Oratory on Early Commercial Recordings. *Oral Tradition* 20(1): 35-57. <https://muse-jhu-edu.libproxy.berkeley.edu/article/185163/pdf>
- Buccitelli, Anthony Bak. 2012. Performance 2.0: Observations toward a Theory of the Digital Performance of Folklore. In *Folk Culture in the Digital Age*, edited by Trevor Blank, 46-59. Logan: Utah State University Press.
- Briggs, Charles. 2020. Moving beyond "the Media": Critical Intersections between Traditionalization and Mediatization. *Journal of Folklore Research* 57(2):81-117. doi:10.2979/jfolkrese.57.2.03

Recommended readings:

- Hall, Stuart. 1980. Encoding/Decoding. In Stuart Hall et al. (eds.), *Culture, Media, Language: Working Papers in Cultural Studies 1972-9*. London: Hutchinson, pp. 128-38.
- Martín-Barbero, Jesús. 1993[1987]. *Communication, Culture and Hegemony from the Media to Mediations*. London: Sage. The Spanish edition is much better (the English translation is not strong): *De los medios a las mediaciones: Comunicación, cultura y hegemonía*. In the Spanish edition, the most important pages to read are pp. 14-26, 31-43, 164-198.
- Benjamin, Walter. 1969[1936]. The Work of Art in the Age of Mechanical Reproduction. In Benjamin, *Illuminations*. New York: Schocken Books, pp. 217-251.
- Bourdieu, Pierre. 1993. *The Field of Cultural Production*. New York: Columbia.
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Week 13 Writing Anti-Black Violence

2 December

- Ralph, Laurence. 2020. *The Torture Letters: Reckoning with Police Violence*. Chicago: University of Chicago Press. [available through Library on eReserves]
- Listen to an interview with Laurence Ralph: <https://www.youtube.com/watch?v=KrNXtuacaPE> and animated film: <https://www.youtube.com>

Recommended readings:

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Week 14 Seminar Presentations

9 December

16 December 2020

Final paper due