by the World system in 1972, when the pan-Africanist philosophy of exploitation and super-exploitation had begun to emerge. This philosophy, developed by scholars such as Immanuel Wallerstein, has been influential in the field of development studies.

4. An alternative perspective on the politics of collaboration

The idea of collaboration between anthropology and other disciplines is not new. However, it has gained renewed attention in recent years, particularly in the context of global challenges such as climate change and social inequality.

5. The politics of collaboration in practice

Collaborations between anthropology and other fields can be complex and fraught with challenges. However, when done well, they can lead to important insights and new ways of understanding the world.

6. Conclusion

In conclusion, the politics of collaboration is an important area of study for anthropologists who wish to engage with contemporary issues. By working in partnership with other fields, anthropologists can contribute to the development of more inclusive and equitable societies.

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Introduction

The politics of collaboration between anthropology and other disciplines is a rapidly growing field of study. This article explores some of the key issues and challenges in this area, drawing on examples from various partnerships between anthropology and other fields.

1. Working in a Collaborative Field

Collaboration between anthropology and other fields requires a willingness to share knowledge and methodologies. It also requires an openness to learning from other disciplines and perspectives.

2. Politics and Power

The politics of collaboration are often intertwined with questions of power and privilege. Anthropologists must be mindful of these dynamics as they work with partners from other fields.

3. Collaboration and Identity

Collaboration can also raise questions about identity and representation. How are different voices and perspectives represented in a collaborative project?

4. The Future of Collaboration

As the field of anthropology continues to evolve, it is likely that collaborations with other disciplines will become even more common. This presents both opportunities and challenges for anthropologists.

By Mark Schuler
Human Power: Power of the Global

Document about Human Power

# Document

Recent research suggests that the role of human power in shaping global trends is significant. This article explores the dynamics of human power and its impact on various aspects of society.

## Key Points

1. **Globalization and Human Power**
   - The interconnectedness of the world has increased human power's influence.

2. **Economic Power**
   - Wealth and resources have a strong impact on human power dynamics.

3. **Political Power**
   - Leadership and governance play crucial roles in shaping human power.

4. **Cultural Power**
   - Cultural norms and values influence human power in global contexts.

5. **Environmental Power**
   - Climate change and sustainability are key elements in the modern understanding of human power.

## Conclusion

Understanding human power is crucial for grasping the complexities of global dynamics. The role of human power continues to evolve, and its impact on various aspects of society remains a subject of ongoing research.

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### References


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**Date:**

February 2020
Participation and action is the key to change. The people who are participating in our society are those who have power and resources. In many cases, they have access to information that is not available to others. This power gives them the ability to influence decisions and policies that affect their lives. In contrast, those who are excluded from these opportunities often find themselves marginalized and voiceless in the political process. However, as discussed in the previous section, the power of collective action can be harnessed to effect change.

The key to successful collective action is organization. By working together, people can amplify their voices and increase their ability to influence decisions. This can be done through a variety of means, including protest, lobbying, and direct action. Additionally, education and awareness-raising campaigns can be used to inform people about the issues at hand and mobilize them to take action.

In conclusion, the power of collective action is real and significant. By working together and leveraging the resources available to us, we can effect change and bring about the social, economic, and political transformation that is necessary for a better world. This requires not only individual action, but also collective participation and organization. Let us join together and take the power back!
out the very people alongside whom I am working for justice, the very people whose lead I am attempting to follow.

Some Lessons Learned

I hope that my experiences and lessons learned may be useful to other activist/anthropologists. I humbly offer mine as only one possible experience in the hope that it might engender a useful conversation. Some general lessons are:

- Everything is based on relationships and negotiations. Sometimes we have to put our own politics or analysis aside to be able to work in collaboration, to empower others.
- We need to be comfortable taking the back seat to activist groups. We need to ask, how can we be helpful and not assume what role is appropriate.
- Sometimes our most relevant work is anonymous, as translators of other people’s analysis or worldview.
- We need to limit the jargon and get to the point: the New York Times gives 250 words, or if we’re very lucky, 500.
- We need to be ready to get it out quickly, and be ready for the critiques based on our imperfections.

Notes

1 I use the Kreyòl spelling, because despite the fact that it is the country’s first spoken language, and the only language of Haiti’s poor majority, and despite the fact that since 1987 it is an official language, it is nonetheless marginalized.

2 Poto mitan means literally “center post,” referring to women’s central roles in family, community, and society.

3 They would both bristle at the title of NGOs—in Haiti there is a critical populist discourse and suspicion—one is a union and the other a progressive think tank.

4 “Foreigner,” in this case foreign solidarity partner.

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Mark Schuller is assistant professor of African American Studies and anthropology at York College, the City University of New York. In addition to understanding contemporary Haiti, Schuller’s research contributes to globalization, NGOs, civil society, and development. Winner of the APLA paper prize, Schuller has published a half-dozen peer-reviewed articles and a couple book chapters about Haiti in addition to several articles in public media including Counterpunch, Black Commentator, and Center for International Policy. He co-edited Capitalizing on Catastrophe: Neoliberal Strategies in Disaster Reconstruction (2008, Alta Mira) and Homing Devices: the Poor as Targets of Public Housing Policy and Practice (2006, Lexington). Schuller is also co-producer and co-director of the documentary Poto Mitan: Haitian Women, Pillars of the Global Economy (2009, Documentary Educational Resources). He is a founding member of the Society for Applied Anthropology’s Human Rights and Social Justice Committee and is active in a range of grassroots efforts, including Jubilee (debt cancellation) and a network in response to Haiti’s food crisis.