

## **HS128 A - Leitura Dirigida para Antropologia Social II**

### **A “virada ontológica” e a etnologia sul-americana**

O objetivo desta disciplina é percorrer alguns debates em torno da chamada “virada ontológica” na antropologia a partir de suas interfaces com questões etnográficas e analíticas da etnologia sul-americana. O curso será baseado principalmente na leitura de monografias, com o intuito de discutir três temas-chave: as transformações em torno das noções de vida, agência e comunicação provocadas por uma “antropologia além do humano”; os deslocamentos da linguagem no campo da antropologia, bem como os problemas levantados pelas diversas formas de tradução que constituem o trabalho etnográfico; e, por fim, as dimensões políticas da constituição de mundos.

### **Cronograma**

#### **Aula 1 (04/08) – Apresentação e discussão do programa**

#### **Aula 2 (18/08) - Organização social, cosmologia e ecologia nas TBAS: alguns problemas regionais**

CLASTRES, Pierre. “A questão do poder nas sociedades primitivas”. In *Arqueologia da violência*. São Paulo: Cosac & Naify, pp. 100-106.

SEEGER, Anthony; MATTA, Roberto da & VIVEIROS DE CASTRO, Eduardo. 1976. A construção da pessoa nas sociedades indígenas brasileiras. *Boletim do Museu Nacional* no 32, 1979: 2-19.

DESCOLA, Philippe. 1992. “Societies of nature and the nature of society”. In: A. Kuper (Ed.), *Conceptualizing Society*. Londres: Routledge, pp. 197-226.

\_\_\_\_\_. 1996. “Constructing natures: symbolic ecology and social practice”. In: P. Descola & G. Pálsson (Eds.), *Nature and Society, anthropological perspectives*. London & New York: Routledge, pp. 82-102.

ARHEM, Kaj. 1996. “The cosmic food web. Human-nature relatedness in the Northwest Amazon”. In: P. Descola & G. Pálsson (Eds.), *Nature and Society, anthropological perspectives*. London & New York: Routledge, pp. 185-204.

LIMA, Tânia Stolze. 1996. “O dois e seu múltiplo: reflexões sobre o perspectivismo em uma cosmologia tupi”. *Mana*, 2(2): 21-47.

VIVEIROS DE CASTRO, Eduardo. 2002. “Multinaturalismo e perspectivismo na América indígena”. In: *A Inconstância da Alma Selvagem e outros ensaios de antropologia*. São Paulo: Cosac & Naify, pp. 345-399.

SÁEZ, Oscar C. 2012. “Do perspectivismo ameríndio ao índio real”. *Campos – Revista de Antropologia Social*, 13(2): 7-23.

VIVEIROS DE CASTRO, Eduardo. “Devires do estruturalismo”. In *Metafísicas canibais*.

#### **Aula 3 (01/09) – Ontologia, cultura ou colonialismo?**

CARRITHERS, Michael; CANDEA, Matei; SYKES, Karen; HOLBRAAD, Martin; VENKATESAN, Soumya. 2010. "Ontology is just another world for culture: motion tabled at the 2008 meeting of the group for debates in Anthropological Theory, University of Manchester". *Critique of Anthropology* n. 30, v. 2, pp. 152-200.

LIDLAW, James. 2012. "Ontologically challenged." *Anthropology of This Century*, 4 <http://aotcpress.com/articles/ontologically-challenged/>.

PEDERSEN, Morten A. 2012. "Common nonsense: a review of certain recent reviews of the ontological turn". *Anthropology of this century*, 5.

Colóquio: A virada ontológica francesa (HAU, v. 4, n. 1)

KELLY, John. 2014. Introduction: The ontological turn in French philosophical anthropology. *HAU: Journal of Ethnographic Theory*, 4(1), pp. 259-269.

DESCOLA, Philippe. 2014. Modes of being and forms of predication. *HAU: Journal of Ethnographic Theory*, 4(1), pp. 271-280.

SAHLINS, Marshall. 2014. On the ontological scheme of *Beyond nature and culture*. *HAU: Journal of Ethnographic Theory*, 4(1), pp. 281-290.

ALMEIDA, Mauro. 2014. Diagrams. *HAU: Journal of Ethnographic Theory*, 4(1), pp. 291-294.

DESCOLA, Philippe. 2014. The grid and the tree: Reply to Marshall Sahlins' comment. *HAU: Journal of Ethnographic Theory*, 4(1), pp. 295-300.

LATOUR, Bruno. 2014. Another way to compose the common world. *HAU: Journal of Ethnographic Theory*, 4(1), pp. 301-307.

FISCHER, Michael. 2014. The lightness of existence and the origami of "French" anthropology: Latour, Descola, Viveiros de Castro, Meillassoux, and their so-called ontological turn. *HAU: Journal of Ethnographic Theory*, 4(1), pp. 331-355.

KELLY, John. 2014. The ontological turn: Where are we?. *HAU: Journal of Ethnographic Theory*, 4(1), pp. 357-360.

COELHO DE SOUZA, Marcela. 2014. "Descola's Beyond Nature and Culture, viewed from Central Brazil". *HAU: Journal of Ethnographic Theory*, 4(3): 419-429.

VIVEIROS DE CASTRO, Eduardo. 2015. "Who's afraid of the ontological wolf: Some comments on an ongoing anthropological debate." *Cambridge Anthropology* 33 (1): 2-17.

GRAEBER, David. 2015. Radical alterity is just another way of saying "reality": A reply to Eduardo Viveiros de Castro. *HAU: Journal of Ethnographic Theory*, 5(2), pp. 1-41.

TODD, Zoe. 2016. "An indigenous feminist's take on the ontological turn: 'Ontology' is just another word for colonialism". *Journal of Historical Sociology*, 29(1), pp. 4-22.

#### **Aula 4 (15/09) - Uma antropologia além do humano**

KOHN, Eduardo. 2013. *How forests think: toward an anthropology beyond the human*. Berkeley: University of California Press. Introdução e Capítulos 1-3.

## **Aula 5 (29/09) – Uma antropologia além do humano**

KOHN, Eduardo. 2013. *How forests think: toward an anthropology beyond the human*. Berkeley: University of California Press. Capítulos 4-6 e Epílogo.

Colóquio sobre o livro do Eduardo Kohn (HAU, v. 4, n. 2)

HERRERA, César; PALSSON, Gisli. 2014. The forest and the trees. *HAU: Journal of Ethnographic Theory*, 4(2), pp. 237-243.

PANDIAN, Anand. 2014. Thinking like a mountain. The forest and the trees. *HAU: Journal of Ethnographic Theory*, 4(2), 245-252.

DE LA CADENA, Marisol. 2014. Runa: Human but *not only*. The forest and the trees. *HAU: Journal of Ethnographic Theory*, 4(2), pp. 253-259.

LATOUR, Bruno. 2014. On selves, forms, and forces. The forest and the trees. *HAU: Journal of Ethnographic Theory*, 4(2), pp. 261-266.

DESCOLA, Philippe. 2014. All too human (still): A comment on Eduardo Kohn's *How forests think*. The forest and the trees. *HAU: Journal of Ethnographic Theory*, 4(2), pp. 267-273.

KOHN, Eduardo. 2014. Further thoughts on sylvan thinking. The forest and the trees. *HAU: Journal of Ethnographic Theory*, 4(2), pp. 275-288.

## **Aula 6 (13/10) – Linguagem, agência e tradução**

CESARINO, Pedro. 2011. *Oniska: poética do xamanismo na Amazônia*. São Paulo: Perspectiva. Introdução e Partes I e II.

COURSE, Magnus. 2010. Of words and fog. Linguistic relativity and Amerindian ontology. *Anthropological Theory*, 10(3), pp. 247-263.

\_\_\_\_\_. 2011. O nascimento da palavra: linguagem, força e autoridade ritual mapuche. *Revista de Antropologia*, 54(1), pp. 781-827.

**26/10 – ANPOCS – não haverá aula**

**02/11 – Finados – a aula será transferida para o dia 01/11**

## **Aula 7 (01/11) – Linguagem, agência e tradução**

CESARINO, Pedro. 2011. *Oniska: poética do xamanismo na Amazônia*. São Paulo: Perspectiva. Partes III e IV e Epílogo.

LEAVIT, John. 2014. Words and worlds: Ethnography and theories of translation. *HAU: Journal of Ethnographic Theory*, 4(2), pp. 193-220.

SALMOND, Amiria. 2013. Transforming translations (part I): "The owner of these bones". *HAU: Journal of Ethnographic Theory*, 3(3), pp. 1-32.

SALMOND, Amiria. 2014. Transforming translations (part 2): Addressing ontological alterity. *HAU: Journal of Ethnographic Theory*, 4(1), pp. 155-187.

## **Aula 8 (17/11) - Cosmopolíticas**

DE LA CADENA, Marisol. 2015. *Earth Beings: Ecologies of Practice across Andean Worlds*. Durham and London: Duke University Press. Foreword - Story 4.

MOL, Annemarie. 1999. "Ontological politics: a word and some questions". In: Law, John & Hassard, John (eds.). *Actor-Network-Theory and after*. Oxford: Blackwell.

STENGERS, Isabelle. 2007. "La proposition cosmopolitique". In: Lolive, Jacques & Soubeyran, Olivier (eds.). *L'émergence des cosmopolitiques*. Paris: La Découverte.

LATOURET, Bruno. 2007. "Quel cosmos? Quelles cosmopolitiques?". In: Lolive, Jacques & Soubeyran, Olivier (eds.). *L'émergence des cosmopolitiques*. Paris: La Découverte.

LIMA, Tânia Stolze. 2011. Por uma cartografia do poder e da diferença nas cosmopolíticas ameríndias. *Revista de Antropologia*, 54(2).

ALMEIDA, Mauro B. 2013. "Caipora e outros conflitos ontológicos". *R@U* n. 5, v. 1.

## **Aula 9 (01/12) - Cosmopolíticas**

DE LA CADENA, Marisol. 2015. *Earth Beings: Ecologies of Practice across Andean Worlds*. Durham and London: Duke University Press. Interlude 2 - Epilogue.

VIVEIROS DE CASTRO, E.; PEDERSEN, M. & HOLBRAAD, M. 2014. "The Politics of Ontology: Anthropological Positions." *Fieldsights – Theorizing the Contemporary*. Cultural Anthropology Online. <http://www.culanth.org/fieldsights/462-the-politics-of-ontology-anthropological-positions>

## **Bibliografia complementar**

ALBERTI, Benjamin, Severin FOWLES, Martin HOLBRAAD, Yvonne MARSHALL, and Christopher WITMORE. 2011. "'Worlds otherwise': Archaeology, anthropology, and ontological difference." *Current Anthropology* 52 (6): 896–912.

DE LA CADENA. 2010. "Indigenous Cosmopolitics in the Andes: Conceptual Reflections Beyond Politics". *Cultural Anthropology*, 25(2).

DESCOLA, Philippe. 2005. *Par-delà nature et culture*. Paris: Gallimard.

HEYWOOD, Paolo. 2012. "Anthropology and what there is: Reflections on 'ontology.'" *Cambridge Anthropology* 30 (1): 143–51.

———. 2009. "Ontography and alterity: Defining anthropological truth." *Social Analysis* 53 (2): 80–93.

HOLBRAAD, Martin. 2012. Truth beyond doubt: Ifá oracles in Havana. *HAU: Journal of Ethnographic Theory*, 2(1), pp. 81-109.

KOPENAWA, Davi & ALBERT, Bruce. 2010. *La chute du ciel: paroles d'un chaman yanomami*. Paris: Terre Humaine, Plon.

LATOURET, Bruno. 1999. *Politiques de la nature: comment faire entrer les sciences en démocratie*. Paris: La Découverte.

———. 2005. *Reassembling the Social: an introduction to actor-network-theory*. Oxford: Oxford University Press. 2007.

\_\_\_\_\_. 2014. “Para distinguir amigos de inimigos no tempo do Antropoceno”. *Revista de Antropologia* v. 57, n. 1.

MANIGLIER, Patrice. 2012. “Un tournant métaphysique? Sur Bruno Latour, Enquête sur les modes d’existence”. *Critique* n. 786.

MOL, Annemarie. 2005. *The body multiple: ontology in medical practice*. Durham and London: Duke University Press.

RAMOS, Alcida. 2012. “The politics of perspectivism”. *Annual Review of Anthropology*, 41: 481-494.

RIVIÈRE, Peter. 2001. “A predação, a reciprocidade e o caso das Guianas”. *Mana*, 7(1): 31-53.

SCOTT, Michael. 2013. “The anthropology of ontology (religious science?)”. *Journal of the Royal Anthropological Institute* N.S. (19): 859–72.

STENGERS, Isabelle. 1997. *Cosmopolitiques I e II*. Paris: La Découverte.

TURNER, Terence. 2009. “The crisis of late structuralism. Perspectivism and animism: rethinking culture, nature, spirit, and bodiliness”. *Tipiti: Journal of the Society for the Anthropology of Lowland South America*, 7(1): Article 1, pp. 3-40.

UZENDOSKI, Michael. 2012. Beyond orality: Textuality, territoriality, and ontology among Amazonian people. *HAU: Journal of Ethnographic Theory*, 2(1), pp. 55-80.

VIVEIROS DE CASTRO, Eduardo. 2009. *Métaphysiques cannibales: lignes d’anthropologie post-structurale*. Paris: PUF.

\_\_\_\_\_. 2012 [1998]. “Cosmological Perspectivism in Amazonia and elsewhere”. Masterclass Series 1 (HAU-N.E.T.). pp. 45-168.