

Recognizing Patterns, Talking To Strangers

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Why hate travel?

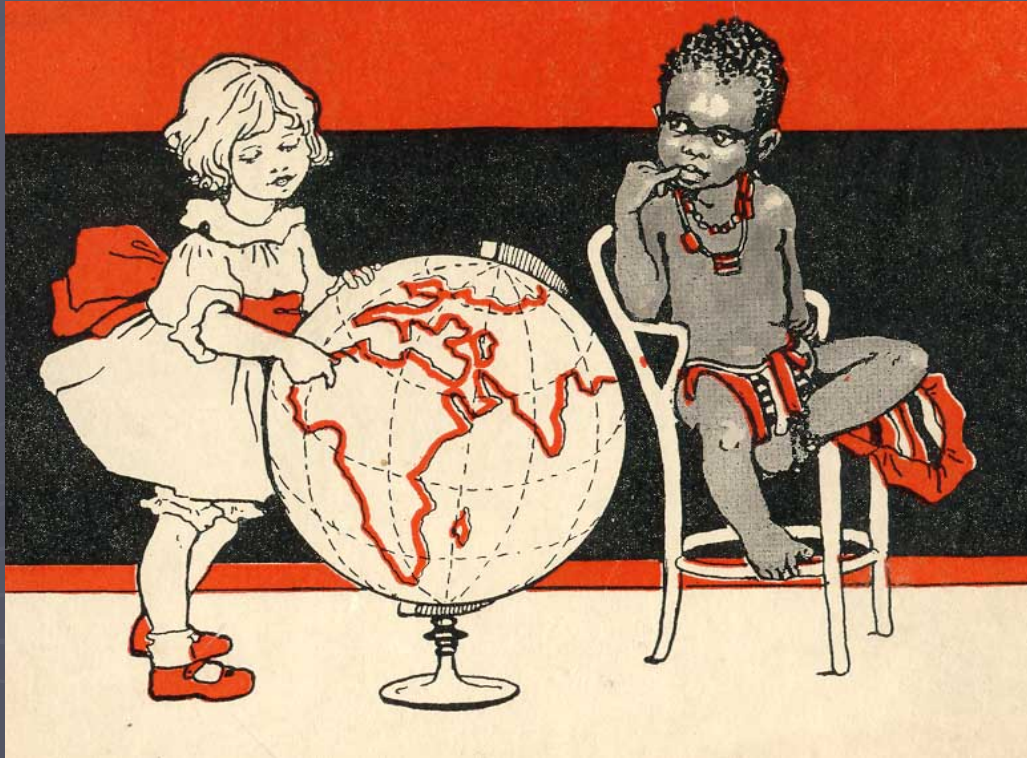
- ▶ L-S's experiences as refugee (23-36): the anthropologist as object of "race science"



Racism as anthropology



Colonial anthropology



From Emily Huntley, *The Book of Little Black Brother*. London: Church Missionary Society, 1913.

What's wrong with travel narratives

- ▶ Narrating travel from a position of cultural, racial or technological security (superiority)
- ▶ Racism: the attempt to verify this theory through practice
- ▶ What happens when the traveler casts off the certitudes of the secure position?



Some signal events

- ▶ Kristallnacht, 1933
- ▶ Jewish refugees refused by most countries
- ▶ Nazi Germany's shift from deportation to extermination
- ▶ Partition of India, 1947 (p. 127)
- ▶ ... and other historical actings-out of the theory of irreducible difference. See p. 149: subordination "solves" the problem of coexistence

The aims of exploring human difference

- ▶ To classify and categorize permanent and stable features of the “kinds” or “breeds” of man?
- ▶ To inventory “cultures”: distinct and irreducible “worlds” of experience? (cf. Ruth Benedict, *Patterns of Culture*, 1937)
- ▶ Or to recover distal events and conditions responsible for the categories?

Three mast

- ▶ Geology
- ▶ Marx
- ▶ Freud



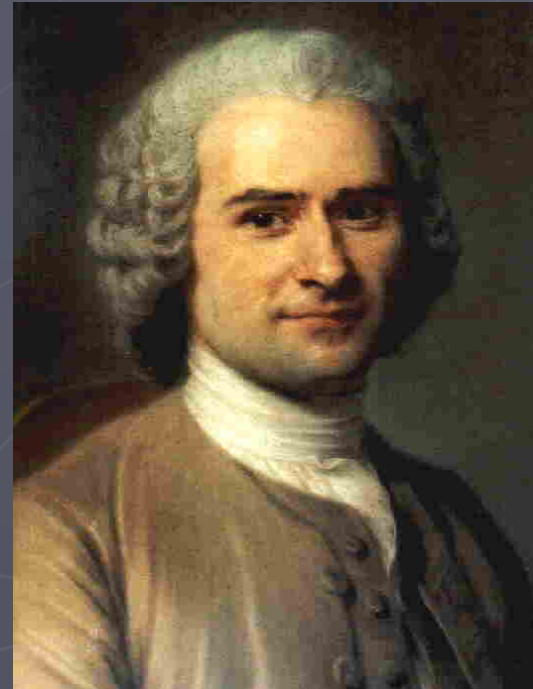
And one lesson: the apparent phenomena are meaningful only in the context of larger, unrepresented phenomena

Counter-anthropology

- ▶ Emphasizing:
 - Processes
 - Underlying causes
 - Problem-solving on the basis of materials that are given and pre-formed (e.g. fans, p. 110)
- ▶ “A finite world”: anthropology belongs to ecology
- ▶ Total history of humanity

The philosophical voyage

- ▶ Montaigne, "On Cannibals" (see p. 309)
- ▶ Rousseau, *The Social Contract* and *Essay on the Origin of Inequality* (pp. 390-393)



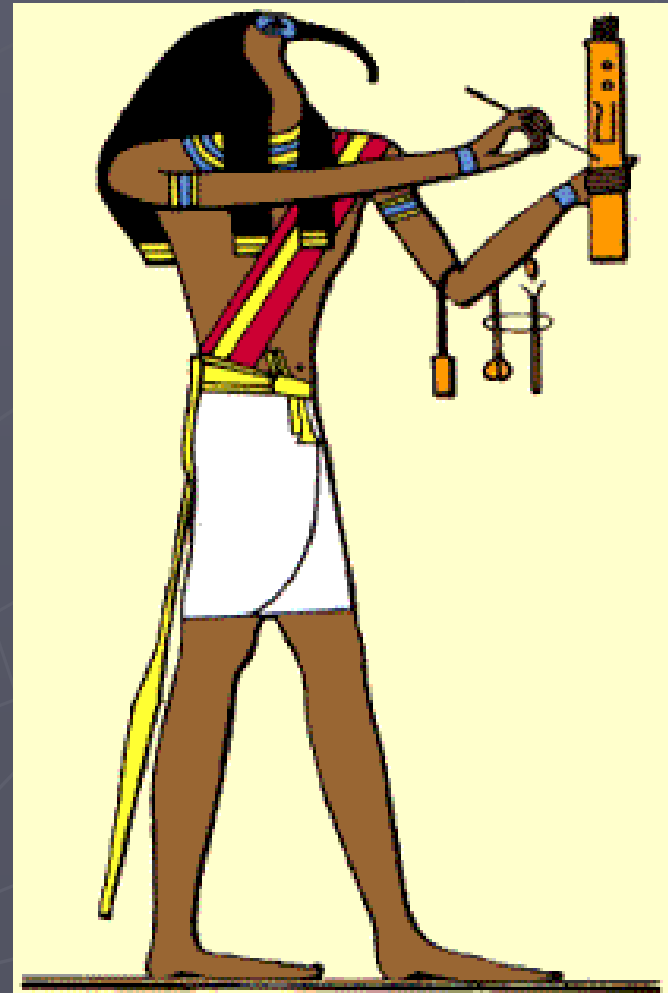
Kings

- ▶ “the honor of leading the battle” (305-317)
- ▶ Conditions of power:
 - Consent
 - Reciprocity (generosity, ingenuity)
- ▶ Caduveo vs. Bororo vs. Nambikwara
- ▶ “the state of nature”?



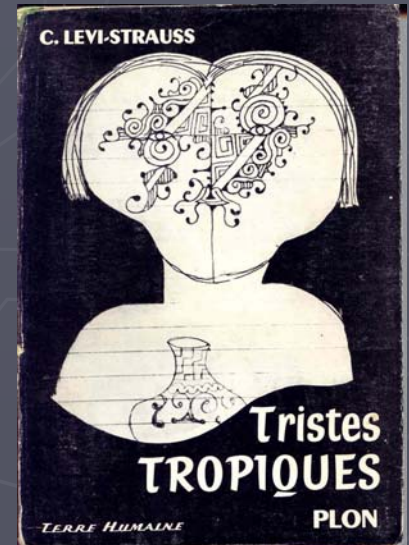
The writing lesson

- ▶ What the Nambikwara chief learned
- ▶ What his people learned
- ▶ What Levi-Strauss learned



Polarities and patterns

- ▶ Opposition and integration in Caduveo society
 - Clans, moieties, generations, genders
- ▶ And in Caduveo face-painting (1888-97)
 - Motifs, axes, symmetry, asymmetry
- ▶ Art as the (non-representational) representation of conflict
- ▶ Dealing with death (p. 245)
- ▶ Imaginary reconciliation



Comparative methods

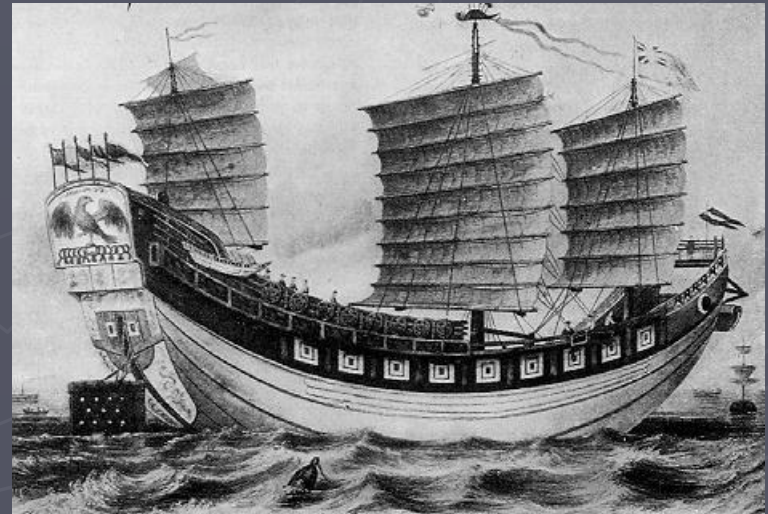
- ▶ Cannibalism and imprisonment: incorporating the enemy vs. banishing the enemy (pp. 387-89)
 - “Analysis of this kind, if carried out sincerely and methodically... introduces an element of moderation and honesty into our evaluation of customs and ways of life very remote from our own... and removes from our own customs that air of inherent rightness which they so easily have” (p. 389)
- ▶ “Every effort to understand destroys the object” (p. 411)

The world is smaller

- ▶ “An end to journeying”: “improvement in communication” (29)
- ▶ “Neolithic imagination”: the New World is still neolithic, even in its cities
 - Slash-and-burn agriculture
 - Ghost towns and burned-out neighborhoods
- ▶ The repeated “discovery” of the New World: gold, sugar, coffee, diamonds...

Circles

- ▶ “What we call the exotic expresses an inequality of rhythm” (130)
- ▶ Americas – Europe – India (Asia) (148-49)
- ▶ Asia → Europe → Americas → Asia
- ▶ “The Lost World”
 - Pp. 249-60
- ▶ Common civilization
- ▶ Range of combinations
 - (p. 133)

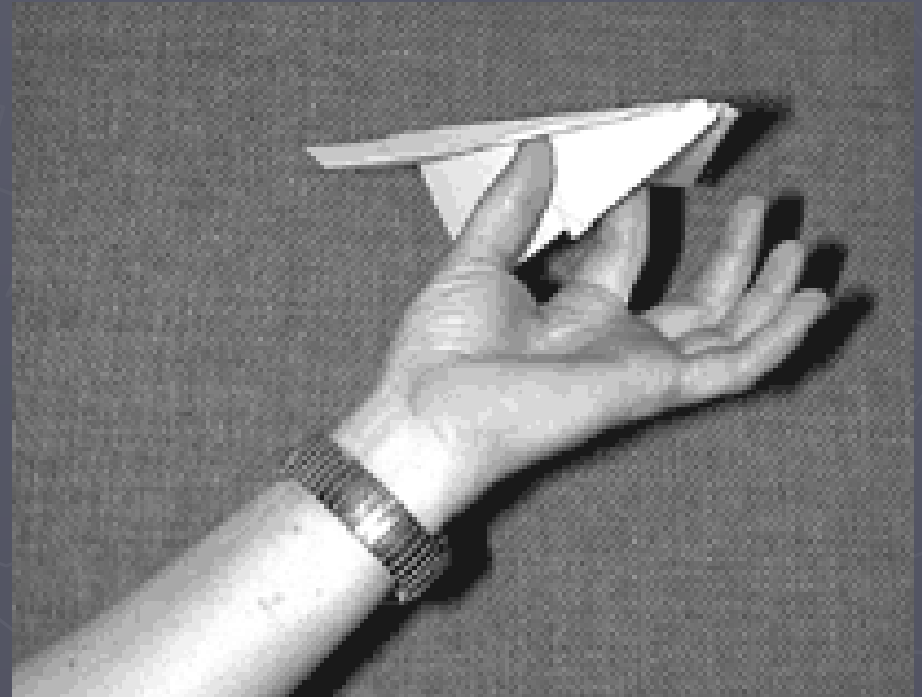


The eternal return?

- ▶ Asia as the past of the world and also its future
 - Mohenjo-Daro = Karachi or New York: “After 4 or 5 thousand years of history, the wheel has come full circle” (p. 130)
- ▶ What a cyclical history means for the writer of anthropology
 - “Man takes along with him all the positions he has already occupied, and all those he will occupy... For we live in several worlds, each truer than the one it encloses, and itself false in relation to the one which encompasses it” (p. 412)

Folding

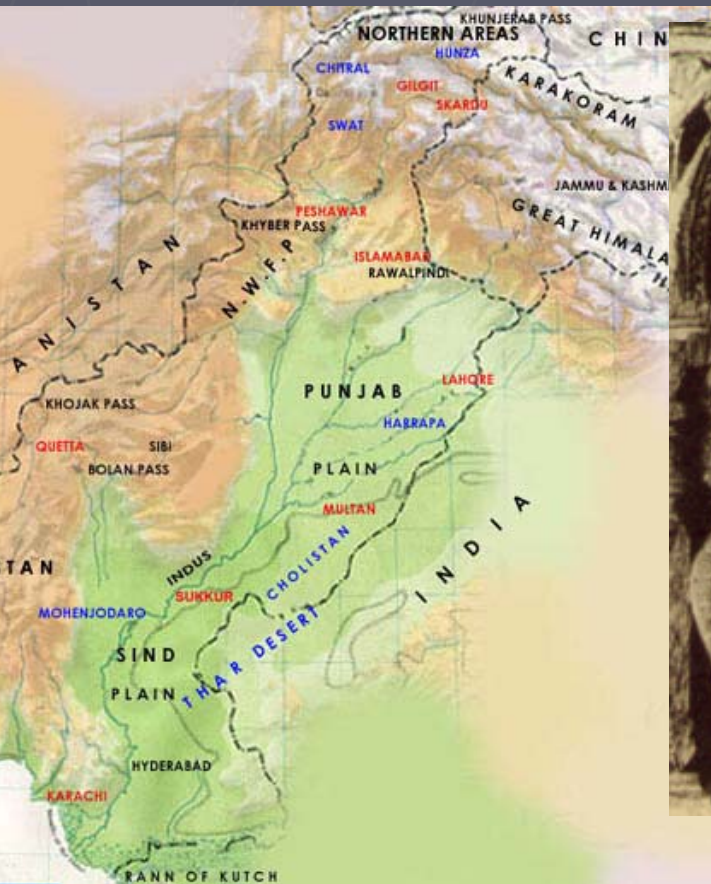
- ▶ Fans (p. 113)
- ▶ Face designs
- ▶ Buddhism and Marxism (p. 412)



Taxila, the hinge of history?

Meeting ground of India, China and Greece; now part of a religiously-defined postcolonial state

Islam, "the West of the East" (p. 405): L-S's "uneasiness"



Entropic tropics?

- ▶ A property of messages: as they become distorted, they lose the properties that distinguish them from their environment
- ▶ “stupidity” (pp. 180, 188) of nature
- ▶ Effect of intercultural communication: the “warm bath”?
 - Look back: colonial anthropology was all about maintaining social differences; what kinds of difference does anti-colonial anthropology dissolve, what kinds does it maintain?
- ▶ This book is a symptom of the disease it diagnoses – and the author knew that on page 1.