

# POSTCOLONIAL THEORY IN ANTHROPOLOGY AND ARCHAEOLOGY

ANG 6930: SPRING SEMESTER 2013-14

Peter R. Schmidt

Office: 441 Grinter Hall

Office Hours: 1:00—2:30 Thur

Phone: 392-4490

Email: Schmidt@ufl.edu

## I. General Framework

This course is exploratory, perhaps best captured by the analogy that serious scholars are often viewed as bookworms. While bookworms eat books, consuming the physical properties of knowledge communication, we are bookworms of a different sort, eating knowledge without knowing in advance just exactly how it will taste, where it will be located, or how deeply it will satisfy. As we eat our way through the readings in this course, certain pages and volumes will more deeply satisfy than others. Some may taste rather dry, and yet others be peppered with the excitement that follows a wonderful meal.

Postcolonial Studies have interpenetrated anthropological thinking for some time. Anyone who has worked in a postcolonial setting has inevitably delved into the literature to some degree. The older, now classical literature such as Fanon's *Wretched of the Earth*, Achebe's *Things Fall Apart*, and Césaire's *Discourse on Colonialism* are but a few of the signposts that have lighted the way for anthropologists. It is only natural that possibly the most highly nuanced postcolonial thinking in anthropology has emerged in Africa, where there is a complex the thick legacy of colonialism and now, an extended postcolonial experience. Because this is so, many of our readings are drawn from Africa because it offers the richest tableau of postcolonial thinking.

The greater body of postcolonial theory arises out of literature studies, not out of anthropology. This school of thought deeply informs scholarship in many humanities and other social science departments, especially those disciplines devoted to literature (English, Comparative Literature, French/Italian, and History). Ironically much of this scholarship comes from those who have had little or no contact with the former colonial world and the postcolonial experience. Yet as the intellectual leaders, these scholars have set many of the agendas and themes of postcolonial studies while operating in the restricted domain of literature. Thus, anthropologists by working widely in postcolonial settings can do much to better ground what is unfolding in postcolonial settings these days, particular in regard to relationships between the state and intellectuals, disenchantment with governance, economic development, greed and corruption, and the loss of interest in the pre-colonial past.

Because anthropology has been reclaiming an interest in historical studies, witness the contributions of scholars such as Jean and John Comoroff, one of the key trajectories is how history of colonized peoples have been written. This focus has used the concept of essentialized histories, histories that reduce the complexity of dominated peoples to homogenized

representations. These hegemonic metahistories have captured the interest of archaeologists, who have potent counter-arguments to make using the materiality of the past. The tension that arises between materiality and historical representation is a key locus of interest. When we ask: how do we counter false representations in the colonial library and in a postcolonial world that is the birth child of colonialism?, then we must turn to anthropology and archaeology. Both provide insights into how to penetrate behind masks that obscure power relationships today, keeping alive colonial ways of thinking and acting.

This course is designed to expose you to key readings that will form a foundation for further thinking and exploration. In that respect, it is only a beginning. But as a beginning, it is critical that each participant understand what informs the point of view of each author, how each piece of scholarship influenced thinking in the academic world, how postcolonial thought has come to inform the more practical work, say, of economic development, how postcolonial thinking has opened alternative ways to think about the past and present, and how postcolonial perspectives free us from orthodoxy—no matter what our disciplinary orientation.

## **II. Expectations**

This is a seminar and as such it is based on discussion. This means that you must attend the weekly seminar and be prepared by doing the assigned readings. Do not try to bluff your way through discussions if you have not done the readings. You are expected to participate actively in the seminar discussion.

Because of the diversity of background in the course, not everyone will find every text “right up their alley”. This does not justify however any critique that dismisses work. Such a perspective simply betrays an absence of sufficient in-depth reading and thought.

By their very nature, seminars are exploratory and designed to encourage intellectual inquiry. This means that you should feel free to think and speak freely, without fear of misspeaking. Such provisional discourse is the rule and you should expect others in the course to be patient and supportive while you explore ways to relate the readings to your personal view of scholarship and research. Not everyone is equally verbal and sufficient space must be left to make those who are less so feel comfortable in expressing their thoughts. On the flip side, some will speak at length and may be asked by the instructor to complete their thoughts, not as a critique but as a way of opening room for others to speak.

## **III. Mechanics**

Students will be asked to select several topics during the first meeting on January 8 from the weekly reading lists for class presentations. Each student will make one presentation that will examine the positive contributions and issues raised in the readings for that particular week. Papers from which these presentation will be made will be 6-10 pages in length. The oral presentation will focus on key issues that arise in the readings, particular *how such issues intersect with the presenter's thinking and research*. The presentations will run between 10 and 15 minutes. Questions submitted (next paragraph) by each student will be used by the presented

to organize the discussion. The short papers will be distributed via email attachment to the instructor at [schmidtp@ufl.edu](mailto:schmidtp@ufl.edu) by **6 PM of the Tuesday** before the Wednesday evening seminar. Late submissions inconvenience both instructor and fellow students. Please be considerate.

Each student (except those presenting) will also write two probing, critical questions about the readings for each week and submit these questions via email no later than **Tuesday evening 6 PM** to the instructor at [schmidtp@ufl.edu](mailto:schmidtp@ufl.edu). These questions will then be compiled and distributed late Tuesday evening to the class as focus questions to guide discussions during the seminar during Wednesday evening. It is expected that *you will take ownership of these questions* in class and will use them to guide discussion and to explore topics of significance. If there is only one reading, then the two questions will be derived from that single book. If there are multiple readings, then the instructor will outline a division of labor among class members. Please note that 20% of the course grade derives from the quality of questions submitted and their timely submission. Late question submissions will be graded down by 50%.

**Other Assignments:** Seminar will not meet on March 25.

**Final Paper:** A final paper of 15—25 pages (longer by instructor's permission) will be due at the end of the semester. Use the American Anthropological Association formatting (see [http://aaanet.org/pubs/style\\_guide.htm](http://aaanet.org/pubs/style_guide.htm)) and include full bibliographic references. Each seminar member will be expected to read and comment on the distributed papers. Paper topics must be selected by Feb. 12 at the latest. Hopefully, seminar members will select for discussion a paper topic that complements their research interests. You may schedule a meeting with the instructor to discuss paper topics and presentation topic if you wish. We will discuss your progress on the research topic at the end of the Feb. 28 meeting and again at the end of the April 2 meeting.

#### **IV. Grading Summary**

Final Paper: 35%

Class presentations on reading topics: 25%

Weekly Questions: 20%

Class Discussion: 20%

#### **V. For students with disabilities**

Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student who must then provide this documentation to the instructor when requesting accommodation.

**VI. Texts:** Important Note: you may want to purchase these, new or used, for your permanent library. However, some readings taken from readers and chapters taken from books will be made available to seminar participants via electronic means. \* = recommended purchase \*\* = **Recommended for purchase ASAP.**

**Readers:**

\* Ashcroft, B., Griffiths, G., and Tiffin, H., eds. 2006, 2<sup>nd</sup> ed. *The Post-Colonial Studies Reader*. New York and London: Routledge.

\*\* Williams, P., and L. Chrisman, eds. 1994. *Colonial Discourse and Postcolonial Theory: A Reader*. New York: Columbia Univ. Press.

### **Others:**

\*\* Fanon, F. *Wretched of the Earth*. 2004. New York, Grove Press.

\* Fontein, J. 2006. *The Silence of Great Zimbabwe*. London: UCL Press.

Harrison, F. Y. 1997. *Decolonizing Anthropology: Moving further Toward an Anthropology for Liberation*. 2nd ed. Arlington, Va.: Association of Black Anthropologists, American Anthropological Association.

Leibmann, M. and U. Z. Rizvi, eds. 2008. *Archaeology and the Postcolonial Critique*. Lanham, MD: AltaMira Press.

\*\* Loomba, A. 2005. *Colonialism/Postcolonialism: the New Critical Idiom*. London and New York: Routledge.

\*\* Memmi, A. 1965 [1957]. *The Colonizer and the Colonized*. Translated by H. Greenfield. Boston: Beacon Press.

Mudimbe, V. Y. 1988. *The Invention of Africa: Gnosis, Philosophy, and the Order of Knowledge*. Bloomington: Indiana University Press.

Ngugi wa Thiong'o. *Decolonizing the Mind: The Politics of Language in African Literature*. Portsmouth, NH: Heinemann.

Said, E. 1979. *Orientalism*. New York: Vintage Books.

\* Schmidt, P. R., ed. 2009. *Postcolonial Archaeologies in Africa*. Santa Fe: SAR Press.

\* Schmidt, P. R., and Patterson, T. C. 1995. *Making Alternative Histories: The Practice of Archaeology and History in Non-Western Settings*. Santa Fe: SAR Press.

Spivak, G. C. 1999. *A Critique of Postcolonial Reason: Towards a History of the Vanishing Present*. Cambridge, MA, and London: Harvard Univ. Press.

\*\* Césaire, C. 2001 [1953]. *Discourse on Colonialism*. New York: Monthly Review Press.

Harrison, F. V. 2009. *Outsider Within: Reworking Anthropology in the Global Age*. Urbana and Chicago: Univ. of Illinois Press

## **VII. Schedule of Meetings and Readings.**

### **January 8: Organizational Meeting; Selection of Topics, Expectations.**

### **January 15: Inquiries into the intellectual roots of postcolonial studies; Conceptualizations of Postcolonial Studies; The intellectual, alienation, and the state.**

- Said, E. 1979. *Orientalism*. New York: Vintage Books. **Several elected chapters, Website by Friday, Jan. 10**
- Porter, D. Orientalism and Its Problems. Chapter 7 in Williams and Chrisman reader. **Website**
- Ahmad, A. Orientalism and After. Chapter 8 in Williams and Chrisman reader. **Website**

### **January 22: Sampling the Classics.**

- Fanon, F. *Wretched of the Earth*. 2004. New York, Grove Press.
- Bhabha, H. Remembering Fanon: Self, Psyche and the Colonial Condition. In Williams and Chrisman reader. Chapter 5.
- Ngũgĩ wa Thiong'o. *Decolonizing the Mind: The Politics of Language in African Literature*. Portsmouth, NH: Heinemann. **Selections From...Website**
- Achebe, C. The African Writer and the English Language. In Williams and Chrisman reader. Chapter 25.
- Franco, J. Beyond Ethnocentrism: Gender, Power and the Third-World Intelligentsia. In Williams and Chrisman reader. Chapter 20.

### **January 29: Sampling the Classics:** The following are both short books.

- Césaire, C. 2001 [1953]. *Discourse on Colonialism*. New York: Monthly Review Press.
- Memmi, A. 1965 [1957]. *The Colonizer and the Colonized*. Translated by H. Greenfield. Boston: Beacon Press.

### **Feb. 5: An Overview of Postcolonial Thought**

- Bhabha, H. and J. Comoroff. 2002. Speaking of Postcoloniality, in the Continuous Present: A Conversation. In *Relocating Postcolonialism*, ed. D. T. Goldberg and A. Quayson, pp. 16-48. Oxford: Blackwell. **Website**

- Loomba, A. 2005. *Colonialism/Postcolonialism: the New Critical Idiom*. London and New York: Routledge.
- Mishra, V., and Hodge, B. What is Post(-)colonialism? In Williams and Chrisman reader. Chapter 15.
- Appadurai, A. 1986. Is homo hierarchicus? *American Ethnologist* 13:745-761. **Online.**
- Fontein, J. 2010. Efficacy of "Emic" and "Etic" and Archaeology and Heritage. In *Handbook of Postcolonial Archaeology*, eds. J. Lydon and U. Rizvi, pp. 311-322. Left Coast Press: Walnut Creek CA. **Website**

## **Feb. 12: Subaltern Studies**

- Chakrabarti, D. 2000. A Small History of Subaltern Studies. In *A Companion to Postcolonial Studies*, ed. H. Schwarz and S. Ray, pp. 467-85. Oxford: Blackwell. **Website.**
- Spivak, G. C. Can the Subaltern Speak? In Williams and Chrisman reader, Chapter 4.
- Spivak, C. G. Subaltern Studies: Deconstructing Historiography. In *The Spivak Reader*, eds. D. Landry and G. McLean, pp. 203-36. 1996, London: Routledge. (1988 article). **Website.**
- Spivak, C. G. Subaltern Talk: Interview with the Editors. In *The Spivak Reader*, eds. D. Landry and G. Maclean, pp. 287—308. New York and London: Routledge. **Website.**
- Fee, M. Who Can Write as Other? In Ashcroft reader, chapter 36. **Website**
- Pandey, G. 1995. Voices from the Edge: The Struggle to Write Subaltern Histories. *Ethnos* 60(3-4):223-42. **Website**
- Prakash, G. 1994. Subaltern Studies as Postcolonial Criticism. *American Historical Review* 99(5):1475-90. **Online**

## **Feb. 19: The Subaltern and Cultural Studies**

- Mignolo, W. D. 2000. *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking*. Princeton: Princeton Univ Press. Select CHAPTERS at **Website**
- Sivaramakrishnan, K. 1995. Situating the Subaltern: History and Anthropology in the Subaltern Studies Project. *Journal of Historical Sociology* 8(4): 395-429. **Website**

## **Feb. 26: Diverse Postcolonial Perspectives on Africa**

- Appiah, K. A. 1991. Is the Post- in Post-Modernism the Post- in Postcolonial? *Critical Inquiry* 17(2):336-57. **Website.**
- Mudimbe, V. Y. 1988. *The Invention of Africa: Gnosis, Philosophy, and the Order of Knowledge*. Bloomington: Indiana University Press. **Selected Chapters at Website**
- Chrisman, L. The Imperial Unconscious? Representations of Imperial Discourse. In Williams and Chrisman reader, Chapter 29.
- Mbembe, A. 1992. Provisional Notes on the Postcolony. *Africa: Journal of the International African Institute* 62(1):3-37. **Online.**

### **March 5: Spring Vacation**

### **March 12: Decolonizing the Practice of Anthropology (and archaeology)**

- Harrison, F. V. *Decolonizing Anthropology : Moving further Toward an Anthropology for Liberation*. 2nd ed. Arlington, Va.: Association of Black Anthropologists, American Anthropological Association, 1997 Selected Chapter, e.g., 1 and 6, **Website**
- Harrison, F. V. 2008. *Outsider Within: Reworking Anthropology in the Global Age*. Urbana and Chicago: Univ. of Illinois Press. Chapters 5, 9, 12, 13. **Website**
- Harrison, F. Y. 2009. Reworking African(ist) Archaeology in the Postcolonial Period: A Sociocultural Anthropologist's Perspective. In *Postcolonial Archaeologies in Africa*, pp. 231-242. **Website**
- Schmidt, P. R. 2006. Questions that Count: Africa and Beyond. In *Historical Archaeology: Representation, Social Memory, and Oral Traditions*, pp. 1-15. AltaMira Press. **Website**
- Atalay, S. 2006. Archaeology as Decolonizing Practice. *American Indian Quarterly* 30(3-4):280-310. **Online**

### **March 19: Colonial and Postcolonial Silencing; Indigenous Voices**

- Fontein, J. 2006. *The Silence of Great Zimbabwe*. London: UCL Press.
- Ouzman, S. 2005. Silencing and Sharing of Southern African Indigenous and Embedded Knowledge. In *Indigenous Archaeologies: Decolonizing Theory and Practice*, eds. C. Smith and M. Wobst, pp. 208–225. London: Routledge. **Website.**

### **March 26: Research Week**

## April 2: Representation and Essentialized Histories

- Schmidt, P. R. and T. C. Patterson. 1995. Introduction: From Constructing to Making Alternative Histories. In *Making Alternative Histories: The Practice of Archaeology and History in Non-Western Settings*, eds. P. R. Schmidt and T. C. Patterson, pp. 1–24. Santa Fe, NM: SAR Press.
- Wylie, A. 1995. Alternative Histories: Epistemic Disunity and Political Integrity. In *Making Alternative Histories: The Practice of Archaeology and History in Non-Western Settings*. SAR Press.
- Blakey, M. L. 1995. Race, Nationalism, and the Afrocentric Past. In *Making Alternative Histories: The Practice of Archaeology and History in Non-Western Settings*. Santa Fe, NM: School of American Research Press.
- Handsman, R. G. and T. Lamb Richmond. 1995. The Mahican and Schaghticoke Peoples and Us. In *Making Alternative Histories: The Practice of Archaeology and History in Non-Western Settings*. Santa Fe, NM: School of American Research Press.
- Schmidt, P. R. 1995. Using Archaeology to Remake History in Africa. In *Making Alternative Histories: The Practice of Archaeology and History in Non-Western Settings*, eds. P. R. Schmidt and T. C. Patterson, pp. 119–147. Santa Fe, NM: SAR Press.
- Schmidt, P. R. 2006. Historical Representations of the Cwezi “Dynasty”: How Oral Traditions and Historical Archaeology Came to Support a Historical “House of Cards”. In *Historical Archaeology in Africa: Representation, Social Memory, and Oral Traditions*, pp. 225–245. AltaMira Press. **Website**

## April 9: Revising Archaeological Practice to Fit Postcolonial Sensibilities

- Atalay, S. 2006. Decolonizing Archaeology. *American Indian Quarterly* 30(3&4):269–79. **Online.**
- Atalay, S. 2008. Multivocality and Indigenous Archaeologies. In *Evaluating Multiple Narratives: Beyond Nationalist, Colonialist, Imperialist Archaeologies*, eds. J. Habu, C. Fawcett, and J. M. Matsunaga, pp. 29–44. New York: Springer. **Website**
- Gosden, C. 2001. Postcolonial Archaeology: Issues of Culture, Identity, and Knowledge. In *Archaeological Theory Today*, ed. I. Hodder, pp. 241–261. Cambridge: Polity Press. **Website**
- Shepherd, N. 2003. When the Hand that Holds the Trowel Is Black .... Disciplinary Practices of Self-Representation and the Issues of “Native” Labour in Archaeology. *Journal of Social Archaeology* 3(3):334–352. **Online.**



- Denbow, James, Morongwa Mosothwane, and Nonofho Mathibidi Ndobochani. 2009. "Everybody Here Is All Mixed Up": Postcolonial Encounters with the Past at Bosutswe, Botswana. In *Postcolonial Archaeologies in Africa*. Ed. Peter R. Schmidt. Santa Fe, NM: School of American Research Press. **Website**
- Rizvi, U. Z. 2008. Decolonizing Methodologies as Strategies of Practice: Operationalizing the Postcolonial Critique in the Archaeology of Rajasthan. In *Archaeology and the Postcolonial Critique*, pp. 109-128. AltaMira Press. **Website**

**April 16: New Directions in Postcolonial Thinking: Disenchantment, Hybridity, Unveiling Colonial Practices.**

- Walz, J. W. 2009. Archaeologies of Disenchantment. In *Postcolonial Archaeologies in Africa*, pp. 21-38.
- Schmidt, P.R. 2009. Introduction: What is Postcolonial about Archaeologies in Africa? In *Postcolonial Archaeologies in Africa*, pp. 1-20. SAR Press.
- McIntosh, Roderick J. 2009. Barons, Anglo-Saxons, and Nos Ancetres--or, Eating the Young in Francophone West Africa. In *Postcolonial Archaeologies in Africa*, pp. 115-128. SAR Press.
- Liebmann, M. 2008. Introduction: The Intersections of Archaeology and Postcolonial Studies. In *Archaeology and the Postcolonial Critique*, eds. M. Liebmann and U. Rizvi, pp. 7-32. Lanham, MD: AltaMira Press.
- Liebmann, M. 2008. Postcolonial Cultural Affiliation: Essentialism, Hybridity, and NAGPRA. In *Archaeology and the Postcolonial Critique*, pp. 73-90. Ed. Matthew Liebmann and Uzma Z. Rizvi. Lanham, MD: Altamira Press.
- Ndlovu, Ndukuyakhe. 2009. Decolonizing the Mind-Set: South African Archaeology in a Postcolonial, Post-Apartheid Era. In *Postcolonial Archaeologies in Africa*, pp. 177-192. SAR Press.

**April 23: Presentation of Papers**

**BIBLIOGRAPHY**  
**POSTCOLONIAL READING COURSE**

**Afzal-Khan, F. and K. Seshadri-Crooks, eds. 2000. *The Pre-Occupations of Postcolonial Studies*. Durham and London: Duke Univ Press.**

Akpan, J. 2004. Human Rights and Participation among Southern African Indigenous Peoples. In *Indigenous People's Rights in Southern Africa*, eds. R. Hitchcock and D. Vinding, pp. 184-201. Copenhagen: IWGIA Document No.110.

- Ahmad, A. 1992. In *Theory: Classes, Nations, Literatures*. London: Verso.
- Alter, S. 1998. *Postcolonial Discourse in South Asia*. Cairo: American Univ in Cairo.
- Andah, B. 1990. The Oral Versus the Written Word in the Cognitive Revolution: Language, Culture, and Literacy. *West African Journal of Archaeology* 20:18–41.
- \_\_\_\_\_. 1995. **Studying African Societies in Cultural Context. In *Making Alternative Histories: The Practice of Archaeology and History in Non-Western Settings*, eds. P. R. Schmidt and T. C. Patterson, pp. 149–181. Santa Fe, NM: SAR Press.**
- Anderson, D. 2005. *Histories of the Hanged: Britain's Dirty War in Kenya and the End of Empire*. London: Weidenfeld & Nicolson.
- Appadurai, A. 1986. **Is homo hierarchicus? *American Ethnologist* 13:745-761.**
- \_\_\_\_\_. 1996. ***Modernity at Large: Cultural Dimensions of Globalization*. Minneapolis: University of Minnesota Press.**
- Appiah, K. A. 1991. **Is the Post- in Post-Modernism the Post- in Postcolonial? *Critical Inquiry* 17(2):336-57.**
- Asad, T., ed. 1975. *Anthropology and the Colonial Encounter*. London: Ithaca Press.
- Atalay, S. 2006. **Decolonizing Archaeology. *American Indian Quarterly* 30(3&4):269-79.**
- \_\_\_\_\_. 2008. **Multivocality and Indigenous Archaeologies. In *Evaluating Multiple Narratives: Beyond Nationalist, Colonialist, Imperialist Archaeologies*, eds. J. Habu, C. Fawcett, and J. M. Matsunaga, pp. 29-44. New York: Springer.**
- Bartolovich, C. and N. Lazarus, eds. 2002. *Marxism, Modernity, and Postcolonial Studies*. Cambridge: Cambridge Univ Press.

**Bhabha, H. 1990. Introduction: Narrating the Nation. In *Nationa and Narration*, ed. H. K. Bhabha, pp. 1-8. London: Routledge.**

**\_\_\_\_\_. 1994. *The Location of Culture*. London: Routledge.**

**Bhabha, H. and J. Comoroff. 2002. Speaking of Postcoloniality, in the Continuous Present: A Conversation. In *Relocating Postcolonialism*, ed. D. T. Goldberg and A. Quayson, pp. 16-48. Oxford: Blackwell.**

Bayart, J-F. 2005. *The Illusion of Cultural Identity*. Chicago: University of Chicago Press.

**Behar, R. 1996. *The Vulnerable Observer: Anthropology that Breaks Your Heart*. Boston: Beacon Press.**

**Blakey, M. L. 1995. Race, Nationalism, and the Afrocentric Past. In *Making Alternative Histories: The Practice of Archaeology and History in Non-Western Settings*, eds. P. R. Schmidt and T. Patterson, pp. 213–228. Santa Fe, NM: SAR Press.**

**\_\_\_\_\_. 2008. An Ethical Epistemology of Publicly Engaged Biocultural Research. In *Evaluating Multiple Narratives: Beyond Nationalist, Colonialist, Imperialist Archaeologies*, eds. J. Habu, C. Fawcett, and J. M. Matsunaga, pp. 12-28. New York: Springer.**

Blundell, G. 1997. Archaeology in a Dangerous Time. South Africa. In *The World Archaeological Congress Newsletter: South African Focus* 5(1):2.

**Breckridge, C. and P. van der Veer, eds. 1993. Orientalism and the Postcolonial Predicament. In *Orientalism and the Postcolonial Predicament*, eds. C. A. Breckridge and P. van der Veer, pp. 1-19. Philadelphia: University of Pennsylvania Press.**

- Callinicos, A. 1995. Wonders Taken for Signs: Homi Bhabha's Postcolonialism. In *Postcoloniality: Marxism and Postmodernism*, ed. M. Zavarzadeh, T. L. Ebert, and D. Morton, pp. 98-112. Washington, DC: Masisonneuve Press.
- Centre for Contemporary Cultural Studies. 1982. *The Empire Strikes Back: Race and Racism in 70s Britain*. London: Hutchinson.
- Césaire, C. 2001 [1953]. *Discourse on Colonialism*. New York: Monthly Review Press.**
- Chabal, P. 1996. The African Crisis: Context and Interpretation. In *Postcolonial Identities in Africa*, eds. R. Werbner and T. Ranger, pp. 29-74. London: Zed Books.
- Chakrabarti, D. 1992. Postcoloniality and the Artifice of History: Who Speaks for "Indian" Pasts? *Representations* 37:1-26.**
- \_\_\_\_\_. 2000. A Small History of Subaltern Studies. In *A Companion to Postcolonial Studies*, ed. H. Schwarz and S. Ray, pp. 467-85. Oxford: Blackwell.
- XChambers, I. and L. Curti, eds. 1996. *The Postcolonial Question: Common Skies, Divided Horizons*. London: Routledge.
- Chami, F. 2006. *The Unity of the African Ancient History*. Mauritius: E & D Publishers.
- \_\_\_\_\_. 2007. Diffusionism in the Studies of the African Past: Reflections from New Archeological Findings. *African Archaeological Review* 24(1-2):1-14.
- Clough, M. S. 2003. Mau Mau and the Contest for Memory. In *Mau Mau and Nationhood: Arms, Authority and Narration*, eds. E. S. A. Odhiambo and J. Lonsdale, pp. 251-267. Oxford: James Currey.

- Collins, P. H. 1990. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. New York: Routledge.
- \_\_\_\_\_. 1998. *Fighting Words: Black Women and the Search for Justice*. Minneapolis: University of Minnesota Press.
- Colwell-Chanthaphonh, C. and T. J. Ferguson. 2004. Virtue Ethics and the Practice of History: Native Americans and Archaeologists along the San Pedro Valley of Arizona. *Journal of Social Archaeology* 4:5-27.
- \_\_\_\_\_. 2007, eds. *Collaboration in Archaeological Practice: Engaging Descendant Communities*. Walnut Creek: AltaMira Press.
- Comaroff, J., and J. Comaroff. 1991. *Of Revelation and Revolution, Vol. 1. Christianity, Colonialism and Consciousness in South Africa*. Chicago: University of Chicago Press.**
- Comaroff, J. and J. Comaroff. 1993. Ethnography at an Awkward Scale. *Ethnography* 4(2):147-179.
- Cooper, F. and A. Stoler, eds. 1997. *Tensions of Empire: Colonial Cultures in a Bourgeois World*. Berkeley: University of California Press.**
- D'Amico-Samuels, D. 1997. Undoing Fieldwork: Personal, Political, Theoretical and Methodological Implications. In *Decolonizing Anthropology: Moving Further toward an Anthropology for Liberation*, 2<sup>nd</sup> ed., ed. F. Harrison, pp. 68–87. Arlington, VA: American Anthropological Association.**
- Denbow, J. 1986. A New Look at the Later Prehistory of the Kalahari. *Journal of African History* 27:3-28.

- \_\_\_\_\_. 2002. *Stolen Places: Archaeology and the Politics of Identity in the Later Prehistory of the Kalahari*. In *Africanizing Knowledge: African Studies across the Disciplines*, eds. T. Falola and C. Jennings, pp. 345–74. Summerset, NJ: Transaction Publishers Rutgers.
- Depelchin, J. 2005. *Silences in African History: Between the Syndromes of Discovery and Abolition*. Dar es Salaam: Mkuki na Nyota.
- Dirks, N. B. 1992, ed. *Colonialism and Culture*. Ann Arbor: Univ of Michigan Press.**
- \_\_\_\_\_. 1997. The Policing of Tradition: Colonialism and Anthropology in Southern India. *Comparative Studies in Society and History* 39(1):182-212.
- XDirlik, A. 1997. *The Postcolonial Aura: Third World Criticism in the Age of Global Capitalism*. Boulder, CO: Westview Press.
- \_\_\_\_\_. 1999. The Past as Legacy and Project: Postcolonial Criticism in the Perspective of Indigenous Historicism. In *Contemporary Native American Political Issues*, ed. T. R. Johnson, pp. 73-97. Walnut Creek: AltaMira Press.
- Drake, S. C. 1959. Destroy the Hamitic Myth. *Présence Africaine* 24-25:215-30, Special issue: The Unity of Negro African Cultures.
- Du Bois, W.E.B. 1945. *Color and Democracy: Colonies and Peace*. New York: Harcourt, Brace and Company.
- Edgerton, M., ed. 2006. *Ethnographies of Archaeological Practice: Cultural Encounters, Material Transformations*. Lanham, MD: AltaMira Press.**
- Evans, C. 1995. Archaeology against the State: root of internationalism. In *Theory in Archaeology: A World Perspective*, ed. P. J. Ucko, pp. 312-326. London: Routledge.**
- Fabian, J. 1983. *Time and the Other: How Anthropology Makes Its Object*. New York:**

**Columbia University Press.**

**Fanon, F. 1968 [1961]. *The Wretched of the Earth*. New York: Grove Press, Inc.**

**\_\_\_\_\_. 1965. *Studies in a Dying Colonialism*. New York: Monthly Review Press.**

**Foucault, M. 1980. *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977*, ed.**

**C. Gordon. New York: Pantheon Books.**

Ferguson, J. 2006. *Global Shadows: Africa in the Neoliberal World Order*. Durham, North Carolina: Duke University Press.

Ferguson, J. T. 1996. Native Americans and the Practice of Archaeology. *Annual Review of Anthropology* 25:63-79.

\_\_\_\_\_. 2003. Anthropological Archaeology conducted by Tribes: Traditional Cultural Properties and Cultural Affiliation. In *Archaeology is Anthropology*, eds. S. Gillespie and D. Nichols, pp. 137-44. Washington DC: Archaeological Papers of the AAA, vol. 13, AAA.

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