**SOCIAL ANTHROPOLOGY**
**COURSE UNIT OUTLINE 2018/19**

### SOAN 30052/60052: An Anthropology of Science, Magic and Expertise

**Semester 1, Alan Turing Building, G.107**

**Credits 20 (UG) 15 (PG)**

---

**Course Convener:** Professor Penelope Harvey

**Lecturers:** Penny Harvey and Vlad Schuler

**Room:** (Penny Harvey) 2.058 Arthur Lewis Building. Telephone: 275-8985

**Email:**
- penny.harvey@manchester.ac.uk
- Vlad.schulercosta@manchester.ac.uk

**Office Hours:**
- (Penny Harvey) Mondays 3-4pm
- (Vlad Schuler) TBC

**Administrators:**

**UG**
Kellie Jordan, UG Office G.001 Arthur Lewis Building
(0161) 275 4000
kellie.jordan@manchester.ac.uk

**PG**
Vickie Roche, 2.003, Arthur Lewis building
(0161) 275 3999
Vickie.roche@manchester.ac.uk

**Lectures:**
Monday 9.00 - 11.00 am Alan Turing Building, G.107

**Tutorials:**
Allocate yourself to a tutorial group using the Student System

**Assessment:**
- Short reports (500 words) x 3 = 10%
- 1000 word Book review = 20%
- 3000 word Assessed essay = 70%

PGT (MA students) 4000 word Assessed essay = 100%

**Due Dates:**
- Short report 1 - Friday 19th October 2pm
- Short report 2 - Friday 16th November 2pm
- Short report 3 - Friday 7th December 2pm
Please read the following information sheet in the Assessment Section on Blackboard, in connection with Essays and Examinations:

- INSTRUCTIONS FOR SOCIAL ANTHROPOLOGY UNDERGRADUATE ESSAYS AND COURSEWORK

Reading week: There will be a reading week in week of 29th October

Communication: Students must read their University e-mails regularly, as important information will be communicated in this way.

Please read this course outline through very carefully as it provides essential information needed by all students attending this course.
<table>
<thead>
<tr>
<th><strong>Course</strong></th>
<th><strong>Convener:</strong></th>
<th>Dr. Juan M. del Nido</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Room:</strong></td>
<td>2.055 Arthur Lewis Building (shared with Andrew Irving)</td>
<td></td>
</tr>
<tr>
<td><strong>Telephone:</strong></td>
<td>68025</td>
<td></td>
</tr>
<tr>
<td><strong>Email:</strong></td>
<td><a href="mailto:juanmanuel.delnido@manchester.ac.uk">juanmanuel.delnido@manchester.ac.uk</a></td>
<td></td>
</tr>
<tr>
<td><strong>Office Hours:</strong></td>
<td>Mondays 09.00-10.00 and Tuesdays 09.00-10.00 during teaching weeks. Book via email in advance or turn up at the reception area on the second floor of the Arthur Lewis Building during office hours and ring through to Andrew Irving’s office, which I will be using for the semester.</td>
<td></td>
</tr>
<tr>
<td><strong>Administrator:</strong></td>
<td>Kellie Jordan, UG Office G.001 Arthur Lewis Building (0161) 275 4000 <a href="mailto:kellie.jordan@manchester.ac.uk">kellie.jordan@manchester.ac.uk</a></td>
<td></td>
</tr>
<tr>
<td><strong>Lectures:</strong></td>
<td>Monday 11.00-13.00</td>
<td></td>
</tr>
<tr>
<td><strong>Place:</strong></td>
<td>Mansfield Cooper_G.21</td>
<td></td>
</tr>
<tr>
<td><strong>Tutorials:</strong></td>
<td>Allocate yourself to a tutorial group using the Student System</td>
<td></td>
</tr>
<tr>
<td><strong>Tutors:</strong></td>
<td>Mattia Donno (<a href="mailto:mattia.donno@manchester.ac.uk">mattia.donno@manchester.ac.uk</a>) Angélica Cabezas Pino (<a href="mailto:angelica.cabezaspino@manchester.ac.uk">angelica.cabezaspino@manchester.ac.uk</a>) Noreen Mirza (<a href="mailto:Noreen.mirza@manchester.ac.uk">Noreen.mirza@manchester.ac.uk</a>)</td>
<td></td>
</tr>
<tr>
<td><strong>Assessment</strong></td>
<td>15% - 1,500 word mid-term essay (maximum, exc. bibliography): March 15th, 2019 85% - 3,500 word final essay (maximum, exc. bibliography): TBC</td>
<td></td>
</tr>
</tbody>
</table>
Kinship is at the heart of social life in every society, and kinship has been a central concern in social anthropology from the get-go. But what is it? There have been many, and many heated, arguments in anthropology about how to define kinship and whether it is a universal phenomenon. Family forms clearly differ, but how about the way in which human beings are related to each other, or persons reproduced? We will touch on some of the debates about sex, gender and kinship within social anthropology in this course. And we will draw on ethnographic examples from across the world to discuss how people understand themselves to be related to each other. Kinship is often linked to ideas of identity and personhood (the ‘who do you think you are?’ kind of thing) and is central in the reproduction of persons and the care of infants. A focus on kinship, then, inevitably leads us to an interrogation of the relationship between sex and gender and opens a window on to different understandings of women and men, femininity and masculinity, femaleness and maleness, thus offering important insights into topics such as marriage, sexuality, parenthood, the formation of households and the role of the state. Matters of historical and abiding interest to social anthropologists will be investigated alongside issues of contemporary and wider concern.

**Aims of the Course:**

- To examine some of the major questions which have emerged in the anthropological study of kinship
- To chart recent shifts in the study of kinship and in particular to investigate contemporary trends which have brought issues of sex and gender to the fore
- To encourage a careful, critical, reading of ethnographic examples
- To situate the themes of sex, gender and kinship within the general field of social anthropology.

**Lectures and Tutorials**

This module consists of ten weekly two-hour lectures and nine weekly one-hour tutorials, incorporating small group discussion of key readings which will focus on questions set by the lecturer. You must attend the tutorial on which you are registered on the student system; you will be able to select a tutorial group in the same way as you selected your module options.

**Tutorial Preparation**

Tutorials are a fundamental part of the course; take them seriously. In large courses they will be your main opportunity to discuss ideas, ask questions and engage with texts and classmates. The tutor’s role is **not** to rerun or give a lecture, but to coordinate a discussion based on the Key Readings of each week. Come to your tutorials prepared: do your readings. They are organised on the premise that you will have questions about the texts. If possible have a printed or online copy of the reading to the tutorial; if not, bring at least your notes from the reading. Bring questions and challenges to the text – this entire hour is designed for that! Some of the texts are quite complex; success is not about understanding the texts quickly, but about identifying what it is that is you need help with and using the weekly tutorial to discuss this. Please note there are no tutorial tasks for this course.

**Attendance and Absences**

You are expected to attend all lectures, tutorials, and workshops that are part of your programme, and to arrive on time. Tutors will be taking attendance, and absences pile up quickly. You know by now tutorial groups are small and tutors are preparing their sessions counting on your presence. Both for academic records and as a matter of courtesy, if for any reason you are unable to attend a
tutorial, let your tutor and Kellie Jordan in the Undergraduate Office know (Kellie.Jordan@manchester.ac.uk).

Email and Blackboard
You need to check your University email and Blackboard regularly in order to make sure that you receive any communications from tutors, lecturers or administrative staff. These might, for example, concern important meetings with staff, changes of room, notification of course options registration, or course-relevant information from your lecturer. Being unaware of arrangements because you have not checked your email or Blackboard is not a relevant excuse.

Course Readings
Readings are divided into Key Readings and Additional Readings. You should read at least the Key Readings before the tutorial assigned to that topic. Essays, of course, will require reading from the Additional Reading list, and perhaps also texts that those authors cite, or that the lecturer or your tutor has made you aware of. You would also be wise to draw on the ethnographies that you have read during the course. All readings should be available in the University Library. Do browse the anthropological journals: there is something new coming out about sex, gender and kinship every month – let us know what you have found that relates to the course.

Assessment for this course
15% - 1,500 word (maximum, excluding bibliography) mid-term essay
85% - 3,500 word (maximum, excluding bibliography) final essay

Communication: Students must read their University e-mails regularly, as important information will be communicated in this way.
Lectures and Readings

General and background reading


Ethnography

You will be expected to draw on ethnographic examples in your final essay, and you should choose at least one ethnography from the following list and read it over the course of the course (perhaps choosing on the basis of a region of the world or a specific topic that intrigues you). If you find an ethnography that you would really like to read that is not listed here – great! But pass it by us first: seek advice, in advance, from me or your tutor.


Lecture 1: The language of kinship

In this first session, we set out the aims and the objectives of the course and explain the structure and the workload associated with it. We will consider how ‘kinship’ came about as a subject of study that defined the discipline of anthropology for many years. Yet, by the late 1970s, kinship had lost its prominence in the discipline and according to some had pretty much disappeared as a core disciplinary concern. Why? What, then, inspired its ‘rise from the ashes’ (Schneider) - some would say its reinvention - in the 1990s? As a start, we will learn the language of anthropological kinship and define some key terms developed in early/classical kinship studies.

Key Reading

https://contentstore.cla.co.uk/secure/link?id=187ff0f2-94d6-e711-80cd-005056af4099

Further Readings


Dumont, Louis and Robert Parkin (translator). 2006. Introduction to Two Theories in Social Anthropology: Descent Groups and Marriage Alliance. London: Berghahn Books. (See the editor’s introduction pp. vii-xxvii for the broad contours of descent theory and alliance theory that dominated anthropological thinking about kinship from the 1940s to the late 1970s.)


Trautman, Thomas. 1987. Lewis Henry Morgan and the Invention of Kinship. Berkeley: University of California Press (particularly Ch. 3, A Lawyer Among the Iroquois, and Ch. 8, Kinship’s Other Inventors).


Lecture 2: The genealogical imagination: who do you think you are?

WHR Rivers developed a means of rapidly assessing and recording who was related to whom on very short visits to unfamiliar societies. The genealogical method, as it came to be known, was widely used by many anthropologists in many parts of the world: the idea being that you could quickly apprehend the social structure of a small community or village by collecting the ‘pedigrees’ of knowledgeable inhabitants. Now … pedigrees have a long history in English reckoning of kin particularly amongst the aristocracy – and in animal breeding. What do pedigrees establish? What’s the difference between a pedigree and a genealogy? While the genealogical method has more or less disappeared from the anthropological toolkit, and its premises well and truly critiqued, the general popularity of genealogical and family history research has grown enormously, particularly in
the global north. What are people hoping to find in the search for their ancestors? What's in a family tree?

**Key Readings**

http://www.tandfonline.com/eprint/hd8HFtv6XasXSuXAvizJ/full
Or https://doi.org/10.1080/00141844.2017.1322115


**Further readings**


**Lecture 3: What’s biology got to do with it?**

Much ‘classical’ anthropology started with unexamined assumptions about the ‘natural’ differences between women and men and the primacy of sexual intercourse and biological reproduction in kinship. The rekindling of interest in kinship in anthropology in the 1990s was partly inspired by feminist scholarship that insisted on scrutinising both the biological ‘facts’ of reproduction and the
‘natural’ differences between women and men. There was a call for a unified analysis of sex, gender and kinship as all part of the same complex that assumed ‘natural’ and essential biological difference. We will further our discussion about the interrelatedness of sex, gender and kinship through an argument about the presumed ‘ignorance of paternity’ that Malinowski noted for the Trobriand Islanders. If biological reproduction and heterosexual intercourse are universally the basis of kinship, how come the Trobriand Islanders, it was asked, appeared not to know about the role of men in conception? Indeed, about the ‘facts of life’? What do those same ‘facts’ look like in the science of conception? How is gender performed through the body?

Key Readings


Further Readings

Martin, Emily. 1991. The egg and the sperm: how science has constructed a romance based on stereotypical male-female roles. Signs 16 (3): 485-501


Correspondence in MAN vol. 3(4) 1968; vol. 4 (1, 2 & 3) 1969; vol 7 (2) 1972.


Lecture 4: ‘It takes a village to raise a child’: nuclear families, adoption, fostering …

One dominant model in many western societies, until relatively recently, was that children are ideally brought up by their biological parents. That is, that ‘a family’ comprises heterosexual, married parents and their biological offspring. The biological tie, in many contexts, is still privileged, despite the fact that, in practice, many families differ from this ideal. We know that there are strong bonds of kinship between non-biologically related persons and that, across the world, families take very many different forms. Theories of modernisation posited that kin-based societies would give way to state-based societies and that, within state-based societies, kinship would be a separate (domestic) domain. Let’s begin unpacking those assumptions by looking at what we mean by
‘family’. We will investigate different ways in which children are incorporated and cared for. We need to keep hold of the idea that children create parents.

**Key Readings**


**Further Readings**


**Lecture 5: ‘Families we choose’**
This was a phrase used by Kath Weston in the title of her early influential study of gay and lesbian kinship. Since that study, gay marriage has been instituted in a number of western countries (to date 25). In this lecture, we explore perspectives that shed light on how kinship is created through ‘choice’ and ask what choice means in such contexts. What of the impact of assisted reproductive technologies? What possibilities do they open up for making kin out of unrelated persons? Are there limits to ‘choice’ and to how human beings can be created?

**Key Readings**


[https://contentstore.cla.co.uk/secure/link?id=fa8a4d54-51f4-e711-80cd-005056af4099](https://contentstore.cla.co.uk/secure/link?id=fa8a4d54-51f4-e711-80cd-005056af4099)


**Further Readings**


**Lecture 6. Reproductive Labour**

Based on the distinction between productive and unproductive labour, Marxist feminists developed the notion of reproductive labour – the work that goes into ensuring the reproduction of the domestic sphere and other aspects historically understood as beyond market logics (care, nurture, cleaning, sex, etc.). In this lecture we will retrace the development of this notion and analyse how reproductive labour is enmeshed with gender and kinship constructions, mapping
out who works in what ways for whom in the contemporary world, on the domestic and global scales, entwining remittances, sex, legal and illegal migration, the labour of care and death.

**Key Reading**

**Further Readings**


**Lecture 7. Politics of reproduction: sex and gender**

States always have a vested interest in the reproduction of its citizens. But who gets to count as a citizen? States are more or less interventionist in reproductive policies and their interventions are sometimes entwined with religious concerns. In this lecture, we will look at examples of the anti and pro-natalist policies pursued by different governments and the way in which women’s bodies and particularly women’s reproductive bodies are the sites of such interventions.

**Key readings**


**Further Readings**


Das, Veena. 2007. The figure of the abducted woman: the citizen as sexed. Ch. 2 in *Life and words: violence and the descent into the ordinary*. Berkeley: University of California Press.


**Lecture 8: Marriage and marriageability: what's love got to do with it?**

States also have in interest in the marital status of citizens – why? What do conventions and laws about marriage tell us about citizenship and the relationship between the state and minority groups? Is marriage a universal phenomenon? What about romantic love? To what extent (and in what forms and discourses) does love exist in companionate marriages, cross-cousin marriages, arranged marriages etc.? What kind of exchanges take place with marriage? Do people across the world marry for the same reasons?

**Required Readings**


**Further Readings**


Lecture 9: Circumcision

Up to now we have discussed, amongst other things, the politics of reproduction and marriageability. In this lecture, we are going to put these themes into conversation with each other by addressing what has proved to be one of the most contested and challenging subjects in anthropology – female circumcision, female genital cutting. Debates about what is commonly referred to as female genital mutilation (‘FGM’), have been fraught. From some perspectives, the range of practices that come under the rubric of FGM reveal the limits to cultural relativism; from others, the campaigns against FGM reveal the dominance and imposition, yet again, of Eurocentric ideals. What procedures are included under the label FGM? Why is the term itself contested? What is the relationship between male and female genital cutting? Why is one, from many perspectives, massively more problematic than the other? What do they achieve?

Key readings
https://contentstore.cla.co.uk/secure/link?id=a660d306-0ef6-e711-80cd-005056af4099


Further Readings


**Lecture 10: Wrap up**

In the final session we will tie up some loose ends, and revise where we got to in our bumpy and selective ride through the anthropological study of sex, gender and kinship.
FACULTY OF HUMANITIES
SCHOOL OF SOCIAL SCIENCES

SOCIAL ANTHROPOLOGY
COURSE UNIT OUTLINE
2018/19

SOAN 20811
Anthropology of Religion
Semester 1
Credits 20

Course Convener:  Dr. Sébastien Bachelet
Room:  2.048 Arthur Lewis Building
Telephone:  66934
Email:  Sebastien.Bachelet@Manchester.ac.uk
Office Hours:  General Office Hours: 3-4 Mondays & 12-1pm Thursdays (Term time)

Administrator
Kellie Jordan
UG Office G.001A Arthur Lewis Building
Kellie.Jordan@Manchester.ac.uk
(0161) 275 4000

Tutors:
Tom Boyd (Tom.Boyd@postgrad.manchester.ac.uk)
Jasmine Folz (Jasmine.Folz@postgrad.manchester.ac.uk)
Julia Perczel (Julia.Perczel@postgrad.manchester.ac.uk)

Lectures:
Monday 11.00-13.00, Chemistry_G.54

Tutorials:
Allocate yourself to a tutorial group using the Student System

Assessment:
100% 3-hour Examination. You will be asked to answer 3 essay questions.
Please read the following information sheet in the Assessment Section on Blackboard, in connection with Coursework and Examinations:

- UNIVERSITY EXAMINATION

Reading week: 29\textsuperscript{th} October – 4\textsuperscript{th} November 2018

Communication: Students must read their University e-mails regularly, as important information will be communicated in this way.

Please read this course outline through very carefully as it provides essential information needed by all students attending this course.

Course Description
What does it mean to study religion anthropologically? This course introduces students to anthropological approaches of studying religion. We will explore how anthropologists have struggled to define religion, and what debates and contestations about definition can tell us about the assumptions of classic anthropological understandings of religion, and how our thinking has changed since. We will explore multiple religious beliefs, meanings, experiences, expressions and practices across diverse sociocultural environments. Through an engagement with anthropological works on ritual, practice, death, and meaning-making, we will learn how religion is understood, experienced and expressed.

Aims
- To introduce students to the main anthropological approaches to the study of religion.
- To work with key anthropological texts on the topic of religion.
- To examine how concepts initially outlined in the anthropology of religion have become of utility in anthropology and vice-versa.

LEARNING OUTCOMES
On completion of this course successful students will be equipped with sufficient knowledge and skills to:
- Understand and engage with debates and literature in the anthropology of religion.
- Explore the place of religious practice and belief in social life.
- Undertake comparative analysis of 'religious' phenomena, knowledge and practice.
# Tutorial Groups

<table>
<thead>
<tr>
<th>Tutor</th>
<th>Location</th>
<th>Tutorial Group</th>
<th>Day</th>
<th>Starts</th>
<th>Ends</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tom Boyd</td>
<td>Sam Alex_A114</td>
<td>Tutorial 1</td>
<td>Monday</td>
<td>14:00</td>
<td>15:00</td>
</tr>
<tr>
<td>Tom Boyd</td>
<td>Sam Alex_A114</td>
<td>Tutorial 2</td>
<td>Monday</td>
<td>15:00</td>
<td>16:00</td>
</tr>
<tr>
<td>Jasmine Folz</td>
<td>Mansfield Cooper_2.14</td>
<td>Tutorial 3</td>
<td>Thursday</td>
<td>13:00</td>
<td>14:00</td>
</tr>
<tr>
<td>Jasmine Folz</td>
<td>Mansfield Cooper_2.14</td>
<td>Tutorial 4</td>
<td>Thursday</td>
<td>14:00</td>
<td>15:00</td>
</tr>
<tr>
<td>Jasmine Folz</td>
<td>Mansfield Cooper_2.14</td>
<td>Tutorial 5</td>
<td>Thursday</td>
<td>15:00</td>
<td>16:00</td>
</tr>
<tr>
<td>Jasmine Folz</td>
<td>Mansfield Cooper_2.14</td>
<td>Tutorial 6</td>
<td>Thursday</td>
<td>16:00</td>
<td>17:00</td>
</tr>
<tr>
<td>Julia Perczel</td>
<td>Crawford House_SEM RMA</td>
<td>Tutorial 7</td>
<td>Friday</td>
<td>13:00</td>
<td>14:00</td>
</tr>
<tr>
<td>Julia Perczel</td>
<td>Crawford House_SEM RMA</td>
<td>Tutorial 8</td>
<td>Friday</td>
<td>14:00</td>
<td>15:00</td>
</tr>
<tr>
<td>Julia Perczel</td>
<td>Crawford House_SEM RMA</td>
<td>Tutorial 9</td>
<td>Friday</td>
<td>15:00</td>
<td>16:00</td>
</tr>
<tr>
<td>Tom Boyd</td>
<td>Uni Place_4.210</td>
<td>Tutorial 10</td>
<td>Tuesday</td>
<td>10:00</td>
<td>11:00</td>
</tr>
<tr>
<td>Tom Boyd</td>
<td>Simon_5.05</td>
<td>Tutorial 11</td>
<td>Tuesday</td>
<td>12:00</td>
<td>13:00</td>
</tr>
</tbody>
</table>
Assessment

- 100% assessment through 3 hour final exam. You will be asked to answer 3 essay questions.

Thinking and writing practice:
In order to prepare for exams, and for improving your thinking and writing skills more broadly, you can undertake suggested pieces of writing for qualitative feedback in tutors’ office hours. This is optional but you are strongly advised to take advantage of the opportunity to clarify your understanding and improve your work. Practicing writing and explaining your argument will be immensely beneficial for answering exam questions.

PLEASE NOTE: You can bring ONE piece of written work for feedback (no more than 300 words) in the semester (before week 9). Bring the piece of writing to your tutor during office hour (printed out if possible).

Feedback will be verbal as the idea is to expand your understanding and learning through discussion. These tasks are optional and are distinct from specific tutorial tasks.

1. How does Tylor explain the origins of religion? Do you find his intellectual approach convincing? What about his evolutionary approach?

2. For Durkheim, religion is fundamentally social – it orders and unites society. Discuss.

3. Explain, in your own words, Geertz’s definition of religion.

4. Asad argues that there cannot be a universal definition of religion. Why and how?

5. Explain in your own words EACH of the following key terms – Belief, Ritual, Practice, Materiality.

In order to do so, you will be drawing on the relevant lectures and readings. So you can write about each term after the relevant lecture and take your writing in to a tutorial or office hour. Remember, different authors have approached these terms differently. Your job will be to summarise succinctly some of these different approaches, dwelling on and synthesizing the ones you find most useful/interesting.
6. To say that something has a social function is to say that it does something/serves a purpose in the social world. Discuss with reference to religion.

7. Religion serves to control and manage individual experience for the good of society. Discuss.

READINGS

There are three types of readings on this course: key readings, supplementary readings, and ethnographic readings, which ground some of the more abstract concepts that will come up in lectures. In addition, you have to read one of the following monographs over the course of the semester. Feel free to seek help with choosing one.

All key and discussion readings (as well as other additional ones) are available on JSTOR (J), in e-journals on the library website (L) or in PDF form on blackboard (B). I have provided stable URLs where available but all journal articles in the reading list can be located through a Google search and accessed on campus computers/network or through VPN. There are several copies of the monographs available in the library.

Please make sure that you have gone over the key readings before the lecture, but do not panic if you do not fully understand it. They will be explained in the lectures. However, some lectures require that you have read at least one clearly identifiable reading before the lecture. If you have not read your assigned reading, you will not be able to contribute to the discussion, and you will be asked to leave. Please come to office hours to discuss any difficulty with a reading or to clarify your understanding.

Please make sure that you have read the tutorial readings before the tutorial. It is vital for the tutorial discussion that you have familiarity with, and some understanding of, the assigned texts.

MONOGRAPHS – (please pick at least one for reading over the term)


**GENERAL READINGS IN THE ANTHROPOLOGY OF RELIGION**

While we will not be following any specific reader in the anthropology of religion (of which there are many), you might want to dip into one or more of the following to expand your understanding of the field. In particular, Lambek’s (2008) *Reader* is extremely helpful.


**Classic texts in the anthropology of religion**

LECTURE 1. Definitions, Function and History

How can we define religion? Why does it matter? Why should “religion” be a problem for anthropologists? We take a look at the distinguishing features of religion, as it was defined in the social sciences of late nineteenth and early twentieth century.

Exercise 1 (in class group-work)

Suppose you were to invent a religion: what would it look like? What if your invented religion didn’t involve “belief” or “faith” or even an afterlife? Would it still be a religion? Would it be better to have just one god, or lots of them? Some ghosts? Demons? Secret societies? Civil celebrations? Degradation ceremonies? Sorcery? (Taken from Aycock, 2008).

Key readings


Durkheim, Emile. 2002 [1912]. The Elementary forms of religious life. In In Lambek, M (Ed.) A Reader in the Anthropology of Religion. Blackwell. Pages 34-49. (B)

Supplementary readings (in date order so you can follow the chronological trajectory of thinking on religion and get a flavour for how this changed over time and with new debates and ways of thinking etc.).


**TUTORIAL READING** (read at least one before the tutorial)

NB: the first reading takes on and extends Tylor’s understanding of the importance of dreaming and of animism, the second reinvigorates Durkheimean understandings of ritual and society.


**LECTURE 2. Contestations on Terms and Categories of Analysis in Religion**

How have anthropologists reflected on the categories of analysis and sensibilities used in the study of religion? This lecture focuses on some of the debates and contestations between anthropologists on how to define key areas and terms within the anthropological study of religion. In addition, we look at the ways in which the Christian inheritance of anthropology has significantly shaped categories of analysis within the study of religion.

**Key readings**

Geertz. 1966. Religion as a Cultural System. In *The interpretation of cultures*. (B)

Supplementary readings


Class discussion

Should we discuss our own religious beliefs, upbringing, practices etc. in class? Can that help us in understanding the anthropology of religion?

Tutorial

Debate: Everyone must read the two key readings before this week’s tutorial. Each of you will be assigned to one of two groups – the Geertz group and the Asad group.

The Asad group will critically present his argument that “religion” is not a self-evident category, but is the product of particular Euro-American and Christian history. Anthropologists should be reflexive of the processes that make us assume that religion is a common-sense term.

The Geertz group will defend Geertz’s argument that we can more or less identify something that we can call ‘religion ’ and furthermore, that religion makes the world meaningful for people. It helps people answer ‘why’ questions.

Each group will be given 15 minutes to prepare its case and 5 minutes to make the initial presentation after which the discussion will be open.

(Idea for the debate taken from Mayblin 2013)

Remember a review of these two papers is important to get a sense of the debates about definitions of religion, so it is worth really using the tutorial session to make sure you understand them.
LECTURE 3. RITUAL

Belief and ritual have long been identified as the two key components of religion. While the term belief refers to interior states, rituals can be observed and therefore are more amenable to anthropological study, analysis and explanation. The key readings in this lecture comprise three key theorists of ritual whose work continues to inform anthropological understandings of ritual.

**Class discussion:** Must ritual always be religious? In what other contexts can we describe certain behaviours as ritual? What might be the minimum conditions to identify a set of behaviours as ritual?

**Key readings**

Van Gennep, A. 1960. “Chapter 1: The Classification of Rites” In The Rites of Passage, pp. 1-15. (B)


**Supplementary readings**


**TUTORIAL READING** (read at least one before the tutorial)
NB: the first paper is an ethnographic piece by Geertz written before his famous definition of religion; the second asks how we can work with Durkheim in a situation where different religions exist in the same place.


**LECTURE 4. BELIEF**

Does belief hold the same status in different religions or assemblages that we recognize as religious? What does it mean to believe and/or to know and when is it better to be ignorant than knowledgeable?

**Key readings**


**Supplementary readings**


TUTORIAL READING (read at least one before the tutorial)

NB: the first reading focuses on belief in an emerging Christian sect; the second on a particular prayer ritual in Muslim Turkey.


Lecture 5. PRACTICE/DOING

We do things before we think about them or reflect on them, especially things learned from childhood. Could we then say that practice precedes belief? What implications does that have for our understanding of religion? Further, how much of practice (what people do) is habitual and how much is driven by conscious reflection and understanding? Can focusing on practice open up questions of gender, the body, authority etc.?

Key readings


TUTORIAL READING (read at least one before the tutorial)

NB: the first paper describes how women who are excluded from formal religious roles practice religiosity. The second one focuses on text and practice in Islam.


Further ethnographic readings


[READING WEEK 29th October – 4th November]

LECTURE 6. MATERIALITY

Key Readings


Supplementary reading


TUTORIAL READING (Read at least one before the tutorial)
LECTURE 7. SELF-CULTIVATION.

In this lecture, we will examine how people, either individually or collectively, seek to shape themselves according to idea-types posited by their understandings of religious tenets. It is worth noting that all the ethnographic examples pertain to systematized religions.

Key readings


Supplementary readings


TUTORIAL READING (read at least one before the tutorial)


Further ethnographic readings


LECTURE 8. LIFE: BEING ACTED ON AND ACTING ON AND IN THE WORLD.

While trying to lead a good life or one aimed towards sociological and soteriological rewards is important, so is life as it is lived with all its vicissitudes, uncertainties and unfairnesses. For many people around the world, seeking help from or blaming agencies that are not human but human-like (witches, ghosts etc.) is one way of coping with life and understanding causality. Evans-Pritchard’s famous monograph (on your list of monographs) is one of the forerunners of taking such explanations and understandings seriously. The studies on witchcraft, the occult, promises made and kept/broken to non-human agencies are important in the anthropology of ethics as much as they are in the anthropology of religion. Equally, people also draw on religious tenets to orient their actions and make the world predictable and their actions fruitful in this world and the next.

Key readings.


Supplementary readings

TUTORIAL READING (read at least one before the tutorial)


Further ethnographic readings


**LECTURE 9. DEATH**

Differing definitions of religion notwithstanding, a great deal of human thought is focused on death. What happens to a person after he or she dies? Is there some part of him/her that lives on? What should one’s relations with the dead person be? Intimate, agonistic, placatory, helpful? How does one remain in contact with the dead? Are specialists required? Can the dead come back as the living? If we take Geertz’s point that phenomena, activities and understandings and attitudes that are usually described as religious are generally concerned with the meaning of life, we find that death is most definitely caught up in the ways in which people make sense of life.

**Key readings.**


**Supplementary Readings**


**TUTORIAL READING** (read at least one before the tutorial)


**Further ethnographic readings**


**LECTURE 10. REVISION**
SOAN 20821: Political and Economic Anthropology  
Semester 1  
Credits 20

Course Convener: Dr Gillian Evans

Room: 2.052 Arthur Lewis Building

Telephone: 5-8994

Email: gillian.evans@manchester.ac.uk

Office Hours: Tuesdays and Wednesdays 10-12am  
Ring Gillian’s Office from the Second Floor Landing in the Arthur Lewis Building

Tutors: Joana Nascimento Joana.Nascimento@manchester.ac.uk  
Matthew McCullen Matthew.McCullen@postgrad.manchester.ac.uk  
Giuseppe Troccoli Email to be confirmed

Administrator: Kellie Jordan, G.001 Arthur Lewis Building  
(0161) 275 4000  
kellie.jordan@manchester.ac.uk

Lectures: Tuesdays 4-6pm Samuel Alexander Building Room A113

Tutorials: Weekly Tutorials - check your timetable on My Manchester

Assessment: Final Essay 4000 words 80% of total course mark  
Portfolio of Ten Tutorial Tasks 20% of total course mark

Please read the following information sheets in the Assessment Section on Blackboard, in connection with Coursework and Examinations:

- INSTRUCTIONS FOR SOCIAL ANTHROPOLOGY UNDERGRADUATE ESSAYS AND COURSEWORK
- LATE SUBMISSION OF COURSEWORK

Reading week: 29th October to 2nd November

Communication: Students must read their University e-mails regularly, as important information will be communicated in this way.

Please read this course outline through very carefully as it provides essential information needed by all students attending this course.
SOAN20822  POLITICAL AND ECONOMIC ANTHROPOLOGY

Semester One 2018-2019

Dr Gillian Evans

Description of the Course

This course takes students on a journey of exploration into the political and economic conditions of their own lives and from there, towards a cross-cultural appreciation of the diverse ways that human groups organize their livelihoods, harness and distribute resources, and derive power and influence from doing so. The course explores the sub-field of political and economic anthropology and addresses how anthropologists continue to develop new directions in anthropology out of their concern to address current events affecting people's lives around the world. Students will become familiar with ethnographic work in political and economic anthropology and gain an understanding of concepts such as capitalism, industrialisation, post-industrialisation, socialism, post-socialism, commodity, gift, debt, market, money, production and consumption, distribution and exchange, the state, nationalism, colonialism, globalisation, multiculturalism and indigeneity.

Suggested Background Readings


Organisation of the Course:

The course covers 10 topics over 10 weeks in the second semester. Each week students should attend a two hour-long class comprising of an interactive-style lecture, sometimes including film. A one-hour tutorial group meeting with a teaching assistant follows on another day.

Students are expected to do one compulsory reading marked * on the reading list for each week on the course outline, which relates to each lecture and this should form the basis for subsequent tutorial discussion and the preparation of a tutorial portfolio of reviews of readings done, which forms 20% of the course mark.
Students are expected to think critically and communicate their thoughts about readings in the tutorial and, at the request of the tutor, to carry out other small research and/or reading and presentation activities.

Lecture One: Capitalism and Liberal Democracy: the Financial Crisis

Readings:


Lecture Two: Money, Markets and the State
Readings:


Polanyi K. The Great Transformation: the political and economic origins of our times. USA: Beacon Press.


Lecture Three: Classic Case Study One: Prestige and the Politics of Exchange

Readings


Smith K. 2017. "You don't own money. You're just the one who's holding it": Borrowing, lending and the fair person in North Manchester" In *Sociological Review, Monograph Series*. 65, 1, p. 121-136


**Lecture Four: Post-Industrial Crisis and the Politics of Place, Economy and Nationalism**

**Readings:**


**Lecture Five: Industrialisation, Global Cities and the Politics of Work**

**Readings:**


Symons J. 2018. *We’re not hard-to-reach, they are!’ Integrating local priorities in urban research in Northern England: an experimental method* In The Sociological Review. 66, 1

Lecture Six: Classic Case Study Two: Egalitarian Societies: Immediate Return Hunter Gatherers

Readings


Kaplan D. 2000. The Darker Side of the "Original Affluent Society"
Journal of Anthropological Research, Vol. 56, No. 3 (Autumn, 2000), pp. 301-324 Published by: University of New Mexico


Lecture Seven: Classic Case Study Three – Ethnicity and Nationalism: The Nuer

Readings


Lecture Eight: Crises of Differentiation: Colonialism and Globalisation

Readings:


Lecture Nine: Consumption and the Politics of Desire

Readings:


Friedman, Jonathan, ed. 1994. Consumption and Identity. Amsterdam: OPA.


Lecture Ten: Socialism And After

Readings:


Spencer J. Anthropology and the Politics of Socialism in Rural Sri Lanka. Chapter 7, pp. 106-122

FACULTY OF HUMANITIES  
SCHOOL OF SOCIAL SCIENCES  
SOCIAL ANTHROPOLOGY  
COURSE UNIT OUTLINE 2018/19

SOAN 20830: Anthropological Theory  
Semester 2, Block 1  
Credits 20

**Course Convener:** Dr. Juan M. del Nido  
**Room:** 2.055 Arthur Lewis Building (shared with Andrew Irving)  
**Telephone:** 68025  
**Email:** juanmanuel.delnido@manchester.ac.uk  
**Office Hours:** Mondays 09.00-10.00 and Tuesdays 09.00-10.00 during teaching weeks.  
Book via email in advance or turn up at the reception area on the second floor of the Arthur Lewis Building during office hours and ring through to Andrew Irving’s office, which I will be using for the semester.

**Administrator:** Kellie Jordan, UG Office G.001 Arthur Lewis Building  
(0161) 275 4000  
kellie.jordan@manchester.ac.uk

**Lectures:** Thursday 14.00-16.00  
**Place:** Mansfield Cooper_G.19

**Tutorials:** allocated via Student System

**Tutors:**  
Guilherme Moreira Fians (guilherme.fians@manchester.ac.uk)  
Sinead O’Sullivan (sinead.osullivan@postgrad.manchester.ac.uk)

<table>
<thead>
<tr>
<th>UNDERGRADUATE</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Modes of Assessment</strong></td>
<td>100% 3-hour Examination on full course (whole year)</td>
</tr>
</tbody>
</table>
ANTHROPOLOGICAL THEORY
FIRST BLOCK SECOND SEMESTER

Dr. Juan M. del Nido

Introduction

This block of anthropological theory is organised around the topics of Politics and the Political, Materiality, Difference, Gifts and Political Economy. Across lectures and topics we will focus on the running question, and at times intractable debates, of how anthropology could, and should, engage with, problematise and theorise from certain phenomena. Which approaches yield what? Which epistemological or even ontological assumptions are implicit and carried forward in certain theories? As was the case in both blocks of the first semester, anthropologists have often borrowed from sister disciplines to frame their answers to this question; we will revisit some key authors from other sciences that have either been incorporated in mainstream anthropology or have authored some particular work where certain theoretical struggles in anthropology are exceptionally well condensed.

As we make our way through the course you will find these topics intersect more or less obviously theoretical discussions you have already had in the first half: you will be encouraged to explore these links during class and tutorials, but neither I nor the tutors will be able to cover the breadth or nuance of this interactions: Tutorial readings are thus unsurprisingly mandatory, and a healthy dose of independent study would be strongly advised.

Week 1: Politics and the political

We will start our block by addressing explicitly a matter that students often infer on the go: what do anthropologists (and social scientists at large) mean when they say something is political, or speak of “the political”? Although comparatively seldom problematised explicitly in ethnography, the political is one of the most recurrent themes in contemporary anthropology. From the Manchester School pioneering studies into political anthropology, we will examine the transition from political anthropology to an anthropology of such a thing as “the political”, discussing Jonathan Spencer’s use of Chantal Mouffe’s notion of disagreement. We will end the lecture with a study of the post-political, or the theory that there is such a thing where disagreement exists no more.

Tutorial and Key Readings:


Read Mouffe first. What is the political and why does she speak of its “return”? As you read the other article, think about what is political about the situation in Brussels airport and why do Oosterlynck and Swyngedouw speak of a “quandary”? The tone of the article is almost sardonic – why? How are certain forms of knowledge – of governmentality, even! – embroiled in the post-political project, and
what is it they are missing? What was so intractable about an airport’s location, and why would it be political?

Additional Readings:


Week 2: Materiality

The question of whether, how and why anthropologists should engage with matter and materials has flared up in recent years under the aegis of what is known as “the material turn”. In this lecture we will examine how anthropologists have traced the philosophical emergence of matter as something separate from thought (ideas, concepts), and how they have reflected on this separation’s impact on how we theorise the world around us. You have talked about matter – things, stuff, what they are and what they do - already in this course, from the angles on theories of agency, actors and networks, and later from the perspective of infrastructure. This lecture will complement those approaches by focusing on the following questions: does materiality always matter? If so, does it matter universally or differentially? Can materiality be ethnographically relevant beyond the human – non human divide yet without assigning matter any agency?

Tutorial and Key Readings:


Read Bennett first. You are familiar by now with discussions of agency and affect in the way she treats them. Why does she argue matter matters, what are social scientists’ shortcomings when studying it and how does
she suggest we move forward?
Abrahamsson et al.’s article is quite precise in the use of language and in the claims it makes. Why do they say matter matters and how is their position different to Bennett’s? How do they theorise from the particular example they examine? What happens to the (political) discussion when we claim matter is alive/has agency (equated in the text)?

Additional Readings:


Week 3: Difference

What it is that makes societies different, how different they actually are and when differences in degree turn into differences in kind are some of the oldest questions in anthropology. Beginning by examining Whorf’s hypothesis that different languages encode different worldviews, we will trace how debates about how different humans were led to debates about whether we can even begin to understand these differences and then to represent them. We will discuss the ontological turn and a particularly salient contribution to the debate over how different we all really are by David Graeber (LSE).

Tutorial and Key Reading:

What does the title of this piece mean? Follow the structure of the argument. How is this debate in a sense a new version of Evans-Pritchard’s “witches don’t exist” faux-pas? How does Graeber argue certain forms of ontological stances are not only not radical but in fact extremely conservative? How does our epistemological (in the sense of the text, ontological!) stance preclude our capacity to understand difference, engage with it or render it in other terms? What is problematic about the premises of the ontological turn?

Additional Readings:

For a clear yet sophisticated discussion of the ontological turn, see Paolo Heywood’s entry on it for the Cambridge Encyclopaedia of Anthropology here: http://www.anthroencyclopedia.com/entry/ontological-turn


Week 4: Gifts

Classical anthropologist like Mauss, Lévi-Strauss and Sahlins zoomed in on gifting practices as a way of anchoring and developing theories concerning human exchange. As we revisit the framing of these theories, the development of notions of gift itself, reciprocity, commodity and alienability and certain spin offs to the issue, we will consider how recent discussions (Carrier 1991) have sought to sophisticate our understanding of the gift and direct our anthropological efforts towards new examinations of how exchange is always somehow embedded (Granovetter 1985) in the mutual obligations we reserved for the gift.

Tutorial and Key Reading:
Why does Smart argue that “The literature on gifts has a tendency toward essentialism”, and how does he challenge it? Is he successful in this challenge? To what ends is he putting in dialogue the notion of the gift with Bourdieu’s capital? What kind of theoretical work do they do individually and combined?

Additional Readings:


Week 5: Political Economy

We will finish this 5-lecture block by considering one of the predominant approaches in the social sciences today – political economy. A broad umbrella seldom meticulously defined, what most of us mean when we speak of political economy stems from 19th century notions of economic life: Quesnay, Ricardo and most famously Marx. What we now call Economics broke off from this tradition, coalescing around the notions of scarcity and individual choice and their “intuitive truths” (Gregory 1982). In the 1960s, world events, a renewed interest in Marxism’s explanatory power and feminist and post-colonial currents recovered the notion of political economy. We will trace the historical development of this approach, examining the kinds of answers it provided to certain questions, its position vis-a-vis postmodern approaches and the reasons why it remains a cornerstone of critical anthropology today.

Tutorial and Key Readings:


How does Di Leonardo define postmodern anthropology/ethnography and political economy? What is it she argues are the key differences between one and the other, and why does she prefer political economy?

In Joan Vincent’s entry on political economy in Barnard and Spencer’s encyclopaedia and Roseberry’s article, what kinds of answers did political economy provide to what kinds of questions?

Overall, what kinds of insights did anthropologists, and in particular certain feminists, find fruitful in Marxism?

Additional Readings:


SOCIAL ANTHROPOLOGY
COURSE UNIT OUTLINE 2018-19

SOAN 20830: Anthropological Theory
Full Year
Credits 20

Semester 1: Blocks 1 and 2

Course Convener: Dr. Soumhy Venkatesan (also Block 1 lecturer)

Room: 2.063 Arthur Lewis Building

Telephone: 53917

Email: Soumhy.Venkatesan@manchester.ac.uk

Office Hours: Soumhy Venkatesan: Wednesdays 16:17:00 (weeks 1-6). Second Floor ALB
There is no need to make appointments for office hours. Just turn up and call 53917 from the internal phone on the second-floor landing

Lecturer: Prof. Stef Jansen (Block 2)

Room: 2.056 Arthur Lewis Building

Telephone: 5-3993

Email: Stef.Jansen@manchester.ac.uk

Office Hours: Teaching Weeks only – no appointment necessary. Call 53993 from the telephone on the second floor landing.

Administrator: Kellie Jordan, G.001 Arthur Lewis Building
(0161) 275 4000
kellie.jordan@manchester.ac.uk

Lectures: Thursdays 14.00-16.00
**Tutorials (all year):** Allocate yourself to a tutorial group using the Student System

<table>
<thead>
<tr>
<th>Time</th>
<th>Time</th>
<th>Day</th>
<th>Date</th>
<th>Tutor</th>
</tr>
</thead>
<tbody>
<tr>
<td>12:00</td>
<td>13:00</td>
<td>Monday</td>
<td>3-6, 8-13, 21-27, 31-33</td>
<td>Guilherme Moreira Fians</td>
</tr>
<tr>
<td>13:00</td>
<td>14:00</td>
<td>Monday</td>
<td>3-6, 8-13, 21-27, 31-33</td>
<td>Guilherme Moreira Fians</td>
</tr>
<tr>
<td>14:00</td>
<td>15:00</td>
<td>Monday</td>
<td>3-6, 8-13, 21-27, 31-33</td>
<td>Guilherme Moreira Fians</td>
</tr>
<tr>
<td>15:00</td>
<td>16:00</td>
<td>Monday</td>
<td>3-6, 8-13, 21-27, 31-33</td>
<td>Guilherme Moreira Fians</td>
</tr>
<tr>
<td>10:00</td>
<td>11:00</td>
<td>Thursday</td>
<td>3-6, 8-13, 21-27, 31-33</td>
<td>Sinéad O’Sullivan</td>
</tr>
<tr>
<td>11:00</td>
<td>12:00</td>
<td>Thursday</td>
<td>3-6, 8-13, 21-27, 31-33</td>
<td>Sinéad O’Sullivan</td>
</tr>
<tr>
<td>12:00</td>
<td>13:00</td>
<td>Thursday</td>
<td>3-6, 8-13, 21-27, 31-33</td>
<td>Sinéad O’Sullivan</td>
</tr>
<tr>
<td>13:00</td>
<td>14:00</td>
<td>Thursday</td>
<td>3-6, 8-13, 21-27, 31-33</td>
<td>Sinead O’Sullivan</td>
</tr>
</tbody>
</table>

**Assessment:** 100% 3-hour Examination on full course (whole year)

Please read the following two information sheets in the Assessment Section on Blackboard, in connection with Coursework and Examinations:

- UNIVERSITY EXAMINATIONS

**Reading week:** 29th October 2018

**Communication:** Students must read their University e-mails regularly, as important information will be communicated in this way.

Please read this course outline through very carefully as it provides essential information needed by all students attending this course.

**ANTHROPOLOGICAL THEORY**

2018-2019

Semester 1

**BLOCK ONE**

Dr Soumhya Venkatesan

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lecture 1</td>
<td>Concepts and Theories</td>
</tr>
<tr>
<td>Lecture 2</td>
<td>Society</td>
</tr>
<tr>
<td>Lecture 3</td>
<td>The individual</td>
</tr>
</tbody>
</table>
LECTURE 1: CONCEPTS AND THEORIES

This lecture will focus on the following related questions:

What is ‘theory’?
How do particular ways of thinking give rise to particular concepts?
How do concepts travel?
What are the limits of concepts?

Reading for class discussion. Please come to the lecture having read this paper. It is one of mine, where I try and work through an incident in my fieldwork in different ways. Don’t be afraid of being critical or asking questions about it. Come to the lecture with two questions you have from the paper. Any kind of question, so long as it shows evidence of reading is fine – thus, you can ask for clarification, or you may place the article in discussion with something else you have read, or you may explore the implications of an argument contained within the paper. Remember, there are no right or wrong questions.


Key readings


You can also see comments on this lecture on the following websites: savageminds.org/2009/05/20/sideways-glance/ (Savageminds blogspot) and http://www.adambohannon.org/notes/?p=40

Tutorial reading and task

For this first tutorial, I am asking you to read the same paper that we discussed in the first lecture.


Please focus on the following questions, and on the lecture as you read:

1. What is the ‘puzzle’ at the heart of this paper?
2. How does the author try and understand the ways in which Hindu-Muslim relations play out in this place?
3. Which framing do you think works best – hegemony, harmony or resonance to explain what is going on here?
4. Is it better to think in terms of ‘intentionality’ or ‘aboutness’ when analysing interactions that are quick and responsive?

Reading with these questions in mind will help you see the particular theoretical directions this paper takes and give you a sense of why it does so. It also will help you
see that there are potentially different ways of understanding ethnographic material and that some work better than others. This in turn will give you a grounded way of thinking through the questions posed for the lecture as a whole.

**Supplementary readings** (starred readings are particularly recommended)

Do please dip into one or more of the following to get a fuller sense of how people have thought about anthropological theorizing/theory in anthropology


Rumsey, A. 2004. Ethnographic Macro-Tropes and Anthropological Theory. *Anthropological Theory* 2004 4: 267. The online version of this article can be found at: http://ant.sagepub.com/content/4/3/267


**LECTURE 2: SOCIETY**

What exactly do we mean when we use the term ‘society’? Are we simply referring to a bunch of people? Do they have to share some norms and values? How are these internalised and enforced? How do people become part of a society? Is there really such a thing as society over and above the people who are seen to form it? Is it helpful to talk about society?

**Key readings**


The concept of society is theoretically obsolete.

**Overview reading**


**Reading for classroom discussion.** Read the paper below before the lecture and come prepared to discuss your reading of it. You will be asked to leave if you do not have a very good reason for not having done the reading.


**Tutorial task***
Read the paper below before the tutorial and come prepared to discuss it. As you read the paper, think through the following questions:

1. What is the social problem that requires managing in Sykes’s paper?
2. What is the key difference in the social setting between Sykes’s paper and Radcliffe-Brown’s?
3. Sykes has applied R-B’s model of ‘Joking Relations’. Does it work?
4. What might be the problems with Sykes’s paper?
5. What other factors might you want to consider when thinking through Sykes’s paper?


Supplementary readings (starred ones are particularly recommended)


Tonnies, F. 2002. Community and Society. Read especially the Introduction by Loomis C.P and MicKinney J. C. PP 1-31. The introduction and selected chapters are available on google books:


*Mary Douglas.


LECTURE 3: THE INDIVIDUAL

For Dumont, while the individual is an empirical fact (i.e. there is no denying that we have bounded individual bodies and some sense of self), individualism or the consciousness of oneself as an ‘individual’ with individual desires, needs and drives which demand recognition is a historical product of a particular way of thinking. That is to say, we must not look for individuals in this sense everywhere. Can we agree?
Key readings


Overview reading, but with a particular slant


Reading for classroom discussion. You will be asked to leave if you have not read this before the session.


As you read try and think through

1. To what extent it is feasible in anthropology to focus so much on one individual and his world-making.
2. Can one individual inform social theory to the extent that Rapport argues is possible?

NB: this paper really divides people with some loving it and some hating it. Whatever your reaction, do read it and try and work out whether or not you agree with Rapport's position.

Tutorial task

Read the following paper and come to the tutorial prepared to discuss it.


As you read,

1. Try and think through how the individual appears in this paper.
2. How does this approach differ from Rapport's in the paper you read for classroom discussion, and also from the lecture's key readings?
3. In what ways does the individual in this paper serve as a window into wider society?
4. Can an individual make a difference to social norms and practices? [this question will come up in the next session on agency.]

Supplementary readings (starred ones are particularly recommended)

Lecture: Introduction: what is grid and group cultural theory? How can it be useful in the modern world?

http://projects.chass.utoronto.ca/semiotics/cyber/douglas1.pdf


LECTURE 4: AGENCY

In this lecture, we will discuss a key and yet problematic concept in anthropology – agency. In simple terms, social agency can be understood as action that makes a social difference within a particular social or structural context. Such action may be accepting of the constraints/limits imposed on it; it may seek to work with the constraints to generate new kinds of possibilities; it may be a form of resistance to such constraints (in such cases, especially where society is seen to be oppressive of the individual, it is often romanticised). As social agency seeks to understand how individuals or groups (social agents) act within and beyond social and structural possibilities, it mediates between models that overly emphasise either society or the individual. Some people such as Gell (1999) even argue that under certain conditions things can and should be seen as social agents. The concept of agency has a long history and many definitions. We will consider some of these and see how we can work with them.

Key readings

Overview reading


Class discussion:

Please come having read one of the two papers below. As ever, if you have not read one, unless you have a very good reason, you will be asked to leave.


OR


As you read, please think through the following questions:

Gershon:

1. Is Gershon’s focus on the neo-liberal individual as a project convincing?
2. What kind of person emerges within this account?
3. Neo-liberalism eschews the notion of society. Is this constraining or liberating for individuals? Can you place this in conversation with Durkheim’s ideas?

Mahmood:

1. Mahmood criticises liberal notions of agency that emphasise resistance. Why does she do so?
2. Does placing yourself willingly within constraints constitute agency?
3. Can you explain Mahmood’s notion of ‘docile agency’?
4. Is all agentive action docile to some extent?

Tutorial task:

Read the following paper and come prepared to discuss it.


As you read, keep the following questions in mind.

1. Is agency or the ability to do things in the social world self-generated and willed, permitted by existing structures or a combination of the two things?
2. Does it have to be intentional, i.e. do social agents have to decide in advance what they intend to do? Or, is it better to think of them as drawing on rules and resources (in a Giddensien vein) and hoping that actions will have desirable consequences.
3. Does this paper enable you to draw a distinction between person and individual?
4. If agency is the ability to influence the social milieu, does it make sense to say that things have agency?
5. Is all agentive action docile to some extent? (Think back to the Saba Mahmood paper if you have read it)

Supplementary readings (starred ones are particularly recommended)

Some general readings on agency
LECTURE 5: NETWORKS AND ACTORS

Can we dispense with the concept of agency altogether, instead focusing on action and asking when and how action that makes a positive or negative difference to the social world takes place? Would thinking about ‘actors’ rather
than 'agents' make a difference to our understandings of who and what can act socially?

Key readings

Class discussion
Read the following paper and come prepared to discuss it. As ever, you will be asked to leave if you have not read the paper and do not have a good reason.

Jansen, Stef. 2013. People and things in the ethnography of borders: materialising the division of Sarajevo. *Social Anthropology*

As you read, think through Jansen's distinction between people-centred anthropology and thingist anthropology. If the word agency were replaced with action, would it make a difference to his analysis?

Tutorial task: Read and discuss the following paper

The following will help orient your reading:

1. What is Laidlaw’s problem with the concept of agency?
2. How does he critique both the concept of agency and the actor of actor network theory?
3. In what way does the concept of responsibility inflect his discussion of agency and of action?

Supplementary readings (starred ones are particularly recommended)


This block focuses on arguments in anthropology surrounding a set of core concepts. Although much of the common meaning of these concepts originates from outside the discipline, they are used very extensively in anthropology. Yet it is not always exactly clear how we are supposed to understand this use and this block will start from this simple question: 'What do anthropologists actually mean when they say 'X'? ' Yet of course we do not remain on this 'nominal' level: rather than focussing on the words themselves, the next and more important question is: what work do these concepts do? How do they contribute to anthropological theorisation? How are they used as analytical tools? Which emphases do they entail? What kind of questions do they guide us towards? What kind of answers do they yield? Predominantly based on theoretical writings, we disentangle the sometimes contradictory ways in which these concepts are understood and the ways in which they are deployed in anthropological analysis.

**IMPORTANT. Preparatory tasks:** In preparation for every session of this block, all students must prepare at least 1 question to ask in class about every key reading for that week. So, come to class with a piece of paper on which you have written down 2 questions, one for each key reading. You may ask for clarification of a particular point made by the author, or about the relationship between her/his arguments and those of other authors, or about the implications of certain arguments, or... Anything goes as long as the questions show clear evidence of reading. Therefore, questions must specifically refer to particular passages in the texts, with page numbers. There are no 'right' or 'wrong' questions; and this not a competition between 'smart' questions and 'stupid' questions. Evidence of serious reading does not require that you have understood everything perfectly—in that case there wouldn't be anything left to learn. [Serious reading for the weekly sessions also sets you well on your way for the assessment too. For the final essay you will need to show (page-specific, referenced) evidence of close engagement with core readings as well as additional readings from the list for the relevant topics.]

If you have not done your readings and/or prepared questions, you won't be able to follow the lecture and you won't have anything to contribute to the discussion. So you'll be asked to leave.

Finally, a message to those of you who feel impeded by shyness and/or intimidated by others who seem more articulate: please always remember that lecturers (and tutors) can ONLY try to clarify things for you if you ask for it. Silence cannot lead to feedback. Silence, for whatever reason, just means that we can't do our jobs properly. And that you miss out. And not just you: remember that asking questions is not just a matter of narrow self-interest. In the sessions everyone's questions will serve as a basis for discussion and clarification, which means your questions will also help other students and vice versa.

**Note on drop-in hours.** Use them. If you want feedback on your ongoing work for this module, this is where you should come and get it. They are drop-in hours: there is no need to make appointments. Just turn up in Room 2.056, Arthur Lewis Building. If the glass doors are closed, call me from the phone on the second-floor landing (+53993) and I will open them for you.

----------------------------------------------------------------

1) QUESTIONS OF PATTERNS: STRUCTURE
This session addresses anthropological attempts to detect patterns in human behaviour and social organisation, and to formulate generalisations on the basis of those patterns. We do this by taking on a key concept in classical anthropology that is still widely used by a variety of authors as well as in non-academic parlance: structure. We will unravel the different uses to which the concept 'structure' has been put in anthropological writings, aiming to create clarity where there is often considerable confusion. In particular we will focus on two uses of the term 'structure' and explore their implications for anthropological studies: structural-functionalism as inspired by A.R. Radcliffe-Brown (which foregrounds social structure as a patterned set of social relations between individuals) and structuralism as inspired by Claude Lévi-Strauss (which foregrounds cognitive structure as a patterned set of classifications enacted by people). Finally, we will address Marxist efforts to theorise structural patterns in human behaviour and social organisation by shifting the emphasis to historical development of modes of production and economic relations of inequality.

key readings

additional readings
O'Laughlin B. 1975. 'Marxist Approaches in Anthropology' Annual Review Anthropology 4, 341-370.
Radcliffe-Brown A.R. 1940. 'On social structure' Journal of the Royal Anthropological Institute 70:1, 2-12.

some questions for tutorial discussion
* What are the similarities and differences between the uses of 'social structure' in structural-functionalism, 'structure' in structuralism and 'modes of production' in Marxism? What kind of emphasis do each of them result in? For the exploration of what kind of research questions are they useful analytical tools?
* Link-up question: are the questions addressed by these uses of 'structure' the same as questions addressed under the rubric of 'society' (Block 1)? How do they relate to each other?
2) QUESTIONS OF REPRODUCTION: HABITUS

This session looks at the work of Pierre Bourdieu, who started off as a more-or-less structuralist anthropologist doing ethnographic fieldwork in Algeria, but became better known as a sociologist who researched French society and who developed a distinct framework of social theory. Rejecting the distinction between sociology and anthropology, and proposing concepts such as 'habitus', 'field', 'social and cultural capital', and many others, Bourdieu hoped to build a practice-oriented social theory that would overcome the dilemma between a more socially determinist ('objectivist') or a more individually voluntarist ('subjectivist') model of social action. We will explore how well he succeeded in this ambition and we will pay special attention to the opportunities and problems this opens up for ethnographic research.

**key readings**


**additional readings**


Bourdieu P. 1985. 'The social space and the genesis of groups' *Theory & Society* 14:6, 723-744.

Bourdieu P. 1989. 'Social space and symbolic power' *Sociological Theory* 7, 14–25.


Dumont L. & Evens T.M.S. 1999. 'Bourdieu and the logic of practice: is all giving Indian-giving or is "generalized materialism" not enough?' *Sociological Theory* 17:1, 3-31.


**some questions for tutorial discussion**
* According to Bourdieu, in what ways does the 'habitus' concept help us avoid both objectivism and subjectivism in explaining human phenomena, i.e. to bridge the structure/agency dichotomy? Which criticisms have been raised of this approach? On balance, what do you think the value of Bourdieu's approach is?

* For the exploration of what kind of research questions is a Bourdieusian conceptual framework, with 'habitus' at its heart, most useful? What do we miss and what do we gain with it?

* Link-up question: how does the way in which Bourdieu addresses the structure/agency dichotomy diverge from actor-network theory's approach to it?

---

3) QUESTIONS OF POWER / KNOWLEDGE

This session aims to introduce some key insights by Michel Foucault, whose work has been extremely influential in our discipline for decades now. We will explore some of Foucault's central contributions on the relation between power and knowledge, through concepts such as governmentality, discipline and biopolitics. In particular we will critically discuss the productive avenues opened up by his early anti-humanist approach (his proposal to not start from human beings as intentional subjects in our analysis) and his related critical stance towards the knowledge pretensions of the Enlightenment. We will explore where this leaves ethnographers in terms of theorising human subjectivity and action.

**key readings**


**additional readings**

interviews with Foucault on power


1979. 'Truth and power: an interview with Michel Foucault' *Critique of Anthropology* 4, 131-137.

**general on Foucault and power**


Smart B. 1985. Michel Foucault. Chichester: Ellis Horwood. [Chpt 3 and 132-136]

**some questions for tutorial discussion**
* According to Foucault, how are power and knowledge inextricably related to each other?
* What does it mean to say that 'government' is the 'conduct of conduct'?
* What, if any, is the place of individual human agency in the conceptual framework of (the early) Foucault?
* For the exploration of what kind of research questions is this (early) Foucaultian conceptual framework most useful? What do we miss and what do we gain with it?
* Link-up question: how does (early) Foucaultian conceptualisation of agency compare to any of the ones dealt with in Block 1?

--------------------------------------------------------------------------------

**4) QUESTIONS OF INFRASTRUCTURE**

This session addresses the possible contributions of the study of infrastructures to anthropology. Think for example of utility infrastructures—grids of pipes, wires, roads and rails without which infrastructure of contemporary life would be unthinkable. Yet despite, or perhaps precisely because of, their centrality to the organisation, the government and the unfolding of our everyday routines, such infrastructures often remain invisible. As long as they function more or less according to plan, they tend to be taken for granted both in our everyday lives themselves and in many scholarly studies. It is here that a relatively new domain of research seeks to intervene, focusing precisely on such infrastructures and laying bare their role in the making of contemporary lives. What kind of insights can such work offer? What kind of emphasis does it entail and what gets occluded in turn?

**key readings**

**additional readings**
Cultural Anthropology 2012 Curated Collection on Infrastructure, edited by Lockrem J. & Lugo A.
http://production.culanth.org/curated_collections/11-infrastructure
some questions for tutorial discussion

* What is the contribution of a focus on infrastructure to our understanding of contemporary societal dynamics? How can alertness to breakdown and failure help in this?
* What kind of emphasis does such a focus on infrastructure entail and what do we miss out on as a result?
* Link-up question: what are the potential convergences of a focus on infrastructure with Foucault's approach? And with actor-network theory (Block 1)?

5) QUESTIONS OF AFFECT

This session addresses relatively recent calls in anthropology to pay more attention to affective dimensions of human life. The term 'affect' is most often used here as referring to something different from emotion: less individual, less subjective, less signifiable in language, less graspable in conventional terms of anthropological analysis. Something like and atmosphere, a 'vibe'. While many will agree that it is crucial to the ways in which humans live, affect has not always attracted anthropological attention as much as it may deserve. In this session we will look at far-going calls for an 'affective turn' that encourage anthropologists to embrace the potential of a focus on affect to develop new ways of perceiving, thinking and writing. Then we will explore how other anthropologists have addressed affect in terms that are more in line with pre-existing anthropological approaches. Again we trace what kind of insights these approaches can offer? What kind of emphasis does a focus on affect entail and what gets occluded in turn?

key readings

additional readings


**some questions for tutorial discussion**

* What is 'affect' and in what ways is it different from emotion?
* How can affect be studied by anthropologists?
* Link-up question: what are the potential convergences of a focus on affect with actor-network theory (Block 1)?
FACULTY OF HUMANITIES - SCHOOL OF SOCIAL SCIENCES
SOCIAL ANTHROPOLOGY

COURSE UNIT OUTLINE 2018-19

SOAN20842: The Ethnographer’s Craft
Semester TWO (20 credits)

<table>
<thead>
<tr>
<th>Lecturers</th>
<th>Dr Katherine Smith and Skyler Hawkins</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office</td>
<td>2.053 Arthur Lewis</td>
</tr>
<tr>
<td>Telephone</td>
<td>0161 275 3996 (Internal 53996)</td>
</tr>
<tr>
<td>Email</td>
<td><a href="mailto:Katherine.smith-3@manchester.ac.uk">Katherine.smith-3@manchester.ac.uk</a></td>
</tr>
<tr>
<td></td>
<td><a href="mailto:Skyler.hawkins@manchester.ac.uk">Skyler.hawkins@manchester.ac.uk</a></td>
</tr>
<tr>
<td>Office Hours</td>
<td>Tuesdays 11-12 and Wednesdays 11-12</td>
</tr>
</tbody>
</table>

Administrator: Kellie Jordan - 01612754000
(Kellie.jordan@manchester.ac.uk)

Lectures: Tuesdays 10:00 – 12:00

Venue: Mansfield Cooper – G.19

Venues can be subject to change so you should check your weekly timetable on MyManchester for the most up-to-date information.

Modes of Assessment:
1 x Oral Presentation – 20%
1 x Portfolio – includes 5 x 250 word weekly tasks 25% (collectively) and
1 x 3000 word essay 55%

DEADLINE FOR SUBMISSION OF ASSESSED WORK:
Deadline for final essay is 2.00 pm (UK time)

1. Oral Presentation – These will be scheduled in class over two weeks.
   (20%)
2. Portfolio – Monday 13th May 2019, by 2pm (80% in total)

WORD LIMITS FOR ASSESSED WORK:
All pieces of assessed work are subject to prescribed word limits. Students exceeding the maximum word limits on assessed work will be penalised. There is no formal minimum word limit, but students should consider whether essays that fall substantially below the maximum have adequately covered the topic. An automated word-count must be printed on each piece of assessed work – failure to do this will result in an automatic deduction of 2%.
Please note that the word-count that appears on Blackboard is the word-count for the whole piece of work and does not discriminate between the body text and bibliography, etc. **Actual word limits include the body text of the piece of work, plus footnotes, but excludes the bibliography.**

**LATE SUBMISSION OF ESSAYS AND OTHER COURSEWORK – WHETHER SUBMITTED VIA BLACKBOARD OR TO YOUR TUTOR:**

See the Policy on Submission of Work for Summative Assessment on Taught Programmes

The mark awarded will reduce by **10 marks per day for 5 days** (including weekends), after which a mark of zero will be awarded for any assessed work submitted after the specified submission date, unless the student has an extension. Extensions are granted by Schools, as set out below:

- School of Social Sciences Undergraduates – Contact your Programme Administrator
- School of Arts, Languages and Cultures (SALC) – Apply online at: http://www.alc.manchester.ac.uk/studentintranet/support/mitigatingcircumstances/

**Do not ask your lecturer for an extension.** All extension requests are dealt with through the channels above.

**Note a “day” is 24 hours, i.e. the clock starts ticking as soon as the submission deadline has passed, which means that a piece of work submitted at 2.01 pm is late.**

**Important:** Submitted work counting for less than 15% of the overall mark will get a mark of 0 if it is submitted late. Please note that mitigating circumstances procedures would still apply and that these rules do not apply for marks given for participation and attendance.

**EXAMINATION TIMETABLES**

The examination schedule is produced using dedicated software for which the overarching factor is the production of a timetable with no, or as **few** as possible student clashes. Whilst attempts are made to ensure that you have a spread of examination dates throughout the examination period, in many cases this is not possible given the institutional constraints on the numbers of examination venues that are available, the number of examinations that are scheduled to take place and the options available to students on any particular programme. You should expect therefore to have examinations on two or more consecutive days and, potentially, have more than one examination within a single day. The timetable is received in the Undergraduate Office on the **same day** as the students receive it – normally about a month before the start of the examination period.

**This course has pre- and co-requisites and is not open to all students.**
The Ethnographer’s Craft  
SOAN20842  
Katie Smith and Skyler Hawkins  
Semester 2, 2018-19

What is this course?  
Welcome to Ethnographer’s Craft! This is a core methods course in Social Anthropology. In this module, you will have the opportunity to conduct self-directed ethnographic research based on your own interests and questions. For most of you, this will be your first engagement with self-directed research and so this module introduces you to what ethnography and ethnographic research is, what it entails, how to write for the discipline of anthropology and make arguments that will convince your readers. What is relevant in terms of ideas, materials and concepts with a view to making your arguments work is all part of what will be covered in this course.

Over the coming weeks in this semester you will be taken through key stages in conceiving a workable idea for research, how to go about asking researchable questions, pursuing those questions ethnographically, and thinking through what it means to write up ethnographic data as well as presenting it. All this entails thinking about what anthropological research and writing involve, and what an ethnography actually is – essentially a narrative document which uses ethnography comparatively in order to make arguments about issues in social theory and/or to inform understandings of social phenomena.

Key Aims of this Course  
The key aims of this course are:

- To give you some experience of carrying out ethnographic research and of being placed in the position of “ethnographer”.
- To enable you to relate that experience to the literature produced by anthropologists and others about ethnography as a research practice involving both investigation and writing up.
- To give you a solid grounding of what ethnography is now and has been in the past.
To acquaint you with how ethnography is practiced: how a research question is defined and a research design developed; what a fieldsite it; what fieldnotes are; how ethnography is done in the field.

To address the problems that are encountered in ethnographic (and other) research, including those related to ethical and political relationships.

To explore the question of what constitutes an ethnographic text and how approaches to this have changed over time.

To give you some experience of presenting your work to a live audience.

**Learning Outcomes**

On completion of this module, successful students will have acquired:

- A critical sense of the role of ethnography in social anthropology.
- A grasp of the practice of ethnographic fieldwork, and first-hand experience of using ethnographic methods in a small-scale research project.
- An understanding of the political, ethical, theoretical and methodological issues involved in doing ethnography.
- An appreciation of the nature and limitations of ethnographic data and what they can tell us about the social worlds around us.
- First-hand experience of preparing and delivering an oral presentation to an audience.

**Discussions and Group Work**

This course will be run as a seminar each week. This means that each week over the semester, students will be expected to come prepared to the seminar with completed tasks (each task is listed below according to week) that they will be expected to discuss and develop in each seminar. Group work is CENTRAL to this course. And each completed task forms a percentage of your final mark. You must attend each seminar week with a completed task, as outlined below. If for some reason you cannot make a seminar, please do let the course convenor know.

Therefore, each week, students should be prepared to talk about and update where they are with the development of their ideas as well as speak about their completed tasks. One of the best ‘tools’ for learning and developing ideas is through open discussion.

**Conditions for Undertaking Fieldwork**

Conducting fieldwork always raises ethical issues. You want to be able to think through and anticipate any ethical issues that might come up in your fieldwork before you begin face-to-face interactions for fieldwork.
All students on this course are REQUIRED to complete an online ethics form **before** carrying out your fieldwork. There are important steps to take on this form so that your project can receive approval in plenty of time for you to conduct your fieldwork. We will be covering Ethics and the ethics form in WEEK ONE of this course. This is to start off on the right foot, knowing what is achievable and ethical for your forthcoming fieldwork.

For your information, and as will be covered in WEEK ONE and WEEK FOUR seminars, here is the link to the online ethics form:

https://submission-ethicalreview.manchester.ac.uk/ActivityForm/Index

You will need to log in with your Manchester ID and password.

**Assessment**

**Your Portfolio:** Your portfolio comprises 5 weekly tasks of 250 words (detailed below), typed on an A4 sheet, as well as a 3,000 word essay that describes your fieldwork project.

**Tasks**

In total, there are 5 tasks over the course of this module that you will need to complete. Each task is linked to a relevant seminar and is listed below under the relevant week. You are expected to bring in either handwritten or typed work to the seminar. You will then need to keep your 5 tasks in your PORTFOLIO over the course of the semester, along with a 3,000 word essay on your project, for submission at the end of the semester (due date 13th May by 2pm).

BRING HARD COPIES OF TASKS TO CLASS. Do not forget to put your name and group number on the top.

**3000 word essay**

Your essay will also form part of your PORTFOLIO. Your essay should discuss your project

ESSAY QUESTION: TBA

**Your Research Project**

The course revolves around five practical exercises, which can seem daunting if you have never done anything like this before (or even if you have). A common source of anxiety is knowing what is expected, in terms of designing and carrying out a project and then in terms of writing it up. These issues will be addressed in the course, but as a pointer, it is not expected that you will generate significant “findings” or results; nor are you expected to invent projects that no other student has done before. Instead, the idea is to experience the position or stance of the ethnographer, try out the process of designing a project (i.e., moving from research idea to actual practice),
experiment with some of the basic techniques of ethnography, and reflect on (and write about) all that in the light of what others have written about ethnography. Do not worry or panic – nothing is being asked of you that you cannot do and there will be help along the way. In addition to the 2-hour lecture/seminar sessions there are dedicated weekly office hours, some of which will be used for small group meetings and others open for you to come individually and discuss your project with us. This means that your project will receive collective, small group-based and individual attention and feedback.

**TIME BUDGET:** A common question is how much time should you devote to actually carrying out the project (including associated exercises). There is not a definitive answer to this, but the University calculates that a 20-credit course involves a total of 200 hours of your time. Of these, 20 hours are spent in class and perhaps another 40 in doing the key readings for each class. We are then left with around 20 days (@ 7 hours/day) in which you can carry out your research. Some of this time will be spent doing hands-on “ethnography”, at other times you will be busy with planning (setting up contacts, initial meetings etc.), thinking, reading, writing and rewriting. But this gives you a rough idea of the time budget of the course.

**FIELDWORK DIARY/NOTES:** It is very important that you keep a record of your research from the start (i.e. including the planning phase). At the beginning, this may only be a few notes but they will grow when you are actually carrying out the research. You should carry a notebook at all times - you never know when a good idea will pop up. Your field-notes will be a crucial resource for writing up. You cannot say that you have adopted the stance of an ethnographer unless you keep some kind of record as you go along.

In the first session of this module, you will be invited to think about a research project that you can realistically tackle over the course of the semester.

Once you have identified what you want to do, you will try to answer and advance your research questions in the following weeks, by carrying out a series of exercises and writing up the results in weekly tasks which will go into your Portfolio due 13th May, 2019 by 2pm.

As noted above, the Portfolio and Oral Presentation are compulsory.

The timetable and seminar topics are as follows:

**Timetable**

**Week 1 – Tuesday 28 Jan. 2019:**
Lecture and Open Discussion: What is ethnography and ethnographic research? (Including introduction to Ethics)

**Week 2 – Tuesday 5 Feb. 2019:**
Proposals, Fieldwork Site, and Establishing Researchable Research Questions

**Task 1**: Research Proposal and Participant Information Sheet

**Week 3 – Tuesday 12 Feb. 2019:**
Making It "Anthropological": Exploring the Literature: This week we will have a Library session that introduces you to the anthropology databases via Manchester Library, how to access them and how to refine your searches around your specific topics and interests.

**Week 4 – Tuesday 19 Feb. 2019:**
Ethics Forms

**Task 2**: Bring hard copies of ethics forms to class, including description, summary of methods, participant information sheet and consent form. Include any questions you may have about the ethical issues you face and/or of the ethics form itself.

**Week 5 – Tuesday 26 Feb. 2019:**
Interviewing and Participant Observation

**Task 3**: Bring in list of interview questions for open discussion

**Week 6 – Tuesday 5 March 2019:**
Research Week!

**Week 7 – Tuesday 12 March 2019:**
Lecture and Open Discussion: Reflections on Participant Observation and Using the Self as Ethnographic Resource

**Task 4**: Reflect on what you expected from fieldwork, and how what it was like was different from your initial expectations.

**Week 8 – Tuesday 19 March 2019:**
Anthropological Writing: Bring in your fieldwork diary and notes.

**Task 5**: Fieldwork Diary and Notes: write 250 words on the main points that you want to raise about your project in your final essay.

**Week 9 – Tuesday 26 March 2019:**
Group 1 Presentations

**Week 10 – Tuesday 2 April 2019:**
Group 2 Presentations
*****SPRING BREAK: 5 April – 29 April 2019*****
Readings
This course is practice oriented. The set readings below will help you to think through the various practical exercises.

Paloma Gay y Blasco and Huon Wardle (2007) *How to Read Ethnography* (Oxford: Routledge) is a useful background text. There are numerous copies of this book in the library. It is also available as an e-book on the library website, so access to it should not be a problem. The book will also be relevant and useful for other courses that explore ethnographic research and writing.

Another, more recent text is Lynda Mannik and Karen McGarry’s (2017) *Practicing Ethnography: A Student Guide to Method and Methodology*.

There will be other materials (listed below) that will be required to read for different sessions/seminars. All of these materials are available at one or more of the following: as links on Blackboard, on JSTOR, or on the JRUL electronic journals site.

General Readings

The following texts provide general information about ethnographic approaches. You are not required to read all of them but are advised to browse through one or more as you formulate and work through your particular research projects.


Anthropologists' accounts of their fieldwork

Some anthropologists have written books about doing their fieldwork. These are not intended as academic accounts of the culture and social relations of the people with whom they worked, but as a reflection on what it was like to do fieldwork.
A useful list of these is included as Appendices 2 and 3 of Robben, Antonius and Jeffrey Sluka (eds). 2006. Ethnographic fieldwork: an anthropological reader. Oxford: Blackwell, pp. 523-526.

See also:


Other sources

There are some journals dedicated to ethnography, such as Ethnography and the Journal of Contemporary Ethnography, both are accessible as e-journals. They are not necessarily all about methods or the actual practice of ethnography, but they publish stuff that depends on ethnographic approaches. Browse through them and pick up on things that you find of interest. Such browsing may also give you inspiration for your dissertations. Think of this course as preparation and priming for your dissertation work in your third year.
Structure of the Course

Week One: What is ethnography and ethnographic research?

This session will involving exploring the relationship between process and product, data and analysis. It also will include an introduction to ethics, ethical considerations and the ethics form that every student will have to complete on this course.

Key Reading


Further Reading


Week Two: Research Proposals, Fieldwork Site, and Establishing Researchable Questions

This session, we will be going over the questions of who, what, when, where, why and how in preparations for your research projects. This session is an opportunity for you to discuss your ideas and ask questions in greater depth, and focus your questions and approach. You do not need to be certain of any of the above questions for this session. But you do need to come with some ideas to discuss in groups.

FOR PORTFOLIO: Task 1: Bring into this week’s seminar your Research Proposal and Participant Information Sheet:

Describe what do you propose to do? Briefly describe your fieldsite: the place, the people, and what happens there. Why are you interested in this fieldsite? Note the anthropological questions that emerge from your fieldsite. What questions do you want to address? What will be your timetable?

Bring this task to the seminar this week and we will discuss in groups: Are there issues of access? What are the ethical issues? How would you describe your research project to the people you want to study?

Double-spaced, font-size 12.

Key Reading


Further Reading


Week Three: Library Session: Making it “Anthropological”:
Exploring the Literature

This week we will have a Librarian introduce you to the wealth of materials and databases available to you in Manchester University Central Library – the largest Library in Europe. The Librarian will introduce you to the anthropology databases via Manchester Library, how to access them and how to refine your searches around your specific topics and interests.

In the second hour, we will work in groups identifying main topics to pursue in your database searches the library.

Week Four: Ethics Forms

All students on this course are required to complete online Ethics Forms for your projects. This is a requirement and not as tedious as it may seem.

In this session, we will be going over the electronic ethics form, familiarising ourselves with the online platform. We will work in groups on our Participant Information Sheets and Consent Forms, which are requirements on your ethics application online. You will be expected to submit your ethics forms.

Ethical concerns with ethnographic research do not only emerge with regard to the interactions in the field. In this session, we will look at formal ethical review processes, which are now routinized across academic institutions, usually adopting a model derived from the life sciences in which ideas of informed consent and clearly delimited sets of research questions are central.

All research projects must now pass through ethical reviews. We will discuss some of the ways in which we can accommodate our research plans to such demands. This includes a focus on ‘informed consent’ and the exclusion of harm. And we will discuss how as anthropologists, you will have to navigate three sets of ethical processes: firstly, dealing with your institution and professional expectations (including the ethical guidelines of the Association of Social Anthropologists and the American Anthropological Association); secondly, with your informants’ perceptions of what you are doing; and thirdly, with your own personal ethical stance about what and how you research.

FOR PORTFOLIO: Task 2: Identify some of the main ethical issues that you expect to arise as potential points of ethical concern in your research. Which concerns do you think might be raised by the University ethics committee? Why? Are these the same issues which will arise for your informants? How do you intend to address these issues at both institutional and personal levels (i.e. for a University’s ethics committee and in the interactions that will make up your research)? Which concerns do you consider most important yourself? On a personal level, what are the ethical issues that your research raises for you as an individual?
Key Reading


Further Reading


Week Five: Interviewing and Participant Observation

The method that is most closely associated with social anthropology is participant observation. This session, we will discuss participant observation and the utility of interviewing. We will ask: is participant observation really a ‘method”? Anthropologists tend to be eclectic in their choice of research methods; however, participant observation remains a minimum credential. Ethnographic fieldwork often combines participant observation with interviews (and on occasion, surveys); anthropologists may also map communities, analyse documents or archival materials, take photographs, make films, or
even draw diagrams. What exactly is participant observation? What is the relationship between participating and observing? Is it a method, an approach, a stance? How can we make the most of participant observation and interviews?

**FOR PORTFOLIO: Task 3:** Bring in list of interview questions for open discussion in groups.

**Key Reading**


**Further Reading**


Marcus G. 2008. 'The end(s) of ethnography: social/cultural anthropology’s signature form of producing knowledge in transition' *Cultural anthropology* 23:1, 1-14.


*****Week Six: RESEARCH WEEK! – No seminar.*****

**Week Seven: Reflections on Participant Observations**

This week we will reflect on our own experiences of conducting participant observation, and using the ‘self’ as ethnographic resource. We will ask questions about what it means to live and use ethnographic fieldwork, the ways in which we might use ourselves as ethnographic resources – identifying our own reactions to events and what that might tell us about how we might understand ethnographic insights from fieldwork. You will bring in your fieldwork diary and any notes you took in your fieldwork for open discussion in groups.

**FOR PORTFOLIO: Task 4:** In 250 words, briefly reflect on what you expected from fieldwork, and how what it was like was different from your initial expectations. We will discuss this your reflections in groups, so make sure to bring in your task.

**Key Reading**


**Further Reading**

Week Eight: Writing Up!

This week, we will discuss the process of writing up your findings, what is expected of ethnographic writing, and how uncomfortable the process of writing fieldwork experiences into ethnography is what makes the Ethnographer’s Craft both challenging and productive of a particular kind of knowledge and understanding, in equal measure.

FOR PORTFOLIO: Task 5: Write 250 words on the main points that you want to raise about your project in your final essay. What arguments/ points/claims do you really want to bring home to your readers? Why? Why are they important? We will discuss these questions in groups - convince your group!

Key Reading


Further Reading


**Week Nine**: Group Presentations!

**Week Ten**: Group Presentations!
Some general readings on anthropological approaches:

****Please note: these readings are a general guide for you as you explore issues to do with conceiving of an idea, doing research, reading anthropologically, writing anthropologically, and interpreting material/case studies. Below, you will find online resources, of which we will be dealing with in seminars.


**Online Sources of Information for Anthropology:**

**Anthrosourse:**
http://www/anthrosource.net/

**Anthropology Plus:** Google ‘anthropology plus’ and click on the links

**IBSS:**
http://www/library.manchester.ac.uk/eresources/databases/i/dbname,11582,en.htm

**Intute:**
http://www/intute.ac.uk/socialsciences/anthropology

**MIMAS:**
http://zetoc.mimas.ac.uk

**AIO:**
http://aio.anthropology.org.uk.aiosearch/

**World of Knowledge:**
http://wok.mimas.ac.uk

**Blogs:**
http://www/anthropologi.info/blog
http://www/anthroblogs.org/anthroblogblog/
And don’t forget:
The library:
http://www/library.manchester.ac.uk/

http://www.library.manchester.ac.uk/eresources/

You may also want to have a look at the web-based tutorial on anthropology resources accessible from the John Rylands Library, Internet Anthropologist, where your guide will be the anthropology librarian. See:

http://www/vts/intute.ac.uk/he/tutorial/anthropologist

General literature on ethnographic research

Briggs,


Marcus G. 2007. 'Ethnography two decades after Writing Culture: from the experimental to the baroque' *Anthropological Quarterly* 80:4, 1127-1146.

Marcus G. 2008. 'The end(s) of ethnography: social/cultural anthropology's signature form of producing knowledge in transition' *Cultural anthropology* 23:1, 1-14.


Peirano M.G.S. 1998. 'When anthropology is at home: the different contexts of a single discipline' *Annual Review of Anthropology* 27, 105-128.


**On field notes**


http://lowie.kent.ac.uk/Era_Resources/Era/Kingdom_Bum/pmkdesc.html (fieldnotes of Phyllis Kaberry from a 1963 visit to West-Central Africa)

http://erkansaka.net/ ("a blog of PhD student's Erkan Saka's fieldwork for his dissertation on Turkish journalism and the European Union")

**Anthropologists' accounts of doing ethnographic fieldwork**


Smith, K. 2009. Is a happy anthropologist a good anthropologist? *Anthropology Matters.* Vol. 11, No.1
http://www.anthropologymatters.com/index.php?journal=anth_matters&page=article&op=viewArticle&path%5B%5D=28

**Bibliography and Referencing**

**Assessed essays:**
The lack of a proper bibliography and appropriate reference will potentially greatly affect the mark for the work and may be considered plagiarism.

**Plagiarism:**
Plagiarism is a serious offence and students should consult the University of Manchester guidelines, also the Faculty's TLO Website

http://www.humanities.manchester.ac.uk/studyskills/essentials/writing/avoiding_plagiarism.html

http://www.studentnet.manchester.ac.uk/crucial-guide/academic-life/formal-procedures/conduct-and-discipline/

All Dissertations, like your essays, must employ the scholarly apparatus of references (or footnotes) and a Bibliography. At the end of an essay, you must provide a Bibliography which lists your sources in alphabetical order by author's surname. In the essay itself, you must use a reference or footnote to give the source for any quotation, data, and/or for any view or interpretation which you summarise or which you attribute to another source or author. References (or footnotes) enable the reader to find as easily as possible the authority for every important statement and the sources contributing to all ideas and comments.

There are different acceptable referencing styles. Professional journals and scholarly books can provide students with examples of different acceptable styles. Whatever referencing style and bibliographic style you choose to use, be consistent. The titles of book, journals, newspapers, and magazines are either underlined or italicised, while the titles of articles are placed inside quotation marks. Quotation marks are not placed around the titles of books and journals.

In the Bibliography, sources are listed in alphabetical order by author's surname. Hence, in the Bibliography, an author's surname comes before forenames; however, in a footnote (or endnote), forenames precede surname. For further details please see the referencing guide, available online at: http://documents.manchester.ac.uk/DoculInfo.aspx?DocID=2870

Assessment Criteria
For further details of assessment criteria, including what evidence of levels of understanding and expression constitute the range of marks available, please see the School of Social Sciences intranet website: http://www.socialsciences.manchester.ac.uk/intranet/pg/

**************I hope you enjoy the course!***************
SOAN 20852: 
Materiality and Representation 
Mansfield Cooper G.22 
Second Semester 
Credits 20

Lecturer: Dr Arran Calvert 
Room (office): 2.052 Arthur Lewis Building 
Telephone: 58994 
Email: arran.calvert@manchester.ac.uk 
Office Hours: Wednesday 11-12, Thursday 4-5 
Administrator: Kellie Jordan, G.001 Arthur Lewis Building (Undergraduate) 
(0161) 275 4000 
kellie.jordan@manchester.ac.uk 

Teaching Assistants: Nada Al Hudaid (nada.al-hudaid@manchester.ac.uk) 
Tom Boyd (tom.boyd@postgrad.manchester.ac.uk) 

Lectures: Tuesdays 4-6 

<table>
<thead>
<tr>
<th>UNDERGRADUATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Modes of Assessment</td>
</tr>
<tr>
<td>70% - Assessed Essay of 3000 words</td>
</tr>
<tr>
<td>20% - A short blog, using images and 500 words based on the course workshops. The blog will build from group discussions of the museum visit, the film screening and personal accounts of the collection and display of material forms.</td>
</tr>
<tr>
<td>10% - AQCs.</td>
</tr>
<tr>
<td>Deadlines</td>
</tr>
<tr>
<td>Seminar Portfolio – ongoing – 6 AQCs to be handed in.</td>
</tr>
<tr>
<td>Blog – Friday 29th March at 2pm</td>
</tr>
<tr>
<td>Final Essay – Monday 13th May at 2pm</td>
</tr>
</tbody>
</table>

Please read the following information sheet in the Assessment Section on Blackboard, in connection with Essays and Examinations:
INSTRUCTIONS FOR SOCIAL ANTHROPOLOGY UNDERGRADUATE ESSAYS AND COURSEWORK

Communication: Students must read their University e-mails regularly, as important information will be communicated in this way.

Please read this course outline through very carefully as it provides essential information needed by all students attending this course.

Aims:

- To introduce students to a range of key anthropological approaches to materiality, sensorial experience and representational practice.
- To introduce students to key theoretical approaches including semiotics and phenomenology.

Learning outcomes:

On completion of this unit, successful students will:

- Understand a range of concepts employed in anthropological approaches to human sensory perception of and engagement with matter and things;
- Become familiar with ethnographic analysis and the use of theory in the anthropology of materials, of the senses and of display;
- Acquire insight into how anthropology contributes to an understanding of how objects and materials shape human worlds;
- Become aware of the importance of cultural and historical variation in human perception of material forms;
- Engage in a critical analysis of material displays

Mode of Assessment:

1. Assessed Essay of 3000 words.
   Weighting within unit: 70%
2. A short blog, using images and 500 words based on the course workshops. The blog will build from group discussions of the museum visit, the film screening and personal accounts of the collection and display of material forms.
   Weighting within unit: 20%
3. Short class exercises drawing on seminar discussions of key concepts.
   Weighting within unit: 10%

Content:

This course will introduce students to the ways in which objects and materials shape human worlds. We will discuss some of the key preoccupations and philosophical questions concerning objects and materials, and explore the anthropological debates that address such issues as the social life of things, the vitality of matter, and the affective force of material forms and substances. We will also consider the ways in which expressive arts and rituals use material forms and bodies as communicative media. The course will combine lectures and workshops - including a museum visit and a film screening. We will consider the qualities of materials such as texture and colour,
and the ways in which material forms can move, unsettle or excite. We will address the material dimensions of key contemporary issues such as environmental change, toxicity and pollution, the built environment, and practices such as collecting, hoarding, and display. We will think about infrastructures and the ways in which material and informational forms combine, and we will also discuss the internet of things, virtual worlds, and spectral figures.

**Teaching and Learning Methods**

- Lecture, seminar, workshops
- In addition to the lecture/seminar format, the course will also involve 3 workshops. The workshops will encourage students to apply and experiment with theory presented in lectures and seminars.

**Feedback**

The School of Social Sciences is committed to providing timely and appropriate feedback to students on their academic progress and achievement, thereby enabling students to reflect on their progress and plan their academic and skills development effectively. Students are reminded that feedback is necessarily responsive: only when a student has done a certain amount of work and approaches us with it at the appropriate fora is it possible for us to feed back on the student’s work. The main forms of feedback for the course “Materiality and Representation” are verbal feedback in seminar groups on readings and discussion topics, and written feedback on workshop blogs and assessed essays.

**Suggested preliminary readings**


**AQC**
Students should bring a printed copy of your AQC to the relevant tutorials where they will serve as a basis for your contribution. Bringing it on a USB or a laptop or some other device will not count: we need to see two printed copies in every case. By the end of the day following your tutorial in the relevant week: 2, 3, 5, 7, 8 and 10 you should also upload your AQC on Turnitin.

To allow us to identify it for marking, entitle the document like this: “student number, surname, AQC” e.g. 9875584 Calvert AQC 1; 9875584 Calvert ACQ2, etc.

Students must read the lecture readings before each lecture and read and complete the AQC’s before the respective tutorials.

**Week 1: MATERIALITY AND REPRESENTATION: AN OVERVIEW**  
(Tuesday 29th January)

An introduction to the module in which we will discuss and explore the concept of ‘materiality’ and work through some of the connections, and the differences, between materiality and representation. I will discuss the various modes of assessment and the ways we will combine the lectures, workshops and tutorials. In this first week we will also look at Bill Brown's discussion of ‘thing theory’ (including reflections on why ‘things’ need ‘theory’) and we will relate this to Appadurai’s work on ‘the social life of things’ – and beyond that to some of the key issues of anthropological debate which we will return to on a regular basis as we move through the course materials over the coming weeks.

I will also introduce you to some key resources that we will draw in this course and two key journals that I will encourage you to explore: The Journal of Material Culture and Cultural Anthropology. I will also introduce you to the material world blog (http://www.materialworldblog.com), founded by Haidy Geismar and Daniel Miller.

**Lecture Reading:**


**Tutorial Reading for AQC:**


**Further Readings:**


Webpage: http://www.materialworldblog.com/

Week 2: MATERIAL QUALITIES (1) - SENSES AND PERCEPTION
(Tuesday 5th February)

The lecture this week will focus on phenomenological approaches to the body, looking at how human experience is grounded in bodily movement within a social and material environment. We will discuss work by Maurice Merleau-Ponty and Pierre Bourdieu – in order to begin a discussion of the tensions between theories of embodied practice and theories of symbolic representation. These theoretical approaches will be drawn into conversation with contemporary anthropology of the senses.

Lecture Reading:


Tutorial Reading for AQC:


Further Readings:


---

**Week 3: REPRESENTATION (1) – FILM AND PHOTOGRAPHY**

(Tuesday 12th February)

This week’s session will be structured around the screening of a film – with the aim of furthering our conversation around materiality and representation. The experience of watching and interpreting the film will allow us to think further about self presentation – and about the tensions between what is seen and what is unseen, visibility and invisibility, tangible and intangible forces.

**Lecture Reading:**

David MacDougall. 2006. 'Introduction' to *The Corporeal Image: film, ethnography and the senses*.

**Film:** *The Salt of the Earth* (2014) Directed by Juliano Ribeiro Salgado and Wim Wenders (1 hours 50 minutes)

**Further Readings:**

Corpus: Mining the Border photo essay - [https://culanth.org/photo_essays/1-corpus-mining-the-border](https://culanth.org/photo_essays/1-corpus-mining-the-border)

---

**Week 4. REPRESENTATION (2) - COLLECTION AND DISPLAY**

(Tuesday 19th February)

Following on from the discussion of film and photography we will connect these issues back to previous discussions of the body by thinking further about performativity, and exhibitionary practices. The idea for this lecture is to demonstrate some of the theoretical and empirical connections between different representational media (museums, exhibitions, social media, bodies). We will discuss the connections between collection and display in preparation for the workshop on sites of collection and display in week 5.

**Lecture Reading:**

**Tutorial Reading for AQC:**


**Further Readings:**


---

**Week 5. WORKSHOP 2: SITES OF COLLECTION AND DISPLAY**

(Tuesday 26th February)

This week we will spend the first hour of the lecture period in the Manchester Museum. In two groups we will be given a tour of the museum stores and there will be time also to browse the collections and to decide on a focus for your blog entry for this week. In the second half of the lecture period we will discuss the practical activity of producing a blog on materiality and representation. For further information on the blog see notes on Blackboard.

**Workshop Reading:**


**Further Readings:**


6. **MATIERAL QUALITIES (2) – LAYERS, HISTORIES AND HAUNTINGS**
(Tuesday 5th March)

This week we will discuss material qualities by thinking about affect and aura. We build our discussion from Walter Benjamin writing on ‘iron’. From here we will consider the use of stone in the construction of cathedrals as well as the use of both colour and light as material qualities. From these discussions we will move on to thinking about authenticity and how the histories of things are carried forward in time, and the ways in which the particular qualities of materials and of objects can provoke powerful responses.

**Lecture Reading:**


**Tutorial Reading for AQC:**


**Further Readings:**


7. MAKING THINGS – ART/CRAFT
(Tuesday 12th March)

The craft practices involved in ‘making things’ is the subject of this week’s discussion, in which we consider how material qualities and embodied practice come together in the processes of material production. In doing so we will consider ideas of negotiation and improvisation and thinking about questions of authorship and whether ‘aesthetics’ is a useful concept for anthropological analysis.

Lecture Reading:


Tutorial Reading for AQC:


Further Readings:


8. WORKSHOP 3: UNMAKING AND REMAKING THINGS  
(Tuesday 19th March)

In this final workshop I ask you to think about your chosen sites of display (from week 5) in terms of what is made and what is unmade in the material setting that you are going to present in your blog. I will introduce some different perspectives on unbuilding and destroying ‘things’, and the relations they entail. We will also think further on the aesthetics of decay.

Lecture Readings:


Further Readings:

Chris Killip, The Last Ships, Exhibition and Video: https://www.youtube.com/watch?v=jMzN35AyZs8

Dirt in its Place waste conference video: https://vimeo.com/221489356


‘Are we flint’ webpage - https://limn.it/articles/are-we-all-flint/


‘The Infrastructure Toolbox’ webpage - https://culanth.org/fieldsights/725-the-infrastructure-toolbox

9. VITAL MATTER – MATERIAL QUALITIES (3)  
(Tuesday 26th March)

Material vitality is the key topic for this lecture, that takes forward the discussion of waste matter from the previous session. I will introduce you to debates that are calling for a greater emphasis on the vital power of materials in our analyses of social and cultural worlds. This topic allows us to return to our discussions of material qualities in a new way – via a consideration of energy sources,
of toxicity, and of the intrinsic vitality of materials — such as stone. These discussions of vitality also connect back to previous weeks and the topics of affect and of aesthetics.

**Lecture Reading:**


**Tutorial Reading for AQC:**


**Further Readings:**


Raffles, Hugh. 2012. ’Twenty Five Years is a long time’ *Cultural Anthropology*, 27(3):526-534.


**10. MEDIATION – MATERIALITY AND REPRESENTATION**

(Tuesday 2nd April)

This week will be a revision lecture. We will review the blogs and discuss the assessed essay titles. I will also introduce the concept of ‘mediation’ that will be helpful for your thinking about the relationships between materiality and representation – and we will revise the ground we have covered in thinking about materials, images, words, bodies and ‘things’.

**Lecture Reading:**