

# Global Perspectives on Society-Recitation Sections

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Fall 2017

**Recitation Course Number:** CCSF-SHU 101L-017; 101L-023

**Recitation Class Room:** 307; 202

**Recitation Day and Time:** Th 9:45-11; 1:45-3

**Instructor:** Quinn Hiroshi Gibson

**Instructor's E-mail:** qhgibson@nyu.edu

**Office Number:** 955

**Office Hours:** Tuesdays 12:45-1:45; Wednesdays 4-5

## **Course Description:**

In this course, we will explore a set of recurring questions about how society is, or should be, organized, based on close examinations of diverse thinkers and writers from different times and different cultures. The questions raised in this course will engage the social, cultural, and political foundations of human relationships; the principles according to which people form societies of different scales; and the contexts for global interactions among societies in a world of accelerating interdependence. By engaging texts that explore these questions from multiple perspectives, students reflect on several overarching issues, including how different societies have organized their social and political institutions, how those societies fashion both socially integrated relationships and hierarchies of difference, how people experience themselves as individuals or as members of a collectivity, how they experience both time and space, and how they engage with others both locally and globally. Over the semester, students develop skills that are central to a liberal arts education, including reading carefully and critically, considering questions from more than one perspective, participating in respectful and serious intellectual explorations of difficult topics, developing oral presentation skills, writing essays that make effective and appropriate use of the ideas of others, and presenting ideas to different audiences of readers. Each week, students will meet twice -- once on Monday and once on Tuesday -- in the University's main auditorium for lectures, and once in smaller recitation sections led by one of NYU Shanghai's Global Perspectives on Society Teaching Fellows.

## **GPS Lecture Guidelines and Rules:**

- Lectures are one vital component to the overall course structure. In previous years, students who did not attend lectures on a regular basis tended to perform much less successfully than those who did. A significant portion of the midterm and final exams will require students to demonstrate their comprehension of the material covered in the lectures given by Professors Weslake and Corpis. Your participation will be measured in a variety of ways, including but not limited to clicker-based exercises during the lectures. Student participation will also be adversely affected by inappropriate behavior during lecture: sleeping, excessive chatter, use of unauthorized electronics during lecture (cell phones, tablets, laptops), etc.

- Please be punctual to avoid disturbing your classmates and disrupting the lecture.
- Bring your clicker to lecture. During many class sessions, the clicker will be used to assess your comprehension of the topics in the lecture and/or to integrate your thoughts and ideas into the lecture. Although the results of these clicker-based exercises will not be graded, your participation in them will be one measure to assess your overall participation in the course.
- Do not use electronic devices during lectures without a prior, academically-based exception. If you have an academically-based exception from the Office of Academic Affairs, please sit in the first row of the auditorium.
- Bring your course pack to lecture.
- You should read the weekly assigned texts before Monday's lecture in order to maximize comprehension, but you are required to read all assigned texts in time for your recitation section.

### ***Learning Goals for Global Perspectives on Society:***

- ***Exposure to key concepts and arguments in political, cultural, and social thought.*** In this course, you will explore key texts in a variety of intellectual fields, including politics and political economy, sociology, philosophy, history, and cultural theory. At the end of the course, you will have basic knowledge in a range of topics, including how different authors in the past and present have understood the social, economic, and political relationship of individuals to society as a whole. You will acquire a vocabulary to talk about various significant political, social, and ethical questions and problems relevant to human societies across the globe today, and you will develop a foundation for understanding the ways that different societies have debated and offered answers to these questions and problems. Some themes in this course are challenging and difficult because they demand us to view the world from perspectives that are not necessarily our own. One goal of this course is to help you develop the ability to confront this challenge through intellectually open, honest, and respectful dialogue and discussion.
- ***Basic comprehension of reading assignments.*** In this course, you will learn the skill of "close reading." Close reading refers to the ability to discern from the content, rhetoric, and structure of a text what the main arguments of that text are, how the author constructs and sustains those arguments, and how the various parts of a text fit together. For each text assigned in class, you will learn to identify and comprehend the authors' central argument(s) and to recognize the different ways that authors articulate their ideas, define their concepts, and use evidence to support their claims. You will sharpen your ability to differentiate between an author's own claims and the counter-claims that the author provides. You will learn to explain the authors' ideas in the your own words, while also giving credit to the original source of those ideas.

- **Analytical assessments and interpretations of reading assignments.** In addition to basic comprehension of a text, you will also sharpen your ability to analyze and interpret various types of texts. To do so, you will learn to compare various texts on related themes, to contrast them, and to put them into dialogue with one another. A single text, no matter how important, does not exist in isolation from other works of writing. You will situate texts in relation to one another and learn to see links between various texts that the authors themselves may not have seen or understood. You will also learn to contextualize a text within its historical contexts, since a particular piece of writing might have different meanings at different moments of time and in different cultures and societies. You will learn to evaluate the texts you read during this semester for the coherence of the texts' arguments and the strength and persuasiveness of their evidence. Evaluating a text in this fashion is **not simply a matter of asserting whether you agree or disagree with a text**. Rather, the purpose of evaluating a text is to understand its internal structure, its context, and its relationship to other texts, in order to situate our own intellectual claims, arguments, and ideas in relationship to those texts. Finally, you will develop the skill of recognizing meanings and arguments within texts, which the authors themselves may not have intended or recognized, since sometimes an author may articulate a concept and not fully realize their own biases, their hidden assumptions, or the implications of their arguments.
- **Written expression of your analytical assessments and interpretations of the texts assigned in the class.** Based on the writing assignments over the course of the semester, you will learn to present your own concepts, ideas, and analysis in the form of written work. You will aim to produce written work that treats the arguments of authors in a fair, balanced, yet critical manner. Your written work should demonstrate that you understand the logical development of an author's argument, and you will have opportunities to point out logical flaws with that argument. Furthermore, your written work will develop your own analytical perspective on the themes engaged by the texts based upon logical reasoning, interpretation, and evidence. Finally, you will practice distinguishing between the personal opinions that you possessed before reading a given text and the specific ways that a text confirmed, altered, or challenged your opinions.

### **GPS Recitation Section Rules:**

- You are required to attend sections. Poor or irregular attendance (two or more unexcused absences) will adversely affect your grade. Please be punctual. Arriving late is disruptive.
- During section, show mutual respect to your peers during discussions.
- During section, be an engaged participant, both by contributing your own ideas as well as listening carefully and actively when the instructor or other classmates are speaking. In order to maximize effective communication, please be willing to repeat yourself patiently if there is a misunderstanding, and always ask for clarification if there is a point you have not fully understood.
- Do not use electronics during sections without a prior, academically-based exception.

- Bring your course pack to your section.

### ***Learning Goals for GPS Recitation Sections:***

- Through weekly discussions, you will develop your ability to communicate your understandings of the texts in dialogue with others.
- You will develop your ability to take seriously your peers' arguments, ideas, and viewpoints, even when they conflict with your own, by listening carefully to them.
- You will develop your ability to connect abstract concepts with the practical social and political realities we face in contemporary societies.
- You will learn both to develop and to challenge your own assumptions and opinions about social, political, and philosophical topics by questioning them and defending them with analytical rigor.

### ***Assignments, Grading and Other Course Policies:***

Assessments and due dates:

#### ***3 Short Writing Assignments (15% of final grade)***

- Assignment 1: Due 15 September (5%)
- Assignment 2: Due 29 September (5%)
- Assignment 3: Due 13 October (5%)

#### ***Two Essays (30% of final grade)***

- Essay 1: Due 10 November (10%)
- Essay 2: Due 8 December (20%)

#### ***Two Exams (30% of final grade)***

- Exam 1: 27 October (15%)
- Exam 2: 20 December (15%)

#### ***Attendance and Participation (25% of final grade)***

Grades range from A (4.0) for the best work to F (0.0) for failure. In between, B (3.0) is for good work, C (2.0) is for satisfactory work, and D (1.0) is the lowest passing grade. Plusses and minuses between the grades differentiate different levels of each grade.

***No late assignments*** will be accepted without a legitimate excuse. Work submitted within five weekdays will be penalized one portion of a grade for every day that it is late (so if it is late by one day, an assignment marked an "A" will be changed to an "A-," and so on). Work submitted more than five days after the due date without an agreed extension will be given a

grade of F.

**Attendance Policy for Lectures and Recitation Sections:** Any time you need to miss GPS lectures and/or recitation sections for longer than two consecutive class periods due to a verifiable medical need, you should contact Health & Wellness to give notification of your situation. Once Health & Wellness confirms the medical necessity of your situation, they will contact your academic advisor in the Office of Academic Affairs, who will in turn contact your instructors in the GPS course.

However, if you are absent for only one or two consecutive course meetings, it is your responsibility to send an email to your recitation instructor and to Professors Corpis ([duane.corpis@nyu.edu](mailto:duane.corpis@nyu.edu)) and Weslake ([brad.weslake@nyu.edu](mailto:brad.weslake@nyu.edu)) to explain any unexpected, unavoidable absences. Documentation may be required to demonstrate the legitimacy of an excused absence. Given the pace at which GPS moves, repeated excused absences may result in difficulties engaging with the course materials. It is therefore important that you coordinate proactively with your academic advisor and your recitation instructor to avoid negative effects on your overall grade even if you miss sections and lectures for legitimate reasons.

In cases of unexcused absences, you are encouraged to contact your recitation instructor and the course professors to explain the situation. Repeated unexcused absences from your recitation section will result in a participation penalty. For each unexcused absence beyond the first two, your participation grade will be reduced by one portion of a letter grade. Thus, if you participate regularly and consistently in recitation discussions and would normally have received an A for your participation grade, but you missed three recitation sections without a legitimate reason, your grade will be reduced to an A–.

**Participation Grade for Lectures and Recitation Sections:** The assessment of your grade for participation in GPS will include, but not be limited to, the following standards: (1) regular attendance and participation in lectures and your recitation section, (2) informed and regular contributions to the discussions during recitation sections, (3) demonstration that you have read the assigned readings each week in recitation sections, (4) consistent possession of learning materials (GPS readers, clickers, etc.) in lectures and recitations, and (5) your mature capacity to listen to the ideas and opinions of others and to engage with your classmates and instructors based upon the goal of mutual understanding. **I reserve the right to assign further exercises in recitation section as I see fit in order to assess your participation grade.**

**Syllabus:** Although this syllabus offers a reliable sequence of course themes and assignments, as well as a comprehensive account of the course goals and expectations, it is a flexible document and subject to change based on the needs of the course, the students, and the course instructors.

**Academic Resources:** Students who are having difficulties in this (or any other course) should speak with their advisors in the Office of Academic Affairs as soon as possible. Specialist assistance and peer-to-peer tutors are also available to all students in the Academic Resource Center. The writing and speaking GAFs (Global Academic Fellows) can assist with writing assignments at any point in the writing process, including brainstorming and outlining. They

can also work with you to improve reading or writing skills. However, they are not expected to help you understand or comprehend the readings or the themes covered in lectures and discussions. If you have questions about the ideas and concepts in the readings, lectures, and discussions, you should visit your recitation instructors or the head lecturers during their office hours. However, if you want to improve your reading and writing skills, you can make an appointment with a writing and speaking GAF here: <https://nyus.mywconline.com>. Be sure to also watch for posters and OrgSync events for ARC workshops that might help with GPS!

***Academic Integrity:*** The learning outcomes of this course require you to share your understanding of the texts we read and the issues they raise, and to pay attention to the ideas presented by Professors Weslake and Corpis, your recitation section instructor, and your peers. To that end, you are encouraged to discuss the readings and our conversations about the readings with your classmates. There is nothing dishonest about asking questions, sharing ideas, and even taking notes on how others read the texts in this course.

When the time comes to put your thoughts into words—in recitation section or in written assignments—you must communicate your thoughts in your own words. This is the first goal of the recitation sections—to develop the ability to hear a variety of viewpoints, to weigh their merits, and to communicate your own views in your own words. You are encouraged to make reference to what others say about the texts in your own comments. If you use the unaltered, or minimally altered words of others, you must reference the author or speaker of those words. But you must learn to use your own words, and to have confidence in your own questions, your own well-founded interpretations, and your own articulation of your ideas. This is the goal not only of this course, but of the liberal arts education you have all chosen.

In addition, whenever you are referencing concepts, ideas, arguments, or empirical evidence drawn from the readings you have done from class, or from some other source you have read or seen outside of class, you must cite where you acquired that information in order to duly recognize the intellectual work of others. This practice is known as ***academic integrity***, and the failure to cite the source from which you derived specific ideas is called ***plagiarism***. At NYU Shanghai, plagiarism is a serious offense and could result in your expulsion from the university. ***If at any point you are caught committing an act of plagiarism or otherwise submitting work for this class that you yourself did not produce, you will face the following consequences: (1) you will receive a grade of zero for the assignment and (2) you will receive a formal letter in your academic file that outlines the violation. If in the future you subsequently violate any part of the student academic integrity policy, this letter will be used as evidence to determine further consequences (suspension or expulsion from NYUSH).***

For more information on the NYU Shanghai policy on academic integrity, you may consult: <https://shanghai.nyu.edu/academics/bulletin/standards-and-policies/standards-and-discipline>

**Week 1 — Lectures: September 4 & September 5**  
**Section: September 7**

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**The Global City: Welcome to Shanghai!**

*What is a “global” city? What does it mean to live (and study, work, or play) in a global city? Do global cities change faster than we can keep up with them? Who benefits and who loses from living in global cities?*

*Readings to complete before recitation section:*

- Jeffrey N. Wasserstrom, “2000: A City in a Hurry,” in *Global Shanghai, 1850-2010: A History in Fragments* (New York: Routledge, 2009), pp. 109–123; 164–165.
- Qin Shao, “Citizens versus Experts: Historic Preservation in Globalizing Shanghai,” in *Future Anterior*, Vol. 9, No. 1, Summer 2012, pp. 16–31.  
<http://dx.doi.org/10.5749/futuante.9.1.0017>

**Week 2 — Lectures: September 11 & September 12**  
**Section: September 14**

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**Mythical, Cosmological and Religious Foundations of Society**

*Why do societies often describe their origins with stories that have mythical narrative structures? What roles do gender, sexuality, and reproduction play in these origin stories? What is the relationship between humans and gods, and between humans and nature? What can mythic and cosmological stories tell us about the history of a society? What can they tell us about how humans relate to each other, and to the world? What are the dominant origin stories today?*

*Readings to complete before lecture on Monday:*

- Stephen Mitchell, *Gilgamesh: A New English Version*, (New York: Free Press, 2004), pp. 69–90.
- “Oregeen Origin,” in Mineke Schipper, Ye Shuxian and Yin Hubin, Eds, *China’s Creation and Origin Myths: Cross-Cultural Explorations in Oral and Written Traditions* (Leiden: Brill, 2011), pp. 281–282.
- *Xiao Jing: The Classic of Filial Piety* (c400 BCE).  
<http://www.chinapage.com/confucius/xiaojing-be.html>
- Excerpt from Plato, *Symposium* (c380 BCE).  
<http://classics.mit.edu/Plato/symposium.html>
- Synopsis of Kongolesé foundation myth (18<sup>th</sup> century CE) in John Thornton, *The Kongolesé Saint Anthony: Dona Beatriz Kimpa Vita and the Antonian Movement, 1684–1706* (Cambridge: Cambridge University Press, 1998), pp. 47–48.

## Week 3 — Lectures: September 18 & September 19

### Section: September 21

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#### Social and Political Foundations of Society

*What is the difference between imagining and creating a new society? How do societies balance the relationship between political legitimacy and social cohesion? How do the authors you read for this week imagine different ways to distribute power and authority in a society?*

*Readings to complete before recitation section:*

- Thomas Hobbes, *Leviathan* (London: Andrew Crooke, 1651), Chapters 13–14, 17–18.  
<http://www.earlymoderntexts.com/assets/pdfs/hobbes1651part1.pdf>  
<http://www.earlymoderntexts.com/assets/pdfs/hobbes1651part2.pdf>
- Jean-Jacques Rousseau, *The Social Contract*, trans. G.D.H. Cole (J.M. Dent and Sons, 1923 [1762]), excerpts from Books I-III.  
[https://www.ucc.ie/archive/hdsp/Rousseau\\_contrat-social.pdf](https://www.ucc.ie/archive/hdsp/Rousseau_contrat-social.pdf)
- Charles W. Mills, *The Racial Contract* (Ithaca: Cornell University Press, 1997), Overview, pp. 9–40.

## Week 4 — Lectures: September 25 & September 26

### Section: September 28

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#### Reproducing Society's Structures

*How do the state (according to James C. Scott) and mass culture (according to Max Horkheimer and Theodor Adorno) create structures within a society? How do these structures create hierarchies of power in society? How do these structures reproduce themselves over multiple generations?*

*Readings to complete before recitation section:*

- Max Horkheimer and Theodor W. Adorno, "The Culture Industry: Enlightenment as Mass Deception," in Lynette Spillman, ed., *Cultural Sociology* (Malden MA: Wiley-Blackwell, 2001 [1944]), pp. 38–46.
- James C. Scott, *Seeing Like a State: How Certain Schemes to Improve Human Conditions Have Failed* (New Haven and London: Yale University Press, 1998), Chapter 2: Cities, People, and Language, pp. 53–83, 369–376.

## Week 5 — Lectures: October 9 & October 10

### Section: October 12

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#### Producing the Self

*What is the relationship between self and society, between individual and collective? Can the foundations of knowledge be found within individual reason? What makes distinctively human thought special?*

*Readings to complete before recitation section:*

- René Descartes, *Meditations on First Philosophy*, (1641), First and Second Meditation.  
[http://www.earlymoderntexts.com/assets/pdfs/descartes1641\\_1.pdf](http://www.earlymoderntexts.com/assets/pdfs/descartes1641_1.pdf)
- Michael Tomasello, Malinda Carpenter, Josep Call, Tanya Behne and Henrike Moll, "Understanding and Sharing Intentions: The Origins of Cultural Cognition," in *Behavioral and Brain Sciences*, Vol. 28. No. 5, October 2005, pp. 675–691, 727–735.  
<http://dx.doi.org/10.1017/S0140525X05000129>

## Week 6 — Lectures: October 16 & October 17

### Section: October 19

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#### Producing the Other

*What is the relationship between self and other? How is identity formed in relationship to those others around us who are seemingly different from us and who are seemingly the same? How have modern notions of selfhood created exclusionary or harmful effects, especially with regards to differences in gender and race?*

*Readings to complete before recitation section:*

- Simone de Beauvoir, "Introduction," in *The Second Sex* (New York: Vintage, 2011 [1949]), pp. 3–20.
- Frantz Fanon, "The Fact of Blackness," in *Black Skin, White Masks* (London: Pluto Books, 2008 [1986]), pp. 82–108.

## Week 7 — Lectures: October 23 & October 24

### Section: October 26

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#### Reproducing Selves and Others

***If every individual is supposedly unique, how and why have categories of identity been generated and reproduced over time? What types of structures, institutions, and ideologies of racism and sexism support? In what ways can these unequal power relationships be challenged or critiqued?***

*Readings to complete before recitation section:*

- Audre Lorde, “Age, Race, Class and Sex: Women Redefining Difference,” in *Sister Outsider: Essays and Speeches* (Freedom CA: Crossing Press, 1984), pp. 114–123.
- Immanuel Wallerstein, “The Ideological Tensions of Capitalism: Universalism versus Racism and Sexism” in *The Essential Wallerstein* (New York: New Press, 2000), pp. 344–352.

## **Week 8 — Lectures: October 30 & October 31 Section: November 2**

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### **Racializing the Self and Other**

***Why do we tend to classify each other into races? Are our racial classifications supported by science? What are the relationships between the cultural, social and natural dimensions of race? How have racial classifications been used to support nationalism?***

*Readings to complete before recitation section:*

- Barry Sautman, “Peking Man and the Politics of Paleoanthropological Nationalism in China”, in *The Journal of Asian Studies*, Vol. 60, No. 1, February 2001, pp. 95–124.  
<http://dx.doi.org/10.2307/2659506>
- Kwame Anthony Appiah, “Why There Are No Human Races”, in Elliott Sober, Ed, *Conceptual Issues in Evolutionary Biology: An Anthology* (Cambridge MA: MIT Press, 3rd Ed, [1996] 2006), pp. 455–475.

## Week 9 — Lectures: November 6 & November 7

### Section: November 9

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#### Boundaries of the Nation

***Does globalization depend upon the existence of nations, or has it eroded the power of the nation-state? What different varieties of nationalism have existed over the course of the nineteenth and twentieth centuries, and what relevance do nationalism and the nation-state have for us today?***

*Readings to complete before recitation section:*

- Arjun Appadurai, "Patriotism and its Futures," in *Public Culture*, Vol. 5, No. 3, March 1993, pp. 411–429.  
<http://dx.doi.org/10.1215/08992363-5-3-411>
- Partha Chatterjee, "Beyond the Nation? Or Within?," in *Social Text*, Vol. 56, Autumn 1998, pp. 57–69.  
<http://dx.doi.org/10.2307/466770>
- Benedict Anderson, "Western Nationalism and Eastern Nationalism: Is there a Difference that Matters?," in *New Left Review*, Vol. 9, May–June 2001, pp. 31–42.  
<https://newleftreview.org/II/9/benedict-anderson-western-nationalism-and-eastern-nationalism>
- Li Ta-chao, "Ch'ing-ch'un" (*Spring*), trans. Yang Hsien-yi and Gladys Yang, *Chinese Literature*, May 1959, pp. 11–18.
- "Main Speech by Premier Zhou Enlai, Head of the Delegation of the People's Republic of China, Distributed at the Plenary Session of the Asian-African Conference," April 19, 1955, History and Public Policy Program Digital Archive, Translation from China and the Asian-African Conference (Documents) (Peking: Foreign Languages Press, 1955), pp. 9–20.  
<http://digitalarchive.wilsoncenter.org/document/121623>

## Week 10 — Lectures: November 13 & November 14

### Section: November 16

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#### Divisions of Labor

***According to Adam Smith, how could the division of labor create greater economic efficiencies and hence overall wealth within capitalism? According to Karl Marx, how has the division of labor structured social and economic relationships to the disadvantage of workers? What accounts for the differences in their perspectives?***

*Readings to complete before recitation section:*

- Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations* (Online Library of Economics and Liberty, 2000 [1776]), Vol. 1, Chaps. 1–2.

- Karl Marx, “Wage Labour and Capital,” in Robert C. Tucker, ed., *The Marx-Engels Reader*, 2<sup>nd</sup> edition (New York and London: W.W. Norton, 1978 [1847]), pp. 203–217.

## **Week 11 — Lectures: November 20 & November 21**

### **Section: November 23**

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#### **Trajectories of Capitalism**

*In what ways has the division of labor itself globalized beyond the factory or even the contained space of the national economy? What accounts for the global history of capitalist reorganization and expansion in the twentieth century? What are the impacts of these changes on workers?*

*Readings to complete before recitation section:*

- David Harvey, “Neoliberalism with Chinese Characteristics,” in *A Brief History of Neoliberalism* (Oxford, UK: Oxford University Press, 2005), pp. 120–151, 215–218
- Poems by Xu Lizhi  
<https://libcom.org/blog/xulizhi-foxconn-suicide-poetry>

## **Week 12 — Lectures: November 27 & November 28**

### **Section: November 30**

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#### **Changing Environments**

*What has been the nature and scope of human impact on the environment? How should we think about the obligations of different nations to address climate change? Why is the problem of climate change so difficult to think clearly about?*

*Readings to complete before recitation section:*

- Amitav Ghosh. *The Great Derangement: Climate Change and the Unthinkable* (Chicago: University of Chicago Press, 2016), “Part II: History”, pp. 85–116.
- Stephen M. Gardiner. “A Perfect Moral Storm: Climate Change, Intergenerational Ethics and the Problem of Moral Corruption”, in *Environmental Values*, Vol. 15, No. 3, August 2006, pp. 397–413.  
<http://dx.doi.org/10.3197/096327106778226293>

## Week 13 — Lectures: December 4 & December 5 Section: December 7

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### Globalizations

*What are the critiques of globalization, and does globalization itself create new forms of critique? How are globalization's effects experienced at supra- and sub-national levels?*

*Readings to complete before recitation section:*

- Amartya Sen, "How to Judge Globalism," in *The American Prospect*, Vol. 13, No. 1, 2002, pp. A2–A7.  
<http://prospect.org/article/how-judge-globalism>
- Saskia Sassen, "The Global City: Introducing a Concept," in *Brown Journal of World Affairs*, Vol. 11, No. 2, Winter/Spring 2005, pp. 27-43.

## Week 14 — Lectures: December 11 & December 12 Section: December 14

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### Global Lives

*In our globalizing world, what are the ethics of engaging with others?*

*Readings to complete before recitation section:*

- Benedict Anderson, "James Fenton's Slideshow", *New Left Review*, Vol. I/158, July-August 1986, pp. 81–90.  
<https://newleftreview.org/I/158/benedict-anderson-james-fenton-s-slideshow>