

FACULTY OF HUMANITIES  
SCHOOL OF SOCIAL SCIENCES

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

**SOAN 10301: Power and Culture: Inequalities in Everyday Life**

Semester 1

Credits 10

<b>Course Convener:</b>	Professor Stef Jansen
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<b>Office Hours:</b>	Mondays 15:00-16:00 Tuesdays 11:30-12:30 [Teaching Weeks only] No appointment necessary. Call 53993 from the phone on the 2 <sup>nd</sup> floor landing.
<b>Tutors:</b>	Anna Balázs, Jeremy Gunson, Sinéad O'Sullivan
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<b>Lectures:</b>	Mondays 11:00-13:00, Moseley Theatre, Schuster Building No. 54 on campus Map.
<b>Tutorials:</b>	Allocate yourself to a tutorial group using the on-line Student System. If you have any problems, turn to the reception desk of the Undergraduate Office of the School of Social Sciences. G.001 Arthur Lewis Building
<b>Assessment:</b>	1.5 hour examination in January 2019 (100%)

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

- **INSTRUCTIONS FOR SOCIAL ANTHROPOLOGY UNDERGRADUATE ESSAYS AND COURSEWORK**
- **UNIVERSITY EXAMINATIONS**

**Reading week:** 29/10/2018 – 02/11/2018 (no lectures; no tutorials, no office hours)

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

Please read this course unit outline very carefully as it provides essential information needed by all students attending this course. **Print it out** and bring it to every lecture, tutorial or office hour.

# POWER AND CULTURE: INEQUALITIES IN EVERYDAY LIFE

2018-2019

Semester One

SOAN 10301

Dr Stef Jansen

## What this course unit is about

This course unit introduces key contributions from social anthropology to the study of everyday life, with a focus on inequalities. It encourages students to develop their anthropological imagination through a combination of lectures, films, reading, exercises and tutorial discussions. At the heart of the course unit are two approaches that characterise much of what is distinctive to an anthropological perspective: social constructionism and cultural relativism. A social constructionist approach follows from the insight that much of what we tend to experience as 'natural/'essential'—such as hierarchies between men and women, norms and rules, forms of domination, nations, and so on—is partly or wholly human-made: these phenomena are 'social constructions', (un)intended products of collective human practice through history. Important as they may be, they *could* be different (this is called 'contingency'). And we do in fact find considerable variety across time and space. What one group of people considers 'normal', may not be so for others. To counter ethnocentric interpretations of the world—based on 'universalist' assumptions that 'our' way of doing things is the only way—many anthropologists thus take a cultural relativist approach: they study different ways of organising life in relation to their sociocultural context. In that way we see how different things make sense to people who operate within different frameworks. The combination of a social constructionist and a cultural relativist lens to study inequalities thus results in an approach that denaturalises them and contextualises them. Drawing on case studies from across the globe, this course unit uses these combined lenses to trace some core concerns of social anthropology. Throughout we will be alert to the political implications of such approaches.

## How the course unit works

The course unit consists of lectures, film screenings, individual reading and tutorial discussions. As a 10-credit course unit, it is designed to involve a total of about 100 working hours, of which approximately two fifths are contact-based, through tutorials, lectures and individual meetings. Individual reading, reflection and note-taking are essential to your work for this course unit.

## Tutorials

Tutorials are an integral, compulsory part of this course unit. Attendance is registered. There are multiple tutorial groups; each of which meet in six sessions across the semester. You sign up for a group through the on-line MyManchester student centre. Do this as soon as you can. The lecturer or tutors do not have access to this system; so we cannot do this for you. If necessary, turn to the Undergraduate Office of the School of Social Sciences (Ground Floor, Arthur Lewis Building, left at the entrance).

Tutorials are organised to discuss the ideas that you encounter in the lectures and in your own readings, to raise questions and seek clarification, to draw out the connections between parts of the course unit and to learn from your tutor and peers. Reading and note-taking will not only allow you to contribute to and learn from tutorials but it will also help you well on your way to handle your assessment. Tutors can help you only inasmuch you have done preparatory work. Tutorials are not repeat lectures. The initiative here lies with you, not with the tutor.

Tutorials will be based around a discussion of readings, written responses and/or exercises, and any questions you wish to raise about the readings and the lecture. For this 10-credit course unit, no credit is awarded for tutorial exercises. Nevertheless, they are a central part of your learning: the time and energy you invest in them will help you to understand the insights from the course unit, to crystallise questions, and, finally, to prepare for the assessment.

## Web resources

All details for this course unit can also be found in the dedicated Blackboard zone regularly updated. Powerpoint presentations will be posted here too, before each lecture. Whenever you have a query please always first check this course unit outline or Blackboard (including 'Frequently Asked Questions'). In almost every single case the information *really* is there.

## Readings

This course unit outline contains a reading list with detailed instructions on what to read for every one of the 10 lectures and of the 6 tutorials. Students should familiarise themselves with the excellent library of the University of Manchester and its electronic systems at the start of semester. This is vital for your studies—so take one of the many library trainings available and learn how to do it right.

There are three kinds of readings: 'core readings', 'additional readings' and 'case studies'. You must read '**core readings**' *before* every lecture. You also need to have understood all of them to be able to adequately complete the examination. '**Additional readings**' provide overviews and explanations that allow you to pursue topics of interest in some more depth and, especially, to place them in the broader context of social anthropology. Reading and referring to some of them will also help you to do well in your examination. Finally, '**case studies**' are built around specific empirical research projects—you will need to use two of those for Part Two of the examination.

1. Most of the journal articles and many of the chapters from edited books are available electronically. Several whole books are available as e-books. You can access them from the library reading list for this course unit at <http://www.readinglists.manchester.ac.uk/index.html>

In the case of journal articles, you can also access those by searching for the title *of the journal* (not the article) in the library catalogue at <http://www.library.manchester.ac.uk>

2. Some books on the reading list are only available in hard copy in the library. If a book for this course unit is only available in hard copy, one copy will be available in the high demand section of the library.

3. If, exceptionally, a journal article is not available electronically, it will be put on Blackboard.

## Examination

In January 2018, there will be an unseen 90 minute examination, worth 100% of the total mark for the course unit. The exam consists of two parts. Part One (40%) requires brief answers (min 10, max 15 lines each) to 4 questions from throughout the course unit. In Part Two (60%) you pick one out of a list of 5 titles and write a longer essay-style answer. In Part Two each title corresponds to one of the weekly themes from lectures 6-10 and here you will have to demonstrate in-depth familiarity not only with the relevant core reading but also with two 'case studies' listed for that topic on this course unit outline.

No exam questions for previous years are made available. Instead, here is detailed information on how to prepare. A successful exam requires a good grasp of all themes and more detailed reading on a smaller set of issues. Exam revision should **minimally** include: **(1)** revising all notes you took during all lectures and tutorials and during your reading, **(2)** reading closely all 'core readings' on every topic and all the powerpoint presentations, **(3)** deepening your understanding of one week's chosen theme through close reference to two 'case studies' listed for that particular topic in this outline. On top, thoughtful reference to 'additional readings' for Part Two is rewarded.

## Feedback

There are three routes towards feedback on your learning for this course unit. In all three cases, the amount and quality of feedback depends on the amount and quality of your engagement. Ask questions and you will get answers. Feedback is about feeding *back*. It's a *reaction*—so we first need an *action* from your side.

The most important forum for feedback is provided in the **tutorials**. This is oral feedback by your tutors. Using your exercises as a basis, tutorials allow you to test your understandings with your tutor and your peers; to seek clarification on aspects of the readings of lecture materials that may be unclear to you; and to hone your skills of critical reading, note-taking and summarising arguments. Clearly, the more engagement by you, the more feedback you get and the better it is. If you keep silent in tutorials, tutors cannot possibly provide feedback. Also, remember that asking questions in tutorials contributes to learning for yourself *and* for your fellow-students.

The second mechanism for receiving detailed, individual feedback on your work is through the 1,000 word **formative writing exercise**. This is not compulsory, not assessed for credit yet highly recommended. You pick one from a list of questions that are similar in scope and range to the kind that make up Part Two of the exam. You will receive no mark but written individual feedback on your essay from your tutor. Find detailed instructions and titles on the last page of this outline or on blackboard under 'course information'.

The third feedback mechanism are **drop-in office hours**, where you can individually address any issues that you have not been able to deal with in tutorials about concepts, theories, readings or any other element of the contents of this course unit. These are also good opportunities for you to address any further questions you may have. Your tutor's office hours will be announced during the first tutorial and on blackboard. The lecturer's office hours, every teaching week, are indicated on the front page of this course unit outline and on blackboard. There is no need to make an appointment. Just turn up.

## Student support

For technical assistance with Blackboard, contact e-learning support. For library and catalogue queries, contact library personnel. For broader study support that is not specific to this course unit, contact your academic advisor. For clarification and support with regard to the social anthropological content of this course unit, please use the forum provided by tutorials. If that does not work go to see the tutor who runs your tutorials during her/his office hours. If s/he can't help, see Stef Jansen during office hours, detailed above and in the blackboard zone.

## Introductory reading

General introductory texts that will be useful for this course unit are:

Eriksen T.H. 2015 (4<sup>th</sup> ed. or any other edition). *Small places, large issues: introduction to social and cultural anthropology*. London: Pluto. **[recommended]**

MacClancy J. (ed.) 2002. *Exotic no more: anthropology on the frontlines*. Chicago: Chicago UP.

Monaghan J. & Just P. 2000. *Social and cultural anthropology: a very short introduction*. Oxford: Oxford UP.

The following reference works may be useful throughout the course unit:

Barnard A. & Spencer J. 2009. *The Routledge encyclopaedia of social and cultural anthropology*, 2<sup>nd</sup> edition. Abingdon: Routledge

Rapport N. & Overing J. 2007. *Social and cultural anthropology: the key concepts*, 2<sup>nd</sup> edition. Abingdon: Routledge.

## Schedule of sessions

Week 1	Session1	Mon 24sept18 11h00-13h00	<b>Lecture1:</b> Introduction <b>Film:</b> <i>The Kidnapped Bride</i> (P Lom 2004, 18')
Week 2	Session2	Mon 01oct18 11h00-13h00	<b>Lecture2:</b> Can people be rich without possessions? <b>Film:</b> <i>Sakuddei</i> (J Sheppard 1974, 53')
	Session3	individual schedule	<b>TutorialA:</b> Power & Culture: Introduction
Week 3	Session4	Mon 08oct18 11h00-13h00	<b>Lecture3:</b> Is social life possible without imposed formal authority? <b>Film:</b> <i>Ongka's Big Moka</i> (C Nairn 1974, 60')
	Session5	individual schedule	<b>TutorialB:</b> Social constructionism, cultural relativism and critique
Week 4	Session6	Mon 15oct18 11h00-13h00	<b>Lecture4:</b> Nation I: classifying people by culture <b>Film:</b> <i>Imagined Communities</i> (Telesur 1991, 31')
Week 5	Session7	Mon 22oct18 11h00-13h00	<b>Lecture5:</b> Nation II: unmixing people <b>Film:</b> <i>We are all neighbours</i> (T Bringa & D Christie 1993, 52')
	Session8	individual schedule	<b>TutorialC:</b> Nation / classification
Week 6	READING WEEK: no sessions		
Week 7	Session9	Mon 05nov18 11h00-13h00	<b>Lecture6:</b> How inequalities are reproduced I: political economy <b>Film:</b> <i>Seamstresses</i> (B Garvanlieva 2010, 30')
Week 8	Session10	Mon 12nov18 11h00-13h00	<b>Lecture7:</b> How inequalities are reproduced II: habitus <b>Film:</b> <i>Ivy League Trailblazers</i> (N Osipova 2015, 6')
	Session11	individual schedule	<b>TutorialD:</b> Reproducing social inequalities
Week 9	Session12	Mon 19nov18 11h00-13h00	<b>Lecture8:</b> Whose common sense? Hegemony <b>Film:</b> <i>A Caterpillar Moon</i> (J Simmons & J Howarth 1996, 50')
Week 10	Session13	Mon 26nov18 11h00-13h00	<b>Lecture9:</b> Resistance and its discontents: Weapons of the weak
	Session14	individual schedule	<b>TutorialE:</b> Domination and resistance
	<b>*** submit formative writing exercise by Fri 30nov18 ***</b>		
Week 11	Session15	Mon 03dec18 11h00-13h00	<b>Lecture10:</b> Borders, document and mobility <b>Film:</b> Extracts from <i>Checkpoint</i> (Y Shamir 2003, 78')
	Session16	individual schedule	<b>TutorialF:</b> Revision and detailed feedback

# POWER AND CULTURE: INEQUALITIES IN EVERYDAY LIFE

Mon 27.09.18 11:00-13:00

## Lecture 1: Introduction

Includes film *The Kidnapped Bride* (P Lom 2004, 18')

### Core reading (before lecture)

Borbieva N. 2012. 'Kidnapping women: discourses of emotion and social change in the Kyrgyz Republic' *Anthropological Quarterly* 85:1, 141-169.

### Additional reading

Abu-Lughod L. 2002. 'Do Muslim women really need saving?' Anthropological reflections on cultural relativism and its others' *American Anthropologist* 104:3, 783-790.

Cowan J., Dembour M. & Wilson R. 2001. 'Introduction' In: Cowan J., Dembour M. & Wilson R. (eds) *Culture and rights: anthropological perspectives*. Cambridge: Cambridge UP. 1-26.

Eriksen T.H. 2015 (4<sup>th</sup> ed; or any other edition). 'Comparison and Context' In: Eriksen T.H. *Small places, large issues: an introduction to social and cultural anthropology*. London: Pluto.

MacClancy J. 2002. 'Introduction: taking people seriously' In: MacClancy J. (ed) *Exotic no more: anthropology on the frontlines*. Chicago UP. 1-14.

Pocock D. 1998. 'Introduction' In: Pocock D. *Understanding social anthropology*. London: Athlone. 1-29.

Mon 01.10.18 11:00-13:00

## Lecture 2: Can people be rich without possessions?

Includes film *Sakuddei* (J Sheppard 1974, 53')

### Core reading (before lecture)

Sahlins M. 2009. 'Hunter-gatherers: insights from a golden affluent age' *Pacific Ecologist* 18, 3-8

<http://pacificecologist.org/archive/18/pe18-hunter-gatherers.pdf>

Stiles D. 1992. 'The hunter-gatherer "revisionist" debate' *Anthropology Today* 8:2, 13-17.

### Additional reading

Barnard A. 1983. 'Contemporary hunter-gatherers: current theoretical issues in ecology and social organization' *Annual Review of Anthropology* 12, 193-214.

Kent S. 1992. 'The current forager controversy: real versus ideal views of hunter-gatherers' *Man (N.S.)* 27, 45-70.

Sahlins M. 1974. 'The original affluent society' In: Sahlins M. *Stone age economics*. New York: Aldin /De Gruyter. 1-39.

## Tutorial A (Week 2, Individual schedule)

### ***Power & Culture: introduction***

In addition to introducing students to the expectations and organisation of the tutorials for Power & Culture, this tutorial has as its key purpose to ensure that all students have a good understanding of the two core approaches that will be at the heart of this course unit: social constructionism and cultural relativism. For this second purpose, carefully read the two short explanations below and your notes and the powerpoint presentation from lecture 1. By the end

of the tutorial, you should have a solid understanding of what both of those terms—social constructionism and cultural relativism— mean and what their place is in anthropology. You should be able to explain both to someone else, in your own words. You should be able to distinguish social constructionism from voluntarism, and cultural relativism from moral relativism. And you should be able to come up with examples of all this yourself.

Kang M., Lessard D., Heston L., Nordmarken N. 2017. 'Social Constructionism' In: *Introduction to women, gender, sexuality studies*. Pressbooks.  
<https://press.rebus.community/introwgss/chapter/social-constructionism>  
Barnard A. & Spencer J. 2010. *The Routledge encyclopaedia of social and cultural anthropology*, 2<sup>nd</sup> ed. Abingdon: Routledge. 604-607. Entry for 'Relativism'.

Mon 08.10.18 11:00-13:00

### **Lecture 3: Is social life possible without imposed formal authority?**

**Includes film *Ongka's Big Moka* (C Nairn 1974, 60')**

#### Core reading (before lecture)

Barnard A. & Spencer J. 2010. *The Routledge encyclopaedia of social and cultural anthropology*, 2<sup>nd</sup> ed. Abingdon: Routledge. 99-101. Entry for 'Big Man'.  
Clastres P. 1987 (1974). 'Society against the state' In: *Society against the state: essays in political anthropology* (trans. R. Hurley). New York : Zone Books. 189-218.

#### Additional readings

Eriksen T.H. 2015 (4<sup>th</sup> ed; or any other edition). 'Politics and power' In: *Small places, large issues: an introduction to social and cultural anthropology*. London: Pluto.  
Evans-Pritchard E.E. 1940. 'The Nuer of the Southern Sudan' In: Fortes M. & Evans-Pritchard E.E. (eds) *African political systems*. Oxford UP. 272-296.  
Gledhill J. 2000 (2<sup>nd</sup> ed). *Power and its disguises: anthropological perspectives on politics* London: Pluto. (Chpt 1+2)  
Lewellen T.C. 2003. *Political anthropology: an introduction*. London: Praeger. (Chpt 2)  
Martin K. 2010. 'The death of the Big Men: depreciation of elites in New Guinea' *Ethnos* 75:1, 1-22.  
Sahlins M. 1963. 'Poor man, rich man, big man, chief: political types in Melanesia and Polynesia' *Comparative Studies in Society and History* 5, 285-303.

### **Tutorial B (Week 3, Individual schedule)**

#### ***Social constructionism, cultural relativism and critique***

The readings for lectures 2 and 3, by Sahlins and Clastres, are classic examples of anthropological studies that combine social constructionism and cultural relativism in order to formulate a political critique of modern Euro-American industrialised capitalist societies. Both focus on phenomena that we may experience as 'natural'/'essential' and as 'universal': people's (increasing) desire for accumulating material possessions (Sahlins) and the (increasing) existence of imposed hierarchies of authority (Clastres). Both authors aim to demystify, denaturalise such taken-for-granted ideas about Euro-American ways of life through the study of *other* ways of life. Sahlins and Clastres deploy a constructionist lens to counter assumptions of essentialism (the idea that a desire for material possessions and political hierarchy are necessary, natural, an expression of some essential law of human living). And they deploy a cultural relativist lens to counter assumptions of ethnocentrism (the idea that a desire for material possessions and

political hierarchy like the Western ones are universal, shared by all human beings). The combination of those two arguments allows them to criticise their own society (France and the USA in the 1970s): they show not only that it is possible to organise life in alternative ways, but also that such alternatives actually exist.

In preparation for the tutorial read the core readings, your notes and powerpoint presentations from lectures 2 and 3, and prepare the exercise below. By the end of the tutorial, you should have a good understanding of key terms such as universalism, ethnocentrism, essentialism, contingency, (de)naturalisation, and you should be able to explain to someone else how social constructionist and cultural relativist analyses like those of Sahlins and Clastres relate to them. You should be able to do this in your own words and with your own examples.

**Exercise:**

*Bring to the tutorial print-outs of two reports from mass media (newspaper, magazine, on-line source, whatever) that you consider problematic from an anthropological perspective: one that illustrates the problem of naturalising essentialism; and one that illustrates the problem of universalising ethnocentrism. Make notes in which you prepare to explain in what ways they are problematic, using anthropological terminology learnt so far in this course unit. Then prepare suggestions of how an ethnographic study of the topics in question could develop a critical perspective, overcoming those problems. Include a consideration of the possible downsides, limits, risks or shortcomings of such an anthropological critique.*

Mon 15.10.18 11:00-13:00

**Lecture 4: Nation I: classifying people by culture**

**Includes film *Imagined Communities* (Telesur 1991, 31')**

Core reading (before lecture)

- Anderson B. 1983. *Imagined communities: reflections on the origin and spread of nationalism*. London: Verso. [pages 5-7 only]
- Calhoun C. 2017. 'Nation and imagination: how Benedict Anderson revolutionized political theory' *ABC Religion and Ethics* <http://www.abc.net.au/religion/articles/2017/05/09/4665722.htm>
- Douglas M. 2003 (1966). 'Secular defilement' In: *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*. London: Routledge. [p42-50 only in 2003 e-book, starting with 'The more deeply we...']
- Eriksen T.H. 2015 (4<sup>th</sup> ed; or any other edition). 'Language and Cognition' In: Eriksen T.H. *Small places, large issues: an introduction to social and cultural anthropology*. London: Pluto. [p294-295-297 only in 2015 edition of e-book, sections on 'classification' and 'classificatory anomalies']

Additional reading

- Anderson B. 1983. *Imagined communities: reflections on the origin and spread of nationalism*. London: Verso.
- Comaroff J. & Comaroff J. 2009. *Ethnicity, Inc.* Chicago UP. 1-5 and 86-116.
- Eriksen T.H. 2015 (4<sup>th</sup> ed; or any other edition). 'Nationalism and minorities' In: Eriksen T.H. *Small places, large issues: An introduction to social and cultural anthropology*. London: Pluto.
- Jansen S. 2005. 'National numbers in context: maps and stats in representations of the post-Yugoslav wars' *Identities: Global Studies in Culture and Power* 12:1, 45-68.
- Jenkins R. 2002. 'Imagined but not imaginary: ethnicity and nationalism in the modern world' In: MacClancy J. (ed) *Exotic no more: anthropology on the frontlines*. Chicago: Chicago UP. 114-128.
- Malkki L. 1994. 'Citizens of humanity: internationalisms and the imagined community of nations' *Diaspora* 3:1, 41-67.
- Skey M. 2011. 'Theorising national discourse' In: Skey M. *National belonging and everyday life: the significance of nationhood in an uncertain world*. Basingstoke: Palgrave Macmillan. 9-36.

Mon 22.10.18 11:00-13:00

## Lecture 5: Nation II: unmixing people

Includes film *We are all neighbours* (T Bringa & D Christie 1993, 52')

### Core reading (before lecture)

Appadurai A. 1998. 'Dead certainty: ethnic violence in the era of globalization' *Development and Change* 29, 905-925.

### Additional reading

Cowan J.K. & Brown K. 2000. 'Introduction: Macedonian inflections' In: Cowan J.K. (ed) *Macedonia: the politics of identity and difference*. London: Pluto. 1-14. [part of chapter only]

Gledhill J. 2000 (2<sup>nd</sup> ed). *Power and its disguises: anthropological perspectives on politics*. London: Pluto. 152-183. (Chpt 7)

Hayden R. 1996. 'Imagined communities and real victims: self-determination and ethnic cleansing in Yugoslavia' *American Ethnologist* 23:4, 783-801.

Malkki L. 1992. 'National geographic: the rooting of peoples and the territorialization of national identity among scholars and refugees' *Cultural Anthropology* 7:1, 24-44.

Reeves R. 2005. 'Locating danger: *Konfliktologiia* and the search for fixity in the Ferghana valley borderlands' *Central Asian Survey* 24:1, 67-81.

## **Tutorial C (Week 5, individual schedule)**

### ***Nation / classification***

Lectures 4 and 5 deal with the discourse of nationhood as a way to classify people. Nations—and similar terms such as ethnic groups, or tribes—name categories, i.e. 'boxes' for classification that allow people to reduce the complexities of the world, to impose some order on it, and to act in it. Anderson's famous social constructionist analysis argues that nations, widely understood as natural/essential are in fact best understood as 'imagined communities'. His historical study traces how this discourse, contingent rather than eternal and necessary, emerged in the modern era. Yet even if nations are social constructions it would be naïve to conclude from this that they are therefore unimportant in the world. They have wide-ranging effects. Today, people across the globe tend to classify others and also themselves into nations and they may invest much in their sense of belonging to a particular nation. And even if a particular individual does not feel strongly about belonging to a nation, the discourse of nationhood shapes the world in which s/he lives in many ways (e.g. through the organisation of states, visa regimes, citizenship, sports tournaments, and, of course, wars). As Appadurai argues, increasing global interconnections do not diminish the importance of nations as classificatory devices; they may even make their use more acute. 'Ethnic cleansing', in that way, can be seen as a terrible, but logical consequence of a desire to impose certain forms of classification onto real people in real places. To understand this, anthropologists often turn inspiration from structuralist anthropology, which focuses on studying classification. In that way, Appadurai employs Douglas' work to analyse extreme ethnonational violence. Smith's text shows how the boundaries between ethnonational categories ('boxes') are given increased importance in certain times and places.

In preparation for the tutorial read the core readings, your notes and powerpoint presentations from lectures 4 and 5, and prepare the exercise below. By the end of the tutorial, you should have a good understanding of key terms such as nation as imagined community, primordialism,

classification, anomaly/dirt, and of how analyses like those of Smith and Appadurai relate to them. You should be able to explain this in your own words and with your own examples.

**Exercise:**

Produce a one-page summary of the article below. What kind of research did Smith do and when? What is her key argument (include one quotation from the text that you feel summarises her key argument particularly well)? Prepare to discuss this summary in the tutorial, particularly in light of the work of Anderson on nations as 'imagined communities' and that of Douglas on classification, dirt and anomalies.

Smith J. 2002. 'Making culture matter: symbolic, spatial and social boundaries between Uyghurs and Han Chinese' *Asian Ethnicity* 3:2, 153-174.

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Week 29.10.18-02.11. 18: **Reading week, no classes**  
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Mon 05.11.18 11:00-13:00

**Lecture 6: How inequalities are reproduced I: political economy**  
**Includes film *Seamstresses* (B Garvanlieva 2010, 30')**

Core reading (before lecture)

- Mintz S. 1995. 'Food and its relationship to concepts of power' In: McMichael P. (ed) *Food and Agrarian Orders in the World-Economy*. Westport: Praeger Publishers. 3-13.
- Wolf E.R. 1982. 'Introduction' In: *Europe and the people without history*. Berkeley: California UP. [first 3 pages of section 'Uses of Marx' only, p19-21 in 2010 edition of e-book]

Additional readings

- Bloch M. (ed) 1974. *Marxist Analyses and Social Anthropology*. New York: Wiley.
- Donham D. 1999. *History, power, ideology*. Berkeley: California UP.
- O'Laughlin B. 1975. 'Marxist approaches in anthropology' *Annual Review of Anthropology* 4, 341-370.
- Wolf E.R. 1981. 'The mills of inequality: a Marxian approach' In: Berreman G. (ed) 1981. *Social inequality: comparative and developmental approaches*. New York: Academic Press. 41-57. [reprinted in Wolf E. 2001. *Pathways of power*. Berkeley: California UP. 335-352]
- Wolf E.R. 1982. 'Introduction' In: *Europe and the people without history*. Berkeley: California UP. 3-23. [+ Foreword by T.H. Eriksen]

Case studies

(students must use two of those if they choose this question in the final examination)

- Brass T. 1986. 'Cargos and conflict: the fiesta system and capitalist development in eastern Peru' *Journal of Peasant Studies* 13:3, 45-62.
- Kalb D. 2009. 'Conversations with a Polish populist: tracing hidden histories of globalization, class, and dispossession in postsocialism (and beyond)' *American Ethnologist* 36:2, 207-223.
- Martin N. 2009. 'The political economy of bonded labour in the Pakistani Punjab' *Contributions to Indian Sociology* 43:1, 35-59.
- Mollona M. 2005. 'Factory, family and neighbourhood: the political economy of informal labour in Sheffield' *Journal of the Royal Anthropological Institute* 11:3, 527-548.
- O'Laughlin B. 1974. 'Mediation of contradiction: why Mbum women do not eat chicken' In: Rosaldo M., Lamphere L. & Bamberger J. (eds) *Women, culture & society*. Stanford: Stanford UP. 301-339.

- Pied C. 2017. 'The problem people and the hard workers: whiteness and small town response to economic decline' *Identities*. Pre-published on-line DOI: 10.1080/1070289X.2017.1349357
- Steur L. 2014. 'An "expanded" class perspective: bringing capitalism down to earth in the changing political lives of Adivasi workers in Kerala' *Modern Asian Studies* 48:5, 1334-1357.
- Petrovici N. 2011. 'Articulating the right to the city: working-class neo-nationalism in postsocialist Cluj, Romania' In: Kalb D. & Halmai G. (eds) *Headlines of nation, subtexts of class: working-class populism and the return of the repressed in neoliberal Europe*. Oxford: Berghahn. 57-77.
- Sanchez A. 2012. 'Deadwood and paternalism: rationalizing casual labour in an Indian company town' *Journal of the Royal Anthropological Institute* 18:4, 808-827.

Mon 12.11.18 11:00-13:00

## Lecture 7: How inequalities are reproduced II: habitus

Includes film *Ivy League Trailblazers* (N Osipova 2015, 6')

### Core reading (before lecture)

- Bourdieu P. 2002. 'Habitus' In: Hillier J. & Rooksby E. *Habitus: a sense of place*. Aldershot: Ashgate. 43-52.

### Additional readings

- Bidet J. & Bailey A. 1979. 'Questions to Pierre Bourdieu' *Critique of Anthropology* 4, 203-208.
- Bourdieu P. 1981. 'Men and machines' In: Knorr-Cetina K. & Cicourel A.V. (eds) *Advances in social theory and methodology*. Abingdon: Routledge. 304-317.
- Bourdieu P. & Lamaison P. 1986. 'From rules to strategies: an interview with Pierre Bourdieu' *Cultural Anthropology* 1:1, 110-120.
- Gledhill J. 2000 (2<sup>nd</sup> ed). *Power and Its Disguises: Anthropological Perspectives on Politics*. London: Pluto. (Chpt 6, sections 'The autonomy of the political field').
- Wacquant L. 1989. 'Towards a reflexive sociology: a workshop with Pierre Bourdieu' *Sociological Theory* 7:1, 26-63. [esp. 38-45] or longer version: Bourdieu P. & Wacquant L. 1992. *An invitation to reflexive sociology*. Cambridge: Polity. [esp. 115-140]
- Wacquant L. 2011. 'Habitus as topic and tool: reflections on becoming a prizefighter' *Qualitative Research in Psychology* 8, 81-92.

### Case studies

(students must use two of those if they choose this question in the final examination)

- Bourdieu P. 2000. 'Making the economic habitus: Algerian workers revisited' *Ethnography* 1:1, 17-41.
- Bourdieu P. 2004 (1962). 'The peasant and his body' *Ethnography* 5:4, 579-599.
- Bourgeois P. & Schonberg J. 2007. 'Intimate apartheid: ethnic dimensions of habitus among homeless heroin injectors' *Ethnography* 8:1, 7-33.
- Caputo-Levine D. 2012. 'The yard face: the contributions of inmate interpersonal violence to the carceral habitus' *Ethnography* 14:2, 165-185.
- Desmond M. 2006. 'Becoming a firefighter' *Ethnography* 7:4, 387-421.
- Lawler S. 2005. 'Disgusted subjects: the making of middle-class identities' *Sociological Review* 53:3, 429-446.
- McNamara Horvat E. & Lising Antonio A. 1999. "'Hey, those shoes are out of uniform": African American girls in an elite high school and the importance of habitus' *Anthropology & Education Quarterly* 30:3, 317-342.
- Portisch A. 2010. 'The craft of skilful learning: Kazakh women's everyday craft practices in western Mongolia' *Journal of the Royal Anthropological Institute*, S62-S79.
- Wacquant L. 1998. 'The prizefighter's three bodies' *Ethnos* 63:3, 325-352.

## Tutorial D (Week 8, individual schedule)

### *Reproducing social inequalities*

A social constructionist lens prevents anthropologists from treating social inequalities as expressions of natural/essential differences. A cultural relativist approach avoids misconceptions that they are universally shared across the world. Yet it remains striking how *tenacious* social inequalities are. With exceptions, a whole raft of systematic inequalities (e.g. according to gender, class, caste, 'race', and so on) have persisted over a long period of time until today. The most widespread and certain way to end up in privilege (rich, powerful, recognised etc) is to *be born* like that—i.e. to *inherit* wealth, power, status etc. Lectures 6 and 7 deal with such reproduction of social inequalities. This is not always easily visible to us, nor can we always easily reflect upon it because our understandings themselves are unequally patterned by structures that often remain out of sight. Anthropologists have turned to Marxist inspiration to show the importance of material interests, modes of production and so on, in the maintenance of such social inequalities, even in cases where inequalities are understood and expressed more commonly in the (cultural) vocabulary of 'identities'. They also tend to emphasise the ways in which local, seemingly isolated forms of inequality, are embedded in large-scale political and economic dynamics (such as colonialism, or globalising capitalism). Focusing more on the contradictory and insidious ways in which people often end up reproducing their own social positions (and thereby overall social inequality), Bourdieu developed the concept of 'habitus' to zoom in on the dialectic between human agency and structural determination.

In preparation for the tutorial read the core readings, your notes and powerpoint presentations from lectures 6 and 7, and prepare the exercise below. By the end of the tutorial, you should have a good understanding of key terms such as mode of production, materialism, class, (re)production, positions and dispositions and habitus. You should be able to explain this in your own words and with your own examples.

#### **Exercise:**

*Bring to the tutorial written notes on an unequal real-life encounter you experienced in which you found yourself in a structurally dominant position to someone else. Prepare to analyse that encounter, and how it came to be, in the vocabulary of Bourdieu's notion of habitus and in line with a Marxist-inspired emphasis on material interests, global interconnection and historical process.*

Mon 19.11.18 11:00-13:00

### **Lecture 8: Whose common sense? Hegemony**

**Includes film, *A Caterpillar Moon* (J Simmons and J Howarth 1996, 50')**

#### Core reading (before lecture)

Roseberry W. 1994. 'Hegemony and the language of contention' In: Joseph G.M. & Nugent D. (eds) *Everyday forms of state formation*. Durham: Duke UP. 355-366.

Hall S. & O'Shea A. 2013. 'Common-sense neoliberalism' *Soundings* 55:2.

<https://www.lwbooks.co.uk/soundings/55/common-sense-neoliberalism>

#### Additional readings

Crehan K. 2011. 'Gramsci's concept of common sense: a useful concept for anthropologists?' *Journal of Modern Italian Studies* 16:2, 273-287.

- Eriksen T.H. 2015 (4<sup>th</sup> ed; or any other edition) 'Politics and power' In: *Small places, large issues: an introduction to social and cultural anthropology*. London: Pluto.
- Gledhill J. 2000 (2<sup>nd</sup> ed). *Power and its disguises: anthropological perspectives on politics*. London: Pluto. (Chpt 4)
- Hall S. 1987. 'Gramsci and us' *Marxism Today* June 1987, 16-21.
- Hall S. 1988. 'The toad in the garden: Thatcherism among the theorists' In: Nelson C. & Grossberg L. (eds) *Marxism and the interpretation of culture*. Urbana: Illinois UP. 35–57.
- Sayer D. 1994. 'Everyday forms of state formation: some dissident remarks on "hegemony"' In: Joseph G.M. & Nugent D. (eds) *Everyday forms of state formation*. Durham: Duke UP. 367-377.
- Smith G. 1999. 'The dialectics of history and will' In: *Confronting the present*. Oxford: Berg. 228-270.
- Smith G. 2004. 'Hegemony: critical interpretations in anthropology and beyond' *Focaal: European Journal of Anthropology* 43, 99–120.
- Woolcock J.A. 1985. 'Politics, ideology and hegemony in Gramsci's theory' *Social and Economic Studies* 34:3, 199-210.

### Case studies

(students must use two of those if they choose this question in the final examination)

- Brow J. 1988. 'In pursuit of hegemony: representations of authority and justice in a Sri Lankan village' *American Ethnologist* 15, 311-327.
- Comaroff J. & Comaroff J. 1992. 'The colonisation of consciousness' In: *Ethnography and the historical imagination*. Boulder: Westview. 235-263.
- Crehan K. 2016. 'The common sense of the Tea Party' In: Crehan K. *Gramsci's common sense: inequality and its narratives*. Durham: Duke UP. 118-145.
- Jansen S. 2015. 'Chapter 6: Conviviality in the Meantime' In: Jansen S. *Yearnings in the Meantime: 'normal lives' and the state in a Sarajevo apartment complex*. Oxford: Berghahn. 189-220.
- Keesing R.M. 1994. 'Colonial and counter-colonial discourse in Melanesia' *Critique of Anthropology* 14:1, 41-58.
- Linger D.T. 1993. 'The hegemony of discontent' *American Ethnologist* 20:1, 3-24.
- Rasanayagam J. 2010. 'The new Soviet (Central Asian) person and the colonisation of consciousness' In: *Islam in Post-Soviet Uzbekistan*. Cambridge: Cambridge UP. 65-120.
- Schubert J. 2018. "'A culture of immediatism": co-optation and complicity in post-war Angola' *Ethnos* 83:1, 1-19.
- Woost M.D. 1993. 'Nationalising the local past in Sri Lanka: histories of nation and development in a Sinhalese village' *American Ethnologist* 20:3, 502-521.

Mon 26.11.18 11:00-13:00

## **Lecture 9: Resistance and its discontents: Weapons of the Weak**

### Core reading (before lecture)

- Scott J.C. 1990. 'False consciousness or laying it on thick?' In: *Domination and the arts of resistance*. New Haven: Yale UP. 70-107.

### Additional reading

- Brown M.F. 1996. 'On resisting resistance' *American Anthropologist* 98:4, 729-735.
- Gal S. 1995. 'Language and the "arts of resistance"' *Cultural Anthropology* 10:3, 407-424.
- Gledhill J. 2000 (2<sup>nd</sup> ed). *Power and its disguises: anthropological perspectives on politics* (2<sup>nd</sup> ed). London: Pluto. (Chapter 4; section 'Cracks in the Structure')
- Greenhouse C. 2005. 'Hegemony and hidden transcripts: the discursive arts of neoliberal legitimation' *American Anthropologist* 107:3, 356-368.
- Guttman M.C. 1993. 'Rituals of resistance: a critique of the theory of everyday forms of resistance' *Latin American Perspectives* 20:2, 74-92.

- Ortner S.B. 1995. 'Resistance and the problem of ethnographic refusal' *Comparative Studies in Society and History* 37:1, 173-193.
- Theodossopoulos D. 2014. 'On de-pathologizing resistance' *History and Anthropology* 25:4, 415-430.

### Case studies

(students must use two of those if they choose this question in the final examination)

- Abu-Lughod L. 1989. 'The romance of resistance: tracing transformations of power through Bedouin women' *American Ethnologist* 17:1, 41-55.
- Fletcher R. 2001. 'What are we fighting for? Rethinking resistance in a Pewenche community in Chile' *Journal of Peasant Studies* 28:3, 37-66.
- Howe L. 1998. 'Scrounger, worker, beggarman, cheat: the dynamics of unemployment and the politics of resistance in Belfast' *Journal of The Royal Anthropological Institute* 4:3, 531-550.
- Korovkin T. 2000. 'Weak weapons, strong weapons? Hidden resistance and political protest in rural Ecuador' *Journal of Peasant Studies* 27:3, 1-29.
- Levi J.M. 1999. 'Hidden transcripts amongst the Raramuri: culture, resistance and interethnic relations in northern Mexico' *American Ethnologist* 26:1, 90-113.
- Rabinowitz D. 2014. 'Resistance and the city' *History and Anthropology* 25:4, 472-487.
- Scott J.C. 1987. 'Resistance without protest and without organisation: peasant opposition to the Islamic Zakat and Christian Tithe' *Comparative Studies in Society and History* 29:3, 417-452.
- Theodossopoulos D. 2014. 'The ambivalence of anti-austerity indignation in Greece: resistance, hegemony and complicity' *History and Anthropology* 25:4, 488-506.
- Weitz R. 2001. 'Women and their hair: seeking power through resistance and accommodation' *Gender & Society* 15:5, 667-686.

## **Tutorial E (week 10, individual schedule)**

### ***Domination and Resistance***

Lectures 8 and 9 dealt with two opposed perspectives to analyse situations of long-term, systematic power imbalance between groups. Both perspectives focus mainly on the subordinate. Anthropologists then try to gain insight into how these people understand the social formation in which they live. The two perspectives ask different questions and place different emphases. Hegemony theory, inspired by Gramsci's work, is employed most commonly to explain how domination is reproduced over time without constant recourse to physical coercion. Anthropologists then ask: how can we explain that many people who are oppressed or disadvantaged by a particular way of organising social relations, do not rise up against it? The theory of everyday forms of resistance, inspired by Scott, seeks to reveal how, against all odds, the subordinate in fact often do engage in all kinds of resistant acts. Here the focus is on the significance of seemingly futile acts, which are seen to be 'weapons of the weak', bound together by an alternative ideology, shared by the subordinate (a 'hidden transcript').

In preparation for the tutorial read the core readings, your notes and powerpoint presentations from lectures 8 and 9, and prepare the exercise below. By the end of the tutorial, you should have a good understanding of key terms such as domination, resistance, hegemony, weapons of the weak, public/hidden transcripts (and of how they all relate to each other). Learn to explain these in your own words and with your own examples, and to show how studies employ them.

#### **Exercise:**

*Bring to the tutorial written notes on a particular past or contemporary relation of strong discrepancy in power between two groups of people. Pick one that persists or persisted for a remarkably long period of time. Then formulate two analyses of that power. Provide one explanation using the vocabulary of hegemony theory and one using that of the theory of everyday forms of resistance.*

\*\*\* submit formative writing exercise by Fri 30nov18 \*\*\*

Mon 03.12.18 11:00-13:00

## Lecture 10: Borders, documents and mobility regimes

Includes extracts from film *Checkpoint* (Y Shamir 2003, 78')

### Core reading (before lecture)

Kelly T. 2006. 'Documented lives: fear and the uncertainties of law during the second Palestinian intifada' *Journal of the Royal Anthropological Institute* 12:1, 89-107.

### Additional reading

Cunningham H. & Heyman J.McC. 2004. 'Introduction: mobilities and enclosures at borders' *Identities: Global Studies in Culture and Power* 11:3, 289-302.

Salter M.B. 2006. 'The global visa regime and the political technologies of the international self: borders, bodies and biopolitics' *Alternatives* 31, 167-189.

Shamir R. 2005. 'Without borders? Notes on globalization as a mobility regime' *Sociological Theory* 23:2, 197-217.

Torpey J. 1998. 'Coming and going: on the state monopolization of the legitimate "means of movement"' *Sociological Theory* 16:3, 239-259.

Vukov T. 2003. 'Imagining communities through immigration policies: governmental regulation, media spectacles and the affective politics of national borders' *International Journal of Cultural Studies* 6:3, 335-54.

### Case studies

(students must use two of those if they choose this question in the final examination)

Bornstein A.S. 2001. 'Border enforcement in daily life: Palestinian day laborers and entrepreneurs crossing the green line' *Human Organization* 60:3, 298-307.

Browne S. 2005. 'Getting carded: border control and the politics of Canada's permanent resident card' *Citizenship Studies* 9:4, 423-38.

Chalfin B. 2008. 'Sovereigns and citizens in close encounter: airport anthropology and customs regimes in neoliberal Ghana' *American Ethnologist* 35:4, 519-38.

Heyman J. 2001. 'Class and classification at the US-Mexico Border' *Human Organization* 60:2, 128-140.

Jansen S. 2009. 'After the red passport: towards an anthropology of the everyday geopolitics of entrapment in the EU's immediate outside' *Journal Royal Anthropological Institute* 15:4, 815-832.

Wang H.-l. 2004. 'Regulating transnational flows of people: an institutional analysis of passports and visas as a regime of mobility' *Identities: Global Studies in Culture and Power* 11:3, 351-376.

## **Tutorial F (Week 11, individual schedule)**

### ***Revision and detailed feedback***

This tutorial will offer you the opportunity to clarify any remaining questions you may have with regard to the readings, the lectures and the films. Revise your notes and readings before the session to make optimal use of this crucial forum for receiving detailed feedback.

## PC FORMATIVE WRITING EXERCISE

Along with tutorials, the formative writing exercise is the major mechanism for students to obtain detailed, individual feedback on their work as the semester proceeds. It is not compulsory and there is no credit attached. You do not receive a mark on it. What you do receive is tutor feedback in the precise sense of the word, in written form, and, again on your initiative, in office hours. Since we are at university, we are not in the business of spelling out to you precisely what to write in order to receive a particular mark. Instead, you are entitled to critical engagement by your tutor with the contents and the form of your formative writing exercise and constructive comments on how to improve it. Formative writing exercises are part of your ongoing work. Needless to say, choosing not to submit a formative writing exercise implies losing out on this exercise as well as on tutor feedback on a larger written piece of work. As always, it is up to you.

Choose **one title** from the list below and answer it in an essay of **1,000 words**. Every title relates to a session (6-10) and its reading. Essays should include evidence of reading and understanding AT LEAST the following: **(a)** the core reading(s) on that topic and **(b)** two case studies from the relevant section of the reading list (i.e. listed under case studies for that particular week). Incorporating some insights from some additional reading(s) on that topic will likely increase the quality of your essay.

The essay should be word-processed and fully referenced, following the guidelines on referencing available on-line at:

<http://subjects.library.manchester.ac.uk/referencing>

The essay should be submitted on-line via 'turn-it-in' by **Friday 30 November 2018** at **14:00** the latest. An on-line submission point will be set up in the Blackboard folder 'PC assessment'.

1. To understand cultural rules and preferences we have to take into account material conditions in which people reproduce social lives. Discuss.
2. The concept of 'habitus' allows us to understand how people's individual strategies shape up in line with social structures. Explain.
3. Discuss the relevance of practice with regard to the concept of 'hegemony'.
4. How does the notion of 'everyday forms of resistance' help us understand power relations?
5. How do documents serve as ways to classify people in unequal ways?

FACULTY OF HUMANITIES  
SCHOOL OF SOCIAL SCIENCES

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

**SOAN: 10312**  
**COURSE UNIT TITLE: Cultural Diversity in Global Perspective**  
**Second Semester**  
**Credits 10**

**Lecturer:** Dr Olga Ulturgasheva

**Room (office):** 2.005 Arthur Lewis Building

**Telephone:** 01612754840

**Email:** [olga.ulturgasheva@manchester.ac.uk](mailto:olga.ulturgasheva@manchester.ac.uk)

**Office Hours:** Mondays 15:00 – 16:00 and Wednesdays 15:00-16:00 during teaching weeks.

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

**Lectures:** Mondays 11:00-13:00

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

**Tutors:** Anna Balazs  
Ersin Arslan  
Jong min Jeong  
Joana Nascimento

	<b>UNDERGRADUATE</b>
Modes of Assessment	100% - 1.5 hour Final Examination
Deadlines	TBC

## **Tutorial Preparation**

Tutorials are a central part of the course structure. They provide you with an opportunity to discuss, apply and enhance your knowledge, and to build confidence in your skills of analysis, comprehension and presentation. What you will gain from tutorials is dependent upon your preparation and willingness to participate. It is thus essential that you familiarise yourself with the course outline, undertake the required tutorial preparation, and bring all relevant materials (preparation exercises, hardcopies of the allocated reading, your notes on it, etc.) to tutorials. It is not acceptable to attend a tutorial without being prepared.

**Print out and read this course outline through carefully as it provides essential information needed by all students attending this course. Students will be expected to bring a hard copy of the course outline to lectures.**

## **Attendance**

You are expected to attend all lectures and tutorials that are part of your programme. It is also expected that you arrive on time. Absence and persistent late arrivals are recorded on your University record. Inappropriate amounts of absence or lateness, without extenuating circumstances, will be treated seriously and may result in exclusion from the course. In addition, you should be aware that prospective employers almost always ask for information about attendance and punctuality, as well as things like your record on preparing for meetings, keeping to deadlines, self-motivation and teamwork.

## **Absences**

If you are unable to attend a lecture or tutorial because of illness or other good reason you should notify your lecturer or tutor **and** Kellie Jordan in the Undergraduate Office ([kellie.jordan@manchester.ac.uk](mailto:kellie.jordan@manchester.ac.uk) or telephone 0161-275-4000 in advance if possible). Absences of more than a few days should be backed up by medical or other evidence.

All absences will be reported to the relevant tutor, who will record attendance and monitor performance. A record of poor attendance will be noted.

If you have missed a class, you should catch up on what you have missed by independent reading of materials on the reading list, consulting available PowerPoint slides, and discussing with other students the content of the class you missed.

## **Email and Blackboard**

You need to check your University email and Blackboard at least every other day 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 an acceptable excuse.

## **Course Readings**

Readings are divided into Key Readings and Additional Readings. You should read at least the Key Readings before the lecture each week. As noted above, the more you read the more you will get out of the course. There will be some topics that interest you more than others. Read around them. Tutorial preparations, 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 John Rylands University Library and key readings will be

available via BlackBoard. Do browse the anthropological journals: there is something new coming out about globalisation every month – let us know what you have found that relates to the course.

### **Feedback**

You will receive informal verbal feedback continuously throughout the course from your tutor in tutorials. And I would encourage you to either drop in or make an office hour appointment with me as the course convenor.

### **Lectures and Tutorials**

This module consists of a weekly two-hour lecture and tutorials incorporating small group discussion of key readings which will focus on questions set by the lecturer. Tutorials will combine small group tasks and whole group interactive learning. 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.

### **Assessment for this course**

100% - 1.5 hour Final Examination

## **CULTURAL DIVERSITY IN GLOBAL PERSPECTIVE**

**2018-2019**

**DR OLGA ULTURGASHEVA**

### **COURSE DESCRIPTION**

This course examines, from a global perspective, the multiple interfaces of society, culture, economy and environment. Special attention is paid to the ways people around the world sustain their social relations, livelihoods and understand the social act of making a living. Drawing on comparative examples from around the world, the course will examine the complex processes through which global forces interact with local understandings, shaping social, cultural and political lives across various locales and regions. The course asks what type of economic responses are generated by the interface between global and local processes, and examines what analytical attempts have been made to understand the dynamics of globalisation. Lectures will pay attention to the flows of technologies, goods, ideas, strategies and political forms as part of global processes of transformation. In particular, the course examines how these flows motivate the movements of people, voluntary and involuntary, which emerge as part of the ways in which consumptive processes intersect with kin relations. For example, what strategies are being shaped in response to the latest destructive impact of warming climates and environmental degradation? Topics discussed include issues surrounding socio-economic and environmental change, mobility and migration, materiality and consumption, the rise of digital technologies and current issues of human-caused climate change, security, population growth and shifting resource availabilities and shortages.

### **Learning Outcomes**

On successful completion of this course, students should have:

- a critical understanding of various anthropological perspectives on the process of globalisation, what dynamic is driving globalisation and why.
- demonstrate competence in handling a variety of anthropological texts, ranging from general theory to particular ethnographic description, and research papers to speculative essays
- demonstrate the ability to extend insights from course readings to contemporary social media, news reports, or personal experience

**Length of course: 10 weeks**

**Course timeline:**

Date	Topic
28 <sup>th</sup> Jan	What is globalisation?
4 <sup>th</sup> Feb	Global Movement of Resources
11 <sup>th</sup> Feb	Materiality and Consumption
18 <sup>nd</sup> Feb	Migration and Asymmetries of Mobility
25 <sup>th</sup> Feb	Forced Displacement, Depopulation and Abandonment
4 <sup>h</sup> March	Digital Technologies and Social Media
11 <sup>th</sup> March	Sustainability and Diversity
18 <sup>th</sup> March	Anthropocene and Climate Change
25 <sup>th</sup> March	Adaptation, Risk and Security
1 <sup>st</sup> April	Revision

### Course unit content

This course explicitly links three aspects of economy, culture and politics in global perspective to examine:

- what is globalisation and how has anthropological understanding of globalisation shifted over time?
- how can we understand the implications of global processes for the ways in which people enter into, maintain, and/or separate themselves from social relations?
- what ideologies and practices underpin influences on global developments in widely varied ways: from the justification of slavery to the latest technological shifts?
- what constitutes cultural, social and bio-diversity around the world and how is it affected by the dynamic of globalisation?
- looking at mass movements of people can we understand patterns of migration only in terms of freedom of movement and coercion?

### Course unit materials

As a course in Social Anthropology, readings highlight in-depth empirical/ethnographic studies from different parts of the world. The following background texts provide some guidance for reading these:

Appadurai, A. 1996. *Modernity at Large: Cultural Dimension of Globalization*. Minneapolis, London: University of Minnesota Press.

Eriksen, Thomas H. 2007. *Globalization*, Oxford and New York: Berg

Inda, Jonathan and Renato Rosaldo (eds) 2002. *The Anthropology of Globalization*, Oxford: Blackwell

Tsing, Anna. 2005. *Friction: An Ethnography of Global Connection*. Princeton: Princeton University Press.

Davis, Mike. 2002. *Late Victorian Holocausts: El Niño famines and the Making of the Third World*. London: Verso.

Dove, Michael R. 2014. *The Anthropology of Climate Change: An Historical Reader*. Oxford: Wiley-Blackwell.

Wolf, Eric. 1984. *Europe and the People without History*. Berkley: University of California Press.

### **Week 1: What is globalisation?**

The lecture will introduce globalisation as an anthropological subject starting with examination of the idea of a globe and moving to the question of flows and trajectories of globalisation. We shall visit debates about why globalisation has emerged as an intellectual and political concern? When does globalisation begin as well as where is it going? The discussion will provide an overview of framing concepts that inform recent work on globalisation; transnationalism; migration; mobility; diaspora; materiality and consumption.

#### Key reading:

Kearney, M. 1995. The local and the global. *Annual Review of Anthropology*. 24:547

#### Additional Reading:

Appadurai, A. 2013. *The future as a cultural fact: essays on the global condition*. London: Verso.

Dupuy, A. 2001 Globalization: the nation-state and imperialism – a review essay. *Diaspora* 10:1: 93-116.

Hall, S. 2003 [1990]. Cultural Identity and Diaspora. In Braziel, J. E. and A. Mannur (Eds). *Theorizing Diaspora*. Oxford: Blackwell.

Massey, D. 1991. "A Global Sense of Place." *Marxism Today*, June, 24-29.

Moore, H. 2004. 'Global anxieties: concept-metaphors and pre-theoretical commitments in anthropology'. *Anthropological Theory* 4 (1): 71-88.

Mintz, S. 1986. *Sweetness and Power: The Place of Sugar in Modern History*. London: Penguin.

Reeves, M. 2018. Globalization. In Hilary, C. (Ed.). *The Wiley International Encyclopaedia of Anthropology*. Oxford: Wiley Publishers. (in press)

Stoller, P. 1997. Globalizing Method: The Problems of Doing Ethnography in Transnational Spaces. *Anthropology and Humanism*, 22: 81–94. doi:10.1525/ahu.1997.22.1.81

Wallersteine, I. 2004. *World-Systems Analysis: an Introduction*. Durham& London: Duke University Press.

## **Week 2: Global Movement of Resources: Imperial Expansion, 'Resource Curse' and Frontier Zones**

The lecture will introduce modes of production and those forms of economic activities which have played a pivotal role – historically and in the present – in the enactment of global economic processes. We shall consider the process of colonial expansion and domination informed and driven by the ideologies of exploitation, domination and extraction. Topics will include ideologies of progress and development; global properties and frontier zones; imperial quest for wealth, capitalist opportunism and debt-peonage.

### **Key reading:**

Reyna, S. and A. Behrends. 2008. The crazy curse and crude domination: Toward an anthropology of oil. *Focaal—European Journal of Anthropology* 52 (2008): 3–17

### **Additional Reading:**

Brightman, M., Grotti, V., O. Ulturgasheva. (2006/2007) Introduction: rethinking the 'frontier' in Amazonia and Siberia: extractive economies, indigenous politics and social transformations. In Special edition of *Cambridge Anthropology*, Vol. 26, Number 2, pp. 1-12.

Behrends, A, S. Reyna and G. Schlee. 2011. *Crude Domination : An Anthropology of Oil*. Oxford: Berghahn Books.

Taussig, M. (1977). The genesis of capitalism amongst a South American peasantry: devil's labor and the baptism of money. *Comparative Studies in Society and History* **19**, 130-55.

Tsing, A. 2013. Sorting out commodities How capitalist value is made through gifts: How capitalist value is made through gifts. In *HAU: Journal of Ethnographic Theory* 3 (1): 21–43.

Peebles, G. (2010). 'The Anthropology of Credit and Debt'. *Annual Review of Anthropology*. 39:225-240 DOI: 10.1146/annurev-anthro-090109-133856

Willerslev, R. and O. Ulturgasheva. (2006/2007) "The sable frontier: the Siberian fur trade as montage". In *Cambridge Anthropology*, Vol.26, Number 2, pp. 79-100.

Wolf, E. 1974. The Fur Trade. In *Europe and the People without History*, pp. 158-194.

## **Week 3: Materiality and Consumption**

The first part of the lecture will provide an overview of anthropological models that have been used for consideration of the relations between humans and material objects paying particular attention to the processes of consumption, exchange, trade and relations-making. Then, we shall examine the ways global transformations including rapidly

expanding communication technologies and transnational migration are affecting the relationships between humanity and its material world as well as the speed and scale with which a vast plurality of images, information, ideas and values are disseminated. We shall consider how recent technological developments may produce unexpected intimacies which blur the person/thing boundary.

Key reading:

Graeber, D. 2011. Consumption. *Current Anthropology* 52/4: 489-511

Additional Reading:

Appadurai, A. 1986. Introduction: Commodities and the Politics of Value. In Appadurai, A. *The Social Life of Things: Commodities in Cultural Perspective*. Cambridge: Cambridge University Press. pp.3-63.

Douglas, M & B. Isherwood. 1979. *The world of goods: towards an anthropology of consumption*. London.

Graeber, D. 2001. Chapter 6: Marcel Mauss Revisited. In *Toward an Anthropological Theory of Value: The False Coin of Our Own Dreams*. London, New York: Palgrave Macmillan. pp.151-228.

Gregory, C. 1982. *Gifts and Commodities*. London: Academic Press.

Humphrey, C. 1991. 'Icebergs, Barter and the Mafia in Russia.' *Anthropology Today* 7: 8-13.

Lash S. and J. Urry. 1994. *Economies of Signs and Space*. London: Sage.

Miller, D. 2005. *Materiality*. Durham and London: Duke University Press.

Miller, D. 1994. Things ain't what they used to be. In Pearce, S.M. (ed). *Interpreting Objects and Collections*. London and New York: Routledge. pp.13-17.

Miller, D. 1987. *Materiality and Mass Consumption*. Oxford: Blackwell.

Ssorin-Chaikov, N. 2000. 'Bear Skins and Macaroni: The Social Life of Things at the Margins of a Siberian State Collective'. In P. Seabright (ed.), *The Vanishing Rouble: Barter, Networks and Non-Monetary Transactions in Post-Soviet Societies*. Cambridge: Cambridge University Press, pp. 345-6.

Weston, K. (2017). Animating Intimacies, Reanimating a World. In *Animate planet*. Durham: Duke University press. pp. 1-33.

Yurchak, A. 1999. Gagarin and Rave Kids: Transforming Power, Identity and Aesthetics in Post-Soviet Nightlife. In Barker, A.M. (ed). *Consuming Russia: Popular Culture, Sex, Society since Gorbachev*. Duke University Press. pp. 76-109.

#### **Week 4. Migration and Asymmetries of Mobility**

Migration continues to define contemporary dynamic of globalisation and is often associated with late modernity marked by accelerated change and increased transnational mobility. This lecture will examine complex implications of transnational flows and migration processes for labour and gender relations, household economies and politics of ethnicity as well as such broad notions as diversity and society. We shall explore the role kinship plays in keeping people mobile, specifically, the extent to which marriage patterns, economic motivations and migration mutually inform each other and how such mutually informed dynamic affects, stretches, fractures or reconfigures family households, gender roles and identities.

##### Key reading:

Dalakoglou, Dimitris. 2010. "Migrating-Remitting-'Building'-Dwelling: House- making as 'Proxy' Presence in Postsocialist Albania." *Journal of the Royal Anthropological Institute*, 164:761-77.

##### Additional reading:

Bodenhorn, B. 2013. On the Road Again: Movement, Marriage, Mestizaje and the Race of Kinship. In Cannel, F. and S. McKinnon (eds.). *Vital Relations: Modernity and the Persistent Life of Kinship*. Santa Fe, New Mexico: SAR Press.

Cohen, J. and L.Rodriguez 2005. Remittance Outcomes in Rural Oaxaca, Mexico: challenges, options and opportunities for migrant households. *Population, Space and Place* 11:49-63.

Fabricante, C. 1998 'Riding the waves' of (post) colonial migrancy ... are we all in the same boat? *Diaspora* 7:1:25-51

Hartman, T. 2007. Moral Vectors, Transitional Time and Utopian Object of Impossible Fullness. In *Social Anthropology/Anthropologie Sociale* (2007) 15, 2 187– 203.

Suarez-Orozco, C. 2000. Identities under siege: immigration stress and social mirroring among the children of immigrants. In. Antonius C. G. Robben and Marcelo M. Suarez-Orozco, eds. *Cultures under Siege: Collective Violence and Trauma*. CUP

Grishop, J.I. 2006. The envios of San Pablo Huixtepec, Oaxaca: food, home, and transnationalism. *Human Organization*: 65(4): 400-406.

Reeves, M. 2012. Black Work, Green Money: Remittances, Ritual, and Domestic Economies in Southern Kyrgyzstan. In *Slavic Review* 71(1): 108-34.

Glick-Schiller, N, Caglar, A, & Th. Gulbrandsen 2006. Beyond the ethnic lens: locality, globality and born-again incorporation. *American Ethnologist* 3(4): 612-33.

Bretall, C. 2006. Global spaces/local places: transnationalism, diaspora and the meaning of home. *Identities*. 13(3): 327-34.

Viruell-Fuentes, E.A. 2006. 'My heart is always there': the transnational practices of first-generation Mexican immigrant and second-generation Mexican American women. *Identities*. 13(3): 335-62.

### **Week 5. Forced Displacement, Depopulation and Abandonment**

The lecture will examine mass population movements associated with forced displacement driven by violent conflicts, political repressions, economic deprivation, environmental disasters and dramatic socio-economic change. The discussion will pay particular attention to migration of people, more ambiguously defined in terms of freedom of movement and coercion. We shall look at the ways forced displacement and exile shape distinct senses of space and locality as well as production and reproduction of kinship identities, and attend to complex implications of state policies of deportation and exile for the understanding of practices and ideologies of social integration and alienation. The topics will include the issues of outmigration and depopulation, development-induced displacement and resettlement, abandonment and collapse of infrastructure.

#### Key reading:

Colson, E. 2003. "Forced Migration and the Anthropological Response." *Journal of Refugee Studies*, 161: 1-18.

#### Additional Reading:

Cresswell, T. 2004. *Place: A Short Introduction*. Oxford: Blackwell.

Davis, R. A. 2010. *Palestinian Village Histories: Geographies of the Displaced*. Stanford: Stanford University Press.

Feuchtwang, S. (Ed). 2004. *Making Place: State Projects, Globalisation and Local Responses in China*. London: UCL Press.

Heleniak, T. 1999. Out-migration and depopulation of the Russian North during the 1990s, *Post-Soviet Geography and Economics* 40(3): 155-205.

Malkki, L.H. 1995. Refugees and Exile: From "Refugee Studies" to the National Order of Things. *Annual Review of Anthropology* 24: 495-523.

Malkki, L.H. 1996. "Speechless Emissaries: Refugees, Humanitarianism, and Dehistoricization." *Cultural Anthropology* 11 (3): 377-404.

Navaro-Yashin, Y. 2009. Affective spaces, melancholic objects: ruination and the production of anthropological knowledge. In *Journal of Royal Anthropological Institute* (N.S.) 15, 1-18.

Petryna, A. 2003. *Life Exposed: Biological Citizens after Chernobyl*. Princeton: Princeton University Press.

Skultans, V. 1998. *The Testimony of Lives: Narrative and Memory in Post-Soviet Latvia*. London: Routledge.

Ulturgasheva, O. 2015. "Gulag Legacy: Spaces of Continuity in Contemporary Everyday Practices." In Ulturgasheva, O. (Ed.). Special issue of *Laboratorium*. Thematic issue: *GULAG legacy: Spaces of Continuity in Everyday Practice*. 7 (1): 5-14.

Ulturgasheva, O. (2017). Ghosts of the Gulag in the Eveny world of the Dead. In *Polar Journal* 7(1): 21-41.

### **Week 6. The Age of Digital Technologies and Social Media**

Having been integrated into economic, cultural and linguistic facets of everyday sociality digital technologies and social media pervade almost every aspect of our lives. This lecture will interrogate properties, scope, scale and limits of digital technologies and digital media paying special attention to the ways digital media have cultivated new modes of connectivity and communication; reconfigured public perceptions and forms of self-awareness; and shaped collective interests, institutions, and life projects. We shall examine to what extent digital technologies have succeeded in reaching into the heart of human sociality? How effective or detrimental are they for communication, circulation and subversion of cultural identities, political aspirations, representations, and imaginaries? What is so transformative or destructive about digital media? What are material, cultural, economic and political consequences of the use of digital in various spheres of human activity?

#### **Key reading:**

Bonilla, Y. and J. Rosa. 2015. #Ferguson: Digital protest, hashtag ethnography, and the racial politics of social media in the United States. *American Ethnologist* 42(1), 4-17.

#### **Additional Reading:**

Geismar, H. and W. Mohns. 2011. Database Relations: Rethinking the Database in the Vanuatu Cultural Centre and National Museum. *Journal of the Royal Anthropological Institute* 17(1):126-48.

Ginsburg F. 2008. Rethinking the digital age. In *The Media and Social Theory*, ed. D Hesmondhalgh, J Toynbee, pp. 127–44. London/New York: Routledge.

Ginsburg F, Abu-Lughod L, Larkin B, eds. 2002. *Media Worlds: Anthropology on New Terrain*. Berkeley: University of California Press.

Horst. H. and D. Miller. 2012. *Digital Anthropology*. London, UK: Berg.

Humphrey C. 2009. The mask and the face: imagination and social life in Russian chat rooms and beyond. *Ethnos* 74(1): 31–50

Jones G. and B. Schieffelin. 2009. Talking text and talking back: “my BFF Jill” from boob tube to YouTube. *J. Comp. Mediat. Commun.* 14(4):1050–79.

Ito M, Okabe D, Matsuba M, eds. 2005. *Personal, Portable, Pedestrian: Mobile Phones in Japanese Life*. Cambridge, MA: MIT Press .

McKay, D. 2010. On the Face of Facebook: Historical Images and Personhood in Filipino Social Networking, *History and Anthropology*, 21:4, 479-98.

Reed A. 2005. My blog is me: texts and persons in UK online journal culture (and anthropology). *Ethnos* 70(2): 220–42.

Reed A. 2008. Blog this: surfing the metropolis and the method of London. *Journal of Royal Anthropological Institute* 14(2): 391–406.

Tudoroiu, T. 2014. Social Media and Revolutionary Waves: The Case of the Arab Spring, *New Political Science*, 36:3, 346-65.

### **Week 7. Sustainability and Diversity**

What is sustainability? Why has lately the notion of sustainability become pervasive in public and academic discourse while at the same time remaining so notoriously vague? The term is often linked to natural protection and environmental conservation agenda, however, it has been widely used and abused for various political agendas covering up destructive practices of profit-driven corporate sector and excesses of industrial capitalism. How should we understand sustainability? What contributions anthropologists have made for better understanding of sustainability? Why is often sustainability viewed as closely interwoven with the notion of diversity whether cultural, biological, economic or political? The lecture will address these questions and provide an overview of diverse anthropological takes on sustainability.

Key reading:

Homewood, K. 2017. "They call it Shangri-La": Sustainable Conservation, or African Enclosures? In Brightman, M. and J. Lewis (Eds.). *The Anthropology of Sustainability Beyond Development and Progress*. Oxford: Berghahn. pp.71-84.

Additional Reading:

Brightman, M. and J. Lewis (Eds.). 2017. *The Anthropology of Sustainability Beyond Development and Progress*. Oxford: Berghahn.

Escobar, A. 2015. 'Degrowth, postdevelopment, and transitions: a preliminary conversation'. *Sustainable Science* 10 (3): 451-462.

Fairhead, J, and D. Millimouno. 2017. Ebola in Meliandou: Tropes of 'Sustainability' at Ground Zero. In *The Anthropology of Sustainability Beyond Development and Progress*. Oxford: Berghahn. pp. 123-35.

Hastrup, K. 2013. "Scales of Attention in Fieldwork. Global Connections and Local Concerns in the Arctic." *Ethnography* 14 (2): 145-164.

Hastrup, K. and F. Hastrup. 2016. *Waterworlds: Anthropology in Fluid Environments*. Oxford: Berghahn.

Maida, C. (ed.) 2007. *Sustainability and Communities of Place*. Oxford: Berghahn.

McNeill, D. 2000. 'The Concept of Sustainable Development'. In *Global Sustainable Development in the Twenty-First Century*, edited by K. Lee, A.J. Holland and D. McNeill. Edinburgh: Edinburgh University Press.

Strang, V. 2011. 'Fluidforms: owning water in Australia', in *Ownership and Appropriation*, edited by V. Strang and M. Busse, 171-195. ASA Monograph, Oxford, New York: Berg.

Tsing, A. 2015. *The mushroom at the end of the world: on the possibility of life in capitalist ruins*. Princeton: Princeton University Press.

Tsing, A. 2013. 'More-than-human sociality: a call for critical description.' In K. Hastrup (ed) *Anthropology and Nature*. London: Routledge.

Li, T. Murray 2007. *The Will to Improve: Governmentality, Development, and the Practice of Politics*. Duke University Press.

West, P. 2005 'Translation, value and space: theorizing an ethnographic and engaged environmental anthropology'. *American Anthropologist* 107 (4): 632-642.

## **Week 8. Anthropocene and Climate Change**

The lecture will examine a nexus of issues associated with the latest dynamic of climate change, specifically paying attention to the ways anthropogenic transformations in ecosystems and environmental processes affect global security, human livelihoods and infrastructures. The discussion will focus on anthropological studies that have made attempts to understand the implications of environmental changes and ecological degradation across variety of ethnographic locations. The lecture will discuss complex interconnections of climate change and human society, e.g. how such environmental disasters as hurricanes and disastrous floods throw into sharp relief ills and drawbacks of societies, and consider why the latest threatening dynamic of climate change is associated with the notion of Anthropocene.

### Key reading:

Wilk, R. 2009. "Consuming Ourselves to Death: The Anthropology of Consumer Culture and Climate Change." In *Anthropology and Climate Change. From Encounters to Actions*, edited by S. A. Crate and M. Nuttal, 265-276. Walnut Creek: Left Coast Press.

### Additional Reading:

Callison, C. 2014. *How Climate Comes to Matter: The Communal Life of Facts*. Durham and London: Duke University Press.

Crate, S. 2008. Gone with the bull of winter: grappling with the implications of and anthropology's role(s) in global climate change. *Current Anthropology* 49: 569-595.

Crate, S. and M. Nuttal. (eds.). 2009. *Anthropology and Climate Change. From Encounters to Action*. Walnut Creek: Leftcoast Press.

Davis, M. 2002. *Late Victorian Holocausts: el niño famines and the making of the third world*. London: Verso.

Dove, M. 2014. *The Anthropology of Climate Change: An Historical Reader*. Oxford: Wiley-Blackwell.

Marino, E. & Ribot, J (eds). (2012). Adding insult to injury: climate change, social stratification and the inequities of intervention. Special issue *Global Environmental Change* 22(2).

Marino, E. (2015). *Fierce Climate, Sacred Ground*. Fairbanks, AK: University of Alaska Press.

Marino, E., & Lazrus, H.(2015). Migration or Forced Displacement? The Complex Choices of Climate Change and Disaster Migrants in Shishmaref, Alaska and Nanumea, Tuvalu. *Human Organization* 74(4), 341–350.

Milton K. (2008) ‘Introduction: Anthropological Perspectives on Climate Change’ Soapbox Forum. *The Australian Journal of Anthropology* 19(1), 57-8.

### **Week 9. Adaptation, Risk and Security: Dealing with Environmental Uncertainty**

The lecture will continue the discussion of environmental transformations and climate change while examining what challenges, uncertainties and potential risk situations it generates for human security. We shall discuss how anthropologists continue to document diverse modes of adaptation to environmental challenges while closely observing ecological processes and the ways people adapt or fail to adapt to daily pressures associated with dramatically changing environmental conditions, what modes of adaptation and coping are emerging and what can be learnt from them.

#### **Key Reading:**

Berkes, F. and D. Jolly. 2001. Adapting to Climate Change: Social-Ecological Resilience in a Canadian Western Arctic Community. *Conservation Ecology* 5 (2): 18.

#### **Additional Reading:**

Bodenhorn, B., and O. Ulturgasheva. 2017. Climate strategies: Thinking through Arctic examples. In *Philosophical Transactions of the Royal Society A*, 375(2095), 20160363.

Hastrup, K. 2013. “Anticipation on Thin Ice. Diagrammatic Reasoning in the High Arctic.” In *The Social Life of Climate Change Models. Anticipating Nature*, edited by K. Hastrup and M. Skrydstrup, 77-99. London and New York: Routledge.

Hovelsrud, Grete and Barry Smit (eds.), 2010. *Community Adaptation and Vulnerability in Arctic Regions*. Netherlands: Springer.

Howell, S. 2017. Different Knowledge Regimes and some Consequences for ‘Sustainability’ In *The Anthropology of Sustainability Beyond Development and Progress*. Oxford: Berghahn. pp. 96-122.

Marino, E. (2013). Environmental migration in a climate of change: the anthropology of social vulnerability, disaster, and justice. In H. Kopnina and E. Ouimet (Eds.), *Environmental Anthropology, Future Directions*. New York: Routledge.

Nuttall, M. 2010. ”Anticipation, Climate Change, and Movement in Greenland.” *Études/Inuit/Studies* 34 (1): 21-37.

Oliver-Smith, A. (2016). Disaster risk reduction and applied anthropology. *Annals of Anthropology* 40(1), 73-85.

Orlove, B. 2005 Human adaptation to climate change: a review of three historical cases and some general perspectives. *Environmental Science and Policy* vol 8: 589-600. (available online)

Petrie, C.A., Singh, R., Bates, J., Dixit, Y., French, C., Hodell, D., Jones, P., Lancelotti, C., Lynam, F. and others. (2017). Adaptation to Variable Environments, Resilience to Climate Change: Investigating Land, Water and Settlement in Indus Northwest India. *Current Anthropology* 58 (1): 1-30.

**Week 10: Revision**

FACULTY OF HUMANITIES  
SCHOOL OF SOCIAL SCIENCES

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

**SOAN: 10312**  
**COURSE UNIT TITLE: Cultural Diversity in Global Perspective**  
**Second Semester**  
**Credits 10**

**Lecturer:** Dr Olga Ulturgasheva

**Room (office):** 2.005 Arthur Lewis Building

**Telephone:** 01612754840

**Email:** [olga.ulturgasheva@manchester.ac.uk](mailto:olga.ulturgasheva@manchester.ac.uk)

**Office Hours:** Mondays 15:00 – 16:00 and Wednesdays 15:00-16:00 during teaching weeks.

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

**Lectures:** Mondays 11:00-13:00

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

**Tutors:** Anna Balazs  
Ersin Arslan  
Jong min Jeong  
Joana Nascimento

	<b>UNDERGRADUATE</b>
Modes of Assessment	75% - 1.5 hour examination - Semester 2 25% - tutorial tasks (2 x 500 word essay)
Deadlines	Assessment 1 – Monday 4 <sup>th</sup> March 2pm Assessment 2 – Monday 25 <sup>th</sup> March 2pm

## **Tutorial Preparation**

Tutorials are a central part of the course structure. They provide you with an opportunity to discuss, apply and enhance your knowledge, and to build confidence in your skills of analysis, comprehension and presentation. What you will gain from tutorials is dependent upon your preparation and willingness to participate. It is thus essential that you familiarise yourself with the course outline, undertake the required tutorial preparation, and bring all relevant materials (preparation exercises, hardcopies of the allocated reading, your notes on it, etc.) to tutorials. It is not acceptable to attend a tutorial without being prepared.

**Print out and read this course outline through carefully as it provides essential information needed by all students attending this course. Students will be expected to bring a hard copy of the course outline to lectures.**

## **Attendance**

You are expected to attend all lectures and tutorials that are part of your programme. It is also expected that you arrive on time. Absence and persistent late arrivals are recorded on your University record. Inappropriate amounts of absence or lateness, without extenuating circumstances, will be treated seriously and may result in exclusion from the course. In addition, you should be aware that prospective employers almost always ask for information about attendance and punctuality, as well as things like your record on preparing for meetings, keeping to deadlines, self-motivation and teamwork.

## **Absences**

If you are unable to attend a lecture or tutorial because of illness or other good reason you should notify your lecturer or tutor **and** Kellie Jordan in the Undergraduate Office ([kellie.jordan@manchester.ac.uk](mailto:kellie.jordan@manchester.ac.uk) or telephone 0161-275-4000 in advance if possible). Absences of more than a few days should be backed up by medical or other evidence.

All absences will be reported to the relevant tutor, who will record attendance and monitor performance. A record of poor attendance will be noted.

If you have missed a class, you should catch up on what you have missed by independent reading of materials on the reading list, consulting available PowerPoint slides, and discussing with other students the content of the class you missed.

## **Email and Blackboard**

You need to check your University email and Blackboard at least every other day 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 an acceptable excuse.

## **Course Readings**

Readings are divided into Key Readings and Additional Readings. You should read at least the Key Readings before the lecture each week. As noted above, the more you read the more you will get out of the course. There will be some topics that interest you more than others. Read around them. Tutorial preparations, 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 John Rylands University Library and key readings will be available via BlackBoard. Do browse the anthropological journals: there is something new coming out about globalisation every month – let us know what you have found that relates to the course.

### **Feedback**

You will receive informal verbal feedback continuously throughout the course from your tutor in tutorials. And I would encourage you to either drop in or make an office hour appointment with me as the course convenor.

### **Lectures and Tutorials**

This module consists of a weekly two-hour lecture and tutorials incorporating small group discussion of key readings which will focus on questions set by the lecturer. Tutorials will combine small group tasks and whole group interactive learning. 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.

### **Assessment for this course**

100% - 1.5 hour Final Examination

## **CULTURAL DIVERSITY IN GLOBAL PERSPECTIVE**

**2018-2019**

**DR OLGA ULTURGASHEVA**

### **COURSE DESCRIPTION**

This course examines, from a global perspective, the multiple interfaces of society, culture, economy and environment. Special attention is paid to the ways people around the world sustain their social relations, livelihoods and understand the social act of making a living. Drawing on comparative examples from around the world, the course will examine the complex processes through which global forces interact with local understandings, shaping social, cultural and political lives across various locales and regions. The course asks what type of economic responses are generated by the interface between global and local processes, and examines what analytical attempts have been made to understand the dynamics of globalisation. Lectures will pay attention to the flows of technologies, goods, ideas, strategies and political forms as part of global processes of transformation. In particular, the course examines how these flows motivate the movements of people, voluntary and involuntary, which emerge as part of the ways in which consumptive processes intersect with kin relations. For example, what strategies are being shaped in response to the latest destructive impact of warming climates and environmental degradation? Topics discussed include issues surrounding socio-economic and environmental change, mobility and migration, materiality and consumption, the rise of digital technologies and current issues of human-caused climate change, security, population growth and shifting resource availabilities and shortages.

### **Learning Outcomes**

On successful completion of this course, students should have:

- a critical understanding of various anthropological perspectives on the process of globalisation, what dynamic is driving globalisation and why.
- demonstrate competence in handling a variety of anthropological texts, ranging from general theory to particular ethnographic description, and research papers to speculative essays
- demonstrate the ability to extend insights from course readings to contemporary social media, news reports, or personal experience

**Length of course: 10 weeks**

**Course timeline:**

Date	Topic
28 <sup>th</sup> Jan	1. What is globalisation?
4 <sup>th</sup> Feb	2. Global Movement of Resources
11 <sup>th</sup> Feb	3. Materiality and Consumption
18 <sup>nd</sup> Feb	4. Migration and Asymmetries of Mobility
25 <sup>th</sup> Feb	5. Forced Displacement, Depopulation and Abandonment
4 <sup>th</sup> March	No lecture
11 <sup>h</sup> March	6. Digital Technologies and Social Media
18 <sup>th</sup> March	7. Sustainability and Diversity
25 <sup>th</sup> March	8. Anthropocene and Climate Change
1 <sup>st</sup> April	9. Adaptation, Risk and Security
29 <sup>st</sup> April	10. Revision

### Course unit content

This course explicitly links three aspects of economy, culture and politics in global perspective to examine:

- what is globalisation and how has anthropological understanding of globalisation shifted over time?
- how can we understand the implications of global processes for the ways in which people enter into, maintain, and/or separate themselves from social relations?
- what ideologies and practices underpin influences on global developments in widely varied ways: from the justification of slavery to the latest technological shifts?
- what constitutes cultural, social and bio-diversity around the world and how is it affected by the dynamic of globalisation?
- looking at mass movements of people can we understand patterns of migration only in terms of freedom of movement and coercion?

### Course unit materials

As a course in Social Anthropology, readings highlight in-depth empirical/ethnographic studies from different parts of the world. The following background texts provide some guidance for reading these:

Appadurai, A. 1996. *Modernity at Large: Cultural Dimension of Globalization*. Minneapolis, London: University of Minnesota Press.

Eriksen, Thomas H. 2007. *Globalization*, Oxford and New York: Berg

Inda, Jonathan and Renato Rosaldo (eds) 2002. *The Anthropology of Globalization*, Oxford: Blackwell

Tsing, Anna. 2005. *Friction: An Ethnography of Global Connection*. Princeton: Princeton University Press.

Davis, Mike. 2002. *Late Victorian Holocausts: El Niño famines and the Making of the Third World*. London: Verso.

Dove, Michael R. 2014. *The Anthropology of Climate Change: An Historical Reader*. Oxford: Wiley-Blackwell.

Wolf, Eric. 1984. *Europe and the People without History*. Berkeley: University of California Press.

### **Lecture 1: What is globalisation?**

The lecture will introduce globalisation as an anthropological subject starting with examination of the idea of a globe and moving to the question of flows and trajectories of globalisation. We shall visit debates about why globalisation has emerged as an intellectual and political concern? When does globalisation begin as well as where is it going? The discussion will provide an overview of framing concepts that inform recent work on globalisation; transnationalism; migration; mobility; diaspora; materiality and consumption.

#### Key reading:

Kearney, M. 1995. The local and the global. *Annual Review of Anthropology*. 24:547

#### Additional Reading:

Appadurai, A. 2013. *The future as a cultural fact: essays on the global condition*. London: Verso.

Dupuy, A. 2001 Globalization: the nation-state and imperialism – a review essay. *Diaspora* 10:1: 93-116.

Hall, S. 2003 [1990]. Cultural Identity and Diaspora. In Braziel, J. E. and A. Mannur (Eds). *Theorizing Diaspora*. Oxford: Blackwell.

Massey, D. 1991. "A Global Sense of Place." *Marxism Today*, June, 24-29.

Moore, H. 2004. 'Global anxieties: concept-metaphors and pre-theoretical commitments in anthropology'. *Anthropological Theory* 4 (1): 71-88.

Mintz, S. 1986. *Sweetness and Power: The Place of Sugar in Modern History*. London: Penguin.

Reeves, M. 2018. Globalization. In Hilary, C. (Ed.). *The Wiley International Encyclopaedia of Anthropology*. Oxford: Wiley Publishers. (in press)

Stoller, P. 1997. Globalizing Method: The Problems of Doing Ethnography in Transnational Spaces. *Anthropology and Humanism*, 22: 81–94. doi:10.1525/ahu.1997.22.1.81

Wallersteine, I. 2004. *World-Systems Analysis: an Introduction*. Durham & London: Duke University Press.

## **Lecture 2: Global Movement of Resources: Imperial Expansion, 'Resource Curse' and Frontier Zones**

The lecture will introduce modes of production and those forms of economic activities which have played a pivotal role – historically and in the present – in the enactment of global economic processes. We shall consider the process of colonial expansion and domination informed and driven by the ideologies of exploitation, domination and extraction. Topics will include ideologies of progress and development; global properties and frontier zones; imperial quest for wealth, capitalist opportunism and debt-peonage.

### **Key reading:**

Reyna, S. and A. Behrends. 2008. The crazy curse and crude domination: Toward an anthropology of oil. *Focaal—European Journal of Anthropology* 52 (2008): 3–17

### **Additional Reading:**

Brightman, M., Grotti, V., O. Ulturgasheva. (2006/2007) Introduction: rethinking the 'frontier' in Amazonia and Siberia: extractive economies, indigenous politics and social transformations. In Special edition of *Cambridge Anthropology*, Vol. 26, Number 2, pp. 1-12.

Behrends, A, S. Reyna and G. Schlee. 2011. *Crude Domination : An Anthropology of Oil*. Oxford: Berghahn Books.

Taussig, M. (1977). The genesis of capitalism amongst a South American peasantry: devil's labor and the baptism of money. *Comparative Studies in Society and History* **19**, 130-55.

Tsing, A. 2013. Sorting out commodities How capitalist value is made through gifts: How capitalist value is made through gifts. In *HAU: Journal of Ethnographic Theory* 3 (1): 21–43.

Peebles, G. (2010). 'The Anthropology of Credit and Debt'. *Annual Review of Anthropology*. 39:225-240 DOI: 10.1146/annurev-anthro-090109-133856

Willerslev, R. and O. Ulturgasheva. (2006/2007) "The sable frontier: the Siberian fur trade as montage". In *Cambridge Anthropology*, Vol.26, Number 2, pp. 79-100.

Wolf, E. 1974. The Fur Trade. In *Europe and the People without History*, pp. 158-194.

## **Lecture 3: Materiality and Consumption**

The first part of the lecture will provide an overview of anthropological models that have been used for consideration of the relations between humans and material objects paying

particular attention to the processes of consumption, exchange, trade and relations-making. Then, we shall examine the ways global transformations including rapidly expanding communication technologies and transnational migration are affecting the relationships between humanity and its material world as well as the speed and scale with which a vast plurality of images, information, ideas and values are disseminated. We shall consider how recent technological developments may produce unexpected intimacies which blur the person/thing boundary.

Key reading:

Graeber, D. 2011. Consumption. *Current Anthropology* 52/4: 489-511

Additional Reading:

Appadurai, A. 1986. Introduction: Commodities and the Politics of Value. In Appadurai, A. *The Social Life of Things: Commodities in Cultural Perspective*. Cambridge: Cambridge University Press. pp.3-63.

Douglas, M & B. Isherwood. 1979. *The world of goods: towards an anthropology of consumption*. London.

Graeber, D. 2001. Chapter 6: Marcel Mauss Revisited. In *Toward an Anthropological Theory of Value: The False Coin of Our Own Dreams*. London, New York: Palgrave Macmillan. pp.151-228.

Gregory, C. 1982. *Gifts and Commodities*. London: Academic Press.

Humphrey, C. 1991. 'Icebergs, Barter and the Mafia in Russia.' *Anthropology Today* 7: 8-13.

Lash S. and J. Urry. 1994. *Economies of Signs and Space*. London: Sage.

Miller, D. 2005. *Materiality*. Durham and London: Duke University Press.

Miller, D. 1994. Things ain't what they used to be. In Pearce, S.M. (ed). *Interpreting Objects and Collections*. London and New York: Routledge. pp.13-17.

Miller, D. 1987. *Materiality and Mass Consumption*. Oxford: Blackwell.

Ssorin-Chaikov, N. 2000. 'Bear Skins and Macaroni: The Social Life of Things at the Margins of a Siberian State Collective'. In P. Seabright (ed.), *The Vanishing Rouble: Barter, Networks and Non-Monetary Transactions in Post-Soviet Societies*. Cambridge: Cambridge University Press, pp. 345-6.

Weston, K. (2017). Animating Intimacies, Reanimating a World. In *Animate planet*. Durham: Duke University press. pp. 1-33.

Yurchak, A. 1999. Gagarin and Rave Kids: Transforming Power, Identity and Aesthetics in Post-Soviet Nightlife. In Barker, A.M. (ed). *Consuming Russia: Popular Culture, Sex, Society since Gorbachev*. Duke University Press. pp. 76-109.

#### **Lecture 4. Migration and Asymmetries of Mobility**

Migration continues to define contemporary dynamic of globalisation and is often associated with late modernity marked by accelerated change and increased transnational mobility. This lecture will examine complex implications of transnational flows and migration processes for labour and gender relations, household economies and politics of ethnicity as well as such broad notions as diversity and society. We shall explore the role kinship plays in keeping people mobile, specifically, the extent to which marriage patterns, economic motivations and migration mutually inform each other and how such mutually informed dynamic affects, stretches, fractures or reconfigures family households, gender roles and identities.

##### Key reading:

Dalakoglou, Dimitris. 2010. "Migrating-Remitting-'Building'-Dwelling: House- making as 'Proxy' Presence in Postsocialist Albania." *Journal of the Royal Anthropological Institute*, 164:761-77.

##### Additional reading:

Bodenhorn, B. 2013. On the Road Again: Movement, Marriage, Mestizaje and the Race of Kinship. In Cannel, F. and S. McKinnon (eds.). *Vital Relations: Modernity and the Persistent Life of Kinship*. Santa Fe, New Mexico: SAR Press.

Cohen, J. and L.Rodriguez 2005. Remittance Outcomes in Rural Oaxaca, Mexico: challenges, options and opportunities for migrant households. *Population, Space and Place* 11:49-63.

Fabricante, C. 1998 'Riding the waves' of (post) colonial migrancy ... are we all in the same boat? *Diaspora* 7:1:25-51

Hartman, T. 2007. Moral Vectors, Transitional Time and Utopian Object of Impossible Fullness. In *Social Anthropology/Anthropologie Sociale* (2007) 15, 2 187– 203.

Suarez-Orozco, C. 2000. Identities under siege: immigration stress and social mirroring among the children of immigrants. In. Antonius C. G. Robben and Marcelo M. Suarez-Orozco, eds. *Cultures under Siege: Collective Violence and Trauma*. CUP

Grishop, J.I. 2006. The envios of San Pablo Huixtepec, Oaxaca: food, home, and transnationalism. *Human Organization*: 65(4): 400-406.

Reeves, M. 2012. Black Work, Green Money: Remittances, Ritual, and Domestic Economies in Southern Kyrgyzstan. In *Slavic Review* 71(1): 108-34.

Glick-Schiller, N, Caglar, A, & Th. Gulbrandsen 2006. Beyond the ethnic lens: locality, globality and born-again incorporation. *American Ethnologist* 3(4): 612-33.

Bretall, C. 2006. Global spaces/local places: transnationalism, diaspora and the meaning of home. *Identities*. 13(3): 327-34.

Viruell-Fuentes, E.A. 2006. 'My heart is always there': the transnational practices of first-generation Mexican immigrant and second-generation Mexican American women. *Identities*. 13(3): 335-62.

### **Lecture 5. Forced Displacement, Depopulation and Abandonment**

The lecture will examine mass population movements associated with forced displacement driven by violent conflicts, political repressions, economic deprivation, environmental disasters and dramatic socio-economic change. The discussion will pay particular attention to migration of people, more ambiguously defined in terms of freedom of movement and coercion. We shall look at the ways forced displacement and exile shape distinct senses of space and locality as well as production and reproduction of kinship identities, and attend to complex implications of state policies of deportation and exile for the understanding of practices and ideologies of social integration and alienation. The topics will include the issues of outmigration and depopulation, development-induced displacement and resettlement, abandonment and collapse of infrastructure.

#### Key reading:

Colson, E. 2003. "Forced Migration and the Anthropological Response." *Journal of Refugee Studies*, 161: 1-18.

#### Additional Reading:

Buyandelger, M. 2007 Dealing with Uncertainty: Shamans, Marginal Capitalism and the Remaking of History in Post-socialist Mongolia. *American Ethnologist* 34(1): 127-147.

Cresswell, T. 2004. *Place: A Short Introduction*. Oxford: Blackwell.

Davis, R. A. 2010. *Palestinian Village Histories: Geographies of the Displaced*. Stanford: Stanford University Press.

Feuchtwang, S. (Ed). 2004. *Making Place: State Projects, Globalisation and Local Responses in China*. London: UCL Press.

Heleniak, T. 1999. Out-migration and depopulation of the Russian North during the 1990s, *Post-Soviet Geography and Economics* 40(3): 155-205.

Malkki, L.H. 1995. Refugees and Exile: From "Refugee Studies" to the National Order of Things. *Annual Review of Anthropology* 24: 495-523.

Malkki, L.H. 1996. "Speechless Emissaries: Refugees, Humanitarianism, and Dehistoricization." *Cultural Anthropology* 11 (3): 377-404.

Navaro-Yashin, Y. 2009. Affective spaces, melancholic objects: ruination and the production of anthropological knowledge. In *Journal of Royal Anthropological Institute* (N.S.) 15, 1-18.

Petryna, A. 2003. *Life Exposed: Biological Citizens after Chernobyl*. Princeton: Princeton University Press.

Skultans, V. 1998. *The Testimony of Lives: Narrative and Memory in Post-Soviet Latvia*. London: Routledge.

Ulturgasheva, O. 2015. "Gulag Legacy: Spaces of Continuity in Contemporary Everyday Practices." In Ulturgasheva, O. (Ed.). Special issue of *Laboratorium*. Thematic issue: *GULAG legacy: Spaces of Continuity in Everyday Practice*. 7 (1): 5-14.

Ulturgasheva, O. (2017). Ghosts of the Gulag in the Eveny world of the Dead. In *Polar Journal* 7(1): 21-41.

## **Lecture 6. The Age of Digital Technologies and Social Media**

Having been integrated into economic, cultural and linguistic facets of everyday sociality digital technologies and social media pervade almost every aspect of our lives. This lecture will interrogate properties, scope, scale and limits of digital technologies and digital media paying special attention to the ways digital media have cultivated new modes of connectivity and communication; reconfigured public perceptions and forms of self-awareness; and shaped collective interests, institutions, and life projects. We shall examine to what extent digital technologies have succeeded in reaching into the heart of human sociality? How effective or detrimental are they for communication, circulation and subversion of cultural identities, political aspirations, representations, and imaginaries? What is so transformative or destructive about digital media? What are material, cultural, economic and political consequences of the use of digital in various spheres of human activity?

### **Key reading:**

Bonilla, Y. and J. Rosa. 2015. #Ferguson: Digital protest, hashtag ethnography, and the racial politics of social media in the United States. *American Ethnologist* 42(1), 4-17.

Additional Reading:

Geismar, H. and W. Mohns. 2011. Database Relations: Rethinking the Database in the Vanuatu Cultural Centre and National Museum. *Journal of the Royal Anthropological Institute* 17(1):126-48.

Ginsburg F. 2008. Rethinking the digital age. In *The Media and Social Theory*, ed. D Hesmondhalgh, J Toynbee, pp. 127–44. London/New York: Routledge.

Ginsburg F, Abu-Lughod L, Larkin B, eds. 2002. *Media Worlds: Anthropology on New Terrain*. Berkeley: University of California Press.

Horst. H. and D. Miller. 2012. *Digital Anthropology*. London, UK: Berg.

Humphrey C. 2009. The mask and the face: imagination and social life in Russian chat rooms and beyond. *Ethnos* 74(1): 31–50

Jones G. and B. Schieffelin. 2009. Talking text and talking back: “my BFF Jill” from boob tube to YouTube. *J. Comp. Mediat. Commun.* 14(4):1050–79.

Ito M, Okabe D, Matsuba M, eds. 2005. *Personal, Portable, Pedestrian: Mobile Phones in Japanese Life*. Cambridge, MA: MIT Press .

McKay, D. 2010. On the Face of Facebook: Historical Images and Personhood in Filipino Social Networking, *History and Anthropology*, 21:4, 479-98.

Reed A. 2005. My blog is me: texts and persons in UK online journal culture (and anthropology). *Ethnos* 70(2): 220–42.

Reed A. 2008. Blog this: surfing the metropolis and the method of London. *Journal of Royal Anthropological Institute* 14(2): 391–406.

Tudoroiu, T. 2014. Social Media and Revolutionary Waves: The Case of the Arab Spring, *New Political Science*, 36:3, 346-65.

**Lecture 7. Sustainability and Diversity**

What is sustainability? Why has lately the notion of sustainability become pervasive in public and academic discourse while at the same time remaining so notoriously vague? The term is often linked to natural protection and environmental conservation agenda, however, it has been widely used and abused for various political agendas covering up destructive practices of profit-driven corporate sector and excesses of industrial capitalism. How should we understand sustainability? What contributions anthropologists have made for better understanding of sustainability? Why is often sustainability viewed as

closely interwoven with the notion of diversity whether cultural, biological, economic or political? The lecture will address these questions and provide an overview of diverse anthropological takes on sustainability.

Key reading:

Homewood, K. 2017. "They call it Shangri-La": Sustainable Conservation, or African Enclosures? In Brightman, M. and J. Lewis (Eds.). *The Anthropology of Sustainability Beyond Development and Progress*. Oxford: Berghahn. pp.71-84.

Additional Reading:

Brightman, M. and J. Lewis (Eds.). 2017. *The Anthropology of Sustainability Beyond Development and Progress*. Oxford: Berghahn.

Escobar, A. 2015. 'Degrowth, postdevelopment, and transitions: a preliminary conversation'. *Sustainable Science* 10 (3): 451-462.

Fairhead, J, and D. Millimouno. 2017. Ebola in Meliandou: Tropes of 'Sustainability' at Ground Zero. In *The Anthropology of Sustainability Beyond Development and Progress*. Oxford: Berghahn. pp. 123-35.

Hastrup, K. 2013. "Scales of Attention in Fieldwork. Global Connections and Local Concerns in the Arctic." *Ethnography* 14 (2): 145-164.

Hastrup, K. and F. Hastrup. 2016. *Waterworlds: Anthropology in Fluid Environments*. Oxford: Berghahn.

Maida, C. (ed.) 2007. *Sustainability and Communities of Place*. Oxford: Berghahn.

McNeill, D. 2000. 'The Concept of Sustainable Development'. In *Global Sustainable Development in the Twenty-First Century*, edited by K. Lee, A.J. Holland and D. McNeill. Edinburgh: Edinburgh University Press.

Strang, V. 2011. 'Fluidforms: owning water in Australia', in *Ownership and Appropriation*, edited by V. Strang and M. Busse, 171-195. ASA Monograph, Oxford, New York: Berg.

Tsing, A. 2015. *The mushroom at the end of the world: on the possibility of life in capitalist ruins*. Princeton: Princeton University Press.

Tsing, A. 2013. 'More-than-human sociality: a call for critical description.' In K. Hastrup (ed) *Anthropology and Nature*. London: Routledge.

Li, T. Murray 2007. *The Will to Improve: Governmentality, Development, and the Practice of Politics*. Duke University Press.

West, P. 2005 'Translation, value and space: theorizing an ethnographic and engaged environmental anthropology'. *American Anthropologist* 107 (4): 632-642.

### **Lecture 8. Anthropocene and Climate Change**

The lecture will examine a nexus of issues associated with the latest dynamic of climate change, specifically paying attention to the ways anthropogenic transformations in ecosystems and environmental processes affect global security, human livelihoods and infrastructures. The discussion will focus on anthropological studies that have made attempts to understand the implications of environmental changes and ecological degradation across variety of ethnographic locations. The lecture will discuss complex interconnections of climate change and human society, e.g. how such environmental disasters as hurricanes and disastrous floods throw into sharp relief ills and drawbacks of societies, and consider why the latest threatening dynamic of climate change is associated with the notion of Anthropocene.

#### Key reading:

Moore, A. 2015. Anthropocene Anthropology: Reconceptualizing Contemporary Global Change. *Journal of Royal Anthropological Institute* 22, 27-46.

#### Additional Reading:

Callison, C. 2014. *How Climate Comes to Matter: The Communal Life of Facts*. Durham and London: Duke University Press.

Crate, S. 2008. Gone with the bull of winter: grappling with the implications of and anthropology's role(s) in global climate change. *Current Anthropology* 49: 569-595.

Crate, S. and M. Nuttal. (eds.). 2009. *Anthropology and Climate Change. From Encounters to Action*. Walnut Creek: Leftcoast Press.

Davis, M. 2002. *Late Victorian Holocausts: el niño famines and the making of the third world*. London: Verso.

Dove, M. 2014. *The Anthropology of Climate Change: An Historical Reader*. Oxford: Wiley-Blackwell.

Marino, E. & Ribot, J (eds). (2012). Adding insult to injury: climate change, social stratification and the inequities of intervention. Special issue *Global Environmental Change* 22(2).

Marino, E. (2015). *Fierce Climate, Sacred Ground*. Fairbanks, AK: University of Alaska Press.

Marino, E., & Lazrus, H.(2015). Migration or Forced Displacement? The Complex Choices of Climate Change and Disaster Migrants in Shishmaref, Alaska and Nanumea, Tuvalu. *Human Organization* 74(4), 341–350.

Milton K. (2008) ‘Introduction: Anthropological Perspectives on Climate Change’ Soapbox Forum. *The Australian Journal of Anthropology* 19(1), 57-8.

Wilk, R. 2009. "Consuming Ourselves to Death: The Anthropology of Consumer Culture and Climate Change." In *Anthropology and Climate Change. From Encounters to Actions*, edited by S. A. Crate and M. Nuttal, 265-276. Walnut Creek: Left Coast Press.

### **Lecture 9. Adaptation, Risk and Security: Dealing with Environmental Uncertainty**

The lecture will continue the discussion of environmental transformations and climate change while examining what challenges, uncertainties and potential risk situations it generates for human security. We shall discuss how anthropologists continue to document diverse modes of adaptation to environmental challenges while closely observing ecological processes and the ways people adapt or fail to adapt to daily pressures associated with dramatically changing environmental conditions, what modes of adaptation and coping are emerging and what can be learnt from them.

#### **Key Reading:**

Petryna, A. 2018. Wildfires at the Edges of Science: Horizons of Work and Runaway Changes. In *Cultural Anthropology* 33 (4):570-595.

#### **Additional Reading:**

Berkes, F. and D. Jolly. 2001. Adapting to Climate Change: Social-Ecological Resilience in a Canadian Western Arctic Community. *Conservation Ecology* 5 (2): 18.

Bodenhorn, B., and O. Ulturgasheva. 2017. Climate strategies: Thinking through Arctic examples. In *Philosophical Transactions of the Royal Society A*, 375(2095), 20160363.

Hastrup, K. 2013. "Anticipation on Thin Ice. Diagrammatic Reasoning in the High Arctic." In *The Social Life of Climate Change Models. Anticipating Nature*, edited by K. Hastrup and M. Skrydstrup, 77-99. London and New York: Routledge.

Hovelsrud, Grete and Barry Smit (eds.), 2010. *Community Adaptation and Vulnerability in Arctic Regions*. Netherlands: Springer.

Howell, S. 2017. Different Knowledge Regimes and some Consequences for 'Sustainability' In *The Anthropology of Sustainability Beyond Development and Progress*. Oxford: Berghahn. pp. 96-122.

Marino, E. (2013). Environmental migration in a climate of change: the anthropology of social vulnerability, disaster, and justice. In H. Kopynina and E. Ouimet (Eds.), *Environmental Anthropology, Future Directions*. New York: Routledge.

Nuttall, M. 2010. "Anticipation, Climate Change, and Movement in Greenland." *Études/Inuit/Studies* 34 (1): 21-37.

Oliver-Smith, A. (2016). Disaster risk reduction and applied anthropology. *Annals of Anthropology* 40(1), 73-85.

Orlove, B. 2005 Human adaptation to climate change: a review of three historical cases and some general perspectives. *Environmental Science and Policy* vol 8: 589-600. (available online)

Petrie, C.A., Singh, R., Bates, J., Dixit, Y., French, C., Hodell, D., Jones, P., Lancelotti, C., Lynam, F. and others. (2017). Adaptation to Variable Environments, Resilience to Climate Change: Investigating Land, Water and Settlement in Indus Northwest India. *Current Anthropology* 58 (1): 1-30.

## **Lecture 10: Revision**

FACULTY OF HUMANITIES - SCHOOL OF SOCIAL SCIENCES  
**SOCIAL ANTHROPOLOGY****COURSE UNIT OUTLINE 2018-2019****SOAN 10320: KEY IDEAS IN SOCIAL ANTHROPOLOGY  
– PART 1****Semester: ONE of two semester course  
The full year is 20 credits****Course convenor**

Dr. Madeleine Reeves

**Course lecturer**

Juan Manuel del Nido

**Room:**

2.054 Arthur Lewis Building

**Telephone:**

0161 275 3488 (5-3488 internal)

**Email:**[Madeleine.Reeves@manchester.ac.uk](mailto:Madeleine.Reeves@manchester.ac.uk)[Juanmanuel.delnido@manchester.ac.uk](mailto:Juanmanuel.delnido@manchester.ac.uk)**Office Hours:**

Madeleine Reeves: Monday 15.00-16.00

Tuesday 12.00-13.00

Juan Manuel del Nido Tuesday 15.00-16.00

**Tutorial Teaching Assistants**

Letizia Bonnano: &lt;letizia.bonanno@manchester.ac.uk&gt;

Marisol Verdugo &lt;marisololaya.verdugopaiva@postgrad.manchester.ac.uk &gt;

Francesco Montagnani &lt;francesco.montagnani@postgrad.manchester.ac.uk&gt;

Please indicate which tutorial group you are in (which day/time) in all correspondence with your Teaching Assistant.

**Administrator:**

Kellie Jordan &lt;kellie.jordan@manchester.ac.uk&gt;

0161 275 4000

**Lectures:**

Tuesday 13.00-15.00 in Samuel Alexander SLG.12

**Tutorials:**

Allocate yourself to a tutorial group using the Student System

**Reading week (no class)**October 29<sup>th</sup>-November 4<sup>th</sup> 2018**Assessment (semester 1)****25% 4 X 500-word Tutorial Tasks to be handed in at the relevant tutorial and uploaded electronically by 23.59 on the day of tutorials B, D, F and H****75% 1.5 hour seen examination in January 2018**

Please note that the second part of 'Key Ideas' is assessed at the end of Semester 2. Each semester of the course is worth half of your overall mark.

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

- \* INSTRUCTIONS FOR SOCIAL ANTHROPOLOGY UNDERGRADUATE ESSAYS AND COURSEWORK
- \* UNIVERSITY EXAMINATIONS

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.

# SOAN10320 Key Ideas in Social Anthropology

## Part 1

### Semester 1, Academic Year 2018-2019

#### **Aims for Part 1**

The aim of the two-semester course is to give students an introduction to some of the key ideas, guiding debates and underlying theoretical and methodological approaches that ground Anthropology as a field of enquiry. In this first semester we explore how anthropology as a discipline has emerged; the broad approaches it has used to understand human culture and society; and the way these have changed over time. The first parts of the course has three inter-related aims:

--to give students an understanding of the historical development of the discipline of Social Anthropology;

--to introduce students to some of the key ideas that have shaped anthropological thought and analysis;

--to foster students' capacities to reason anthropologically about a variety of contemporary debates by understanding how theories and concepts are mobilised.

#### **Intended Learning Outcomes for Part 1**

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

- A critical understanding of the context of enquiry into human social life in which anthropology first emerged as a field of study
- A critical grasp of some of the key approaches and influences in anthropology, including functionalism, structuralism, Marxism, feminism, post-colonialism and post-modernism
- An understanding of the changing meanings of "culture" and "society" in these approaches
- An ability to assess the relevance of all these approaches to anthropology today

#### **Module Description for Part 1**

Studying anthropology in year 1 involves assimilating a great deal of very varied information about different societies and aspects of human social life. The point of this part of Key Ideas in Social Anthropology is to give you an overall framework which will help make sense of that information, to understand what anthropology is as a field of study and what kind of knowledge about people and society it produces.

A good way of doing this is to

a) locate anthropology in a wider history of how people have sought to understand the world and the people around them, so that we can see anthropology as one form of what might be called a "will to knowledge" - a drive to comprehend, which motivates human enquiries such as science and social science; and

b) show you how the basic anthropological ways of grasping how people operate in society have emerged, developed and changed. Why did anthropologists take one kind of approach in the late nineteenth century, a different set of approaches in the middle twentieth and different ones again in the late twentieth and early twenty-first? What is at stake in these different approaches? Do earlier approaches simply pass away as "wrong", or do they contribute to developing understandings (perhaps in ways we'd prefer to avoid).

c) apply the ideas and concepts that anthropologists work with to reflect on the social, political and ethical stakes of a variety of contemporary issues.

## **Course organisation**

Semester 1, as the first half of a two semester course, consists of ten two-hour class meetings and nine one-hour tutorials. Both lectures and tutorial are an integral part of the course. Tutorial attendance is compulsory and attendance will be monitored. Students should sign up for tutorials themselves using the Student System (the course organiser does not have access to the system for doing this and cannot do it for you). Each tutorial group consists of approx. 12-15 students and is led by a Teaching Assistant. You should remain in the same tutorial group for the duration of the semester.

The Lectures take place each week with the exception of reading week (Oct 29th-November 4th). There are 10 lectures. The lectures will be delivered by the Senior Tutor for the course, Juan Manuel del Nido.

The tutorials take place every week beginning in the second week of teaching. There are 9 tutorials. Each tutorial will require you to carry out a task (such as reading or researching some materials and making notes on them, preparing for a short presentation to be given in the tutorial, or handing in a short essay or response). Details of the tutorial tasks are found in the second half of this course unit outline. 4 out of these 9 tasks are assessed; the others are not. This is to allow you to develop your own learning and your own academic views and voice without every single step or every single exercise being assessed. The tasks that are assessed are those corresponding to tutorials B, D, F and H (see schedule below). The assessed tutorial tasks should be 500 words (with a 50-word leeway each way). You should treat every single tutorial task as a learning opportunity. Even if a given tutorial or associated task itself is not assessed, the tutorial acts as a space to try out the ideas, concepts and debates that will come up in the exam. The tutorial is the environment in which you can dig deep into the texts that you have read, you can discuss some of the issues that are raised, and you can clarify the issues that you are not clear about. Reading anthropological texts can be challenging. The issues that we are discussing are complex and sometimes contentious. The tutorial is the environment to raise the arguments or concepts that you don't understand and to hone your skill of arguing like an anthropologist.

The 4 assessed tutorial tasks will each be assessed on a 5 point scale:

5: a response that is exceptionally insightful, original, well written, well argued and within the prescribed word length. It demonstrates a sophisticated and informed understanding of the key text(s), and the capacity think critically about the arguments presented in the text, by referencing other reading for the week, the material presented in the lecture, and/or one's personal experience and reflections as relevant.

4: A response that demonstrates significant depth of analysis and insight, and is well-argued. It engages competently with the key reading(s) and makes some effort at reflecting critically upon them, by making reference to other reading for the week, the material presented in the lecture, and/or one's personal experience and reflections. This is a commendable piece of work, but lacks the flair of a '5', or falls outside the prescribed word length.

3: A response that demonstrates a solid grasp of core arguments and a sound attempt to engage with the arguments of the key reading(s), but lacks critical analysis or nuance. This is a good piece of work that lacks the quality or depth of a '4' or '5' or falls significantly outside the prescribed word length.

2: A response that makes a sound attempt to engage with the requirements of the tutorial task, but which demonstrates limitations of understanding, analysis or written expression.

1: A tutorial task that makes only a modest attempt to engage with the key reading(s), or which demonstrates serious flaws of understanding and comprehension.

0: A tutorial task that is not handed in by the required deadline or which fails to demonstrate a basic engagement with the key readings.

These marks (out of a total of 20 for the 4 tasks) will be converted into percentages and weighted at 25% of the total mark for the semester.

Exam. The other assessed component is an 1.5-hour seen examination, which will take place in January 2019. This will consist of two parts, each worth 50% of the marks for the paper. In the first half, you should answer 5 questions from a choice of 8, which test your comprehension of key anthropological approaches and concepts, drawing from the key readings throughout the course. For the second part you should choose 1 question from a choice of 4. This is an essay question in which you should demonstrate your ability to draw upon ethnographic examples and readings from across different parts of the course, and to demonstrate the capacity to synthesise material and reason across different forms and approaches.

Feedback. There are 3 key ways to get feedback for this course: the most important is the tutorial, which is intended as the place to try out your ideas, raise your questions regarding the text and work through any areas that are unclear. You can also get feedback on your learning from your Teaching Assistant at their dedicated office hours and from the course leader and lecturer at their dedicated office hours indicated on the front of this syllabus.

### **Resources to support your learning**

There are a variety of resources to support your learning. The most important among these is the library reading list for the course. This can be accessed via the following link:

<https://manchester.rl.talis.com/lists/655BE896-E5E8-FEEC-2E24-05B551382985.html>

or by inputting 'key ideas' into the reading list search box:

<https://manchester.rl.talis.com/index.html>

The reading list contains links to journal articles, digitised chapters, e-books. In some cases material can't be digitised in its entirety for copyright reasons and you may need to read and/or photocopy the relevant pages from the physical copy of the book in the Library's High Demand section.

The course will also consist of a number of films screened in class. Some of these may be available online to watch after class or in the Granada Centre for Visual Anthropology, but you should not assume this, so it is advisable to make notes during or immediately after the film-screenings.

The readings and films will be the subject of discussion in each tutorial. You may find some of the readings quite challenging, either because the language is complex, or because the issues that it is dealing with are new or challenging. Try to get a sense of the argument or the approach that is being described. Don't worry if you don't grasp all the detail – the aim is to read the texts for the *ideas, debates and concepts*. Always make notes as you do the readings—including noting any places where you find the argument or writing style particularly challenging. The questions or queries that you bring to the tutorial can often serve as a good basis for discussion.

#### *Accessing electronic journals*

Students often email me to say they can't access an article that is an electronic journal article. This is usually because they are trying to access it from their own laptop, without being logged on to the University network. Even if you are logged on from your own laptop, the electronic journal might not recognise this and reject you. The journal providers will only allow access to recognised members of recognised subscribing institutions. One way around this is to access the article via the Library's electronic journal catalogue, or from a University computer. Another way is to use VPN (Virtual

Private Network). It is software you can install on your own laptop or PC which makes it look as if you're accessing the Internet from a University-networked computer. To install this software, go to <http://www.itservices.manchester.ac.uk/vpn/>.

#### *Blogs and other resources*

I'd encourage you to have a look at some of the blogs to get a sense of what people are talking about in anthropological circles today.

- *Allegra Laboratory* A blog on political and legal anthropology  
<http://allegralaboratory.net>
- *Anthropological Theory*: an on-line encyclopaedia-style guide to a range of theoretical approaches in anthropology.  
<http://www.as.ua.edu/ant/Faculty/murphy/anthros.htm>
- *Anthrodendum (formerly Savage Minds)*: one of the main anthropology blogs.  
<http://savageminds.org/>

The journal, *Anthropology Today*, comes out six times per year and includes a range of short, accessibly written articles addressing timely topics. There have been issues recently on capitalism and magic, on Trump, on energy and on debt. This is well worth reading regularly.

### **Schedule of Lectures for Part 1**

The schedule of meetings for part 1 of Key Ideas is given here. The time of your tutorial (and the associated deadline for handing in your assessed tutorial tasks) will depend on your individual timetable.

<b>Date of lecture</b>	<b>Lecture</b>	<b>Associated Tutorial – date depends on individual schedule; beginning week 2 of the semester. Please write the date of your tutorial in below.</b>
25 Sept	1. Modernity, knowledge and the birth of anthropology	A
2 Oct	2. Race, evolution and the invention of primitive society	B – submit assessed tutorial task 1
9 Oct	3. Functionalism and the colonial context	C
16 Oct	4. Culture, sign and meaning	D – submit assessed tutorial task 2
23 Oct	5. Rationality and relativism	E
<i>Reading Week: no lectures, tutorials or office hours</i>		
6 Nov	6. Gifts, exchange and money	F – submit assessed tutorial task 3
13 Nov	7. Marxist approaches in anthropology	G
20 Nov	8. Hunter-gatherers in a global system	H – submit assessed tutorial task 4
27 Nov	9. Feminism, gender and anthropology	I

4 Dec	10. Ethnography, authority and critique	No tutorial
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### General Reading/ reference works

- Barnard, Alan and Jonathan Spencer (eds). 2010. *Encyclopaedia of Social and Cultural Anthropology*, Second Edition. New York: Routledge. [useful for reference: has some quite long entries on key topics]
- Barnard, Alan. 2000. *History and theory in anthropology*. Cambridge: Cambridge University Press.
- Carrier, James and Deborah Gewertz. 2013. *The Handbook of Socio-Cultural Anthropology*. London: Bloomsbury.
- Erickson, Paul and Liam Murphy. 2017. *Readings for a History of Anthropological Theory, 5<sup>th</sup> Edition*. Toronto: University of Toronto Press.
- Ingold, Tim (ed.). 2013. *Companion encyclopaedia of anthropology: humanity, culture and social life*, Second Edition. London: Routledge. [This is a collection of long essays on different aspects of anthropology, each providing a useful overview.]
- Kuper, Adam. 2015. *Anthropology and Anthropologists: The British School in the Twentieth Century*. London: Routledge.
- Layton, Robert. 1997. *An introduction to theory in anthropology*. Cambridge: Cambridge University Press.
- Moore, Henrietta L. (ed). 1999. *Anthropological theory today*. Cambridge: Polity Press. [A more advanced collection of essays]
- Moore, Henrietta L. and Todd Sanders (eds). 2006. *Anthropology in theory: issues in epistemology*. Wiley-Blackwell. [A large reader, or collection of previously published work, in condensed form. Lots of pieces spanning many decades.]
- Sykes, Karen. 2005. *Arguing with anthropology: an introduction to critical theories of the gift*. London: Routledge. [Looks at anthropological approaches to culture and society through an examination of how anthropologists have understood exchange and the gift.]

## LECTURES

Each lecture has two or three *Key Readings*, which are available via the library reading list or (where this is not possible for copyright reasons), in Blackboard.

Each lecture also has a long list of *further reading*, which gives you a wide range of material to choose from. Recommended or useful background reading is marked with \*.

Commentary and tutorial tasks for the key readings can be found in the *Tutorial Tasks* section of the syllabus.

### 1. Modernity, knowledge and the birth of anthropology

This lecture will look briefly at early attempts to think about human diversity (e.g. the ancient Greeks) and then look at the so-called Scientific Revolution and then the Enlightenment as key periods in which Western thinkers fashioned approaches to understanding the world and people in it, and ways of enquiring about them, which have proved absolutely fundamental to everything that has happened since in terms of “knowledge”, not only in the West, but worldwide. We will touch on issues of gender (science as masculine), vision (knowledge as seeing) and otherness (us versus them)

as basic to the very idea of modernity. We will look at what culture and society meant at this time. This class will also introduce the course and organisational practicalities.

Film, in class: *When Worlds Collide*, dir. Rubén Martínez (PBS, 2010) <https://vimeo.com/14861182> (38')

#### **Key reading**

**Hall, Stuart. 1992. "The West and the Rest: discourse and power". In *Formations of modernity* (eds) Stuart Hall and Bram Gieben. Milton Keynes: Open University Press, pp. 275-320.**

#### *Further reading*

Campbell, Mary. 2004. *Wonder and Science: Imagining Worlds in Early Modern Europe*. Ithaca: Cornell University Press (esp. Chapter 2, 'Travel Writing and Ethnographic Pleasure').

Eze, Emmanuel Chukwudi (ed.). 1997. *Race and the enlightenment: a reader*. Oxford: Blackwell, 1997.

Fox, Christopher, Roy Porter, and Robert Wokler (eds). 1995. *Inventing human science: eighteenth-century domains*. Berkeley: University of California Press.

\* Hamilton, Peter. 1992. The Enlightenment and the birth of the social sciences. In *Formations of Modernity* (eds) Stuart Hall and Bram Gieben. Milton Keynes: Open University Press, pp. 17-70. (Also reprinted in *Modernity: an introduction to modern societies*, (eds) Stuart Hall et al., Oxford: Wiley-Blackwell, 1996, pp. 19-54.)

Harman, Peter M. 1983. *The scientific revolution*. London: Methuen.

\*Hodgen, Margaret T. 1964. *Early anthropology in the sixteenth and seventeenth centuries*. Philadelphia: University of Pennsylvania Press. [Especially Chs. 9 and 10]

McLennan, Gregor. 1992. The Enlightenment project revisited. In *Modernity and its futures*, edited by S. Hall, D. Held and T. McGrew. Cambridge: Polity Press.

Pagden, Anthony. 1993. *European encounters with the New World*. New Haven: Yale University Press.

Rousseau, George S. and Roy Porter (eds). 1992. *Exoticism in the Enlightenment*. Manchester: Manchester University Press.

Smith, Justin. 2015. *Nature, Human Nature, and Human Difference: Race in Early Modern Philosophy*. Princeton: Princeton University Press.

\*Wade, Peter. 2015. *Race: An Introduction*. Cambridge: Cambridge University Press (Chapters 1 and 2)

Wolff, Larry, and Marco Cipolloni, eds. 2007. *The anthropology of the Enlightenment*. Stanford: Stanford University Press.

## **2. Race, evolution and the invention of 'primitive society'**

We will look at the way race became a central concept for grasping human diversity for Western thinkers and scientists and how this was incorporated into anthropology when it became an established academic discipline in the late nineteenth century. The relationship of the concept of race to evolution, as introduced by Darwin, will also be explored. The issue of otherness, in the very constitution of anthropology, recurs here. We will also look at how anthropologists in the early twentieth century, such as Franz Boas (1858-1942), were key figures in attacks on the adequacy of the concept of race as a way to understand humans and their diversity. This had implications for the understanding of culture(s) and society as concepts. Meanwhile, race as a concept has not gone away, although it has changed its form. We will think about some of the ways that race reappears in

academic debate and public life, and how, as anthropologists we might respond to such essentialisms.

**Key reading**

Peter Wade. 2015. 'Chapter 4. Biology, Culture and Genomics' in *Race: An Introduction*.

Cambridge: Cambridge University Press, pp. 83-105.

Kent, Michael. 2012. "The Importance of Being Uros: Indigenous Identity Politics in the Genomic Age". *Social Studies of Science* 43 (4): 534-556.

**Supplementary: on the endurance of institutional racism in a 'post-racial' age**

Peter Wade. 2015. 'Chapter 5. Race in the Era of Cultural Racism: Politics and the Everyday'.

In *Race: An Introduction*. Cambridge: Cambridge University Press, pp. 105-132.

Wacquant, Loïc. 2014. "Class, Race, and Hyperincarceration in Revanchist America." *Socialism and Democracy* 28(3): 35-56.

**Further reading**

\*Banton, Michael. 1987. *Racial theories*. Cambridge: Cambridge University Press. [Ch. 3]

Barkan, Elazar. 1992. *The retreat of scientific racism: changing concepts of race in Britain and the United States between the world wars*. Cambridge: Cambridge University Press.

\*Brubaker, Rogers. 2015. *Grounds for Difference*. Cambridge, MA: Harvard University Press, esp. chapter 2, 'The Return of Biology' and

\*Brubaker, Rogers. 2016. *Trans: Gender and Race in an Age of Unsettled Identities*. Princeton: Princeton University Press.

Griffiths, Alison. 2002. *Wondrous Difference: Cinema, Anthropology and Turn-of-the-Century Visual Culture*. New York: Columbia University Press (esp. chapter 2, 'Science and Spectacle').

Hodgen, M. 1964. *Early anthropology in the sixteenth and seventeenth centuries*. Philadelphia: University of Pennsylvania Press. [Chapter 11]

Kuklick, H. 1991. *The savage within: the social history of British anthropology, 1885-1945*. Cambridge: Cambridge University Press.

Kuper, Adam. 1988. *The invention of primitive society: transformations of an illusion*. London: Routledge.

Pálsson, Gísli. 2007. *Anthropology and the new genetics*. Cambridge: Cambridge University Press. [Ch. 7]

\*Smedley, Audrey. 1998. "Race" and the construction of human identity. *American Anthropologist* 100 (3):690-702.

\*Smedley, Audrey. 1993. *Race in North America: origin and evolution of a worldview*. Boulder and Oxford: Westview Press. [especially Chs. 10 and 11]

\*Stocking, George. 1982. The dark-skinned savage: the image of primitive man in evolutionary anthropology. In *Race, culture and evolution* by George Stocking. 2<sup>nd</sup> edition. Chicago: University of Chicago Press, pp. 110-132.

Stoler, Ann Laura. 1991. Carnal knowledge and imperial power: gender, race and morality in colonial Asia. In *Gender at the crossroads of knowledge: feminist anthropology in the postmodern era*, edited by Micaela Di Leonardo. Berkeley: University of California Press.

Todorov, Tzvetan. 1993. *On human diversity: nationalism, racism and exoticism in French thought*. Cambridge, Mass: Harvard University Press.

Wade, Peter. 2004. Race and human nature. *Anthropological Theory* 4 (2):157-172.

### 3. Functionalism and the colonial context

The emergence of anthropology, more or less as we know it today, is usually associated with central figures of the early to middle decades of the twentieth century, such as Malinowski, Radcliffe-Brown and Evans-Pritchard, who worked within a broad approach known as functionalism. This lecture will look at what these anthropologists were doing and why, and what culture and society meant in this framework. It will also assess the importance of the fact that these European anthropologists were working in a colonial environment. Were there connections between the political-economic context and the theoretical approaches they took? Are such connections still an issue today? In the second part of the lecture, we will consider some of the ways that knowledge about “culture” has been mobilised in contexts of contemporary military combat, including the contentious “Human Terrain System”.

Film in class: *Human Terrain*, dir. James der Derian, Michael Udris and David Udris. (58')

**Key readings**

**Radcliffe-Brown, A.R. 1940. “On Social Structure.” *Journal of the Royal Anthropological Institute*, 70(1): 1-12.**

**Asad, Talal. 1973. Introduction. In *Anthropology and the colonial encounter*, edited by Talal Asad, pp. 9-19. New York: Humanities Press.**

**Forte, Maximillian. 2011. “The Human Terrain System and Anthropology: A Review of Ongoing Public Debates.” *American Anthropologist* 113 (1): 149-153.**

*Further reading: on functionalism*

Kaplan, David and R. Manners. 1972. *Culture theory*. (Englewood Cliffs: Prentice Hall). [Pp. 55-67 are a critique of functionalism in social anthropology.]

Kucklick, Henrika. 2010. Functionalism. In *Encyclopaedia of Social and Cultural Anthropology*, edited by Alan Barnard and Jonathan Spencer. New York: Routledge.

Kuper, Adam. 2015. Anthropology and colonialism, pp. 94-114 in his *Anthropology and anthropologists: the British School in the 20<sup>th</sup> Century*. London: Routledge (4th edition).

Layton, Robert. 1997. *An introduction to theory in anthropology*. Cambridge: Cambridge University Press. [Ch 2 on functionalism]

*Some classic texts*

Evans-Pritchard, E. E. 1940. *The Nuer*. Oxford.

Malinowski, Bronislaw. 1922. *Argonauts of the western Pacific, an account of native enterprise and adventure in the archipelagoes of Melanesian New Guinea*. London.

Radcliffe-Brown, A. R. 1952. *Structure and function in primitive society*. London: Cohen and West.

*Further reading on legacies of anthropology’s colonial past*

\*Asad, Talal (ed.). 1973. *Anthropology and the colonial encounter*. New York: Humanities Press. [Various chapters give plenty of detailed accounts. See, for example, chapter by Wendy James]

Asad, Talal. 1991. From the history of colonial anthropology to the anthropology of western hegemony. In G. Stocking (ed.) *Colonial situations: essays on the contextualization of ethnographic knowledge*. Madison: University of Wisconsin Press. [Can be read as an update on Asad’s 1973 piece]

Gledhill, John. 1994. *Power and its disguises*. London: Pluto Press. [See pp. 211-214 for comments on involvement of anthropologists with neo-colonialism; see also Ch. 4]

\*James, Wendy. 1973. The anthropologist as reluctant imperialist, in T. Asad (ed.), *Anthropology and the colonial encounter*. New York: Humanities Press. [A detailed look at the relations between particular anthropologists and colonial administrations in Africa.]

- Kuklick, Henrietta. 1984. 'Tribal exemplars: images of political authority in British anthropology, 1885-1945', in G. Stocking (ed) *Functionalism historicized: essays on British social anthropology*. Madison: University of Wisconsin Press. [Looks at anthropological visions of tribal political structures in colonial Africa]
- Kuklick, Henrietta. 1991. *The savage within: The social history of British anthropology, 1885-1945*. Cambridge: Cambridge University Press. [see chapter on 'The colonial exchange,' pp. 182-241.]
- Lewis, Diane. 1973. Anthropology and colonialism. *Current Anthropology* 14 (5):581-602.
- Llobera, Josep. 1974. 'Some provisional theses on the nature of anthropology'. *Critique of Anthropology* 1 [Useful early critique of the relation between anthropology and colonialism]
- Pels, Peter, and Oscar Salemink, eds. 1999. *Colonial subjects: essays on the practical history of anthropology*. Ann Arbor: University of Michigan Press. [See the Introduction and, for example, chapter by Schumaker]
- Stocking, George (ed.). 1991. *Colonial situations: essays on the contextualization of ethnographic knowledge*. Madison: University of Wisconsin Press. [Detailed historical material about colonial anthropology]
- Van Bremen, Jan and Akitoshi Shimizu (eds). 1999. *Anthropology and colonialism in Asia and Oceania*. Richmond: Curzon Press.
- \*Zehfuss, Maja. 2012. "Culturally Sensitive War? The Human Terrain System and the Seduction of Ethics." *Security Dialogue* 43(2): 175-190.

#### 4. Culture, sign and meaning

The idea that culture is a form of communication, that it conveys meanings, is basic to the formation of anthropology in the twentieth century. This lecture will begin by examining structuralism - the idea that whole cultures are patterned in coherent but not necessarily obvious ways, and are therefore subject to being decoded to reveal their meanings. Claude Lévi-Strauss (1908-2009) is the anthropologist most associated with this approach, and we will discuss his distinctive approach, influenced by structural linguistics. We will look at some of the ways that his work was taken up, extended, and critiqued in post-war British anthropology, particularly in the work of Mary Douglas (1921-2007), whose ideas on pollution and 'matter out of place' have been widely influential. As with functionalism, we will look at structuralism's legacy - for example, in the continuing anthropological concern with symbols, discourse, texts, and the status of "culture" itself.

##### **Key readings**

- Mary Douglas. 2002 [1966]. "Introduction" and "Chapter 2: Secular Defilement". In *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*. London and New York: Routledge, 1-8 and 36-50.
- Jervis, Lori. 2001. "The Pollution of Incontinence and the Dirty Work of Caregiving in a U.S. Nursing Home." *Medical Anthropology Quarterly* 15(1): 84-99.

##### *Optional further readings*

- Dyer, Sarah, Linda McDowell and Adina Batnitsky. 2008. "Emotional Labour/Body Work: The Caring Labours of Migrants in the UK's National Health Service." *Geoforum* 39 (2008): 2030-2038.
- Katz, Pearl. 1981. "Ritual in the Operating Room." *Ethnology* 20 (4): 335-350.

##### *Further reading*

- de Heusch, Luc. 1985. *Sacrifice in Africa: a structuralist approach*. Manchester: Manchester University Press. [An example of structuralism in practice.]

- Douglas, Mary. 1973. *Natural symbols: explorations in cosmology*. Harmondsworth: Penguin.
- Geertz, Clifford. 1973. *The interpretation of cultures: selected essays*. New York: Basic Books.
- Hugh-Jones, Stephen. 1979. *The palm and the Pleiades: initiation and cosmology in Northwest Amazonia*. Cambridge: Cambridge University Press. [An ethnography inspired by structuralism.]
- \*Kuper, Adam. 2014. "Lévi-Strauss and British neo-structuralism", Ch. 7 of *Anthropology and anthropologists: the modern British school*. London: Routledge. 3rd edition.
- Kuper, Adam. 1999. *Culture: the anthropologists' account*. Cambridge: Harvard University Press. [See chapters on Geertz and Sahlins; and see structuralism in the index.]
- Leach, Edmund (ed). 1967. *The structural study of myth and totemism*. London: Tavistock.
- \*Leach, Edmund. 1964. "Anthropological aspects of language: animal categories and verbal abuse", reprinted in W. Lessa and E. Vogt (eds), *Reader in comparative religion*. London: Harper Collins, 1979.
- Leach, Edmund. 1970. *Lévi-Strauss*. London: Fontana. [It is worth reading all of this short book.]
- Leach, Edmund. 1976. *Culture and communication: the logic by which symbols are connected. An introduction to the use of structuralist analysis in social anthropology*. Cambridge: Cambridge University Press.
- Lévi-Strauss, Claude. 1968. "Structural analysis in linguistics and kinship", Ch. 2 of *Structural anthropology*. Harmondsworth: Penguin.
- Lévi-Strauss, Claude. 1969. *Totemism*. Harmondsworth: Penguin.
- Levi-Strauss, Claude. 1992 [1972]. "Chapter 7: Structuralism and Ecology" from *The View From Afar*. Chicago: University of Chicago Press.
- Sahlins, Marshall. 1976. *Culture and practical reason*. Chicago: University of Chicago Press. [See structuralism in the index.]
- Sahlins, Marshall. 2000. *Culture in practice: selected essays*. New York: Zone Books. [See structuralism in the index.]

## 5. Rationality and relativism

Structuralism drew deeply on religious and ritual behaviour for its examples. At the same time, a slightly different approach, linked to philosophy, asked about the extent to which humans shared a basic rationality, or way of understanding the world around them - which also drew heavily on practices of religion, ritual and magic (and science) to illustrate the debates. These arguments centred around relativism: cultures were obviously different, but how deep did such difference run? Was it just about superficial, albeit deeply meaningful, values of good and bad; or was it about the whole way people perceived and conceived the world around them. Did different peoples have "incommensurable" ideas about the world itself (i.e. ideas that couldn't translate from one world to another). These questions were debated in terms of philosophy and anthropology, then cognitive science and have re-emerged recently in the so-called "ontological turn" in anthropology and social theory.

Film in class: Andre Singer, dir. "Witchcraft Among the Azande". Granada TV, Disappearing Worlds Series (1982) (53')

### **Key readings**

Evans-Pritchard, E.E. 1976 [1937]. Exerpts from Chapters 1 and 2 of *Witchcraft, Oracles and Magic Among the Azande*, pp. 1-5 and 18-25. Oxford: Clarendon Press.

Moore, Henrietta and Todd Sanders. 2001. "Magical Interpretations and Material Realities: An Introduction." In Henrietta Moore and Todd Sanders, eds., *Magical Interpretations, Material Realities: Modernity, Witchcraft and the Occult in Postcolonial Africa*. London and New York: Routledge, 1-27.

### Further reading

- Agassi, Joseph & Ian C. Jarvie (eds). 1987. *Rationality: the critical view*. Dordrecht: Martinus Nijhoff. [A philosophy reader of collected texts in the debate]
- \*Atran, Scott. 1996. Modes of thinking about living kinds: science, symbolism and common sense. In *Modes of thought: explorations in culture and cognition*, edited by David R. Olson and Nancy Torrance. Cambridge: Cambridge University Press.
- Brubaker, Rogers. 1984. *The limits of rationality: an essay on the social and moral thought of Max Weber*. London: Allen and Unwin. [Esp. Ch. 1, "The specific and peculiar rationalism of modern Western civilization"]
- Gellner, Ernest. 1992. *Reason and culture: the historical role of rationality and rationalism*. Oxford: Blackwell.
- Geschiere, Peter. 1997. *The Modernity of Witchcraft: Politics and the Occult in Postcolonial Africa*. Charlottesville: University of Virginia Press.
- Holbraad, Martin and Morten Pedersen. 2016. *The Ontological Turn: An Anthropological Exposition*. Cambridge: Cambridge University Press.
- Horton, Robin & Ruth Finnegan (eds). 1973. *Modes of thought: essays on thinking in Western and non-Western societies*. London: Faber and Faber.
- Olson, David R., and Nancy Torrance, eds. 1996. *Modes of thought: explorations in culture and cognition*. Cambridge: Cambridge University Press.
- Pedersen, Morten. 2011. *Not Quite Shamans: Spirit Worlds and Political Lives in Northern Mongolia*. Cornell: Cornell University Press.
- Shore, Bradd. 1996. *Culture in mind: cognition, culture, and the problem of meaning*. Oxford: Oxford University Press.
- Tambiah, Stanley. 1990. *Magic, science, religion and the scope of rationality*. Cambridge: Cambridge University Press.
- \*Venkatesan, Soumya (ed.). 2010. 'Ontology is just another word for culture.' Group for Debates in Anthropological Theory. *Critique of Anthropology* 30 (2): 152-200.
- \*Wilson, Bryan (ed.). 1970. *Rationality*. New York: Harper and Row. [One of the early important collections.]

## 6. Gifts, exchange and money

As with religion/ritual, economic behaviour has always been of central interest to anthropologists - especially after Malinowski's work on the complex gift exchange systems of Melanesia. As with religion, one of the founding divides of anthropology - them and us - appeared here. Are non-Western peoples characterised by a gift economy, while modern Western society is permeated by the capitalist commodity? Is the latter driven only by an "economic rationality" which is radically different from a gift exchange system?

Film in class:

Tracey Holloway, dir. 1999. *Pig Tusks and Paper Money*. Australian Broadcasting Company. (49')

### Key readings

- Yan, Yunxiang. 2005. "The Gift and Gift Economy". In James Carrier, Ed., *A Handbook of Economic Anthropology*. Cheltenham: Edward Elgar, pp. 246-261.
- Maurer, Bill. 2015. "What is Money?" In *How Would you Like to Pay? How Technology is Changing the Future of Money*. Durham: Duke University Press, pp. 37-50.
- Pickles, Antony. 2017. "To Excel at Bridewealth, or Ceremonies of Office." *Anthropology Today* 33 (1): 19-22.

### Further reading

- \*Carrier, James. 1994. *Gifts and commodities: exchange and western capitalism since 1700*. London: Routledge. [Full-length statement of Carrier's argument about the social embeddedness of Western market economics]
- \*Carrier, James. 1993. 'The rituals of Christmas giving', pp. 55-74 in Daniel Miller (ed.), *Unwrapping Christmas*. Oxford: Clarendon Press.
- \*Carrier, James. 1995. 'Maussian occidentalism: gift and commodity systems', pp. 85-108 in J. Carrier (ed.), *Occidentalism: images of the West*. Oxford: Clarendon Press.
- Carrier, James. 2005. *Handbook of economic anthropology*. Cheltenham: Edward Elgar.
- Gregory, Chris. 1982. 'The competing theories', Chapter 1, pp. 10-28, of his *Gifts and commodities*. London: Academic Press. [Clear account of different theoretical approaches to economic anthropology]
- Gregory, Chris. 2013. 'Exchange and reciprocity' in Tim Ingold (ed.), *Companion encyclopaedia of anthropology*. London: Routledge.
- Henig, David. 2016. "A Good Deed is not a Crime. Moral Cosmologies of Favours in Rural Bosnia. In David Henig and Nicolette Makovicky, eds., *Economies of Favour After Socialism*. Oxford and New York: Oxford University Press, 181-202.
- Kaplan, David. 1968. The formal-substantive controversy in economic anthropology: reflections on its wider implications. *South-Western Journal of Anthropology* 24: 228-247. [Overview of theoretical debate between different approaches in economic anthropology; old but not out of date]
- Keesing, Roger. 1998. 'Economic systems' Ch. 8 of R. Keesing and A. Strathern, *Cultural anthropology* (3rd edition). Fort Worth: Harcourt Brace
- Mauss, Marcel. 1990 [1925]. *The gift: the forms and functions of exchange in archaic societies*. London: Routledge. [A classic text]
- Miller, Daniel (ed.). 1993. *Unwrapping Christmas*. Oxford: Clarendon Press. [Looks at various aspects of Christmas as a ritual event based around gifts.]
- Miller, Daniel (ed.). 2001. *Car cultures*. Oxford: Berg. [Has various studies on the cultural meanings of cars in different cultural contexts.]
- Miller, Daniel. 1997. *Capitalism: an ethnographic approach*. Oxford: Berg.
- Parry, Jonathan & Maurice Bloch (eds). 1989. *Money and the morality of exchange*. Cambridge: Cambridge University Press. [Looks at different aspects of 'money' and exchange in different societies]
- Parry, Jonathan. 1986. *The Gift*, the Indian gift and the 'Indian gift'. *Man* 21: 453-73.
- Sahlins, Marshall. 1974. *Stone age economics*. London: Tavistock. [A classic anthropological treatise on non-Western forms of economics.]
- Strathern, Andrew. 1971. *The rope of moka: big men and ceremonial exchange in Mount Hagen, New Guinea*. Cambridge: Cambridge University Press. [Classic ethnography examining one gift exchange system]
- Sykes, Karen. 2005. *Arguing with anthropology: an introduction to critical theories of the gift*. London: Routledge. [Especially Ch. 8]
- Thomas, Edwina. 2011. *Trust is the Coin of the Realm: Lessons from the Money Men in Afghanistan*. Karachi: Oxford University Press.
- \*Wilk, Richard. 1996. 'Economic anthropology: an undisciplined discipline'. Ch 1, pp. 1-26 of his book *Economies and cultures: foundations of economic anthropology*. Boulder: Westview Press.

## 7. Marxism, world systems and anthropology

A Marxist approach might be expected to radically divide capitalist from non-capitalist economies. But in another way, Marxist-influenced anthropology brought all societies in the world together in an interdependent, but nevertheless highly unequal world system. As such it acted as a very

powerful critique of functionalism (at least in some ways), structuralism and the colonial roots of anthropology. "Culture" could take on a different meaning here as "ideology", that is, a tool of oppression - but also resistance (topics that are covered in the module *Power and Culture* and that we will only touch on here). The influence of Marxism on anthropology has been profound and its legacy is still very apparent - but now in quite complex ways, which anthropologists might not easily label Marxist.

#### **Key readings**

**Engels, Fredreich. 1844. *Condition of the Working Class in England*. Panther Edition.**

[Note: there are many, many versions of this text: the page references here relate to the 'Panther version' of 1969, available online at: <https://www.marxists.org/archive/marx/works/download/pdf/condition-working-class-england.pdf> Read pages 42-46 "To the Working-Classes of Great Britain" and "Preface"; pp. 57-58 and 76-93 (description of Manchester from "The Great Towns"), and pp. 240-243 ("Preface to the American Edition").

**Mintz, Sidney. 1985. *Sweetness and Power: The Place of Sugar in Modern History*. New York: Sifton, xv-xxx and 151-186.**

#### *Further reading*

- Asad, Talal (ed). 1973. *Anthropology and the colonial encounter*. London: Ithaca. [A famous collection, with some Marxist-derived influence.]
- Bloch, Maurice. 1983. *Marxism and anthropology: the history of a relationship*. Oxford: Oxford University Press.
- Bloch, Maurice. (ed.) 1974. *Marxist analyses and social anthropology*. New York: John Wiley. [See, e.g., article by Raymond Firth.]
- Brass, Tom. 1986. "Cargos and conflict: the fiesta system and capitalist development in eastern Peru." *Journal of Peasant Studies* 13(3): 45-62.
- Comaroff, Jean and John Comaroff (eds). 2001. *Millennial capitalism and the culture of neoliberalism*. Durham: Duke University Press. [Not straightforwardly Marxist, but interested in a broad political economy approach to capitalism and inequality.]
- Comaroff, John and Jean Comaroff. 1992. *Ethnography and the historical imagination*. Boulder: Westview Press. [A famous collection of essays of Africanist ethnography which is not Marxist in a simple sense, but makes use of many Marxist insights and ideas.]
- Diamond, Stanley (ed.) 1979. *Toward a Marxist anthropology*. The Hague: Mouton.
- Donham, Donald L. 1990. *History, power, ideology: central issues in Marxism and anthropology*. Cambridge: Cambridge University Press. [Applies Marxism to the Maale society of Ethiopia]
- Kearney, Michael. 1996 "Indigenous ethnicity and mobilization in Latin America", *Latin American Perspectives*, special issue on Ethnicity and Class in Latin America, 23(2): 5- 16. [Marxist-influenced approach to the topic]
- \*Layton, Robert. 1997. Marxist anthropology. Ch. 5 of his *An introduction to theory in anthropology*. Cambridge: Cambridge University Press. [Useful basic introduction]
- Ortner, Sherry. 1984. Theory in anthropology since the sixties. *Comparative Studies in Society and History*, 26(1): 126-65.
- Ong, Aihwa. 1987. *Spirits of resistance and capitalist discipline: factory women in Malaysia*. New York: SUNY Press. [Marxist-influenced ethnography]
- Roseberry, William. 1988. Political economy. *Annual Review of Anthropology*, 17: 161-186. [A review of relevant work in anthropology]
- Roseberry, William. 1989. *Anthropologies and histories: essays in culture, history, and political economy*. New Brunswick, N.J. Rutgers University Press.
- Roseberry, William. 1997. Marx and anthropology. *Annual Review of Anthropology*, 26: 25-46. [A review of relevant work in anthropology]

- Sahlins, Marshall. 1976. *Culture and practical reason*. Chicago: University of Chicago Press. [Argues that Marxist approaches, using “practical reason”, can never take adequate account of the cultural construction of material things.]
- Taussig, Michael. 1980. *The devil and commodity fetishism in South America*. Chapel Hill: University of North Carolina Press. [A classic Marxist study of symbolism and religion.]
- Wolf, Eric. 1982. *Europe and the people without history*. Berkeley: University of California Press. [See Chs 3 and 10 for clear accounts of Marxist theory.]
- Wolf, Eric. 1999. *Envisioning power: ideologies of dominance and crisis*. Berkeley: University of California Press.
- Wolf, Eric. 2001. *Pathways of power: building an anthropology of the modern world*. Berkeley: University of California Press. [A collection of his essays. See “The mills of inequality: a Marxian approach”, originally published in 1981, for a theoretical outline.]
- Worsley, Peter. 1957. *The trumpet shall sound*. London: McGibbon and Kee. [A Marxist-oriented study of cargo cults in Melanesia.]

## 8. Hunter-gatherers in a global system

This lecture works as an extended case study of various themes that have been recurring: the role of distinctions between us and them, debates about the use of Marxist-inflected approaches in anthropology, the meaning of “primitive” and “modern”, what is at stake in producing both descriptive and theoretical accounts of people, how knowledge about the world, and how the two are linked. Drawing on examples from Botswana, where hunter-gatherer populations have been forcibly resettled in recent years, and Namibia, where many landless San are actively seeking recognition as ‘indigenous minorities’, we will look at how debates about ‘indigeneity’ and ‘authenticity’ are mobilised, particularly in contexts where recognition becomes contingent on access to territory. We will also explore how such concerns become enmeshed in campaigns on behalf of indigenous peoples, and shaped by new politics of ecotourism and conservation.

Film in class: Daniel Koehler, dir. *A House Without Snakes* (27 minutes).

### **Key reading**

- Barnard, Alan. 2007. “Introduction.” In *Anthropology and the Bushman*. Oxford: Berg, 1-10.
- Stiles, Daniel. 1992. ‘The hunter-gatherer ‘revisionist’ debate’. *Anthropology Today* 8(2): 13-17.
- Sylvain, Renée. “Class, Culture and Recognition: San Farm-Workers and Indigenous Identities.” In Jacqueline Solway, ed., *The Politics of Egalitarianism: Theory and Practice*. Oxford and New York: Berghahn, 189-204.

### *Further reading*

- Davidov, Veronica. 2013. *Ecotourism and Cultural Production: An Anthropology of Indigenous Spaces in Ecuador*. New York: Palgrave Macmillan.
- Di Leonardo, Micaela. 1998. *Exotics at home: anthropologies, others, American modernity*. Chicago: University of Chicago Press
- Draper, Patricia. 1975. !Kung women: contrasts in sexual egalitarianism in foraging and sedentary contexts. In R. Reiter (ed.) *Toward an anthropology of women*. New York: Monthly Review Press. [Example of how !Kung have been used in debates about gender hierarchy]
- \*Kent, Susan. 1992. The current forager controversy: real versus ideal views of hunter-gatherers. *Man* 27(1): 45-70.
- Kent, Susan. 1995. Does sedenterisation promote gender inequality? *Journal of the Royal Anthropological Institute* 1(3): 513-536. [Tackles specific issues about gender relations]

- among hunter-gatherers in Southern Africa and questions Drapers argument about sedenterisation causing more inequality]
- Kuper, Adam. 1993. Post-modernism, Cambridge and the great Kalahari debate. *Social Anthropology* 1(1): 57-72.
- Lee, Richard. 1982. Politics sexual and nonsexual in an egalitarian society, in E. Leacock and R. Lee (eds), *Politics and history in band societies*. Cambridge: Cambridge University Press. [On egalitarian gender politics in !Kung society]
- Monbiot, George. 2006. Who really belongs to another age - bushmen or the House of Lords? Lady Tonge, like JFK before her, excuses the seizure of land by calling those who live on it stone-aged and primitive *The Guardian*, Tuesday March 21, 2006  
(<http://www.guardian.co.uk/commentisfree/story/0,,1735618,00.html>)
- Peterson, Nicolas and Matsuyama, Toshio (eds). 1991. *Cash, commoditisation and changing foragers*. Osaka: National Museum of Ethnology.
- Pratt, Mary Louise. 1986. Fieldwork in common places. In J. Clifford and G. Marcus (eds), *Writing culture*. Berkeley: University of California Press. [Looks at images of hunter-gatherer peoples and how they've been used]
- \*Rosaldo, Renato. 1982. Utter savages of scientific value. In E. Leacock and R. Lee (eds), *Politics and history in band societies*. Cambridge: Cambridge University Press. [Looks at how hunter-gatherers were used as exemplars of 'primitive humanity']
- Sahlins, Marshall. 1974. The original affluent society, pp. 1-39 in his *Stone age economics*. London: Tavistock. [Classic demonstration of how hunter-gatherers don't live a 'nasty, short and brutish' life]
- Shostak, Marjorie. 1990. *Nisa: the life and words of a !Kung woman*. London: Earthscan. [Classic ethnography in which a !Kung woman talks about her own life at length]
- \*Solway, Jacqueline & Richard Lee. 1990. 'Foragers, genuine or spurious? Situating the Kalahari San debate' *Current Anthropology* 31(2): 109-146
- \*Solway, Jacqueline, ed. 2005. *The Politics of Egalitarianism: Theory and Practice*. New York and Oxford: Berghahn.
- \*Wilmsen, Ed & James Denbow. 1990. Paradigmatic history of the San-speaking peoples and current attempts at revision. *Current Anthropology* 31(5): 489-524. [An argumentative and detailed reply to Solway and Lee.]
- Wilmsen, Ed. 1989. *Land filled with flies: a political economy of the Kalahari*. Chicago University Press. [A full-length ethnography, setting out the revisionist approach]

## 9. Feminism, gender and anthropology

Feminism and gender studies have had a huge impact on anthropology (and social sciences more generally). Feminism reshaped concepts of culture and society by asking if the knowledge produced about these things was shaped by gender; by asking whether Western concepts of private and public were shaping the way anthropology produced its ethnographic accounts; by debating whether all societies were basically dominated by men, or whether patriarchy was characteristic of only some societies; and by asking whether the key distinction developed by feminism itself - between biological sex and cultural gender - was actually a Western construct.

### Key readings

Moore, Henrietta. 2013. "Understanding sex and gender", in Tim Ingold (ed.), *Companion encyclopaedia of anthropology: humanity, culture and social life*. London: Routledge, pp. 813-830.

**Steinmüller, Hans and Tongxue Tan. 2015. "Like a Virgin? Hymen Operations in Contemporary China." *Anthropology Today* 31(2): 15-18.**

#### *Further reading*

- Collier, Jane and Sylvia Yanagisako (eds). 1987. *Gender and kinship: towards a unified analysis*. Stanford: Stanford University Press. [More advanced edited collection, with a focus on kinship]
- Del Valle, Teresa (ed). 1993. *Gendered anthropology*. London: Routledge. [The Introduction gives a useful overview]
- Di Leonardo, Micaela (ed.). 1991. *Gender at the crossroads of knowledge: feminist anthropology in the postmodern era*. Berkeley: University of California Press. [More advanced edited collection]
- Lewin, Ellen (ed.). 2006. *Feminist anthropology: a reader*. Oxford: Wiley-Blackwell. [This collects together lots of key readings, past and present.]
- \*MacCormack, Carol and Marilyn Strathern (eds). 1980. *Nature, culture and gender*. Cambridge: Cambridge University Press. [Classic edited collection, addresses the supposed link between women and nature. See, for example, Ch 1 by McCormack and Ch 8 by Strathern]
- \*Moore, Henrietta. 1988. *Feminism and anthropology*. Cambridge: Polity Press. [See especially Ch 1]
- Moore, Henrietta. 1994. Bodies on the move, gender, power and material culture. Ch. 4 of *A passion for difference*, Cambridge: Polity Press, pp. 71-85.
- \*Moore, Henrietta. 1999. "Whatever happened to women and men? Gender and other crises in anthropology". In H. Moore (ed.), *Anthropological theory today*. Cambridge: Polity Press. [Tackles the sex/gender distinction]
- Ortner, Sherry and Harriet Whitehead (eds). 1981. *Sexual meanings: the cultural construction of gender and sexuality*. Cambridge: Cambridge University Press. [Classic edited collection]
- Pine, Frances. 1996. Gender. In *Encyclopaedia of Social and Cultural Anthropology*, edited by Alan Barnard and Jonathan Spencer. New York: Routledge.
- Reiter, Rayna (ed.). 1975. *Toward an anthropology of women*. New York; Monthly Review Press. [Classic edited collection; ; addresses "universal" subordination of women]
- Rosaldo, Michelle and Loius Lamphere (eds). 1974. *Women, culture and society*. Stanford: Stanford University Press. [Classic edited collection; addresses "universal" subordination of women]
- Strathern, Marilyn. 1988. *The gender of the gift: problems with women and problems with society in Melanesia*. Berkeley: University of California Press. [Feminist inspired ethnography of Melanesia]
- Strathern, Marilyn. 1987. An awkward relationship: the case of feminism and anthropology. *Signs* 12(2): 276-292.

## **10. Ethnography, authority, critique**

We will end by looking at the impact of recent theoretical developments such as post-modernism and post-colonialism and their impact on anthropology in a globalising world. What do "culture" and "society" mean to anthropologists today?

#### **Key readings**

- Clifford, James. 1983. "On Ethnographic Authority". *Representations* 2: 118-146.**
- Harrison, Faye. 2016. "Theorizing in Ex-centric Sites." *Anthropological Theory* 16 (2-3): 160-176.**

Decolonizing anthropology

<https://savageminds.org/2016/05/02/decolonizing-anthropology-a-conversation-with-faye-v-harrison-part-i/>

Ahmed, Sara. 2014. "White Men." Feminist Killjoys blog.

<https://feministkilljoys.com/2014/11/04/white-men/>

### Further reading

- \*Ahmed, Akbar and Cris Shore. 1995. Introduction: Is anthropology relevant to the contemporary world? In *The future of anthropology: its relevance to the contemporary world*, A. Ahmed and C. Shore (eds). London: Athlone.
- Allen, Jafari Sinclair and Ryan Cecil Jobson. 2016. "The Decolonizing Generation: (Race and ) Theory in Anthropology since the Eighties." *Current Anthropology* 57 (2): 129-148.
- D'Andrade, Roy. 1995. Moral models in anthropology. *Current Anthropology* 36(3): 399-407. [A critique of post-modernist trends in anthropology]
- Escobar, Arturo. 1993. The limits of reflexivity: politics in anthropology's post-writing culture. *Journal of Anthropological Research*, 49(4): 377-392. [Is cautious about post-modernist trends]
- Herzfeld, Michael. 2017. "Anthropological Realism in a Scientific Age." *Anthropological Theory* (forthcoming), 1-22.
- James, Allison et al. 1997. *After writing culture: epistemology and praxis in contemporary anthropology*. London: Routledge. [Looks at anthropological practice 10 years after Clifford and Marcus's *Writing Culture*]
- \*Layton, Robert. 1997. Postmodernism and anthropology. Ch. 7 of his *An introduction to theory in anthropology*. Cambridge: Cambridge University Press.
- MacClancy, Jeremy (ed.). 2002. *Exotic no more: anthropology on the front lines*. University of Chicago Press. [Looks at where anthropology is heading in 21<sup>st</sup> century]
- Mair, Jonathan. 2017. "Post-Truth Anthropology." *Anthropology Today* 33 (3): 3-4.
- Marcus, George and Michael Fischer. 1986. *Anthropology as cultural critique*. Chicago: University of Chicago Press. [Esp. chs 1-3.]
- Marcus, George. 1994. After the critique of ethnography: faith, hope and charity, but the greatest of these is charity, in *Assessing cultural anthropology*, (ed) R. Borofsky. New York: McGraw-Hill.
- Mascia-Lees, Francia et al. 1989. The postmodernist turn in anthropology: cautions from a feminist perspective. *Signs* 15(1): 7-33
- Pool, Robert. 1991. Postmodern ethnography? *Critique of Anthropology* 11(4): 309-332.
- \*Restrepo, Eduardo and Arturo Escobar. 2005. 'Other anthropologies and anthropology otherwise': steps to a world anthropologies framework. *Critique of Anthropology* 25(2): 99-129. [A "decolonial" approach to anthropology that challenges its entrenchment in Western academies]
- Rosa, Jonathan and Yarimar Bonilla. 2017. "Deprovincializing Trump, Decolonizing Diversity, and Unsettling Anthropology." *American Ethnologist* 44(2): 201-208.
- Spiro, Melford E. 1996. Postmodernist anthropology, subjectivity, and science: a modernist critique. *Comparative Studies in Society and History*. 38(4): 759-780. [A critique of post-modernist trends in anthropology]
- Taussig, Michael. 1987. *Shamanism, colonialism and the wildman: a study in terror and healing*. Chicago: University of Chicago Press. [An ethnography that is usually seen as postmodern.]
- Trouillot, Michel-Rolph. 1991. Anthropology and the savage slot: the poetics and politics of otherness. In *Recapturing anthropology: working in the present*, R.G. Fox (ed). Santa Fe: School of American Research Press.

SOAN10320 Semester 1  
Key Ideas in Social Anthropology  
Part 1

## Tutorial Guidance Sheet for Students

Tutorials are grounded in a discussion of a key reading or readings, which everyone should do before the tutorial. These readings are accompanied by questions and tutorial tasks (see below), to help focus your reading and to guide the discussion. You should get into the habit of making notes on the readings and keeping a set of responses to the various tutorial tasks in a portfolio as these will help a great deal as you come to revise.

The tutorial tasks for tutorials B, D, F and H are assessed. To receive the full available marks a printed copy should be handed in to your tutor on the day of your tutorial and uploaded via Turnitin by 23.59 on the day of your tutorial.

### Tutorial A: Enlightenment, modernity and otherness

#### *Key reading*

Hall, Stuart. 1992. "The West and the Rest: discourse and power". In *Formations of modernity* (eds) Stuart Hall and Bram Gieben. Milton Keynes: Open University Press, pp. 275-320.

This is quite a long chapter, but it is very readable and useful. Concentrate on sections 2, 4 and 5. Stuart Hall is not an anthropologist: he's a sociologist and usually associated with a field called "cultural studies". He has a very clear and accessible style and is brilliant at explaining complex ideas in an understandable way. Here he gives a quick overview of the history of the world, highlighting how "the West" emerged as a region and a concept and how this implied "the Rest" (i.e. whatever wasn't "the West"). This is vital to understanding anthropology, which started out precisely as the study of "the Rest" by "the West".

Once you have read Hall's article (esp. section 2.4), take some time to explore the web-site of the 14<sup>th</sup> century mappa mundi, 'the map of the Earth', housed at Hereford Cathedral:  
<https://www.themappamundi.co.uk/mappa-mundi/>

What does this map tell us about how the outside world and its inhabitants were conceived of in the Middle Ages? What was top and centre? What was at the edges?

Now compare this to the world map produced by Mercator in 1538, available to view at the American Geographical Society's online collection here:  
<http://collections.lib.uwm.edu/cdm/ref/collection/agdm/id/854>

What is at stake in the shift between these two worldviews, according to Hall? What does John Roberts, in one of the excerpts referenced by Hall in the chapter (Reading B), argue about the significance of this new kind of projection for how Europeans thought about the world?

#### **Tutorial Task**

Write notes in response to these questions for your portfolio. These notes do not need to be definitive answers but a way to help you participate in the tutorial discussion.

i) Anthropology started as an essentially Western endeavour, so it is important to understand what “Western” means. What are the different ways we can define “the West”? In what sense is this entity “a concept”?

ii) what function did (or does) “the Rest” have in defining “the West”

iii) how can discourse (which is, in one sense “just words”) make things happen in the world?

iv) what were some of the main ways that Europeans marked themselves as different from the peoples they encountered in their global explorations?

v) why is any of this relevant to anthropology today?

#### *Themes for thought and discussion*

“Society could not be studied in anything resembling a scientific manner until the idea of society as in some sense an object to be studied had been established” (David Pocock, *Social anthropology*, Sheed and Ward, 1961, p. 5).

“You either accept the Enlightenment and remain within the tradition of its rationalism ... or else you criticize the Enlightenment and then try to escape from its principles of rationality. [...] The thread that connects us with the Enlightenment is not faithfulness to doctrinal elements but rather ... a philosophical ethos that could be described as a permanent critique of our historical era” (Michel Foucault, “What is Enlightenment?” in *The Foucault reader*, Paul Rabinow (ed.), Pantheon, 1984, p. 42-43)

“Orientalism depends for its strategy on this flexible *positional* superiority, which puts the Westerner in a whole series of possible relationships with the Orient without ever losing him the relative upper hand” (Edward Said, *Orientalism: Western concepts of the Orient*, Penguin, 1978, p. 7).

“If the Rest was necessary for the political, economic and social formation of the West, it was also essential to the West’s formation of both its own sense of itself - a ‘western’ identity - and of western forms of knowledge” (Stuart Hall, “The West and the Rest: discourse and power”, in *Formations of modernity*, Stuart Hall and Bram Gieben (eds), Open University Press, 1992, p. 318).

## **Tutorial B: Race, Evolution and the Invention of Primitive Society**

### ***Key reading***

**Peter Wade. 2015. ‘Chapter 4. Biology, Culture and Genomics’ in *Race: An Introduction*. Cambridge: Cambridge University Press, pp. 83-105.**

**Kent, Michael. 2012. “The Importance of Being Uros: Indigenous Identity Politics in the Genomic Age”. *Social Studies of Science* 43 (4): 534-556.**

Start by reading the chapter by Peter Wade. This chapter picks up the themes covered in the lecture by exploring how ‘scientific racism’ came to be critiqued in the work of Franz Boas and other anthropologists at the turn of the 19<sup>th</sup> century. Wade then considers how ideas of difference have appeared in other guises in the twentieth century: in concerns about ‘cultural difference’, in debates over ethnicity, and more recently, in popular engagements with genetics. The reading by Michael Kent explores ethnographically some of the ways that these new forms of genetic knowledge have been taken up in indigenous struggles over land and political recognition. How do ideas of sameness,

of difference, and of 'biology' and 'culture' get mobilised in these debates, and how are they inflected by contemporary Peruvian politics?

**Tutorial task (for hand-in in class and online submission by 23.59 on the day of your tutorial)**

Drawing on the readings by Wade and Kent, discuss what you understand by the claim that race can be 'reproduced in genetic idiom' in contemporary genomics (Wade, p. 98). How do the arguments presented by Wade and Kent complicate a narrative that traces a straight-forward shift from a biological to a cultural understanding of human difference during the twentieth century?

**Questions for further thought and discussion in the tutorial**

1. What does race mean to you now? How would you define it? In what ways does "race" enter your life and the world around you, if at all?
2. Are there any connections between nineteenth-century ideas about race and culture and contemporary ideas?

*Themes for thought*

"Race is a discursive object of racialised discourse that differs from racism. Race, nevertheless, creates the conceptual conditions of possibility, in some conjunctural conditions, for racist expression to be formulated" (D. Goldberg, *Racist culture*, Blackwell, 1993, p. 42).

"During the process of advancing slowly along the road to a full-scale slave society, English colonists gradually ... developed a unique and subtle ideology about human differences. As they were creating the institutional and behavioural aspects of slavery, they were simultaneously structuring the ideological components of race" (A. Smedley, *Race in North America*, Westview, 1993, p. 109).

**Supplementary: on the endurance of institutional racism in a 'post-racial' age**

If you are interested in exploring these debates further, I recommend the following readings:

Peter Wade. 2015. 'Chapter 5. Race in the Era of Cultural Racism: Politics and the Everyday'.

In *Race: An Introduction*. Cambridge: Cambridge University Press, pp. 105-132.

Wacquant, Loïc. 2014. "Class, Race, and Hyperincarceration in Revanchist America." *Socialism and Democracy* 28(3): 35-56.

Once you have read the Wacquant article, I recommend taking a look through the Black Lives Matter website

<http://blacklivesmatter.com/guiding-principles/> and the 16-minute film, '5 Ways of Understanding Black Lives Matter.' <https://www.youtube.com/watch?v=D7ERPOddqZw>

How are BLM addressing some of the issues that Wacquant raises?

**Tutorial C: Structural functionalism and the Colonial Context**

*Key readings*

Radcliffe-Brown, A.R. 1940. "On Social Structure." *Journal of the Royal Anthropological Institute*, 70(1): 1-12.

Asad, Talal. 1973. Introduction. In *Anthropology and the colonial encounter*, edited by Talal Asad, pp. 9-19. New York: Humanities Press.

Forte, Maximilian. 2011. "The Human Terrain System and Anthropology: A Review of Ongoing Public Debates." *American Anthropologist* 113 (1): 149-153.

Before reading the text by Radcliffe-Brown, you might want to look up some pictures of him, and envisage the world of Oxford University in the 1940s. Radcliffe-Brown was appointed to the first Chair there in Social Anthropology, in 1937. Radcliffe-Brown was a structural functionalist, and in this text he sets out the importance of studying society 'scientifically', by paying attention to the structures of human social organisation analogously to the way that we might, say, try to understand the social organisation of a bee colony. As you read, pay attention to the kinds of analogies that he draws, the way in which he sets the field of Anthropology apart from other subjects, and the way that he discusses 'culture'.

Now have a read of the text by Talal Asad, written in 1973. Think about the context of Asad's own writing. How was the world in which Asad was writing different from that of Radcliffe-Brown thirty years earlier? How has the shape and self-confidence of anthropology as a discipline shifted? As you read, reflect on the nature of Asad's critique of post-war anthropology scholarship in the UK. He directly cites Evans-Pritchard at one point: what is the nature of that critique? Why is it that post-war anthropologists have failed to interrogate their relationship with colonial power?

*Applying your learning: Anthropology and the 'militarisation of culture'*

Debates about culture and society and how to understand them don't go away. Nor do debates about anthropology's relationship to political power. One recent iteration of this relationship has concerned the way that 'culture' came to be mobilised in the mid-2000s by the US military as part of a project of counter-insurgency in Iraq and Afghanistan. The idea was that by better understanding 'adversary culture' the US military could conduct operations with fewer civilian casualties. Maximillian Forte's article provides a useful short overview of these debates. As you read his text and reflect on the stakes of the controversy, think about how some of the critiques voiced by Asad of mid-20<sup>th</sup> century British anthropology's relationship with colonialism. How are they similar and different? If you are interested in exploring this issue further, I recommend that you read the text by Maja Zehfuss in the 'further reading'.

**Tutorial task**

1. Radcliffe-Brown calls anthropology the 'theoretical natural science of human society', drawing on methods 'essentially similar to those used in the physical and biological sciences' (p. 2). What are the implications of this approach for the way that Radcliffe-Brown studied social structure (and his rather dismissive attitude towards 'culture')? What are some of the ways that such an approach has come to be critiqued in later anthropology?
2. What kind of picture does Asad present of the relationship between anthropology and colonialism? He doesn't see anthropology simply as an 'aid to colonial administration', nor as 'the simple reflection of a colonial ideology' (p. 18). So how does he see the relationship? What is the nature of the crisis that he says is afflicting anthropology?
3. The text by Maximillian Forte and the film, *Human Terrain*, points to some of the on-going ways in which knowledge of 'cultural difference' comes to be appropriated. How are the critiques of HTS and the critiques voices by Asad of anthropology's relationship to colonialism similar and different? How do you think anthropologists should respond when they are asked to share their knowledge of 'culture' with government or military officials?

## Tutorial D. Culture, sign and meaning

### Key readings

Mary Douglas. 2002 [1966]. "Introduction" and "Chapter 2: Secular Defilement". In *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*. London and New York: Routledge, 1-8 and 36-50.

Jervis, Lori. 2001. "The Pollution of Incontinence and the Dirty Work of Caregiving in a U.S. Nursing Home." *Medical Anthropology Quarterly* 15(1): 84-99.

### Optional further readings

Dyer, Sarah, Linda McDowell and Adina Batnitsky. 2008. "Emotional Labour/Body Work: The Caring Labours of Migrants in the UK's National Health Service." *Geoforum* 39 (2008): 2030-2038.

Katz, Pearl. 1981. "Ritual in the Operating Room." *Ethnology* 20 (4): 335-350.

They key readings begin with part of a classic text, Mary Douglas's *Purity and Danger*. I've set the Introduction and Chapter 2 to read, but the whole book is available electronically via the library so feel free to delve into more of this if this section leaves you intrigued. In Chapter 2, Douglas sets out her central thesis concerning what she calls "secular defilement": the idea that our understandings of what is 'clean' and 'dirty' derive not from 'abstract pathogenicity' (i.e. from some transhistorical fact of what actually *is* a source of infection or contamination), but from a ritual symbol of opposites, in which what is 'dirty' is matter that is out of place. Shoes in and of themselves aren't dirty, but putting shoes on the dining table strikes us as anomalous and therefore as wrong ('unhygienic') (pp. 44-45). From this seemingly simple insight about matter out of place, Douglas develops important arguments concerning ritual, pollution, taboo, power and danger. Some of these ideas are taken up in the reading by Jervis, who explores how pollution is implicated in the creation of social hierarchies, and in the optional readings by Dyer and Katz, focusing on the role of ritual in resolving anomaly in the context of the hospital operating theatre (Pearl) and on the way that certain kinds of labour involving contact with bodies and bodily fluids comes to be socially devalued (Dyer, McDowell and Batnitsky). If those readings make you go 'ugh!' (and they might), try to think about that reaction *anthropologically*, as Mary Douglas would. What does it tell us about our own understandings of purity and danger that even thinking about certain bodily fluids can leave us feeling uncomfortable?

### Tutorial task (for hand in in class and online submission by 23.59 on the day of your tutorial)

Drawing on the key arguments developed in the texts by Douglas and Jervis regarding ritual, pollution, anomalies, and the reproduction of social hierarchies, discuss one contemporary situation where ideas about pollution or transgression serve to 'impose system on an inherently untidy experience' (p. 4). How are ideas about 'matter out of place' mobilised in this social setting? What kind of order is being maintained? Who or what is seen as transgressive?

### Themes for thought

"If ... the unconscious activity of the mind consists in imposing forms upon content, and if these forms are fundamentally the same for all minds ... it is necessary and sufficient to grasp the unconscious structure underlying each institution and each custom, in order to gain a principle of interpretation valid for other institutions and other customs, provided of course that the analysis is carried far enough" (Lévi-Strauss, *Structural Anthropology*, 1968, p. 21).

## Tutorial E: Rationality and Relativism

### Key readings

Evans-Pritchard, E.E. 1976 [1937]. Exerpts from Chapters 1 and 2 of *Witchcraft, Oracles and Magic Among the Azande*, pp. 1-5 and 18-25. Oxford: Clarendon Press.

Moore, Henrietta and Todd Sanders. 2001. "Magical Interpretations and Material Realities: An Introduction." In Henrietta Moore and Todd Sanders, eds., *Magical Interpretations, Material Realities: Modernity, Witchcraft and the Occult in Postcolonial Africa*. London and New York: Routledge, 1-27.

Begin by reading the two short excerpts from Evans-Pritchard's classic *Witchcraft, Oracles and Magic Among the Azande*. In these sections, Evans-Pritchard sets out what he understands the Azande to mean by witchcraft (chapter 1) and how witchcraft is used to explain unfortunate events (chapter 2). As you read, pay attention to the way that Evans-Pritchard seeks to 'de-exoticise' witchcraft, by giving an account of Zande philosophy.

Now take a look at the text by Moore and Sanders. This is a useful overview of some more recent approaches to understanding the persistence of occult practices in contexts where they might have been expected to disappear. They suggest that anthropologists might have been asking the wrong questions about the occult, and offer an interpretation that links magical interpretations with what they call 'material realities'. A rather different approach is taken by Morten Pedersen in his study of contemporary shamanism in northern Mongolia, in the optional further reading.

### Optional further reading

Pedersen, Morten Axel. 2014. "Transitional Cosmologies: Shamanism and Postsocialism in Northern Mongolia." In Allen Abramson and Martin Holbraad, eds., *Framing Cosmologies: The Anthropologies of Worlds*. Manchester: Manchester University Press, 164-181.

### Tutorial task

1. What is the difference between the Azande (or other "pre-scientific" societies) and scientific ones? Why is a world-view in which there is a strong link between understanding the world and being attuned to it different from a world-view in which there is no such link? Are these world-views totally "incommensurable" (i.e. impossible to compare or translate between), according to him? Is there some standard which can be applied to both?

2. What difference does it make to these debates if one faces the well-known, but frequently ignored (in these debates at least) fact that Western society has its fair share of witches, sorcerers, faith-healers, astrologers and tarot-card readers, etc., none of whom (as yet) has any scientific backing for their beliefs? Studies of witches' covens in Britain show that they are often made up of well-educated people, including computer programmers and such like, who are certainly well-acquainted with the basic elements of a scientific approach.

Even by-passing the perhaps marginal "irrationalities" of British witches, are there not many instances of very widespread practices and beliefs in Western society, that are positively irrational by scientific standards? Think of a few examples. What does this say about the place of science in Western society?

## Tutorial F: Gifts, exchange and money

### Key readings

Yan, Yunxiang. 2005. "The Gift and Gift Economy". In James Carrier, Ed., *A Handbook of Economic Anthropology*. Cheltenham: Edward Elgar, pp. 246-261.

Maurer, Bill. 2015. "What is Money?" In *How Would you Like to Pay? How Technology is Changing the Future of Money*. Durham: Duke University Press, pp. 37-50.

Pickles, Antony. 2017. "To Excel at Bridewealth, or Ceremonies of Office." *Anthropology Today* 33 (1): 19-22.

Begin by reading the text by Yan. This gives a useful overview of some of the key debates regarding the gift, a central category of anthropological thought and debate since Malinowski's work on Kula exchange and Mauss's classic study of *The Gift*. Next read the two short texts by Maurer and Pickles. Both are interested in the way in which new technologies (mobile phones and Excel spreadsheets) are changing the way in which relationships of reciprocity are maintained. What do new technologies do for the way we think about what money is? How do new technologies reproduce (or conversely, blur) the distinction between gift and commodity? How are your own practices of exchange different from that of your parents and grandparents?

**Tutorial task (for hand-in during the tutorial and for online submission by 23.59 on the day of your tutorial)**

**Either:**

Drawing on some of the key ideas explored in this week's key readings (gift, exchange, commodity, reciprocity, alienation, delay....) provide an anthropological analysis of gift exchange at Christmas in the UK or any society with which you are familiar. You might choose to focus on some aspect of gift exchange (e.g. an analysis of a particular practice, or set of relationships, or process of symbolic elaboration). Alternatively you might consider how particular technologies are changing (or not?) the way in which the distinction between 'gift' and 'commodity' is socially produced and collapsed.

**Or:**

Drawing on the readings by Maurer and Pickles, and using your own research into new mediums of exchange, such as Bitcoin, discuss how new technologies are transforming the form and meaning of money.

Quote for discussion:

"European reason, now as then, is as much 'custom' as the thought of Hawaiians or Amerindians of the eighteenth century" (Karen Sykes, 2005, *Arguing with anthropology: an introduction to critical theories of the gift*. London: Routledge, p. 7).

## Tutorial G: Marxist approaches in Anthropology

### Key readings

Engels, Fredreich. 1844. *Condition of the Working Class in England*. Panther Edition.

[Note: there are many, many versions of this text: the page references here relate to the 'Panther version' of 1969, available online at:

<https://www.marxists.org/archive/marx/works/download/pdf/condition-working-class-england.pdf>

Read pages 42-46 “To the Working-Classes of Great Britain” and “Preface”; pp. 57-58 and 76-93 (description of Manchester from “The Great Towns”), and pp. 240-243 (“Preface to the American Edition”).

Mintz, Sidney. 1985. *Sweetness and Power: The Place of Sugar in Modern History*. New York: Sifton, xv-xxx and 151-186.

The readings this week introduce some ways in which Marxism has been influential to anthropology, both *thematically* through a concern with the class organisation of society, and *theoretically*, through an understanding of the workings of the capitalist world system. Begin by reading the text by Engels. This was written when he was 24 years old and newly-arrived in Manchester to manage his father’s factory. Engels sought to make sense of what he found in Manchester during a period of rapid industrialisation. As you read, note the places that he discusses (some of them are very close to the University campus) and how both class and geography are key to the analysis of inequality that he provides. The preface to the American edition (pp. 240-243 of the version here) was written 40 years later. How had the capitalist system that he was trying to make sense of changed in that time?

The text by Mintz is a classic of Marxist-inspired anthropology and a fascinating account of global interconnections, which links together the sugar plantation economy in the Caribbean and the growth of the working class in the United Kingdom.

#### **Tutorial task:**

1. Read the articles by Engels and Mintz and consider the context in which they are writing and the questions that they are trying to answer. They are both giving an account of the power inequalities constituted by global capitalism. How are their perspectives and approaches similar or different?
2. Engels is describing Manchester in the 1840s. Choose one of the places that he describes in his text—either one of the districts of Manchester itself (e.g. Little Ireland), or one of the surrounding areas he describes (e.g. Stockport). Do a bit of online research on that particular area and—should you be so inspired—spend a little time walking there to get a feel for the place. How has that particular place changed since the time that Engels was writing, architecturally, demographically, socially, economically...? How has it been affected by illness (cholera epidemics?) slum clearance? Economic growth? Regeneration?
3. Delve into some of the contemporary statistical representations of inequality in Manchester (e.g. <http://sambaars.com/mapping-deprivation-in-manchester/>) and some of the indices that are used for creating such as outputs, such as the ‘Indices of Multiple Deprivation’. How are these categories similar to, and different from, an analysis in terms of social class?

## **Tutorial H: Hunter-gatherers in a global system**

### **Key readings**

Barnard, Alan. 2007. “Introduction.” In *Anthropology and the Bushmen*. Oxford: Berg, 1-10.

Stiles, Daniel. 1992. ‘The hunter-gatherer ‘revisionist’ debate’. *Anthropology Today* 8(2): 13-17.

Sylvain, Renée. “Class, Culture and Recognition: San Farm-Workers and Indigenous Identities.” In Jacqueline Solway, ed., *The Politics of Egalitarianism: Theory and Practice*. Oxford and New York: Berghahn, 189-204.

The Barnard chapter provides a useful overview of the diversity of populations constituting the San/Bushmen groups in southern Africa, and sheds light on issues of terminology. I suggest that you start with this short overview and then move to reading the Stiles article, which discusses the so-called 'hunter-gatherer controversy'. This article gives a good sense of the stakes of the debates in the 1970s and 1980s over whether (and if so, how and in what ways) contemporary hunter-gatherers could be understood to reveal early human modes of life. Critical to this debate were questions of 'isolation' and 'contact', the degree to which human survival depended upon some (albeit circumscribed) forms of exchange, and whether 'exchange' necessarily implied inequality. The debate gives a good insight into the ways that the things that anthropologists find and the arguments that they develop will be shaped by the questions that they ask. The third text, by Renée Sylvain, takes us into more recent debates about indigeneity and cultural recognition. As Sylvain argues, San activism and engagement in identity politics "requires activists and academics to rethink conceived definitions of 'culture', 'class', 'autonomy' and 'authenticity' (p. 189).

The debates over hunter-gatherer communities raise important questions about 'authenticity', belonging, and what happens to communities once they are forced off their historical lands. These debates are often complex, and involve competing regimes of value. For instance, while the resettlement of San from the Kalahari may be experienced by some as a devastating loss of culture, for others it opens up the possibilities afforded by education to engage with the 'modern' world: the right for a group to maintain one's mode of existence may conflict, say, with a child's right to an education. Or the claim that San who are deprived of their land have 'lost their culture' might, as Sylvain argues, risk marginalising the culture of the actually-existing San by suggesting that they can only authentically 'be themselves' when living on their ancestral lands.

**Tutorial task (for hand in during the tutorial and submission online by 23.59 on the day of your tutorial)**

Once you have read the key readings, have a look at the conflict between *Survival International*, an NGO campaigning to 'prevent the annihilation of tribal peoples', and *Wilderness Safaris*, a Safari company offering tours that include the opportunity to 'walk ancient paths through the desert with a Bushman' (see links below). Have a look through these organisations' respective portrayals of the Bushmen and the Kalahari. Consider how each refers to (and visually portrays) 'culture', and consider how each organisation positions human life in relation to conservation. Your task is to write a critical 500 summary of the conflict, showing how the key readings and the film screening this week might help to make sense of some of the issues at stake in the controversy.

For reflection and discussion in the tutorial:

1. Should indigenous populations have a right to non-interference from governments and private corporations? (Always? Everywhere?)  
If yes, then who is to decide who can count as 'indigenous'? What about if a given population (or a sub-section of that population) seem to want the fruits of 'development' as in the film, *A House Without Snakes*?  
Should the right to cultural autonomy always trump other rights, such as (say), the right to accessible education or healthcare?
2. Consider the role of ecotourism among the San (e.g. <http://www.ecotoursinternational.com/kalahari/>). What is being sold here? What is being obfuscated in this portrayal? Imagine you had the opportunity to meet with Nicole Apelian (who has a PhD in Cultural Anthropology). What might you ask her?

3. Consider some of the theoretical approaches that we have explored in previous weeks. What might a functionalist, a structuralist or a Marxist bring to the study of the San and their relations with the outside world? What kind of research questions might they be interested in asking about the San?

<https://www.theguardian.com/global-development/2016/aug/28/exiles-human-cost-of-conservation-indigenous-peoples-eco-tourism>

<http://www.wilderness-safaris.com/camps/kalahari-plains-camp>

<http://assets.survivalinternational.org/documents/1311/kalahari-plains-response-to-continued-allegations-july-2010-2.pdf>

[http://assets.survivalinternational.org/documents/472/Survival International responds to Wilderness Safaris.pdf](http://assets.survivalinternational.org/documents/472/Survival%20International%20responds%20to%20Wilderness%20Safaris.pdf)

[https://www.debeersgroup.com/content/dam/de-](https://www.debeersgroup.com/content/dam/de-beers/corporate/documents/BuildingForever/Report%20to%20Society%202015.pdf)

[beers/corporate/documents/BuildingForever/Report%20to%20Society%202015.pdf](https://www.debeersgroup.com/content/dam/de-beers/corporate/documents/BuildingForever/Report%20to%20Society%202015.pdf)

#### *Themes for thought*

"The isolation in which they [the San peoples of the Kalahari] are said to have been found is a creation of our view of them, not of their history" (Ed Wilmsen, cited in Susan Kent, 1992, "The current forager controversy: real versus ideal views of hunter-gatherers", *Man* 27(1), p. 46).

## **Tutorial I: Feminism, gender and anthropology**

### **Key readings**

Moore, Henrietta. 1994. "Understanding sex and gender", in Tim Ingold (ed.) *Companion encyclopaedia of anthropology: humanity, culture and social life*. London: Routledge, pp. 813-830.

Steinmüller, Hans and Tongxue Tan. 2015. "Like a Virgin? Hymen Operations in Contemporary China." *Anthropology Today* 31(2): 15-18.

### **Tutorial task**

Begin by reading the text by Henrietta Moore. As you read make notes on the following central questions: (1) in the classic sex/ gender distinction, what was 'sex' and what was 'gender'? (2) why was this distinction important? (3) Why has the distinction been weakened in more recent thinking? (4) How does Moore characterise the contribution of feminist thought to the critique of anthropology in the 20<sup>th</sup> Century? Now read the text by Steinmüller and Tan. What is their argument about the durability of patriarchy in contemporary China? How has the relationship between virginity and marriage shifted since the 1980s?

#### *Themes for thought*

"No one can any longer talk unselfconsciously about the position of women. It is no longer possible to assume that women are to be measured by the status they hold relative to another or relegated to a chapter dealing with marriage and the family" (M. Strathern, "An awkward relationship: the case of feminism and anthropology" *Signs* 12(2), 1987, p. 278).

"If gender categories are ... not just one of many variables determining cultural forms, but the governing principle by which meaning is constructed in modern Western society; and moreover, if gender is the basis by which we construct difference, and hence underpins our conception of the 'other', our analyses will invariably be infused with a Western perception of gender" (S. Howell

## PRACTICE ESSAY QUESTIONS

1. "All that is new in anthropological theory begins with the Enlightenment" (M. Harris, *The rise of anthropological theory*, 1968, p. 9). Discuss.
2. "If the Rest was necessary for the political, economic and social formation of the West, it was also essential to the West's formation of both its own sense of itself - a 'western' identity - and of western forms of knowledge" (Stuart Hall, "The West and the Rest: discourse and power", in *Formations of modernity*, Stuart Hall and Bram Gieben (eds), 1992, p. 318). Discuss with reference to the history of anthropology.
3. Why was the concept of race so important to anthropology in the late nineteenth century and why did that importance change?
4. "Although modern anthropology dispensed with the racial hierarchy of the Victorians, it retained 'primitive society' as a central notion. Primitive society was invented ... as an object, the exotic other, for the benefit or 'our' subjective interest" (A. Grimshaw and K. Hart, *Anthropology and the crisis of the intellectuals*, 1993, p. 25). Discuss in relation to twentieth-century anthropology.
5. Was anthropology a handmaiden to colonialism?
6. What have been the useful legacies of structuralism for anthropology?
7. "A very large part of anthropological literature on religion [is] a discussion of the content of belief and of the rationality or otherwise of that content. Most such arguments seem to me scholastic nonsense.... I make frequent reference to Kachin mythology, but I ... make no attempt to find any logical coherence in the myths to which I refer" (E. Leach, *Political systems of highland Burma*, 1954, p. 13). Discuss the debate over "rationality" in anthropology in the light of this comment.
8. "European reason, now as then, is as much 'custom' as the thought of Hawaiians or Amerindians of the eighteenth century" (Karen Sykes, 2005, *Arguing with anthropology: an introduction to critical theories of the gift*. London: Routledge, p. 7). Discuss.
9. "Change-oriented ethnography ... found an intellectual home in Marxist political economy" (G. Marcus, in *Assessing cultural anthropology*, R. Borofsky (ed.), 1994, p. 43). Discuss how useful and productive this home has been.
10. Examine the problems involved in using present-day hunter-gatherer societies as exemplars of the "original state" of humanity.
11. How have feminist perspectives changed anthropology?

12. "It is not a crisis of *representation* which now threatens our discipline but a problem of *relevance*" (A. Ahmed & C. Shore, "Introduction: Is anthropology relevant to the contemporary world?" 1995, p. 15). Do you agree? How is the crisis to be resolved?

FACULTY OF HUMANITIES  
SCHOOL OF SOCIAL SCIENCES**SOCIAL ANTHROPOLOGY  
COURSE UNIT OUTLINE 2017/18****SOAN 10331: Regional Studies of Culture 1****Part 1: Middle East****Part 2: Japan****First Semester****Credits 20****Part 1: Middle East**

**Lecturer:** Sebastien Bachelet (Middle East)  
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**Part 2: Japan**

**Lecturer:** Chika Watanabe (Japan)  
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**Lectures:** Thursday 14.00 – 16.00

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

**Assessment:** **Middle East**  
50% 2500 word essay – **Thursday 15<sup>th</sup> November 2018 by 2.00 pm**  
2 non-marked tutorial tasks (you will still receive feedback)

**Japan**  
50% 2500 word essay – **Monday 14<sup>th</sup> January 2019 by 2.00 pm**  
2 non-marked tutorial tasks (you will still receive feedback)

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

- **INSTRUCTIONS FOR SOCIAL ANTHROPOLOGY UNDERGRADUATE ESSAYS AND COURSEWORK**

**Reading week:** 29<sup>th</sup> October to 4<sup>th</sup> 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.

FACULTY OF HUMANITIES  
SCHOOL OF SOCIAL SCIENCES

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

**SOAN 10331: Regional Studies of Culture 1**

**Part 2: Japan**

**First Semester  
Credits 20**

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<b>Lectures:</b>	Thursday 14.00-16.00
<b>Tutorials:</b>	Allocate yourself to a tutorial group using the Student System
<b>Assessment:</b>	<b>Japan</b> 50% 2500 word essay – <b>Monday 14 January 2018 by 2.00 pm</b> 2 non-assessed tutorial tasks (500 words each)

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

- **INSTRUCTIONS FOR SOCIAL ANTHROPOLOGY UNDERGRADUATE ESSAYS AND COURSEWORK**

**Reading week:** 29<sup>th</sup> October to 4<sup>th</sup> 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.

### **Part 2: Japan**

This module will introduce students to some of the key themes in the anthropology of Japan. Since the publication of Ruth Benedict's (1946) famous book, *The Chrysanthemum and the Sword*, the study of Japan has been haunted by (self-)essentialising and (self-)Orientalising discourses of 'Japaneseness': that the Japanese have been and always will be hierarchical, concerned with shame and harmonious, for example. Students will learn how anthropologists have reproduced, challenged, sidestepped and reimagined this cultural essentialist perspective in studying questions of kinship, nature, labour and technology in Japan. A central question running through the classes will be how anthropologists can speak of 'culture' when the people we study—in this case people in Japan—use 'culture' as an ideological and political tool.

#### **Learning outcomes**

- Students will gain an overview of the anthropology of Japan, specifically as it relates to issues of (self-)Orientalisation and the problematic category of 'culture'.
- Students will be able to critically assess and challenge common stereotypes of 'the Japanese'.
- Students will be able to reflect on the broader relationship between ethnography and theory, and on the influence of scholarship on Japan on developments in anthropological knowledge.
- Students will learn to read critically and understand the main arguments of a text.
- Students will develop skills in writing analytical and well-structured answers to essay questions.

#### **Structure of the course**

This section of the course will have five 2-hour lecture sessions and five tutorials. Each lecture will introduce the key themes and concepts, and include a film screening. Required and recommended readings are easily obtainable on Blackboard, in the library,

or through the library database. For the required readings, book chapters will be uploaded on Blackboard as PDFs and journal articles and ebooks will be available through the library website. In the tutorials, students will discuss the required readings and film from lecture with their tutors. For tutorial tasks, please see the guidance sheet on Blackboard.

## Assessments

Marked assessments for this part of the module will be based on one final essay.

There are also two non-assessed tutorial tasks (i.e. not marked) of 500 words each, due in Weeks 2 and 4 of this part of the module. You will receive written and oral feedback. I strongly encourage you to do them because they will help you prepare for the final essay.

## Overview of lectures

Date	Topic
8 <sup>th</sup> November	1. The Problems of (Self-)Orientalisation
15 <sup>th</sup> November	2. The Promises and Trappings of Kinship
22 <sup>nd</sup> November	3. From Corporations to Alienation
29 <sup>th</sup> November	4. Nature, Technology, Disaster
6 <sup>th</sup> December	5. Japan in the World

**Note: You need to find the required and other readings yourself, using the library website, except for book chapters that are not available online, for which I will upload PDFs onto Blackboard.**

## LECTURE 1: The Problems of (Self-)Orientalisation

‘The Japanese are clean, polite and orderly’; ‘the Japanese value nature’; ‘the Japanese are group-oriented’. These are some of the ways that people might speak of Japanese people, both outsiders and Japanese people themselves. We will begin this first unit with Edward Said’s concept of Orientalism and how it might apply to the study of Japan. Some concepts we will discuss are essentialisation and self-essentialisation, discourse and the politics of representation, *nihonjinron* (theories of Japanese uniqueness), and homogeneity, which haunt the anthropology of Japan. The issue in this week will be the question for the rest of the semester: how do we approach the anthropology of Japan when ‘culture’ is often used in a (self-)Orientalising way?

Required reading:

Said, E. (1978) 'Introduction' (excerpt) in *Orientalism*. London: Routledge and Kegan Paul, pp. 9-17.

Cox, R. (2003) 'Orientalism – An Idea and an Ideal of Japan', in *The Zen Arts: an anthropological study of the culture of aesthetic form in Japan*. London: Routledge/Curzon Press.

Recommended readings:

Benedict, R. (1989[1967]) *The Chrysanthemum and the Sword: Patterns of Japanese Culture*. Boston: Houghton Mifflin.

Burgess, C. (2004) 'Maintaining Identities: Discourses of Homogeneity in a Rapidly Globalizing Japan', electronic journal of contemporary japanese studies, 1 April, <http://www.japanesestudies.org.uk/articles/Burgess.html>.

Cox, R. (2007) 'Introduction' in *The Culture of Copying in Japan: critical and historical perspectives*. London: Routledge/Curzon Press. (available online through the library website)

Goldstein-Gideon, O. (2001) 'The Making and Marking of the "Japanese" and the "Western" in Japanese Contemporary Culture', *Journal of Material Culture*, 6(1), pp. 67-90.

Ivy, M. (1995) *Discourses of the Vanishing: Modernity, Phantasm, Japan*. Chicago: University of Chicago Press. (available online through the library website)

Karatani, K. (1998) 'Uses of Aesthetics: After Orientalism', (translated by Kohso, S.), *boundary 2*, 25(2), pp. 145-160.

Ryang, S. (2004) *Japan and National Anthropology: A Critique*. New York: Routledge/Curzon. (Introduction) (available online through the library website)

Sax, W.S. (1998) 'The Hall of Mirrors: Orientalism, Anthropology, and the Other', *American Anthropologist*, 100(2), pp. 292-301.

## **LECTURE 2: The Promises and Trappings of Kinship**

Scholars and observers have tended to characterise the Japanese family as based on ideologies of blood—that is, biological ties taking precedence over other definitions of kinship. At the same time, anthropologists and historians have examined the concept of *ie* in modern Japan, in which the family was conceptualised as a corporate unit and not primarily as a biological one. Notions of kinship have changed over time and different ideologies coexist in Japan today, from the primacy of blood relations to corporations-

as-family to new types of family that include adoption, as well as singlehood. The study of kinship proves to be a fertile ground to explore and challenge the (self-)essentialising discourses of 'Japaneseness'.

Required reading:

Goldfarb, K. (2016) "'Coming to Look Alike": Materializing Affinity in Japanese Foster and Adoptive Care', *Social Analysis*, 60(2), pp. 47-64.

Recommended readings:

Bachnik, J. (1983) 'Recruitment Strategies for Household Succession: Rethinking Japanese Household Organisation', *Man (New Series)*, 18(1), pp. 160-182.

Borovoy, A. (2005) *The Too-Good Wife: Alcohol, Codependency, and the Politics of Nurturance in Postwar Japan*. Berkeley: University of California Press. (available online through the library website)

Carsten, J. (1995) 'The Substance of Kinship and the Heat of the Hearth: Feeding, Personhood, and Relatedness among Malays in Pulau Langkawi', *American Ethnologist*, 22(2), pp. 223-241.

Dales, L. (2014) 'Ohitorisama, Singlehood and Agency in Japan', *Asian Studies Review*, 38(2), pp. 224-242.

Kondo, D. (1990) *Crafting Selves: Power, Gender and Discourses of Identity in the Japanese Workplace*. Chicago: Chicago University Press. (Ch.4 'Circles of Attachment', pp. 119-160). (available online through the library website)

Lock, M. (1988) 'New Japanese Mythologies: Faltering Discipline and the Ailing Housewife', *American Ethnologist*, 15(1), pp. 43-61.

Nozawa, S. (2015) 'Phatic Traces: Sociality in Contemporary Japan', *Anthropological Quarterly*, 88(2), pp. 373-400.

Ochiai, E. (2013) 'Paradigm Shifts in Japanese Family Sociology', *International Journal of Japanese Sociology*, 22, pp. 104-127.

Ronald, R., and Alexy, A. (2011) 'Continuity and change in Japanese homes and families', in R. Ronald and A. Alexy (eds.) *Home and Family in Japan: Continuity and Transformation*. London: Routledge, pp. 1-24.

Ryang, S. (2004) 'The emergence of national anthropology', in *Japan and National Anthropology: A Critique*. London: Routledge/Curzon, pp. 139-165. (available online through the library website)

Schneider, D. (1984) 'The Fundamental Assumption in the Study of Kinship: "Blood is Thicker than Water"', in *A Critique of the Study of Kinship*. Ann Arbor: University of Michigan Press, pp.165-177.

Yngvesson, B. (2007) 'Refiguring Kinship in the Space of Adoption', *Anthropological Quarterly*, 80(2), pp. 561-579.

### **LECTURE 3: From Corporations to Alienation**

Ruth Benedict's wartime study ('The Chrysanthemum and the Sword') of patterns of Japanese culture, was the first in a line of anthropological studies that addressed the 'group mentality' of the Japanese. In this lecture we will first investigate theories of Japanese 'groupism' in the study of corporate structures, which also draw on the studies of Japanese kinship that we covered in the previous week. We will ask how the Japanese company has come to be seen as the ideal of social relations and the key to Japan's economic success and its recent downturn. We will then move on to discuss the changes in labour structure in post-1990s Japan and the recent concerns with alienation and mental health/depression. The last part of the lecture will consider groups of people who have always been marginalized in postwar Japan.

#### Required reading:

Kitanaka, J. (2012) 'Socializing the "Biological" in Depression: Japanese Psychiatric Debates about *Typus Melancholicus*', in *Depression in Japan: Psychiatric Cures for a Society in Distress*. Princeton: Princeton University Press, pp. 67-82. (available online through the library website)

#### Recommended readings:

Cave, P. (2004) "'Bukatsudō": The Educational Role of Japanese School Clubs', *Journal of Japanese Studies*, 30(2), pp. 383-415.

Funahashi, D. (2013) 'Wrapped in Plastic: Transformation and Alienation in the New Finnish Economy', *Cultural Anthropology*, 28(1), pp. 1-21.

Gill, T. (2002) 'Marginal Identity in the Yoseba', in *Men of Uncertainty: the Social Organisation of Day Laborers in Contemporary Japan*. Albany: SUNY Press, pp. 147-170.

Hamabata, M. (1994) 'The Battle to Belong: Self-sacrifice and self-fulfilment in the Japanese Family Enterprise', in J. Bachnik and C. Quinn (eds.) *Situated Meaning: Inside*

*and Outside in Japanese Self, Society and Language*. Princeton: Princeton University Press, pp. 192-207.

Hankins, J. (2013) 'An Ecology of Sensibility: the Politics of Scents and Stigma in Japan', *Anthropological Theory*, 13(1/2), pp. 49-66.

Kelly, W. (1986) 'Rationalization and Nostalgia: Cultural Dynamics of New Middle-class Japan', *American Ethnologist*, 13(4), pp. 603-618.

Kinsella, S. (1998) 'Japanese Subculture in the 1990s: Otaku and the Amateur Manga Movement', *Journal of Japanese Studies*, 24(2), pp. 289-316.

Kondo, D. (1990) *Crafting Selves: Power, Gender and Discourses of Identity in the Japanese Workplace*. Chicago: Chicago University Press. (Ch.5 'Adding the Family Flavor', pp. 161-198).

Lloyd, S. and Moreau, N. (2011) 'Pursuit of a "Normal Life": Mood, Anxiety, and their Disordering', *Medical Anthropology*, 30(6), pp. 591-609.

McCargo, D. (2012) 'The Changing Political Economy', in *Contemporary Japan* (Third edition). London: Palgrave. Read especially pp. 38, 40-45.

Miyamoto, M. (1994) 'Welcome to Groupism', in *Straitjacket Society: An Insider's Irreverent View of Bureaucratic Japan*. Tokyo: Kodansha International.

Molé, N. (2008) 'Living it on the skin: Italian states, working illness', *American Ethnologist*, 35(2), pp. 189-210.

Rohlen, T.P. (1973) 'Spiritual Education in a Japanese Bank', *American Anthropologist* 75(5), pp. 1542-1562.

Slater, D.H. (2010) 'The Making of Japan's New Working Class: "Freeters" and the Progression from Middle School to the Labor Market', *Asia-Pacific Journal*, 8(1)(1), pp. 1-38.

Takeyama, A. (2010) 'Intimacy for Sale: Masculinity, Entrepreneurship, and Commodity Self in Japan's Neoliberal Situation', *Japanese Studies*, 30(2), pp. 231-246.

Vogel, S.K. (2006) 'The Crisis of Japanese Capitalism', in *Japan Remodeled: How Government and Industry are Reforming Japanese Capitalism*. Ithaca: Cornell University Press. Read especially pp. 22-39.

#### **LECTURE 4: Nature, Technology, Disaster**

Questions about nature and the environment have often involved ideologies of Japaneseness, as essentialising discourses have maintained that the Japanese live in harmony with nature, for example. In looking at issues of technology, however, scholars have also argued that there is little distinction between the human and nonhuman worlds in Japan, suggesting a different relationship between nature and culture than in Euro-American societies. In this unit, we will examine a variety of realms in which questions of the human and nonhuman, and nature and culture appear, from issues of development and the environment, technology and anime. Questions of nature and technology also came to a catastrophic point when the earthquake and tsunami struck northeast Japan in 2011.

Required reading:

Allison, A. (2006) *Millennial Monsters: Japanese Toys and the Global Imagination*. Berkeley: University of California Press. Pp. 1-14, 40-51, 192-206. (available online through the library website)

Recommended readings:

Asquith, P.J., and Kalland, A. (1997) *Japanese Images of Nature: Cultural Perspectives*. Surrey: Curzon.

Fisch, M. (2013) 'Tokyo's Commuter Train Suicides and the Society of Emergence', *Cultural Anthropology*, 28(2), pp. 320-343.

Kalland, A. (2002) 'Holism and Sustainability: Lessons from Japan', *Worldviews*, 6(2), pp. 145-158.

Kimura, S. (2016) 'When a Seawall is Visible: Infrastructure and Obstruction in Post-Tsunami Reconstruction in Japan', *Science as Culture*, 25(1), pp. 23-43.

Kirby, P.W. (2011) *Troubled Natures: Waste, Environment, Japan*. Honolulu: University of Hawai'i Press. (available online through the library website)

Knight, J. (1997) 'A Tale of Two Forests: Reforestation Discourse in Japan and Beyond', *Journal of the Royal Anthropological Institute*, 3(4), pp. 711-730.

Kubo, A. (2013) 'Plastic Comparison: the Case of Engineering and Living with Pet-Type Robots in Japan', *East Asian Science, Technology and Society*, 7, pp. 205-220.

Lock, M. (1996) 'Displacing Suffering: the Reconstruction of Death in North America and Japan', *Daedalus*, 125(1), pp. 207-244.

Richardson, K. (2016) 'Technological Animism: the Uncanny Personhood of Humanoid Machines', *Social Analysis*, 60(1), pp. 110-128.

Robertson, J. (2007) 'Robo Sapiens Japonicus: Humanoid Robots and the Posthuman Family', *Critical Asian Studies*, 39(3), pp. 369-398.

Rots, A. (2017) 'Public Shrine Forests?: Shinto, Immanence, and Discursive Secularization', *Japan Review*, 30 (special issue), pp. 179-205.

Šabanović, S. (2014) 'Inventing Japan's "robotics culture": The repeated assembly of science, technology, and culture in social robotics', *Social Studies of Science*, 44(3), pp. 342-367.

Sternsdorff-Cisterna, N. (2015) 'Food after Fukushima: Risk and Scientific Citizenship in Japan', *American Anthropologist*, 117(3), pp. 455-467.

## **LECTURE 5: Japan in the World**

Few anthropological studies have tended to study Japan in global context but there are a handful of ethnographic and cultural analyses that examine phenomena in Japan in relation to other cultures and societies. These range in topic and include the 'soft power' of Japanese popular culture around Asia, multiculturalism in Japan and Japanese international aid. Could these approaches challenge the (self-)Orientalising trends in the study of Japan? Or do they show how (self-)essentialising discourses and internationalism are two sides of the same coin? In this last lecture, we will revisit the themes and concepts from previous weeks and come up with some synthesizing analyses.

### Required reading:

Faier, L. (2007) 'Filipina Migrants in Rural Japan and Their Professions of Love', *American Ethnologist*, 34(1), pp. 148-162.

### Recommended readings:

Avenell, S. (2014) 'Japanese Debates on Asia and Asianism: A Conceptual Framework', *History Compass*, 12(8), pp. 619-631.

Hankins, J. (2016) 'Wounded Futures: Pain and the Possibilities of Solidarity', *Anthropological Quarterly*, 89(1), pp. 123-150.

Inoue, M. (2004) "'We Are Okinawans But of a Different Kind": New/Old Social Movements and the U.S. Military in Okinawa', *Current Anthropology*, 45(1), pp. 85-104.

Iwabuchi, K. (2002) 'Trans/nationalism: Discourses on Japan in the global cultural flow', in *Recentering Globalization: Popular Culture and Japanese Transnationalism*. Durham: Duke University Press, pp. 51-84.

Koga, Y. (2013) 'Accounting for Silence: Inheritance, Debt, and the Moral Economy of Legal Redress in China and Japan', *American Ethnologist*, 40(3), pp. 494-507.

Konishi, S. (2014) 'The Emergence of an International Humanitarian Organization in Japan: the Tokugawa Origins of the Japanese Red Cross', *American Historical Review*, 119(4), pp. 1129-1153.

Oh, I. (2012) 'From Nationalistic Diaspora to Transnational Diaspora: The Evolution of Identity Crisis among the Korean-Japanese', *Journal of Ethnic and Migration Studies*, 38(4), pp. 651-669.

Robertson, J. (1997) 'Empire of Nostalgia: Rethinking "Internationalization" in Japan Today,' *Theory, Culture & Society*, 14(4), pp. 97-122.

Russell, J. (1991) 'Race and Reflexivity: The Black Other in Contemporary Japanese Mass Culture', *Cultural Anthropology*, 6(1), pp. 3-25.

Watanabe, C. (2017) 'Development as Pedagogy: On Becoming Good Models in Japan and Myanmar', *American Ethnologist*, 44(4), pp.

Yamaura, C. (2015) 'Marrying Transnational, Desiring Local: Making "Marriageable Others" in Japanese-Chinese Cross-Border Matchmaking', *Anthropological Quarterly*, 88(4), pp. 1027-1056.

### Further Reading

Bachnik, J and C. Quinn (eds.) (1994) *Situated Meaning: Inside and Outside in Japanese Self, Society and Language*. Princeton: Princeton University Press.

Ben-Ari, E., Moeran, B. and Valentine, J. (eds.) (1992) *Unwrapping Japan*. Manchester: Manchester University Press. (available online through the library website)

Bestor, T. (1989) *Neighbourhood Tokyo*. Stanford: Stanford University Press.

---- . (2004) *Tsukiji: The Fish Market at the Center of the World*. Berkeley: University of California Press. (available online through the library website)

Cave, P. (2016) *Schooling Selves: Autonomy, Interdependence, and Reform in Japanese Junior High Education*. Chicago: University of Chicago Press. (available online through the library website)

Condry, I. (2013) *The Soul of Anime: Collaborative Creativity and Japan's Media Success Story*. Durham: Duke University Press. (available online through the library website)

Frühstück, S. (2007) *Uneasy Warriors: Gender, Memory and Popular Culture in the Japanese Army*. Berkeley: University of California Press. (available online through the library website)

Fujitani, T., White, G. and Yoneyama, L. (eds.) (2002) *Perilous Memories: The Asia Pacific War*. Durham: Duke University Press. (available online through the library website)

Goodman, R. and K. Refsing, K. (eds.) (1992) *Ideology and Practice in Modern Japan*. London: Routledge.

Gordon, A. (1993) *Postwar Japan as History*. Berkeley: University of California Press. (available online through the library website)

Hamabata, M. (1990) *Crested Kimono: Power and Love in the Japanese Business Family*. Ithaca: Cornell University Press.

Hankins, J.D. (2014) *Working Skin: Making Leather, Making a Multicultural Japan*. Berkeley: University of California Press. (available online through the library website)

Hendry, J. (ed.) (1998) *Interpreting Japanese Society: Anthropological Approaches*. London: Routledge. (available online through the library website)

Ivry, T. (2009) *Embodying Culture: Pregnancy in Japan and Israel*. Rutgers: Rutgers University Press. (available online through the library website)

Moeran, B. (1997) *Folk Art Potters of Japan: Beyond an Anthropology of Aesthetics*. London: Curzon Press.

Mullins, M.R., Shimazono, S., Swanson, P.L. (eds.) (1993) *Religion and Society in Modern Japan: Selected Readings*. Berkeley: Asian Humanities Press.

Napier, S. (2005) *Anime: From Akira to Howl's Moving Castle*. New York: Palgrave.

Nelson, C. (2008) *Dancing with the Dead: Memory, Performance and Everyday Life in Postwar Okinawa*. Durham: Duke University Press.

Reader, I. and Tanabe, G.J. (eds.) (1998) *Practically Religious: Worldly Benefits and the Common Religion of Japan*. Honolulu: University of Hawaii Press. (available online through the library website)

Robertson, J. (1991) *Native and Newcomer: Making and remaking a Japanese city*. Berkeley: California University Press. (available online through the library website)  
----- (1998) *Takarazuka: Sexual Politics and Popular Culture in Modern Japan*. Berkeley: University of California Press. (available online through the library website)

Rosenberger, N. (ed.) (1992) *The Japanese Sense of Self*. Cambridge: Cambridge University Press.

Schattschneider, E. (2003) *Immortal Wishes: Labor and Transcendence on a Japanese Sacred Mountain*. Durham: Duke University Press.

Weiner, M. (ed.) (1997) *Japan's Minorities: The Illusion of Homogeneity*. London: Routledge Press.

Yoneyama, L. (1999) *Hiroshima Traces: Time, Space and the Dialectics of Memory*. Berkeley: University of California Press. (available online through the library website)

FACULTY OF HUMANITIES  
SCHOOL OF SOCIAL SCIENCES

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

**SOAN 10331: Regional Studies of Culture 1**

**Part 1: Morocco**

**First Semester  
Credits 20**

<b>Lecturer:</b>	Dr. Sébastien Bachelet ( <b>Morocco</b> )
<b>Room:</b>	2.048 Arthur Lewis Building
<b>Office Hours:</b>	Mondays 3-4pm, Thursdays 12am-1pm
<b>Email:</b>	<a href="mailto:Sebastien.bachelet@manchester.ac.uk">Sebastien.bachelet@manchester.ac.uk</a>
<b>Tutors:</b>	Ahmad Moradi (Office Hour: Wednesdays 2-3pm) and Giuseppe Troccoli (Office Hour: Wednesdays 12-1pm)
<b>Administrator:</b>	Kellie Jordan, G.001 Arthur Lewis Building (0161) 275 4000 <a href="mailto:kellie.jordan@manchester.ac.uk">kellie.jordan@manchester.ac.uk</a>
<b>Lectures:</b>	Thursday 14.00-16.00
<b>Tutorials:</b>	Allocate yourself to a tutorial group using the Student System
<b>Assessment:</b>	<b>Morocco</b> 50% 2500 word essay – <b>Thursday 15 November 2018 by 2.00 pm</b> 2 non-assessed tutorial tasks (500 words each)

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

- **INSTRUCTIONS FOR SOCIAL ANTHROPOLOGY UNDERGRADUATE ESSAYS AND COURSEWORK**

**Reading week:** 29<sup>th</sup> October to 4<sup>th</sup> 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.

## **PART 1: MOROCCO**

This module focuses on anthropological scholarship of Morocco and aims to familiarise students with a range of socio-cultural and political issues in contemporary Moroccan society. In 'western' imaginaries, Morocco often conjures images of timeless and distant exoticism. *Casablanca* (1942), the famous movie starring Humphry Bogart and Ingrid Bergman set during World War II, features no Moroccan characters and evades the racialized politics of French and Spanish colonialisms at the time. Located on the African continent and often associated with the Middle East, Morocco also shares a land border with Europe via the contested Spanish territories of Ceuta and Melilla. A central concern for this module is to introduce students to a range of dynamic social and cultural processes in contemporary Morocco to challenge stereotypical representations.

### **Learning Outcomes**

- Students will gain an understanding of anthropological scholarship on Morocco, with a specific focus on contemporary issues.
- Students will critically reflect on and debate a range of mainstream preconceptions about Morocco.
- Students will appraise and critique a variety of sources, both anthropological theory and ethnography, relating to Morocco.
- Students will be able to read, synthesize and critically engage with the main arguments of a text.
- Students will be able to devise, develop, construct, and sustain an argument in written work.

### **Structure of the course**

This section of the course will have five 2-hour lecture sessions and five tutorials. Each lecture will introduce the key themes and concepts. Required and recommended readings are available on Blackboard, in the library, or through the library database. For the required readings, book chapters will be uploaded on Blackboard as PDFs and journal articles and ebooks will be available through the library website. In the tutorials, students will discuss the required readings from lecture with their tutors. For tutorial tasks, please see the guidance sheet on Blackboard.

## Assessments

Marked assessments for this part of the module will be based on one final essay.

There are also two non-assessed tutorial tasks (i.e. not marked) of 500 words each, due in Weeks 2 and 4 of this part of the module. You will receive written and oral feedback. I strongly encourage you to do them because they will help you prepare for the final essay.

## Overview of lectures

Date	Topic
27 <sup>th</sup> September	1. Imagining Morocco
4 <sup>th</sup> October	2. Crossing Morocco
11 <sup>th</sup> October	3. Sounds of Protest in Morocco
18 <sup>th</sup> October	4. Gender, Love and Intimacy
25 <sup>th</sup> October	5. Informal Economy and Border-Crossing

### LECTURE 1: Imagining Morocco

Desert, camels, mint tea, hammams, leather goods and boundless hospitality. These are some of the images that dominate 'western' imaginaries of Morocco and Moroccan people. In this first lecture, we will discuss how such imaginaries are grounded in colonial legacies, entrenched orientalist views and the discourse of exoticism promoted by the tourism industry. We will examine the legacy of orientalist and colonial representations and knowledge production in contemporary Morocco.

#### Required readings:

Nicholas, C. 2014. Of texts and textiles...: colonial ethnography and contemporary Moroccan material heritage. In *Journal of North African Studies* 19(3): 390-412.

#### Recommended readings:

Beardslee, Thomas. 2016. Whom does heritage empower, and whom does it silence? Intangible cultural heritage at the Jemaa el Fnaa, Marrakech. In *International Journal of Heritage Studies*. 22(2): 89-101

- Borghi, R. and Minca, C. 2009. Morocco: Restaging Colonialism for the masses. In *Cultures of Mass Tourism. Doing the Mediterranean in the Age of Banal Mobilities* (M. Crang et al., ed.). Londre: Ashgate. (available online: <https://tinyurl.com/yb37ee9h>)
- Driessen, Henk. 1987. 'Images of Spanish Colonialism in the Rif. An Essay in Historical Anthropology and Photography'. *Critique of Anthropology*, 7(1):5–14.
- Edwards, Brian. 2005. *Morocco Bound: Disorienting America's Maghreb, from Casablanca to the Marrakech Express*. Durham: Duke University Press.
- Hunter, R. 2010. Manufacturing Exotica: Edith Wharton and Tourism in French Morocco, 1917–20. In *Middle Eastern Studies* 46 (1) 59 – 77.
- Minca, Claudio. 2007. The tourist landscape paradox. In *Social & Cultural Geography*, 8:3, 433-453, DOI: 10.1080/14649360701488906
- Pastor de Maria Campos, Camila. 2018. *Esa puta llamada Tanger*, that whore called Tangier: tropes and practices of Tangerine prostitution in Hispanophone memoir and fiction. In *Journal of North African Studies*. Early online Publication.
- Rabinow, P. 1977. Remnants of a dying colonialism. In *Reflections on Fieldwork in Morocco*. Berkeley: University of California Press.
- Wagner, Lauren. 2008. Diasporic visitor, diasporic tourist. In *Civilisations*, 57: 191-205.

## **LECTURE 2: Crossing Morocco**

Tutorial task 1 due.

Although it is often simply portrayed as a place of emigration, Morocco is also a country of immigration and transit, with a long history of trans-Saharan movement. In the midst of the current so-called 'migration crisis', Morocco is also an important partner for the European Union and its Member States. In this lecture, we will focus on the lives of migrants from Western and Central Africa who have remained stranded in Morocco, unable to cross into Europe, return or gain a meaningful status in Morocco.

### Required reading:

Collyer, Michael. 2010. "Stranded Migrants and the Fragmented Journey." *Journal of Refugee Studies* 23 (3): 273–293.

### Recommended readings:

Bachelet, S. 2014. 'Morocco trials a "radically new" politics of migration for sub-Saharan Africans' *African Arguments*, 15 January 2014. Available at: <https://africanarguments.org/2014/01/15/morocco-trials-a-radically-new-politics-of-migration-for-sub-saharan-africans-by-sebastien-bachelet/>.

Bredeloup, S. 2013. The Figure of the Adventurer as an African Migrant, *Journal of African Cultural Studies*, 25(2):170–182.

Cherti, M. and Grant, P. 2013. *The Myth of Transit: Sub-Saharan Migration in Morocco*. London: Institute for Public Policy Research.

Elliot, A. 2016. "Paused Subjects: Waiting for Migration in North Africa." *Time and Society* 25 (1): 102–116.

Menin, L. 2016, The racialisation of marginality: sub-Saharan migrants stuck in Morocco, OPEN DEMOCRACY. <https://www.opendemocracy.net/beyondslavery/laura-menin/racialisation-of-marginality-sub-saharan-migrants-stuck-in-morocco>

Schapendonck, J. 2012. Turbulent Trajectories: African Migrants on their way to the European Union. In *Societies* 2:27-41.

Stock, I. 2012. Gender and the dynamics of mobility: reflections on African migrant mothers and 'transit migration' in Morocco. In *Ethnic and racial Studies* 35 (9): 1577–1595.

Thorsen, D. 2017. Is Europe really the dream? Contingent paths among sub-Saharan migrants in Morocco. In *Africa* 87(2): 343-361.

### **LECTURE 3: Sounds of Protest in Morocco**

The arts provide a powerful means to creatively engage, build connections and mobilize people over socio-political issues. In Morocco, where promises of democratic reforms in the wake of the 'Arab Spring' have remained largely unmet, finding creative ways to protest through music have been essential for artists and activists. In this lecture, we will explore issues of power and protest in Morocco and focus especially on contemporary music (i.e. Hip Hop and Rap).

Required reading:

Salois, K. (2014). "Make some noise, drari: embodied listening and counterpublic formations in Moroccan hip hop." *Anthropological quarterly*. 87(4): 1017-1048.

Recommended readings:

Badimon, M. E. 2013. Does unemployment spark collective contentious action? Evidence from a Moroccan social movement. In *Journal of Contemporary African Studies* 31(2). 194-212.

Bahamad, J. 2014. Rebels with a cause: youth, globalisation and postcolonial agency in Moroccan cinema. In *Journal of North African Studies* 19 (3): 376-389.

Boum, A. 2012. 'Festivalizing Dissent in Morocco'. In *Middle East Research and Information Project* 263: 22-25.

Laachir, K. (2013). 'Contemporary Moroccan cultural production: between dissent and cooptation'. *Journal of African Cultural Studies*,25(3), 257-260.

Levine, M. (2015). 'When Art Is the Weapon: Culture and Resistance Confronting Violence' in the Post-Uprisings Arab World. *Religions*,6(4).

Moreno A. C. (2013). "Unravelling distinct voices in Moroccan rap: evading control, weaving solidarities, and building new spaces for self-expression." *Journal of African cultural studies* 25(3): 319-332.

Salime, Z. (2011, May 28). 'Rapping the Revolution'. Retrieved March 31, 2017, from: <http://muftah.org/rapping-the-revolution/#.WOCp8WQrLoy>

Slyomovics S. 2005. *The Performance of Human Rights in Morocco*. Philadelphia: Univ. Penn. Press.

Smith, A. R. and Loudiy, F. (2005). Testing the Red Lines: On the Liberalization of Speech in Morocco. *Human Rights Quarterly*,27(3), 1069-1119. doi:10.1353/hrq.2005.0042

**LECTURE 4: Gender, Love and Intimacy**

Tutorial task 2 due.

Morocco is often described as an example of a progressive, stable, modern country within the Middle East and Northern African (MENA) region. However, as we have seen

in some of the preceding lectures, there are important struggles over issues of human rights, democracy and equality. Notably, the construction, reproduction and negotiation of gender roles and relationships in Morocco are contested processes. In this lecture, we will discuss the changing place of women in Moroccan society and focus more particularly on issues such as intimacy, marginalisation and emancipation.

Required reading:

Menin, L. 2018. 'Texting romance: mobile phones, intimacy and gendered moralities in Central Morocco', *Contemporary Levant*, 3:1, 66-78, DOI: 10.1080/20581831.2018.1449933

Recommended readings:

Davis, D., 1995. Modernizing the sexes: changing gender relations in a Moroccan town. *Ethos*, 23, 69–78.

Elliot, A. 2016. The makeup of destiny: Predestination and the labor of hope in a Moroccan emigrant town. In *American Ethnologist* 43(3): 488-499.

Errazzouki, S. 2014. "Working-class Women Revolt: Gendered Political Economy in Morocco." *The Journal of North African Studies* 19 (2): 259–267.

Habiba C. 2017. Contextualising street sexual harassment in Morocco: a discriminatory sociocultural representation of women, *The Journal of North African Studies*, 22:5: 821-40.

Jay, C. 2016. Performance and social activism in Morocco: The legacy of Fatima Chebchoub. In *International Journal of Cultural Studies*. 19(5): 549-562.

Menin, L. 2015. The impasse of modernity: personal agency, divine destiny, and the unpredictability of intimate relationships in Morocco. In *Journal of the Royal Anthropological Institute* 21(4): 892-910.

Newcomb R. 2009. *Women of Fes: Ambiguities of Urban Life in Morocco*. Philadelphia: Univ. Penn. Press.

Rebucini, G. 2013. Hegemonic Masculinities and "Sexualities" Among Men in Morocco. In *Cahier d'Etudes Africaines* (2013/1: 209-210).

Sadiqi, F. and M. Ennaji. 2006. "The Feminization of Public Space: Women's Activism, Media." *Gender and Society* 25 (4): 473–495.

Zvan E. K. 2014. "Morocco and its Women's Rights Struggle: A Failure to Live up to its Progressive Image." *Journal of Middle East Women's Studies* 10 (2): 1–30.

### **LECTURE 5: Informal Economy and Border-Crossing**

With its high rate of unemployment, Morocco has a dynamic informal economic sector. Issues of migration highlighted in other lectures are also deeply entangled with trans-border trafficking of counterfeit goods and drugs. In this lecture, we explore how issues of smuggling are not simply economic practices but are entwined in wider social and cultural processes. We will focus particularly on the region around the Northern Moroccan town of Nador, near the Spanish enclave of Melilla.

#### Required readings:

Ilahiane, H. and Sherry, J. 2008. Joutia: street vendor entrepreneurship and the informal economy of information and communication technologies in Morocco. In *The Journal of North African Studies*, 13:2, 243-255.

#### Recommended readings:

Campbell, B. 2018. *Caradura*: Migration, informal Labor, and the problem of enacting trust in a Spanish enclave in Morocco. *Political and Legal Anthropology Review* 41(1): 160-178.

Driessen, H. 1991. *On the Spanish–Moroccan Frontier: A Study in Ritual, Power and Ethnicity*. Oxford: Berg.

Geertz, C. 1979. 'Suq: the Bazaar economy in Sefrou'. In: C. Geertz, H. Geertz and L. Rosen, eds. *Meaning and order in contemporary Morocco: three essays in cultural anthropology*. New York: Cambridge University Press, 123–225.

McMurray, D. 2001. *In and Out of Morocco: Smuggling and Migration in a Frontier Boomtown*. London: Univ. Minn. Press

Soto Bermant, L. 2014. Consuming Europe: the moral significance of mobility and exchange at the Spanish–Moroccan border of Melilla. In *The Journal of North African Studies*, 19:1, 110-129, DOI: 10.1080/13629387.2013.862776

Soto Bermant, L. 2015. The Myth of Resistance: Rethinking the "Informal" Economy in a Mediterranean Border Enclave. in *Journal of Borderlands Studies*, 30:2, 263-278.

McDougall, James and Scheele, Judith. 2012. *Saharan Frontiers: Space and Mobility in Northwest Africa*. Indiana University Press.

**Tutorial Task 1:**

Discuss some of the ways colonial representations and modes of knowledge production are relevant to contemporary Morocco.

**Tutorial Task 2**

Morocco is a country of transit for migrants from sub-Saharan Africa. Discuss.

FACULTY OF HUMANITIES  
SCHOOL OF SOCIAL SCIENCES

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

**SOAN 10352: Regional Studies of Culture 2**

**Part 1: Sub-Saharan Africa**

**Second Semester  
Credits 20**

**Lecturer:** Dr. Constance Smith  
**Room:** 2.049 Arthur Lewis Building  
**Office Hours:** Mondays 3-4pm, Tuesdays 11am-12  
**Email:** [constance.smith@manchester.ac.uk](mailto:constance.smith@manchester.ac.uk)

**Tutors:** Ahmad Moradi (Office Hour: Wednesdays 2-3pm)  
 Giuseppe Troccoli (Office Hour: Tuesdays 12-12.30pm)  
 Luciana Lang (Office Hour: TBC)

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

**Lectures:** Thursday 14.00-16.00

Modes of Assessment	Deadlines
2500 word essay (50% of course overall)	<b>Monday 14<sup>th</sup> March 2019</b>
2 non-assessed tutorial tasks (500 words each)	<b>Mondays 11<sup>th</sup> Feb and 25<sup>th</sup> Feb 2019</b>

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

This module aims to provide a critical introduction to *some* contemporary themes and concerns in and about sub-Saharan Africa. It will examine five themes of importance to those living in diverse places and cultures in Africa as well as critically explore how ideas about Africa circulate in the wider world. The course will consider the dynamism of African cultures over time: how contemporary affairs are influenced by historical legacies and what the future might look like. Students will be encouraged to think critically about representations of Africa by engaging with a range of ethnographic writing, film, art and photography.

### **Learning outcomes**

- gain an appreciation of the diversity and complexity of a region that is often imagined and described in popular media as an essentialised single entity;
- critically reflect on historical and contemporary representations of Africa and their wider influence
- reflect on the broader relationship between ethnography and theory, and on the influence of scholarship on Africa on developments in anthropological knowledge.
- Students will be able to read, synthesize and critically engage with anthropological texts.
- Students will develop skills in writing analytical and well-structured answers to essay questions.

### **Structure of the course**

This section of the course will have five 2-hour lecture sessions and five tutorials. Each lecture will introduce key themes and concepts. The lectures will also draw on film, photography, art or other cultural media to explore each theme. Required and recommended readings are obtainable on Blackboard, in the library, or through the library database. For the required readings, book chapters will be uploaded on Blackboard as PDFs and journal articles and ebooks will be available through the library website. In the tutorials, students will discuss the required readings and film from lecture with their tutors. For tutorial tasks, please see the guidance sheet on Blackboard.

### **Assessments**

Marked assessments for this part of the module will be based on one final essay of 2500 words. There are also two non-assessed tutorial tasks (i.e. not marked) of 500 words each, due in Weeks 2 and 4 of this part of the module. You will receive written and oral feedback. I strongly encourage you to do them because they will help you prepare for the final essay.

## Overview of lectures

Date	Topic
31 <sup>st</sup> January	1. Producing 'Africa'
7 <sup>th</sup> February	2. Migration, mobility and belonging
14 <sup>th</sup> February	3. Urban Africa
21 <sup>st</sup> February	4. Environment, knowledge and intervention
28 <sup>th</sup> February	5. Technology, Infrastructure and Globalisation

### LECTURE 1: Producing 'Africa': Anthropology, Colonialism and Africa in the World

"Whatever Africans share, we do not have a common traditional culture, common languages, a common religious or conceptual vocabulary." Kwame Anthony Appiah

"Can we really talk of moving beyond colonialism?" Achille Mbembe

We will begin by considering how 'Africa' has been conceptualised and portrayed, both in the present and historically. Colonialism, the work of anthropologists and other geo-political processes have helped to shape popular understandings of Africa as 'traditional', 'non-modern' or 'rural', with lasting legacies for the continent. We will consider how visual culture – especially film and photography – have been implicated in this process. Some themes up for discussion include the relationship of colonialism and anthropology; essentialisation; the politics of representation; homogeneity and difference.

#### Required reading:

Hodgson, Dorothy 1999. "Once Intrepid Warriors": Modernity and the Production of Maasai Masculinities. *Ethnology* 38 (2) pp. 121-150

Teju Cole, 2018. 'On the blackness of the panther' *Medium.com*  
<https://medium.com/s/story/on-the-blackness-of-the-panther-f76d771b0e80>

#### Recommended reading:

Atieno Odhiambo, E. S. 1991. The Production of History in Kenya: The Mau Mau Debate. *Canadian Journal of African Studies* 25, 300–307

Comaroff, John and Jean Comaroff. 1992. Chapter 1, *Ethnography and the Historical Imagination*. Boulder, Colorado and Oxford: Westview Press. Pp. 3-48

Landau, Paul 2002. 'Empires of the Visual: Photography and Colonial Administration in Africa' In *Images and Empires*. Paul S. Landau & Deborah Kaspin eds. pp. 141-171 Available as an ebook

Mitchell, T. 1988. *Colonising Egypt*. Cambridge UK: Cambridge University Press. Available as an ebook

Mbembe, Achille, 2001. *On the Postcolony*. University of Chicago Press. Available as an ebook

Moore, Sally Falk. *Anthropology and Africa: Changing Perspectives on a Changing Scene*. Charlottesville and London: University of Virginia Press

Mudimbe, V.Y. 1988. 'Chapter 1: Discourse of power and knowledge of Otherness' in *The Invention of Africa*. Indianapolis: Indiana University Press. Pp. 1-24. Available as an ebook

Mustafa, Hudita. "Portraits of Modernity: Fashioning Selves in Senegalese Popular Photography." In *Images and Empires*. Paul S. Landau and Deborah Kaspin eds. 2002 pp. 172-192 Available as an ebook

Ranger, Terrance 1983. 'The invention of tradition in colonial Africa' in *The Invention of Tradition* (eds) Eric Hobsbawm and Terrance Ranger, Cambridge University Press pp. 211-262. Available as an ebook

Schumaker, Lyn 'Constructing racial landscapes: Africans, administrators, and anthropologists in late colonial Northern Rhodesia' in P Pels and O Salemink (eds.) *Colonial subjects: essays on the practical history of anthropology* University of Michigan Press, 1999 pp. 326-352

Stahl, Ann Brower 2001. *Making History in Banda: Anthropological Visions of Africa's Past*. Cambridge, U.K.: Cambridge University Press. Available as an ebook

Werbner, Richard P. (1984): 'The Manchester School in South-Central Africa', *Annual Review of Anthropology* 13: 157 – 185.

## **LECTURE 2: Migration, Mobility and Belonging**

Tutorial task due.

Colonial portrayals depicted African societies as timeless and static. This idea has cast a long shadow, but it masks how important movement and mobility have always been to belonging and identification on the continent. In this lecture we explore how mobility in various forms has fostered social change across time. Leaving the village for the city; international migration; seasonal movements in search of pasture and water; displacement through conflict have all helped to reconfigure ideas of self, gender, nation and belonging.

### Required reading:

Melley, Caroline, 2011 'Titanic tales of missing men: Reconfigurations of national identity and gendered presence in Dakar, Senegal' *American Ethnologist*

### Recommended reading:

Archambault, Caroline S. 2010. 'Women Left Behind? Migration, Spousal Separation, and the Autonomy of Rural Women in Ugweno, Tanzania' *Signs: Journal of Women in Culture and Society* 35 (4)

Archambault, Julie 2012. 'Travelling while sitting down': Mobile phones, mobility and the communication landscape in Inhambane, Mozambique. *Africa* 82 (3) pp.393-412

Carrier, Neil, 2017. *Little Mogadishu: Eastleigh, Nairobi's global Somali hub* Hurst and Co

Englund, Harri 2002. 'The Village in the City, the City in the Village: Migrants in Lilongwe' *Journal of Southern African Studies* 28 (1) pp. 137-154

Geschiere, P. & J. Gugler 1998. Introduction: The Urban-Rural Connection: Changing Issues of Belonging and Identification. *Africa* 68, 309–319

Lee, Rebekah 2011. Death “On the Move”: Funerals, Entrepreneurs and the Rural-Urban Nexus in South Africa. *Africa: The Journal of the International African Institute* 81, 226–47.

Lentz, Carolina 2013. ‘Introduction’ in *Land, Mobility, and Belonging in West Africa: Natives and Strangers* pp. 1-27 Available as an ebook

Goldstone, B. & J. Obarrio (eds) 2017. ‘Introduction’ in *African Futures: Essays on Crisis, Emergence, and Possibility*. Chicago, IL: University of Chicago Press. Available as an ebook

Kleist, Nauja, and Dorte Thorsen (eds.) 2016. *Hope and Uncertainty in Contemporary African Migration*, Routledge. Available as an ebook

Masquelier, A. 2002. Road Mythographies: Space, Mobility, and the Historical Imagination in Postcolonial Niger. *American Ethnologist* 29, 829–856.

Prince, Ruth 2013. ‘Tarmacking’ in the Millennium City: Spatial and temporal trajectories of empowerment and development in Kisumu, Kenya *Africa* 83 (4) pp. 582-605

Wong, Madeleine, 2014. ‘Navigating return: the gendered geographies of skilled return migration to Ghana’ *Global Networks* 14 (4) pp. 438-457

### **LECTURE 3: Urban Africa**

African cities are growing at a faster rate than in any other region of the world. Urban life is not new on the continent – there are settlements that date back many centuries. Nevertheless, since the colonial period urbanisation has become an important phenomenon that is shaping new ways of life, new aspirations and new challenges in diverse urban worlds. Cities are also a place in which power and authority can be enacted through infrastructure and urban planning. We will consider some of the emerging dynamics of urban Africa, from cosmopolitan and middle-class lifestyles to the challenges of life in the slums and the art of the ‘hustle’.

#### Required reading:

Simone, AbdouMalik, 2004. ‘People as Infrastructure: Intersecting Fragments in Johannesburg’ *Public Culture* 16(3), 407-429

#### Recommended reading:

de Boeck, Filip & M.-F. Plissart 2004. ‘Kinshasa: Tales of the invisible city and the second world. An introduction’ in *Kinshasa: tales of the invisible city*. Ludion. Pp.13-62

Ferguson, James 1999. *Expectations of modernity: Myths and meanings of urban life on the Zambian Copperbelt*. University of California Press. Available as an ebook

Hansen, Karen Transberg. 2005. “Getting Stuck in the Compound: Some Odds against Social Adulthood in Lusaka, Zambia.” *Africa Today* 51 (4): 3 – 26.

Hoffman, Danny 2017. *Monrovia Modern: Urban Form and Political Imagination in Liberia* Duke University Press. Available as an ebook

Manji, Ambreena 2015. Bulldozers, homes and highways: Nairobi and the right to the city. *Review of African Political Economy* 42, 1–19.

Marchand, Trevor 2009. *The masons of Djenné*. Indiana University Press. Available as an ebook.

Melly, Caroline 2017. *Bottleneck: Moving, Building, and Belonging in an African City*. University of Chicago Press. Available as an ebook.

Mususa, Patience 2012. 'Mining, welfare and urbanisation: the wavering urban character of Zambia's Copperbelt', *Journal of Contemporary African Studies*, 30:4, 571-587,

Myers, Garth 2003. 'Chapter 1: Framing and reframing African cities' in *Verandahs of power: colonialism and space in urban Africa*. Syracuse University Press. Pp. 1-17

Mbembe, Achille & Nuttall, Sarah (eds.) 2008. *Johannesburg: The Elusive Metropolis*. Durham, NC: Duke University Press. Available as an ebook

Simone, AbdouMaliq 2004. *For the City Yet to Come: Changing African Life in Four Cities*. Durham, NC: Duke University Press

Smith, Constance 2017. "'Our changes?'" Visions of the future in Nairobi', *Urban Planning* 2 (1)

Spronk, R. 2012. *Ambiguous Pleasures: Sexuality and Middle Class Self-definitions in Nairobi*. New York: Berghahn. Available as an ebook

#### **LECTURE 4: Environment, knowledge and intervention**

Tutorial task 2 due.

In popular imagination, Africa is more famous for its wildlife than for almost anything else. Safari tourism is big business in many countries, and national parks have done much to preserve endangered species. But conservation ideas and practices are highly political and often controversial. Based on theories imported from other parts of the world, enclosing land, preventing human access, and enforcing new systems of scientific knowledge and power, they often ignore alternative forms of environmental management and human-animal relations developed by local communities over centuries. In this lecture we will explore how often well-intentioned interventions in conservation, heritage, and medicine can have unintended effects, revealing how African landscapes are never neutral but implicated in ongoing struggles over meaning, livelihoods and value.

##### Required reading:

Christine Walley 2002. "'They scorn us because we are uneducated'" Knowledge and power in a Tanzanian marine park' *Ethnography* 3(3) pp. 265-298

##### Recommended reading:

Berry, Sara. 1993. *No Condition Is Permanent: The Social Dynamics of Agrarian Change in Sub-Saharan Africa*. University of Wisconsin Press. Available as an ebook

Bruner, E. M. & B. Kirshenblatt-Gimblett 1994. 'Maasai on the Lawn: Tourist Realism in East Africa'. *Cultural Anthropology* 9, 435-470.

Davies, M and Moore, H.L. 2016. Landscape, time and cultural resilience: a brief history of agriculture in Pokot and Marakwet, Kenya. *Journal of East African Studies* 10 (1) pp. 67-87

Fairhead, James and Melissa Leach, 1996. *Misreading the African Landscape: Society and Ecology in a Forest-Savanna Mosaic*. Cambridge University Press. Available as an ebook.

Fairhead, James 2016. 'Understanding Social Resistance to the Ebola Response in the Forest Region of the Republic of Guinea: An Anthropological Perspective' *African Studies Review* 59 (3) pp. 7-31

Fontein, Joost (2006) 'Silence, Destruction and Closure at Great Zimbabwe: Local Narratives of Desecration and Alienation' *Journal of Southern African Studies*, 32:4, 771-794.

Nustad, Knut G. (2011) 'Performing Natures and Land in the iSimangaliso Wetland Park, South Africa', *Ethnos*, 76:1, 88-108

Meskell, Lynn, 2007. 'Falling Walls and Mending Fences: Archaeological Ethnography in the Limpopo', *Journal of Southern African Studies*, 33:2, 383-400

Nooter, Mary, 1993. 'Secrecy: African Art That Conceals and Reveals', *African Arts*, 26 (1) pp. 54-69

Prince, Ruth and Hannah Brown (eds.) 2016. 'Introduction' in *Volunteer Economies: The Politics and Ethics of Voluntary Labour in Africa* James Currey Press. Available as an ebook.

## **Lecture 5: Technology, Infrastructure and Globalisation**

In this final lecture, we will return to thinking about 'Africa' in the world by considering what globalisation might mean on the continent. From the internet and mobile phones to resource extraction, roads and the cinema, new technologies and infrastructures are reshaping personal horizons, new economies and ideas about the future. Far from being stuck in old traditions, creative engagements with technology – legal and otherwise – show how many people across Africa are seeking out new opportunities and new ways of making it in the world.

### Required Reading

Jordan Smith, Daniel, 2007. Chapter 1 "'Urgent business relationship": Nigerian email scams' in *A Culture of Corruption: Everyday Deception and Popular Discontent in Nigeria* pp. 28-52 available as an ebook

### Recommended reading

Archambault, Julie. S. (2011). Breaking up 'because of the phone' and the transformative potential of information in Southern Mozambique. *New Media & Society*, 13(3), 444–456.

Behrend, Heike, 2000. "Feeling global": The Likoni Ferry photographers of Mombasa, Kenya. *African Arts*; 33, 3;

Cormack, Zoe & Abdikadir Kurewa (2018) 'The changing value of land in Northern Kenya: the case of Lake Turkana Wind Power', *Critical African Studies*, 10:1, 89-107

Kochore, Hassan H. (2016) The road to Kenya?: Visions, expectations and anxieties around new infrastructure development in Northern Kenya, *Journal of Eastern African Studies*, 10:3, 494-510

Larkin, Brian 2002. 'The Materiality of Cinema Theaters in Northern Nigeria' in Ginsburg, F., Abu-Lughod, L., & Larkin, B. (eds.) *Media Worlds: Anthropology on New Terrain*. University of California Press. Available as an ebook

Lamont, Mark 2013. Speed Governors: Road safety and infrastructural overload in postcolonial Kenya, 1963-2013. *Africa* 83 (3) pp 367-384

Leonard, Lori, 2016. *Life in the time of oil: A pipeline and poverty in Chad*. University of Indiana Press. Available as an ebook

Mains, Daniel, 2012. "Blackouts and Progress: Privatization, Infrastructure and a Developmentalist State in Jimma, Ethiopia." *Cultural Anthropology* 27 (1) 3–27.

Piot, Charles 1999. *Remotely global: Village modernity in West Africa*. University of Chicago Press

Poggiali, Lisa, 2017. Digital futures and analogue pasts? Citizenship and ethnicity in techno-utopian Kenya. *Africa*, 87(2), 253-277.

FACULTY OF HUMANITIES  
SCHOOL OF SOCIAL SCIENCES

**SOCIAL ANTHROPOLOGY  
COURSE UNIT OUTLINE 2017/18**

**SOAN 10352: Regional Studies of Culture 2  
Part 2: Oceania  
Second Semester  
Credits 20**

<b>Lecturer(s):</b>	<b>Karen Sykes</b>
<b>Room:</b>	2.057 Arthur Lewis Building
<b>Office Hours:</b>	<b>Mondays 3-4 pm. Thurs. 11 – 12 pm.</b>
<b>Email:</b>	<a href="mailto:karen.sykes@manchester.ac.uk">karen.sykes@manchester.ac.uk</a>
<b>Tutors, Emails, Office Hours:</b>	<b>Luciana Lang</b> , <a href="mailto:Luciana.Lang@manchester.ac.uk">Luciana.Lang@manchester.ac.uk</a> , Thurs. 9:00 – 9:30 <b>Ahmad Moradi</b> , <a href="mailto:ahmad.moradi@manchester.ac.uk">ahmad.moradi@manchester.ac.uk</a> , Wed., 14:30 – 15:00 <b>Giuseppe Troccoli</b> , <a href="mailto:Giuseppe.Troccoli@manchester.ac.uk">Giuseppe.Troccoli@manchester.ac.uk</a> , Tues., 12 – 12:30
<b>Administrator:</b>	Kellie Jordan, G.001 Arthur Lewis Building (0161) 275 4000 <a href="mailto:kellie.jordan@manchester.ac.uk">kellie.jordan@manchester.ac.uk</a>
<b>Lectures:</b>	Thursday 14.00-16.00
<b>Tutorials:</b>	Allocate yourself to a tutorial group using the Student System
<b>Assessment:</b>	<b>Final Assessment 50%: One 2500 word essay</b> <b>FINAL ESSAY DUE 13 MAY, 2019</b>  <b>Tutorial Assessment (comments only): 2 x 500 word practice essays.</b> <b>FIRST PRACTICE ESSAY DUE: 18 MARCH, 2019 at 10:00,</b> <b>SECOND PRACTICE ESSAY DUE: 8 APRIL, 10:00 at 10:00</b>

Marked assessments for part 2 (Oceania) of the module will be based on one final essay of 2500 words, which covers 50% of your grade for RSC10352 (the other 50 % will be based on part 1 (Africa) on this module.

There are also two non-assessed tutorial tasks (i.e. not marked) of 500 words each, due the Monday after Weeks 2 and 4 of this part of the module (see the above dates). You will receive written and oral feedback. I encourage you to do them because they will help you prepare for the final essay.

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

## COURSE OUTLINE: OCEANIA

### Overview of Course

Date	Keywords in Lecture	Tutorial Theme	Tutorial Reading	Film Viewing
7 Mar	1, <b>Intercultural knowledge</b> , Enlightenment science, <b>Oceania</b>	Intercultural knowledge/ acts beyond scientific explanation?	Hau'ofa 2008, (Salmond, A. 2004.)	<i>Captain Cook, the man...</i>
14 Mar	2, Travels of <b>mana</b> beyond Polynesia	Appropriation of culture / concepts as vehicles of power?	Golub, A. 2014.	<i>Once were Warriors</i> (Plus examples of Haka)
21 Mar	3, <b>Ceremonial exchange</b> in Melanesia: <b>moka, kula, potlatch</b>	Changes in the spirit of the gift <b>hau</b> / capitalist motives for giving	Gregory, C.A. 1980	<i>Ongka's Big Moka</i>
28 Mar	4, Changing leadership and livelihood: <b>Big Men to Big Shots</b>	Losses of control over the definition of exchange?	Martin, K. 2014	<i>Black Harvest</i>
4 April	5, Anthropology as <b>cargo cult</b> , or as a <b>reverse anthropology</b> ?	Reverse/ reflexive anthropology	Wagner 2016, (1981)	<i>Koriam's Law</i>

## INTRODUCTION

There is a contemporary debate over how to identify truthfully and approach respectfully the subject of anthropological research. The simple naming of this region captures it: should anthropologists call it, The Pacific Islands or Oceania? I will show that by choosing to study the region as a place of connections and interconnections, naming it Oceania, as the anthropologist Eveli Hau'ofa (2008) suggests we should. Contemporary anthropologists are opening their discipline and its fieldwork methods in response to postcolonial critiques that claimed they were 'closed' to the perspective of research subjects. Therefore, a principle theme of this first block of lectures from the region of Oceania will be more than summative overviews of the ethnography of that region, as if we could collect core concepts from it for use by scholars in the western enlightenment tradition. Over five lectures, I will explore anthropological research as an intercultural project, leading to the conclusion that how anthropologists collaborate with others in fieldwork shapes anthropology into many shared human projects, and distances the modest diversity of contemporary anthropological research from the disciplinary aims of the past that sought to create a universal theory of what it means to be human.

The lectures take a voyage, so to speak, through examples of the production of intercultural knowledge, with special attention to how anthropologists learn from research collaborations

with people who might also be their informants on the subject of their research, or might be considered 'local' anthropologists of their home society. We will begin with the famous historic example of the intercultural contexts for the production of anthropological knowledge provided by Captain James Cook, and then we will examine how *mana*, a distinct concept from Oceania is derived from Maori knowledge and travels through social science and popular culture. We will explore how forms of political leadership that belonged to non-state society both persist through and also metamorphose political life today, and how livelihoods are transformed with intercultural business enterprise. We will end by summarising the ways that anthropologists have learned from intercultural collaborations, and ask if we might now create a more modest project than did the Enlightenment researchers, in our project of creating a reverse anthropology.

### **Learning Outcomes**

- Students will gain an overview of the anthropology of Oceania from the colonial period to the present as a region of trade, migration, and cultural exchange.
- Students will develop the intellectual skills for assessing intercultural encounters in Oceania.
- Students will learn to read ethnographic texts critically, and develop the skill of close reading and analysis of these.
- Students will learn to recognize the anthropological arguments developed from comparisons of published ethnography, and why they matter in wider anthropology.
- Students will learn to use ethnographic film to augment their knowledge, and learn to assess its content in dialogue with published ethnography.
- Students will develop skills in writing analytical and well-structured answers to essay questions.

These aims are developed over five weeks of lectures and tutorials, which are structured as readings, films, and tutorial discussions, as follows:

### **WEEK 1**

#### **WHATS IN A NAME?:**

#### **THE EXPLORATION OF THE PACIFIC ISLANDS, OR OF OCEANIA**

**Key words:** Oceania, The Pacific Islands, Enlightenment Knowledge, Interculturality,

#### **BEFORE THE LECTURE.**

On BB, you will find materials that I have prepared that clarify some of scientific concerns of Cook's first expedition. You can view the Transit of Venus, in the 17<sup>th</sup> century as seen first by amateur astronomers, in the 18<sup>th</sup> century as Cook drew it, and in the 21<sup>st</sup> century, as it was recorded by the ISS (international space station) in 2008 and 2012. Descriptions and depictions of the astrological event have changed since Cook's day, but the explanations afforded by Cook's work have not. There had been much discussion about cosmological order, which Copernicus settled in the 16<sup>th</sup> century by describing the solar system. In the 18<sup>th</sup>

century astronomers used the record of the Transit of Venus to measure Earth's distance from the sun, which remains the same today. At least we know our place in the solar system is as secure as ever (ahem).

You should watch the film, *Captain Cook, The Man....*, before the lecture. I will be referring to it throughout the first hour by providing the alternative history as drawn from recent anthropological research. I will provide several short overviews of key parts of the film during the first hour of the lecture, so it will be possible to follow it and catch up later. You will get a lot more from the class by watching the film first.

BBC/ABC 2014. (Film) 55 min. *Captain Cook, The Man Behind the Legend*  
There is a link on black board, which is secure.

This is the conventional historical account of Cook's Three Scientific voyages in the Pacific beginning with the first voyage of the Endeavour 1768—71, and again in 72-75, ending with the last voyage on the Resolution, 1776-80 when Cook died in Hawaii. Watch and note the scientific aims of the scientific voyages as examples of enlightenment 'reason'. Why is Cook in Tahiti in 1768? What is his principle mission after Tahiti? What scientific methods did he use?

## THE LECTURE

### Lecture Readings:

Salmond, A. 2004. "Tupeia's Paintbox". *The Trial of the Cannibal Dog, Captain Cook in the South Seas*. Harmondsworth: Penguin pp. 56 – 84

Salmond is a historical anthropologist, who brought an alternative account of Cook's navigation to light by explaining the work of Tupeia, a Raitian navigator that joined the expedition in Tahiti. This reading describes the people responsible for the scientific voyage of 1768-71, and captures the nature of life on-board ship during its voyage from Tahiti and New Zealand. This account is very different from heroic story of the film because it discusses the scientific team on board, and the many people who worked to support them. The anthropological record is developed from letters sent between the others on board, museum artefacts and acquisition record, popular newspapers of the day, the ships log, and oral history.

Salmond, A. 2004. "How Englishmen Came to Eat Dogs" in *The Trial of the Cannibal Dog, Captain Cook in the South Seas*. Harmondsworth: Penguin. pp 1 – 9

This opening chapter of the book reports on a historical event in Cook's voyage during which the crew responded strangely to their Captain's insistence on the civilized use of laws and rules to govern their meetings with 'natives'. These were issued by the Royal Society to Cook prior to the voyage, the enforcement of the rules was trickier work. You should note how the author overviewed all the different explanations for what remains an (almost) incomprehensible event – putting a dog on trial for being a cannibal of its own species. The chapter can also be read as an allegory (a moralizing account) of the history of Pacific exploration and colonization.

Salmond. A. 2004, "The Owner of These Bones" in *The Trial of the Cannibal Dog, Captain Cook in the South Seas*. Harmondsworth: Penguin 140 -164

This is an account of the end of Cook's first voyage, and his arrival in England with the collections of his botanical expedition and his navigation. It tells of the fatalities on board ship, and of Tupeia's last days.

## THE TUTORIAL

### Tutorial Reading:

Hau'ofa, Epeli. 2008. "Our Sea of Islands" *We are the Ocean, Selected Works*

This is the reverse account, a perspective on world history in the Pacific as Oceania. What would a Hau'ofa's version of a decolonized anthropology include?

Your tutor might ask you to discuss some of the content of the alternative histories of Cook's three voyages, in addition to Hau'ofa 2008, or in substitution for it.

### **Additional Reading.**

Codrington, R. H. (1891). *The Melanesians: Studies in their anthropology and folklore*. Oxford, UK: Clarendon.

This is a first survey of the southwestern Pacific from the point of view of an anthropologist of the culture and societies of the region.

Obeyesekere, Gananath 1992. *The Apotheosis of Captain Cook*. European Myth-making in the Pacific. Princeton: Princeton University Press.

Sahlins, Marshall. 1981 *Historical Metaphors and Mythical Realities*. Ann Arbor: University of Michigan

Sahlins, Marshall. 1985. *Islands of History*. Chicago: University of Chicago Press.

Smith, Bernard. 1985 *The European Vision in the South Pacific: A study in the history of Art and Ideas*. New Haven: Yale University Press

Strathern, M. 1990. 'Artefacts of History'. *Culture and History in the Pacific*. Ed. Jukka Siiikala. Helsinki: The Finnish Anthropological Society. Pp 25 – 44.

This is a theoretical exploration of what can be known from objects, especially museum objects, the visual impact they have on museum goers, and what anthropologists might learn and feel upon seeing them.

## **WEEK 2:**

### **TRAVELS OF AN INDIGENOUS IDEA (MANA) ACROSS POLYNESIA AND BEYOND**

**Key Words:** Mana, Power, the Marae, Haka, Culture

#### **BEFORE THE LECTURE**

**Please view the 5 min TED Talk, on Mana.**

The link to the talk can be cut and pasted to your browser or opened here, if the video does not display on your device.

<https://www.youtube.com/watch?v=qeK3SkxrZRI>

NB: The best connection is on BB.

The talk is given by a Maori public intellectual. The speaker offers a powerful point of view on Mana today.

#### **THE LECTURE**

##### **Lecture Reading:**

In this Lecture we will be considering the nature of Mana. Who if anyone, or what if anything, possesses mana? How is mana different from other concepts of power? Can mana be stolen, lost or appropriated?

Gell, A. 1999. 'The Maori Meeting House' In *Art and Agency*, A. Gell, Oxford: Oxford University Press. pp 251 -258.

Gell's article discusses power in the Maori meeting-house, drawing on Thomas's study of it, but without using the word mana.

Thomas, N. 1995. "Kiss the Baby Goodbye: Kowhaiwhai and Aesthetics in Aotearoa / New Zealand". *Critical Inquiry* 22: 90 – 121.

The essay informing Gell's use of the Maori Meeting house. Thomas' article is challenging, but provides a scholarly assessment of the aesthetics of the house, and how they are meaningful. He shows that the beauty of the contemporary artwork, like the aesthetic power of the house makes it an expression of mana. This leads to the contention that art cannot be appropriated by other because it has its own life and power, which they might enable, but cannot destroy.

In my final reflections on mana as power and on the dynamics of cultural appropriation, I will draw on essays by Golub (2014) Holbraad, Salmon, and Wastell (2007), as well as by Tomlinson (2016) to make sense of the uses of the *haka* as an expression of cultural power to influence the actions of others.

## THE TUTORIAL

### Tutorial Reading

Golub, Alex. 2014. The History of Mana: How an Austronesian Concept Became a Video Game Mechanic

<http://theappendix.net/issues/2014/4/the-history-of-mana-how-an-austronesian-concept-became-a-video-game-mechanic>

Guidance on Reading: This is an essay title that tells you what you can expect to learn about Mana in it. Consider the difference between mana as power and authority as legal ownership of a cultural form. Do you think that the video game makers have appropriated the concept of mana?

### Additional Reading

Henare [Salmond], Amiria, Martin Holbraad, and Sari Wastell, eds. 2007. *Thinking through things: Theorising artefacts ethnographically*. London: Routledge

An edited book exploring the material culture (especially museum objects) as imbued with power (mana), rather than symbols or representations of other societies.

Keesing, Roger. 1984. "Rethinking mana". *Journal of Anthropological Research* 40:137–156.

Hogbin, H. Ian (March 1936). "MANA". *Oceania*. **6** (3): 241–274. [doi:10.1002/j.1834-4461.1936.tb00187.x](https://doi.org/10.1002/j.1834-4461.1936.tb00187.x)

Mauss, M. (1972). *A general theory of magic* (R. Brain, Trans.). London: Routledge & Kegan Paul

This is the 'Ur text' for an ethnographic theory of mana.

[Film] Morrison, Temeura. 1995. *Once Were Warriors* (Film) Auckland: Avalon/ New Zealand Film Commission. [https://www.youtube.com/watch?v=H7J\\_BY0N-iU](https://www.youtube.com/watch?v=H7J_BY0N-iU) [1:38:33]

This is a grim film; but it was welcomed by the Maori citizens of New Zealand, and also by other Pacific Islander Nations across the Pacific. It describes the workings of power as a negative force in a poor neighbourhood where 'respect' is considered the primary aspect of power, and its practice is viscerally demanded and protected.

Salmond, Amiria. 'Transforming Translations 1: 'The Owner of These Bones'. *HAU: Journal of Ethnographic Theory* 3 (3): 1–32

A discussion of the ownership of mana-imbued objects in the national museum.

Salmond, Amiria. 'Transforming Translations 2: 'Addressing Ontological Alterity.' *Hau: Journal of Ethnographic Theory* 4 (1): 155–187

A theoretical analysis of the general implications of assessing the mana of museum objects.

\*Tomlinson, Matt. 2016. *New Mana: Transformations of a Classic Concept in Pacific Languages and Cultures* ANU EPress.

An edited collection of many essays exploring the mana of social action and objects in contemporary examples. This is a really helpful essay.

### **WEEK 3**

### **CEREMONIAL EXCHANGE AND POLITICAL LEADERSHIP IN MELANESIA**

**Key words:** Hau: Kula, Moka, Potlatch. Ceremonial Exchange  
**Before the Lecture**

#### **BEFORE THE LECTURE**

Try viewing the film, *The Kawelka: Ongka's Big Moka*, before the lecture. However, I confess it is my favourite ethnographic film of all time, so I will be showing all of it in class. Come and enjoy it with me so we can discuss some of your questions about the content together, right after viewing it.

#### **THE LECTURE**

##### **Lecture Readings**

[Film] Nairn and Strathern 1976. "The Kawelka: Ongka's Big Moka" *Disappearing World* Manchester: Granada TV.

This film is a classic of anthropological ethnography, and primary film in the Disappearing World Series, at Granada. It tells of Ongka's work in preparing a feast – Moka – for a newly elected politician, who is preparing to go to parliament, on the eve of Papua New Guinea's political independence. The narrator Andrew Strathern, helps to clarify Ongka's point of view on why making the Moka matters so much.

#### **THE TUTORIAL**

##### **Tutorial Reading**

Gregory, C. 1980. Gifts to Men and Gifts to God: Gift Exchange and Capital Accumulation in Contemporary Papua. *Man*, 154: 626–52.

##### **Guidance on Reading**

Can *moka* exist outside of the New Guinea highlands and without Big Men to direct its work? This is the puzzle Gregory answers in this 'big' article in the history of anthropology in Oceania. If ceremonial exchange (*moka* is a form of this) does exist beyond the highlands (and there do seem to be comparative cases in the *kula* and the *potlatch*) then we do well to know the difference between a gift and a commodity. Gregory argues that the difference between commodity and gift exchange lies in different means of alienating goods from their makers and holders. He addresses two ways of alienating value of goods, by appropriation or accumulation, and the other is by destruction. Is it ultimately possible to alienate goods

by destroying the material form of them? How did the people of Hanuabada lose control over the means of making goods for ceremonial exchange? What is the role of the missions and church in that transformation of the values for the continuity of ceremonial exchange. Does it matter that gifts are given to God, as opposed to humans? Consider, Is it destruction to men, or appropriation by God, or by the missions for its material and social good works? Is giving to the church an act more akin to moka/kula/potlatch, or to capital accumulation?

### **Additional Reading**

#### ***On Potlatch***

Boas, F. 1897. *Kwakiutl ethnography* (ed.) H. Codere. Chicago: Univ. Press (1966).

Codere, H. 1950. *Fighting with property*. New York: Augustin.

Curtis, E. S. 1915. The Kwakiutl. In *The North American Indian*, vol. 10. New York: Johnson (1970)

Drucker, P. 1965. The potlatch. In *Tribal and peasant economies* (ed.) G. Dalton. New York: The Natural History Press (1967).

----- & R. F. Heizer 1967. To make my name good: a re-examination of the southern Kwakiutl potlatch. Los Angeles: Univ. of California Press

#### ***On Kula***

Leach, E. and J. Leach (eds) 1983 *The Kula*. Cambridge University Press.

Malinowski, B. 1920 "Kula: The Circulating Exchange of Valuables in the Archipelagoes of Eastern New Guinea". *Man* 20:97-105

This is the first article published by Malinowski after his return from the Trobriands.

Malinowski, B. 1922. "Essentials of the Kula. Ch. 3." *The Argonauts of the Western Pacific*, London: Routledge and Kegan Paul.

Mauss, M. 1990. *The Gift: Form and Function of Archaic Exchange*. London: Routledge

Munn, N. 1986 *The Fame of Gawa*. Chapel Hill: Duke University Press.

#### ***On Moka***

Strathern, A.J. 1969. Finance and production: two strategies in New Guinea highlands exchange systems. *Oceania* 40, 42-67.

----- 1971. *The rope of Moka*. Cambridge: Univ. Press.

----- 1979. Gender, ideology and money in Mount Hagen. *Man* (N. S.), 530-48.

Strathern, A. M. 1972. Women in between: female roles in a male world, Mount Hagen, New Guinea. London, New York: Seminar Press.

----- 1975. No money on our skins: Hagen migrants in Port Moresby (New Guinea Res. Bull. 6i). Port Moresby

#### ***On Exchange Systems in Oceania and more generally***

Gell, Alfred. 2000. "Inter-Tribal Commodity Barter and Reproductive Gift Exchange in Old Melanesia" in *The Art of Anthropology*. LSE Monograph Series. London: Bloomsbury. 76 – 105

Gregory, C. 1982. *Gifts and Commodities*, London: Academic Press.

Mauss, M. 1970. *The Gift: Forms and Functions of Exchange in Primitive Societies*, London: Cohen and West Ltd.

***On Big Men (and perhaps Chiefs) in Oceania, and more generally***

Lederman, Rena. 2008 Big Man *International Encyclopedia of the Social Sciences*.

Lindstrom, Lamont. 1984. "Big Man:" A Short Terminological History *American Anthropologist* 83: 900 – 905

Sahlins, M. 1963. Poor Man, Rich Man, Big-Man, Chief: Political Types in Melanesia and Polynesia. *Comparative Studies in Society and History*, 5(3): 285–303.

**WEEK 4:**

**BUSINESS AND THE TRANSFORMATION OF LIVELIHOODS IN MELANESIA**

**Key words:** Kinship, Clan, Compensation Feast, Alienation.

**BEFORE LECTURE**

It will help to review the core concepts from last week, which we used to analyse changes in Ceremonial Exchange (moka, potlatch, kula) because these will be useful for your discussion of the content of the film which I will show to introduce this week's lecture. I will discuss the idea that culture changes with changing values that lead some men to acquire goods for economic and social status, even while some retain prestige by giving goods.

**THE LECTURE**

**Lecture Reading**

[Film] Connelly Robert and Robin Anderson, 2001 *Black Harvest* Alexander Street.

This is the last of a trilogy of films by the makers, which together document the Australian Leahy Brother's exploration of the Highlands of New Guinea (First Contact), the transformation of clan ground to coffee plantation by Joe Leahy, the son of one of the brothers and a woman from the valley, (Joe Leahy's Neighbours). The story ends with the shift in livelihoods for the landowners who entered into a contractual agreement with Joe. *Black Harvest* reviews the previous films, before providing a visual record of the violent events and their resolution.

Connelly Robert and Robin Anderson, 1998. *First Contact* Harmondsworth: Penguin.

Merlan, F. and A. Rumsey. 1991. "Introduction, in *Ku Waru: language and segmentary politics in the western Nebilyer Valley, Papua New Guinea*  
Cambridge: Cambridge University Press. pp 1 – 19 (see especially the section 'who conducts exchange? p 8 - 17

**THE TUTORIAL**

**Tutorial Reading**

Keir Martin 2010 "[The Death of the Big Men: Depreciation of Elites in New Guinea](#)" *Ethnos*. 75,1: 1 - 22.

**Guidance on Reading for Tutorial**

This article makes the claim that the Big Men lost control over the means of produce and acquire goods for exchange, when salaried employment of younger men allowed them to

access shells for money. The gifts of shells bought with cash are not valued as highly as those of acquired by traditional means of exchange, and so the younger 'big men' are derided as big shots, who do not understand prestige and how to express the values of their own culture. Traditional means of recognizing prestige coincide with the means of acquiring traditional shell wealth, such as gifts of bridewealth at marriage, funerary gifts at death, and gifts of gardens on clan grounds that are made for extended periods of time in order to allow relatives from other clans to harvest crops from them.

### **Additional Reading.**

#### ***On Coffee and on the Western Highlands***

Henry, Rosita 2013. "Being and belonging: exchange, value, and land ownership in the Western Highlands of Papua New Guinea." In: Aikhenvald, Alexandra Y., and Dixon, R.M.W., (eds.) *Possession and Ownership: a cross-linguistic typology. Explorations in Linguistic Typology*. Oxford University Press, Oxford, pp. 274-290.

Henry, Rosita, and Vávrová, Daniela 2016. "An extraordinary wedding: some reflections on the ethics and aesthetics of authorial strategies in ethnographic filmmaking. *Anthrovision*, 4 (1). pp. 1-19.

West, Paige. 2010. Making The Market: Specialty Coffee, Generational Pitches, and Papua New Guinea. *Antipode*. 42 (3) 690 – 718.

2012. *From Modern Production to Imagined Primitive: The Social Life of Coffee from Papua New Guinea*. Duke University Press.

Sexton, Lorraine. 1978. *Mothers of Money, Daughter of Coffee*. Philadelphia: Temple University Press.

#### ***On Big Men and Business***

Burridge, Kenelm. 1975. The Melanesian Manager. In *Studies in Social Anthropology: Essays in Memory of E. E. Evans-Pritchard* By His Former Oxford Colleagues. J. H. M. Beattie and R. G. Lienhardt, eds. pp. 86-104. Oxford: Clarendon Press.

Epstein, A. L. 1969. *Matupit: Land, Politics and Change among the Tolai of New Britain*, Canberra: Australian National University Press.

Epstein, A. L. 1992. *In The Midst of Life: Affect and Ideation in the World of the Tolai*, Berkeley: University of California Press.

Errington, F. and Gewertz, D. 1995. *Articulating change in the 'Last Unknown': Studies in the Ethnographic Imagination*, Boulder: Westview Press.

Finney, Ben R. 1973 *Big-Men and Business: Entrepreneurship and Economic Growth in the New Guinea Highlands*. Honolulu: University Press of Hawaii.

Gewertz, D. and Errington, F. 1991. *Twisted Histories, Altered Contexts: Representing the Chambri in a World System*, Cambridge: Cambridge University Press.

Hogbin, I. 1951. *Transformation Scene: The Changing Culture of a New Guinea Village*, London: Routledge and Kegan Paul Ltd.

Martin, K. 2007a. "The Chairman of the Clan: Emerging Social Divisions in a Melanesian Social Movement." *Paideuma*, 53: 111–25.

Martin, K. 2007b. "Your own *Buai* you must buy: The Contested Ideology of Possessive Individualism in East New Britain." *Anthropological Forum*, 17(3): 285–98.

Martin, K. 2007c. "Land, Customary and Non-Customary in East New Britain." In *Indigenous Land Tenure in Papua New Guinea and Australia*, Edited by: Weiner, J. and Glaskin, K. Canberra: ANU Press.

Salisbury, R. 1970. *Vunamami: Economic Transformation in a Traditional Society*, Berkeley: University of California Press.

Sahlins, M. 2005. "The Economics of Develop-man in the Pacific". In *The Making of Global and Local Modernities in Melanesia*, Edited by: Robbins, J. and Wardlow, H. Aldershot: Ashgate Publishing Limited.

## **WEEK 5: A REVERSE ANTHROPOLOGY?**

**Key words:** Culture, Cargo Cult, Reverse Anthropology

### **THE LECTURE**

#### **Lecture Readings**

[film] Lattas, A. and G. Kildea, 2006. *Koriam's Law and the Dead who Govern*. RAI film Prize (110 min)

A meditative film exploring the philosophy supporting a cargo cult in West New Britain, Papua New Guinea, and the anthropologist who has come to study it. It challenges the reader to consider how each party to the collaborative anthropological project continue to relate to each other, throughout many misunderstandings. I will show that it is an example of reverse anthropology, by which we men an account that has the status of anthropological explanation, even if it is expressed as a living social response to intercultural encounter rather than as a published scientific paper.

Wagner, R. 1981. "The Assumption of Culture, Ch. 1 & "Culture a Creativity, Ch. 2" in *The Invention of Culture*. Chicago: University of Chicago Press. Pp 1 – 34

### **THE TUTORIAL**

#### **Tutorial Reading**

Wagner, R. 1981. "Culture a Creativity, Ch. 2" in *The Invention of Culture*. Chicago: University of Chicago Press. Pp 17 – 34

#### *Guidance on Reading*

This is a theoretical article, written by a scholar of Melanesia, that makes the argument for an anthropology that does more than borrow concepts from others (as if anthropologists

were cultists collecting cargo for the museum). He proposes that making the nature of creativity itself an enigma worthy of respect in every case anthropology can do its job of inventing culture as others invent it. It provides the first outline for the argument that the outcome of anthropology is not a museum of curiosities, but a 'reverse anthropology' that is concerned with the quality of life.

### **Additional Reading**

These articles are largely concerned with the problem of interpreting cargo cults. Taken together they provide a case study that is a good example of why any anthropology that seeks to appropriate theories and concept from others will ultimately fail; firstly, if it is not reflexive, and secondly, if it is not attentive to the shared creative process of interpretation and explanation, and thirdly if it does not ask good primary questions.

Inglis, Judy. 1957 "Cargo Cults: The Problem of Explanation", *Oceania* vol. xxvii no. 4,

Jebens, Holger (ed.). 2004 *Cargo, Cult, and Culture Critique*. Honolulu: University of Hawaii Press

Lattas, 1992. Alienating Mirrors: Christianity, Colonialism, and Cargo Cults in Melanesia. Special issue of *Oceania*, 63 (1).

Lattas, A. 2007. "Cargo Cults and the Politics of Alterity." *Anthropological Forum*, 17 (2): 149-161.

Lattas, A. 2006. "Technologies of Visibility: The Utopian Politics of Cameras, Televisions, Videos and Dreams in New Britain." *TAJA*, 17 (1): 15-31

Lattas, A. 2006. "The utopian promise of government." *JRAI (NS)*, 12 (1): 129-150.

Lattas, A. 2005. Capitalizing on Complicity: Cargo Cults and the Spirit of Modernity on Bali Island (West New Britain). *Ethnohistory*, 52 (1): 47-80.

Lawrence, P. 1964 *Road bilong Cargo*, Manchester: Manchester University Press.

Lindstrom, L. 1993. *Cargo Cult: Strange Stories of Desire from Melanesia or beyond*. Honolulu: University of Hawaii Press

Tabani, Marc & Abong, Marcelin. *Kago, Kastom, Kalja: the study of indigenous movements in Melanesia today*. Marseilles: Pacific-Credo Publications, 2013.

Worsley, P. 1957. *The Trumpet Shall Sound: A Study of Cargo Cults in Melanesia*. London: MacGibbon & Kee,

FACULTY OF HUMANITIES - SCHOOL OF SOCIAL SCIENCES  
SOCIAL ANTHROPOLOGY

COURSE UNIT OUTLINE 2018-19

**SOAN10361: INTRODUCTION TO BUSINESS ANTHROPOLOGY:  
CONSUMERS, COMPANIES AND CULTURE**  
Semester: ONE (20 credits)

Lecturer	<b>Dr Katherine Smith</b>
Room	2.053 Arthur Lewis
Telephone	0161 275 3996 (Internal 53996)
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Office Hours	Tuesdays 11-12 and Wednesdays 11-12

**Administrator:** Kellie Jordan  
([Kellie.jordan@manchester.ac.uk](mailto:Kellie.jordan@manchester.ac.uk))

**Lectures:**

**Modes of Assessment:**

- 1 x 800 word Observation Notes (15%)**
- 2 x 300 word Tutorial Tasks (15%)**
- 2 hour unseen Examination (70%)**

**DEADLINE FOR SUBMISSION OF ASSESSED WORK:**

- Tutorial Task 1: Monday 15th October 2018
- Observation Exercise: Monday 29<sup>th</sup> October 2018
- Tutorial Task 2: Monday 26<sup>th</sup> November 2017

**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 exclude 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 – Mitigating Circumstances*

Extensions may be granted to students where there are exceptional mitigating circumstances (e.g. strong medical reasons). In such cases an online Mitigating Circumstances Form must be completed and. Full guidance on mitigating circumstances is available here:

- School of Social Sciences Undergraduates  
<https://www.socialsciences.manchester.ac.uk/student-intranet/undergraduate/help-and-support/>
- 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.

**There are no pre-requisites for this course. It is available to students from outside Social Anthropology as a First Level FREE-CHOICE module.**

Attendance at tutorials is compulsory.

**Communication:**

Students must read their University e-mails regularly, and consult the Blackboard zone for this course as important information will be communicated in this way.

**Examinations:**

**Examination period:** TBA

**Re-sit Examination period:**

## **SOAN 10361: INTRODUCTION TO BUSINESS ANTHROPOLOGY**

### **OVERVIEW**

#### **What is This Course?**

Anthropology as a discipline deals with the study of culture. Business anthropology looks at how culture shapes business and how business shapes culture. The course explores how anthropologists work in businesses, how businesses use culture and the culture of organisations.

#### **Who is it for?**

This course is for first year undergraduate students. It will appeal to students from social science subjects like sociology and to those studying business, finance and economics.

The course unit is stand-alone so it works as an option for BA Econ students. It can also provide a taster of anthropology for students specialising in sociology or anthropology units.

#### **What Will I Learn?**

At the end of the course you will have gained practical insights into:

- How culture affects people's relations with products
- How anthropology is used in consumer research
- How technologies are changing cultures across the world and how cultures change technology
- How ethnography- t a research method for the study of culture- is used to design new products and services.
- How culture affects behaviour in organisations

#### **How Is The Course Organised?**

This course consists of ten lectures supported by smaller tutorial groups (classes) taken by a teaching assistant (TA). TAs are postgraduate students doing advanced degrees in this or a related field. Classes are designed to provide opportunity for discussion of lectures and accompanying readings.

Each lecture explores a different topic.

*Most* of the materials for each topic are accessible on blackboard - excluding whole books, which have to be accessed via the library. Some of these are ebooks- accessible via the library catalogue.

#### **What Will I Read?**

The course uses a range of materials including-

- academic articles
- book chapters
- websites
- YouTube
- pages from Wikipedia

The course uses some 'real world' materials, as well as studies by academics and researchers.

In general, real world materials such as WebPages about culture and business are produced by and for businesses - they aim to shed light on a problem for businesses.

Academic articles and book chapters are produced by people working in universities. These aim to shed light on how and why people do what they do, which may or may not have implications for business.

These kinds of articles are situated in relation to debates elsewhere in academia- in the sociology of consumption or the anthropology of particular places for example.

Reading both kinds of literature helps us see what business does with anthropology and how anthropologists think about business and consumption.

### **What's in The Readings?**

Readings are selected to be fun, interesting and relevant to the themes of the course and the needs of people in business.

They cover such topics as:

- How research on breakfast in the US led to the development of Go-Gurt (in the UK Frubes) or yoghurt in a tube, a new type of product.
- Why Harley Davidson works with Harley users to maintain its strong brand loyalty.
- How cleaning is about culture.
- Why hi tech toilets are 'big in Japan' (but nowhere else).
- How culture bends technology into shape.
- How social research techniques developed to study culture inform the design of hi tech products and everyday life.
- How anthropologists and others use ethnography to capture culture as business

### **How Will I Learn?**

Each lecture provides an overview of a topic and some examples from practice but you are expected to do some of your own reading. Materials on the reading list will help you understand the issues in greater depth and realise that there are many different kinds of examples.

The course introduces you to anthropology and how it is used in understanding consumer behaviour and product design. A big focus of this course is how culture shapes peoples relationships with products and with each other.

This course also deals with culture and organisations. In this course, we will explore, anthropologically, how consumer behaviour affects organisational cultures and vice versa.

### **Organisation of Material**

Each week one short piece or item is highlighted as a **snapshot** of the week's theme. This may be a webpage, a film or a short article.

**Snapshots** are essential reading/ viewing. They won't take more than a few minutes to access!

Snapshots are supported by substantive texts which give more detailed insights. The most important detailed reading for each topic is indicated as a core text. There are never more than two core texts for each topic.

Supplementary readings provide a wider view of the issues raised in the topic and other examples.

To **understand** the course you will need to attend the lectures and classes and keep up through snapshot readings.

To do **well** in the course you will need to supplement your snapshots with core readings.

To **excel** in the course you will need to read some of the supplementary readings.

This course is supported by Topic Guides which are on Blackboard. These provide an overview of the main themes and issues covered in the reading.

### **Exercises, Assessment and Feedback**

This course is assessed by a combination of practical exercise and two hour examination. In the exam you will be expected to answer questions in essay form on some topics or issue you have addressed in the course.

The practical exercise involves doing a piece of observation on culture in a particular setting e.g. your room in a hall of residence, the gym, the section of a supermarket, a coffee bar and writing 800 words about what you see.

You will also be expected to write short (200 word) exercises each week to bring into your tutorials for discussion and feedback. These exercises will be given to you at the end of lectures each week.

Full information and guidance about how to do the exercise as well as sample exam questions will be provided by the lecturers and will be made available on blackboard.

Exercises will be submitted via blackboard and you will get feedback via blackboard.

**The deadline for the Observation Exercise is the Monday after reading week (SEMESTER ONE READING WEEK IS THE WEEK OF 22 October 2018).**

### **Help and Support**

Katie Smith is available during advertised office hours. If you need to see her at other times please make an appointment by email.

Your tutorial teachers (also known as GTAs) are also available during advised office hours. If you need to see them outside of these hours, please contact them by email.

## ***Structure of the Course***

### **Topic 1: Introducing Anthropology**

This topic introduces the subject of anthropology and the structure of the course.

The introductory lecture explains what anthropology is, how its method evolved and introduces three key anthropologists whose ideas probably have most impact on how we understand the behaviour of persons as consumers.

Anthropology is the study of culture through the practice of ethnography. This is undertaken through what anthropologists call 'fieldwork' also known as participant observation.

We look at the contribution of **Bronislaw Malinowski**, the anthropologist credited with developing fieldwork as a method and his study of exchange in Melanesia in the early 20th century and at the work of two later anthropologists.

**Mary Douglas** did fieldwork in Central Africa and is associated with important work on how people organise their lives through culture, through the study of how they deal with dirt as a matter of boundary making.

**Clifford Geertz** is the American anthropologist credited with popularising the concept of culture as a system of meaning and with using 'thick description' as a method for understanding it.

We look at a short film on *YouTube* to see how contemporary anthropologists access cultures through the practice of fieldwork.

The lecture concludes by explaining how these core ideas are taken up by the emerging discipline of business anthropology.

**Snapshot :** YouTube - DOING ANTHROPOLOGY by MITANTHRO

<http://www.youtube.com/watch?v=BhCruPBvSjQ>

**Core:**

**Wikipedia-** look at the entries for Bronislaw Malinowski, Mary Douglas and Clifford Geertz.

**Supplementary:**

Ann T Jordan. 2011. The Importance of Business Anthropology: Its Unique Contribution in Guang Tian, R., D. Zhou, et al., Eds. (2011). *Advanced Readings in Business Anthropology*, North American Business Press.

Baba, M. 2006. Anthropology and Business, *Encyclopaedia of Anthropology*, London, Sage, 83-117 (*this encyclopaedia entry is on blackboard. Don't worry if its very long- it gives a great overview of the whole course, so refer to it as we go along!*)

Jordan, A. T. 2003. *Business Anthropology*, Waveland Press.

## **Topic 2: The Business of Culture**

This lecture looks at the business of anthropology and corporate ethnography, at the kinds of issues and approaches business anthropologists address.

Business anthropologists have adapted the methods of anthropology through using focused observation supplemented by films such as those displayed on the website of **Fast Company**

(<http://www.fastcompany.com/27707/anthropologists-go-native-corporate-village>) to show what matters to people in their everyday behaviour.

This is different in different places and in different social groups, as the chapter by Denny and Sutherland shows in relation to coffee. Drinking a cup of coffee is a different experience with different values in different countries. Businesses using ethnography seek to understand these differences in order to market appropriately and to spot gaps for new products.

Look at the films of Western families eating breakfast before they head off to work on the everydaylives website (under `clips'). Can you see how the product designers might have come up with the idea of yoghurt in a tube?

**Snapshot:**

'American Breakfast and the Mother in Law: How an Anthropologist Created Go-Gurt', 2002, National Association for the Practice of Anthropology,

<http://practicingsanthropology.org/american-breakfast-the-mother-in-law-how-an-anthropologist-created-go-gurt/>

**Core:**

Gay, P. no date. Business Anthropology and the Culture of Product Managers, *Association of International Product Marketing and Management*

Denny, R & Sunderland 2010 Framing Cultural Questions: What is Coffee in Benton Harbor and Bangkok?, Chapter 3 of their (eds) *Doing Anthropology in Consumer Research*, Left Coast Press, 57-79.

**Supplementary:**

Denny, R & Sunderland 2010 What Does Cultural Analysis Mean?, Chapter 2 of their (eds) *Doing Anthropology in Consumer Research*, Left Coast Press, 43-56.

Goffen, K., F. Lemke, et al. (2010), 'Ethnographic Market Research', Chapter 4 of their *Identifying Hidden Needs: Creating Breakthrough Products*, Palgrave Macmillan, 75-108.

De Waal Malefyt, T 2009 Understanding the Rise of Consumer Ethnography: Branding Technomethodologies in the New Economy, *American Anthropologist* 111 (2), 201-210.

Bell, G 2001 Looking Across the Atlantic: Using Ethnographic Methods to Make Sense of Europe, *Intel Technology Journal* Q3, 1-21;

Cox, C & Manning, J 2011 *Public Services. Closing the Gap. Ethnography Has Long Helped Firms to Get Closer to Their Customers- It Could Prove a Vital Tool for Policy Makers Too*, design council blog at :

Valtonen, A, Markuksela, V & Moisander, J 2010 Doing Sensory Ethnography in Consumer Research, *International Journal of Consumer Studies* 34, 375-380.

**Topic 3: Persons, Products, Meaning**

This lecture begins to explore how culture interacts with consumption practices in different places. We look at how people relate to goods and things as vehicles for relationships with other people, as in the work of Daniel Miller who has carried out extensive anthropologies of shopping and the ways in which people make 'stuff' meaningful.

We begin to see how products have meaning, not always the meanings which manufacturers want them to have, and how technology mediates and is mediated by culture.

Consumers strive to stamp their own interpretations on things, the meaningless status of Muji as 'not branded' becomes the brand identity of Muji goods, just as their understated attributes are emphasised in stores consumers seek to emphasise their unique associations.

Corporations seeking to build brands have to take these meanings into account, as in the case of Harley Davidson and its relationship with different groups of Harley riders in Australia.

Check out the links on blackboard for some films of Harley riders in promotional material and in the UK.

### **Snapshot:**

Bell, G. 2011. *Anthropology Meets Technology*

<http://www.bbc.co.uk/news/business-13611845>

**Core:** Schembri, S 2009 Reframing Brand Experience: The Experiential meaning of a Harley Davidson, *Journal of Business Research* 62, 1299-1310.

OR Schouten, John W; Martin, Diane M; McAlexander, James H, (2007) "Chapter 5. The Evolution of a Subculture of Consumption" from Cova, Bernard et al, *Consumer Tribes*, Oxford,: Butterworth-Heinemann 67-75.

### **Supplementary:**

Money, A. 2007. Material Culture and the Living Room, The Appropriation and Use of Goods in Everyday Life, *Journal of Consumer Culture* 7 (3), 355-377.

Miller, D. 1998. The Dialectics of Kinship: Shopping For Relationships, Chapter 2 of his *The Dialectics of Shopping*, Chicago, University of Chicago Press, 17-57.

Chang Coupland, J. 2005. Invisible Brands: An Ethnography of Households and the Brands in Their Kitchen Pantries, *Journal of Consumer Research* 32, 106-118.

Holloway, J. & Hones, S. 2007. Muji, Materiality and Mundane Geographies, *Environment and Planning A* 39, 555-569.

McCracken, G. 1990. The Evocative Power of Things: Consumer Goods and the Preservation of Hopes and Ideals, in his book *Culture and Consumption*. Bloomington, Indiana University Press: pp104-117.

Gershon, I. 2008. Email My Heart. Remediation and Romantic Break Ups, *Anthropology Today* 24 (6), 13-15.

Tucker, C. 2011. *Coffee Culture. Local Experiences, Global Connections*, London, Routledge.

Miller, D. 2010. *Stuff*, London, Polity.

#### **Topic 4: Being At Home: Difference, Identity and the Domestic**

If 'stuff' is about the self and makings relationships with others ideas about what is home and its boundaries are a fruitful place for the practice of ethnography. How people define what is home and what is not reveal core dynamics of culture and the variability of where boundaries are drawn between public and private, inside and outside.

As Mary Douglas suggested in her study of dirt, cleaning and ordering practices are important here- in consumer societies these centre on domestic cleaning, doing the laundry and the care of the body. New technologies merge with cultural preoccupations in unanticipated ways, as with the example of the Japanese hi tech toilet.

The association of the domestic with private spaces and with gendered identities is also significant.

#### **Snapshot:**

The Modern Japanese Home, film by Celestial Shadow 19

<http://www.youtube.com/watch?v=StZqd1SwRhs>

#### **Core:**

Pink, S. 2005. Dirty Laundry. Everyday Practice, Sensory Engagement and the Constitution of Identity, *Social Anthropology* 13, 3, 275-290.

#### **Supplementary:**

McCracken, G. 2005. Homeyness. A Cultural Account of One Constellation of Consumer Goods and Meanings, Chapter 4 of his *Culture and Consumption ii: Markets, Meaning and Brand Management*, Bloomington, Indiana University Press.

Bell, G. Blythe, M. & Sengers, P. 2005. Making by Making Strange: Defamiliarization and the Design of Domestic Technologies, *ACM Transactions of Computer Human Interaction* 12 (2), 149-173.

Chun, A. 2002. Flushing in the Future: The Supermodern Japanese Toilet in a Changing Domestic Culture, *Postcolonial Studies* 5 (2), 153-170.

Garvey, P. 2005. Domestic Boundaries. Privacy, Visibility and the Norwegian Window, *Journal of Material Culture* 10 (2), 157-176.

Watkins, H. 2006. Beauty Queen, Bulletin Board and Browser: Rescripting the Refrigerator, *Gender, Place and Culture* 13 (2), 143-152.

Martens, L. & Scott, S. 2006. Under the Kitchen Surface: Domestic products and Conflicting Constructions of Home, *Home Cultures* 3 (1), 39-82.

Cwerner, S. & Metcalfe, A. 2003. Storage and Clutter. Discourses and Practices of Order in the Domestic World, *Journal of Design History* 16 (3), 229-239.

Daniels, I. 2008. Japanese Homes Inside Out, *Home Cultures* 5 (2), 115-140.

### **Topic 5: Designing Everyday Life**

So far we have looked at the work of anthropology in informing understandings of how people relate to, and have relationships through, products, both in the home and outside it. Design anthropology takes this kind of insight further in working towards the design of new products and services.

Originally developed in the technology sector, design processes which are informed by social science approaches, including ethnography, are being applied beyond it to get a better understanding of how people use products and the kinds of spontaneous innovations- the two sim handset for example- which companies such as Nokia can commercialise.

People such as Jan Chipchase from the US design firm Frog are well known for popularising this kind of approach to technology research. Stanford University's 'D School' specialises in using a selection of social science methods for the purposes of design.

Everyday life is not always the basis of commercial innovations. Big corporations continually seek to come up with new products or get new value out of existing materials, as in the example of the milk sector's increased product differentiation- flavoured milks, 'old fashioned' and 'modern' milk and a wide variety of yoghurts.

As Shove et al demonstrate in their book on 'the design of everyday life' how things and practices come into widespread use is an evolving combination of the effects of business, materials, technology and culture. They use the example of digital photography which is changing the ways in which people view and store photographic images, as well as the craft of image capture.

### **Snapshot:**

Interview with Jan Chipchase, technology anthropologist from leading US innovation firm Frog Design in *Wired Magazine*.

<http://www.wired.co.uk/magazine/archive/2011/01/features/shanzai?page=1>

**Core:**

Jonsson, H. 2005. A Land of Milk and Money. The Dairy Counter in An Economy of Added Values, in Lofgren, O & Willim, R (eds) *Magic, Culture and the New Economy*, Oxford, Berg, 105-116.

**Supplementary:**

Bell, G. 2004. Insights into Asia: 19 Cities, 7 Countries, 2 Years- What People Really Want From Technology, *Technology @ Intel Magazine* May 2004.

Wasson, C. 2000. Ethnography in the Field of Design, *Human Organization* 59 (4), 377-388.

Barab, S. Thomas, M. Dodge, Squire, K. & Newell, M. 2004. Critical Design Ethnography: Designing for Change, *Anthropology and Education Quarterly* 35 (2), 254-268.

Shove, E. Watson, M. Hand & Ingram, J. 2007. *The Design of Everyday Life*, London, Berg.

Horst, H. & Miller, D. 2005. From Kinship to Linkup. Cell Phones and Social Networking in Jamaica, *Current Anthropology* 46 (5), 755-778.

Tenhunen, S. 2008. Mobile Technology in the Village: ICTs, Culture and Social Logistics in India, *Journal of the Royal Anthropological Institute* 14, 515-534.

Coleman, E. 2010. Ethnographic Approaches to Digital media, *Annual Review of Anthropology* 39, 487-505.

**Topic 6: Introducing Organisational Culture**

The rise of 'organisational culture' as a management tool has been one of the most striking features of management studies and consultancy over the past quarter of a century. In this lecture we introduce the ways in which this anthropological concept has been brought into business management and some of the potential strengths and weaknesses of the ways in which it has been applied.

**Snapshots:**

Second Nexus: Open Office Plans Increase Employee Stress, Reduce Productivity:

<https://tinyurl.com/y7mc2dul>

Hofstede, G. On 'Culture'

<http://tinyurl.com/y7m6hvn1>

**Core:**

Hofstede, G. (2005) 'Pyramids, Machines, Markets, and Families: Organizing Across Nations' Chapter 7 of *Cultures and Organizations: Software of the Mind*. New York: McGraw Hill.

**Supplementary:**

Connolly, T.H. (2011) Business ritual studies: Corporate ceremony and sacred space. (Chp. 9) In R.G. Tian et al. *Advanced readings in business anthropology*. Atlanta: North American Business Press. Pp. 120-133.

Hofstede, G. (2002) Dimensions do not Exist. (response to McSweeney) (PDF is on Blackboard for this week). You can also find this reading on Google here:

[http://scholar.google.co.uk/scholar?hl=en&q=Hofstede+dimensions+do+not+exist&btnG=&as\\_sdt=1%2C5&as\\_sdtp=](http://scholar.google.co.uk/scholar?hl=en&q=Hofstede+dimensions+do+not+exist&btnG=&as_sdt=1%2C5&as_sdtp=)

Hofstede, G. (1980) *Culture's Consequences: International Differences in Work Related Values*. Beverley Hills: Sage.

Jordan, Ann T. (ed.) (1994) *Practicing Anthropology in Corporate America: Consulting on Organizational Culture*. (National Association for the Practice of Anthropology, Bulletin No.14). Washington DC: American Anthropological Association.

Jordan, Ann T. (1999). An Anthropological Approach to the Study of Organizational Change: The Move to Self-Managed Work Teams. *Practicing Anthropology* 21(4): 14-19.

McSweeney, B. (2002) Hofstede's Model of National Cultural Differences and their Consequences. (On Blackboard for this week) You can also access it via your Manchester account on Google.

McSweeney, B. (2009) Dynamic Diversity. *Organization Studies*. 30(9) Available electronically through library catalogue.

Sachs, Patricia, ed. (1989). Anthropological Approaches to Organizational Culture. Theme Issue. *Anthropology of Work Review* 10(3).

Sondergaard, M. [In my Opinion](#). (Also on Blackboard for this week)

Wright, S. (ed.) (1992) *The Anthropology of Organizations*. London. Routledge.

**Topic 7: Corporate Responsibility, Sustainability and Inclusion**

When discussing 'customer work', corporate responsibility and social impact are topics of active discussion at the moment. And in all areas of research,

whether for academic, policy or commercial interests, issues of ethics abound. This week we will be discussing some of the ways in which ethical issues have been dealt with by anthropologists who have conducted ethnography in industry and discuss the questions of: what happens when your informants are your co-workers? And what does it mean to have efforts and results of research embedded in capitalism far beyond the control of the anthropologist? How might ethnography inform sustainability and profitability in business? Our snapshot this week will explore some of the ways in which an online business has discussed some of these ethical questions publically.

**Snapshot:**

**Futurice blog**

<http://blog.futurice.com/the-right-to-make-ethical-decisions>

**Core:**

Duarte, F. (2011) What does a culture of corporate responsibility “look” like? A glimpse into a Brazilian Mining Company. In R.G Tuan et al. (eds) *Advanced Readings in Business Anthropology*. Atlanta: North American Business Press. Pp. 87-99.

**Supplementary:**

Batteau, Allen W. (2000). Negations and Ambiguities in the Cultures of Organization. *American Anthropologist* 102(4), 726-740.

Cefkin, M. (2009) Introduction: Business, anthropology, and the growth of corporate ethnography. In M. Cefkin (ed.) *Ethnography and the corporate encounter: Reflections on research in and of corporations*. New York: Berghahn Books. Pp. 1-40.

Consumer Culture Theory Website (2010). [www.consumerculturetheory.org](http://www.consumerculturetheory.org). Accessed June 30, 2010.

Ethnographic Praxis in Industry Conference Website (2010). <http://epiconference.com>

Hofstede, Geert (1980). *Culture's Consequences: International Differences in Work-Related Values*. Beverly Hills: Sage.

Jordan, A.T. (2011) The importance of business anthropology: Its unique contributions, *International Journal of Business Anthropology*. 1/1: 15-25.

Kotter, J.P. and J.L. Heskett (1992) *Corporate Culture and Performance*. New York. Free Press.

Martin, K. (2010) Robert MacNamara and the limits of beancounting. *Anthropology Today*. 26(3):16-19. Available online at <http://onlinelibrary.wiley.com/doi/10.1111/j.1467-8322.2010.00736.x/pdf> (note you will need your university log-in details to access this material).

Sykes, K M. (2001) Ethics, Culture and Custom: an introduction. In *Culture and Cultural Property in the New Guinea Islands Region*. K. Sykes (ed.) University of Michigan Press. Pp. 3 - 15.

Tian, R.G. (2011) The unique contributions and the unique methodologies: A concise overview of the applications of business anthropology. (Chp. 2) In R.G. Tian et al. (eds) *Advanced readings in business anthropology*. Atlanta: North American Business Press. Pp. 28-42.

Weise, Elizabeth (1999). Companies Learn Value of Grass Root Anthropologists Help Adapt Products to World Cultures. In USA Today. 26 May, p. 4d.

Whyte, William Foote (1951). *Pattern for Industrial Peace*. New York: Harper and Row.

### **Topic 8: Case Study: Finance and Banking**

The current financial crisis has raised serious questions about the economic models that underpinned management of banking and financial services at the start of the century. The loss of faith in economic models has led to an increased interest in behavioural and cultural attempts to explain how markets actually work. But do cultural models really provide superior models for understanding the operations of financial markets or do they have their own blind spots that mean that they too should be treated with caution?

#### **Snapshot:**

Kiviat, B. 2009. An Anthropologist on what's wrong with Wall Street: Interview with Karen Ho. *Time Magazine*. 22.07.2009. Available online at: <http://www.time.com/time/business/article/0,8599,1912085,00.html>

#### **Core:**

Weeks, J. 2004. An Illustration. Chapter 2 of *Unpopular culture: The Ritual of Complaint in a British Bank*. Chicago: University of Chicago Press.

#### **Supplementary:**

Abolafia, M. 1996. *Making Markets: opportunism and restraint on Wall Street*. Cambridge. Harvard University Press.

Harrington, B: 2010. *Pop Finance: Investment Clubs and the new Investor Populism*. Princeton. Princeton University Press.

Hart, K.: On the Ethnography of Finance. Available at <http://loomnie.com/2011/05/10/on-the-ethnography-of-finance/>

Hertz, E: 1998. *The Trading Crowd: An ethnography of the Shanghai stock market*. Cambridge. Cambridge University Press.

Ho, K: 2009. *Liquidated: An ethnography of Wall Street*. Durham. Duke University Press.

Knorr-Cettina and Bruegger: 2002. *Global Microstructures: The Virtual Societies of Financial Markets*. Available at <http://ceas.iscte.pt/ethnografeast/Karin%20Knorr-Cetina/Global%20Microstructures%20AJS%20PDF%20publ%20version.pdf>

Martin, K. 2009. Magin and Myth of Rational Markets. *Financial times*. 25.08.2009. Available online at [www.ft.com/cms/s/0/57750f9a-910e-11de-bc99-00144feabdc0.html](http://www.ft.com/cms/s/0/57750f9a-910e-11de-bc99-00144feabdc0.html) (note: you will have to open a free account with the *Financial Times* online to access this material).

Martin, K. 2009. Review of: *Liquidated: An Ethnography of Wall Street*, *Times Literary Supplement*. 21.05.2010.

Ouroussoff, A: 2010. *Wall Street at War: The secret struggle for the global economy*. Cambridge. Polity.

Tett, G. 2009. Review of: *Liquidated: An Ethnography of Wall Street*, *Financial times*. 02.10.2009. Available online at [www.ft.com/cms/s/2/904f0508-ae3-11de-96d7-00144feabdc0.html](http://www.ft.com/cms/s/2/904f0508-ae3-11de-96d7-00144feabdc0.html) (note: you will have to open a free account with the *Financial Times* online to access this material).

Tett, G: 2009. *Fools' Gold: how unrestrained greed corrupted a dream, shattered global markets and unleashed a catastrophe*. London. Little Brown.

Zaloom C.2006. *Out of the Pits: traders and technology from Chicago to London*. Chicago. University of Chicago Press.

### **Weblinks**

Laurie Taylor Interview with Karen Ho on Radio 4. <http://www.bbc.co.uk/programmes/b00p2z8g>

Karen Ho on *The Culture of Wall Street*. <http://www.youtube.com/watch?v=h9rUzLoKpfs>

Gillian Tett lecture at London School of Economics. <https://www.youtube.com/watch?v=aV-kDeVeae4>

Gillian Tett keynote address to CED Economic summit:  
<http://www.youtube.com/watch?v=1iG5wNAI1aw&playnext=1&list=PL9D21650F2536B41F>  
<http://www.youtube.com/watch?v=XKmnyyNShA&playnext=1&list=PL9D21650F2536B41F>  
<http://www.youtube.com/watch?v=aDcj5bBDX10&playnext=1&list=PL9D21650F2536B41F>

Gillian Tett on '*Fools' Gold*'. <http://www.youtube.com/watch?v=HKEDmNjOII>

Ken Wilcox *Culture Trumps Strategy*. A short talk by the head of Silicon Valley Bank on why he believes organisational culture is the most important factor in building a successful bank.

[http://www.youtube.com/watch?v=X8S09YGI\\_P8](http://www.youtube.com/watch?v=X8S09YGI_P8)

BNP Paribas *Culture Video* A short video produced by the French Banking Group promoting their organisational culture as a selling point to potential graduate recruits.

<http://www.youtube.com/watch?v=5PsM9AXTZo&feature=related>

Goldman Sachs *Goldman Sachs Culture*. A short video produced by the Investment Banking Firm promoting their organisational culture.

<http://www.youtube.com/watch?v=MdGJBxHlv7g&feature=related>

### **Topic 9: Creating the Efficient Worker and Business Professional**

In this lecture we examine the ways in which people are encouraged to behave in certain manners and think of themselves as particular kinds of actors in order to build effective organisational cultures. Changes in the ways people are expected to create themselves as professional workers are traced from the hey day of Scientific Management to the current era of Cultural Organisation with particular emphasis on contemporary fashions such as counselling and business coaching.

#### **Snapshot.**

Video: Cross-cultural communication for business:

<https://www.youtube.com/watch?v=at7srdUiRfM>

#### **Core.**

Claire-Ostwald: 2007. *Carrying Cultural Baggage: the contribution of sociocultural anthropology to cross-cultural coaching*. Available on Blackboard for this week, and online at

<http://ijebcm.brookes.ac.uk/documents/vol05issue2-paper-04.pdf>

#### **Supplementary.**

Bielo, S: 2007. *'The Mind of Christ': Financial success, born-again personhood, and the anthropology of Christianity*. Available online at

<http://www.tandfonline.com/doi/full/10.1080/00141840701576935>

Carnegie, D. 1938. *How to win friends and influence people*. Tadworth. World's Work.

Covey, S. 1990. *The Seven Habits of Highly Effective People: Restoring the character ethic*. New York. Fireside Book.

Ehrenreich, B. 2010. *Smile or Die: How positive thinking fooled America and the world*. London. Granta.

Ehrenreich, B. 2006 *Bait and Switch: The futile pursuit of the corporate dream*. London. Granta.

Jackson, B. 2001. Stephen Covey and the Effectiveness Movement. Chapter 5 of *Management Gurus and Management Fashions: A dramatic enquiry*. London. Routledge. Available online via the library website 20

Kunda, G: 1992. *Engineering Culture: Control and commitment in a High-Tech corporation*. Philadelphia. Temple University Press.

McCabe, D: 2002. 'Waiting for Dead Men's Shoes': Towards a cultural understanding of management innovation. *Human Relations* 55(5):505-36.

Mangan, A: 2009. 'We're not banks': Exploring self-discipline, subjectivity and co-operative work. *Human Relations*. 62(1): 93-117.

Rose, N: 1989. *Governing the Soul: The shaping of the private self*. London. Routledge.

### **Weblinks**

Franklin Covey on Grupo Entero. Videos and case studies produced by Stephen Covey's consulting group on how they helped build a healthy organisational culture in a Latin American credit company.  
[http://franklincoveyresearch.org/video/grupo\\_entero/grupo\\_entero\\_english.html](http://franklincoveyresearch.org/video/grupo_entero/grupo_entero_english.html)

Barbara Ehrenreich: Smile or Die. Animated version of her talk on the dangers of 'positive thinking'.  
<http://www.youtube.com/watch?v=u5um8QWWRvo>

Barbara Ehrenreich: Did Positive Thinking Wreck the Economy. Speech to the Commonwealth Club of California 2009.  
[http://www.youtube.com/watch?v=tWfDm\\_bqwUU](http://www.youtube.com/watch?v=tWfDm_bqwUU)

### **Topic 10: Wrap up Session**

In this week we re-cap and tie together the issues covered in the previous 9 weeks and discuss in groups some of the key issues and controversies raised by the application of anthropological methods to business analysis.

FACULTY OF HUMANITIES  
SCHOOL OF SOCIAL SCIENCES

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

**SOAN 10370: Anthropology Today**

**Full Year**

**Credits 20**

**Course Convener:** **Dr. Luciana Lang (Part 1)**  
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**Telephone:** 0161-275-4839  
**Email:** [Luciana.lang@manchester.ac.uk](mailto:Luciana.lang@manchester.ac.uk)  
**Office Hours:** Tuesday 11am – 12pm

**Course Convener:** **Dr. Sebastien Bachelet (Part 2)**  
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**Telephone:** 0161-306-6934  
**Email:** [Sebastien.bachelet@manchester.ac.uk](mailto:Sebastien.bachelet@manchester.ac.uk)  
**Office Hours:** Mondays 3-4pm, Thursdays noon-1pm

**Course Convener:** **Dr. Angela Torresan (Part 3)**  
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**Office Hours:** TBC

**Course Convener:** **Dr. Lorenzo Ferrarini (Part 4)**  
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**Email:** [Lorenzo.ferrarini@manchester.ac.uk](mailto:Lorenzo.ferrarini@manchester.ac.uk)  
**Office Hours:** TBC

**Tutor:** **Sinead O'Sullivan**  
**Email:** [sinead.osullivan@postgrad.manchester.ac.uk](mailto:sinead.osullivan@postgrad.manchester.ac.uk)  
**Office hour:** Friday 12pm-1pm

**Administrator:** **Kellie Jordan**  
**Room:** G.001 Arthur Lewis Building  
**Telephone:** (0161) 275 4000  
**Email:** [kellie.jordan@manchester.ac.uk](mailto:kellie.jordan@manchester.ac.uk)

**Lectures:** Tuesday 16.00-18.00 (Lecture: 16.00-17.00 / Seminar from 17.00-18.00)

**Tutorials (Seminars):** Allocate yourself to a tutorial (seminar) group using the Student System. There are only two tutorials and they are both at the same time. The lecturer and tutor will swap from week to week so all students have time with both instructors.

**Location:** Lecture: Roscoe 2.2  
Seminar A: University Place 4.214  
Seminar B: Mansfield Cooper, 2.03

**Assessment:** 4 x 1500 word essays

**Submission Dates:** Essay 1 – 8<sup>th</sup> November 2018 by 2.00 pm  
Essay 2 – 13<sup>th</sup> December 2018 by 2.00 pm  
Essay 3 – 14<sup>th</sup> March 2019 by 2.00pm  
Essay 4 – 16<sup>th</sup> May 2019 by 2.00pm

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

- **INSTRUCTIONS FOR SOCIAL ANTHROPOLOGY UNDERGRADUATE ESSAYS AND COURSEWORK**

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

#### **PLEASE NOTE**

Attendance at classes is compulsory. Students are expected to make every effort to attend all classes (lectures, tutorials) on this course. If they know in advance that circumstances beyond their control will prevent them from attending a class, they should contact their lecturer with this information. If they are unable to do this, they should explain their absence as soon as possible. Please also arrive on time for classes as late arrival disrupts the lesson.

**Reading week:** 29<sup>th</sup> October to 4<sup>th</sup> November.

## **Assessments**

The course is assessed through 4 x 1,500-word essays: one essay for each part of the course. You will need to submit essays through Blackboard via Turnitin and you can expect written comments and feedback on each essay within three weeks, although marks may not be made available until after the exam board.

The essays must be typed, double-spaced in a reasonable font (e.g. 12 point in Times New Roman or Arial). You must submit one copy of the essay to Turnitin by 2pm on the deadline day.

For further guidance in relation to referencing and bibliographies see section below. Inadequate referencing may be considered plagiarism, which is a serious offence.

For the essays, extensions may be granted to students where there are exceptional mitigating circumstances (e.g. strong medical reasons). In such cases a Mitigating Circumstances Form must be completed and submitted to the Undergraduate administrator. A Mitigating Circumstances Form must be submitted before the due date of the assessed work. Students are advised to refer to the University's Policy on Mitigating Circumstances (available on the student intranet) for what constitutes grounds for mitigation.

## **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.library.manchester.ac.uk/get-started/mle/>.

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

All 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 in the text 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 books, journals, newspapers, and magazines are 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/display.aspx?DocID=8257>.

### **Assessment Criteria**

Marking criteria will be based on the guidelines provided in the BSocSc Social Anthropology Handbook: <http://documents.manchester.ac.uk/DocuInfo.aspx?DocID=21731>.

### **Feedback**

Students will receive verbal feedback continuously throughout the course during the tutorial elements of classes. Written feedback will be given on the assessed essays.

**SOAN 10370:**  
**Anthropology Today:**  
**Making sense of the contemporary world**

This course aims to give first year students of Social Anthropology at Manchester a secure grounding in the skills they require to engage well and confidently with their studies. You will do this through getting to know some of the current research interests of your teachers. You will also be introduced to some basic concepts in social anthropology both as an academic discipline and as it is applied outside the university. The course will help you make the transition from studying at secondary level to studying at university – there is an enormous gap between the two that we aim to help you negotiate.

To study and enjoy Social Anthropology at Manchester you will need some advanced library skills: for example, you need to be familiar with and able to use social science search engines, be able to identify good internet resources, and reject what is hopeless, irrelevant or glib. You would be wise to make the most of what is on offer at Manchester and will want to be able to find your way round one of the best anthropological libraries in the UK. Another skill you will need to develop is to take notes – indeed, fieldnotes are a central resource for social anthropologists. What kind of notes should you take in lectures: can you really rely on your memory, or only on the information in powerpoint slides? You will also need to know what an essay in social anthropology looks like, how to cite authors and construct a bibliography. The course will address these issues and more. It will help you develop your essay writing skills: constructing an argument, referring to the literature and avoiding plagiarism.

You cannot write well unless you read, and read lots. The course will develop your critical reading skills and strengthen your ability to identify and evaluate the main arguments in ethnographic and academic texts. You will have the opportunity to compare texts on the same broad topic and to identify different anthropological approaches. You will also get to see some of the ways in which social anthropology is ‘applied’ outside the university. And although it may seem ridiculously early, you will begin to understand the way in which the kind of skills you develop as a student of social anthropology will be valuable in your career after university.

As teachers in social anthropology one of our aims is to encourage our students to be independent and critical thinkers. One of the major skills you will develop in studying social anthropology in

Manchester is to think and argue coherently. This course will give you practice at making and debating a point and help you develop your presentation skills.

Overall the course will provide you with the grounding you need to move gracefully and with ease into your second and, even more independent, third year of studies.

### **Teaching and Learning Methods**

The course is team-taught and divided into four parts of five-week blocks, each part comprising lectures, seminars and dedicated office hours. Seminars mean you have to come prepared. You will be asked to present, debate, work in small groups, lead a discussion, proffer an opinion, and, of course, listen. The four parts of the course will be oriented around the following themes:

Part 1: Engaging with the nonhuman (Semester 1, Weeks 1-5)

Part 2: Engaged anthropology (Semester 1, Weeks 6-10)

Part 3: Anthropology and Feminism (Semester 2, Weeks 1-5)

Part 4: Anthropology Beyond Text (Semester 2, Weeks 6-10)

In each part of the course, lecturers will address one of two themes:

- Anthropological Analysis of a contemporary event / issue

OR

- What is anthropology now?

Key texts will be available either on Blackboard or in e-journals, and depending on the instructions of your lecturers you should be prepared to bring key texts to the class to make the most of the opportunity to engage with the material and practice the relevant skills.

### **Structure of the course**

The first four weeks of each block are divided into two sections: a one-hour lecture and a one-hour seminar. You will be attached to one of two seminar groups and to a small posse of five students – think of your posse as your study, reading and support group: they are your wing people. The lecture and the seminar are held in different rooms and may be in different buildings, so you will need to pay attention in the first lecture and note to which seminar group and to which posse you belong.

The seminars will be facilitated by the lecturer or a tutor (alternating) and both will have office hours. Staff are more than happy for you to drop in during their office hours with queries or comments, of whatever kind: there is no reason for you to be anxious about what is expected of you or to have your questions unanswered. The fifth week of every four-week block will comprise dedicated office hours for essay consultation.

**Attendance** will be taken in the seminars.

### **General, background reading and for reference**

Barrett, S (2009) *Anthropology: A Student's Guide to Theory and Method*. Toronto: University of Toronto Press.

Crème, P. and M. R. Lea (2008) *Writing at University: A guide for students*. Maidenhead: Open University Press.

Eller, JD (2015) *101 Cultural Anthropology*. London and New York: Routledge.

Gay y Blasco, P and H Wardle (2007) *How to Read Ethnography*. London: Routledge.

Neville, C (2007) *The Complete Guide to Referencing and Avoiding Plagiarism*. Maidenhead: Open University Press.

Peacock, J (1986) *The Anthropological Lens*. Cambridge: Cambridge University Press.

Pears, R and G Shields (2013) *Cite them right: the Required referencing guide*. Basingstoke: Palgrave Macmillan (ninth edition).

Strang, V (2009) *What Do Anthropologists Do*. Oxford: Berg Publications.

Van Maanen, J (2010) *Tales of the Field: On Writing Ethnography*, 2<sup>nd</sup> Edition Chicago: University of Chicago Press.

## **Semester One**

### **Part One: Engaging with the Nonhuman**

**Dr Luciana Lang**

The first part of this course will help you to start reading anthropology, identify key features of ethnography and think about why anthropology matters. This first block is organized around the theme 'Engaging with the nonhuman'. Using this theme as an example, over the four weeks we will

explore distinct aspects of the research process: the context, the question, the working concepts, and the argument. We will look at how anthropology engages with the nonhuman through a political-ecological framing. Arturo Escobar (2008) sees political ecology as the study of conflicts over access to and control of natural resources while Bruno Latour proposes a reconfiguration of the three components that make up political ecology, politics (*polis*), science (*logos*) and nature (*phusis*), by focusing on the 'imbroglios involving sciences, moralities, law, and politics' (Latour 2004:231). By conversing with these and other authors, such as Anna Tsing, Arturo Escobar, Ignacio Farías, Eduardo Kohn and Donna Haraway, you will be introduced to the Actor Network Theory and the Multi-Species Approach, and will be encouraged to critically assess these approaches. You will be required to read the key text for each week before attending the lecture and seminar. Each lecture will illustrate how anthropologists address the nonhuman following a specific framing, and each seminar will focus on a related study skill informed by a critical reading of the ethnographies. Therefore this section of the course will be as follows:

- Week 1 – The Context: to understand the importance of context in anthropology and why it matters.
- Week 2 – The Research Question: to appreciate that the problem or question is given by the context and influences the framing.
- Week 3 – The Concepts: to understand how the questions posed indicate useful working concepts and appropriate framing.
- Week 4 – The Argument: to show how the context, the questions and the concepts work together to create the argument(s).

As a preparation for the course, I encourage you to read the Introduction and Chapter 5 of one of the courses textbooks: Wardle, H. and P Gay y Blasco. 2007. *How to Read Ethnography*. London. Routledge (available as an e-book through the library website), as well as the first required reading.

**NOTE: For readings in academic journals, the reference is given and you will have to find the article yourself using the library website. If the supplementary reading is available as an e-book, it will be indicated on the course outline. If it is only available as a hard copy, you will need to go to the library and find it in the bookshelves yourself. For articles and book chapters not available through the library, the PDF will be pasted below. All of this work is to help you learn how to find references through the library, a skill that you need to have for the rest of your degree.**

Lecture slides will be uploaded immediately before the lecture, if not a day or two before.

## Lecture One – The context: Nature, culture and the Anthropocene (25/09)

In this opening lecture I will address the learning outcomes of this one-year module, including the basic skills you need to develop to do well in your first year of anthropological studies, such as note-taking, identifying and constructing arguments, reading texts critically, citing authors, and debating and presenting as part of a team. Each block will focus on one subfield of the discipline related to the research interests of the anthropologist leading the course to give you an idea of the range of methods and approaches available in contemporary anthropology. In this session, I will introduce you to my theme and field site, and to the context of my research, including my theoretical framework and political-economic background of the people and landscapes I studied. I will also introduce you to the key concepts of nature and culture, to anthropology's interest in 'the other', and to some ideas from the literature on the non-human.

Seminar task: Read the 'required reading' article. Discuss the relationship between context and detail in the article and how it helps to construct the overall arguments presented in the sections. How does the author deploy context in formulating his/her argument?

### Required Reading:

Tsing, A. L. (2015). *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*. Princeton: Princeton University Press (pp. vii – 25). (available as an e-book through the library website: <https://ebookcentral.proquest.com/lib/manchester/detail.action?docID=2028320>)

### Supplementary reading:

Bingham, N. (2008). Reconstituting natures: Articulating other modes of living together. *Geoforum*, 39(1), 83–87.

Cruikshank, J. (2005). *Do glaciers listen?: local knowledge, colonial encounters and social imagination*. Vancouver, BC: UBC Press. (available as an e-book through the library website)

Dilley, RM (2002) The problem of context in social and cultural anthropology. *Language & Communication*, 22, 437–456.

Haraway, D. (2008). *When species meet*. Minneapolis: University of Minnesota Press.

Haraway, D. (2015). A curious practice. *Angelaki*, 20(2), 5–14.

Kohn, E. (2013). *How forests think : toward an anthropology beyond the human*. Berkeley, CA: University of California Press. (available as an e-book through the library website)

Latour, B. (1993). *We have never been modern*. London: Harvester Wheatsheaf.

Latour, B., & Descola, P. (2013). *Approaches to the Anthropocene: A Conversation with Philippe Descola and Bruno Latour*. Retrieved from <http://www.youtube.com/watch?v=MDeGaYkhVSo>

Law, J., & Lien, M. (2012). *Denaturalising Nature*. Working paper. Retrieved from <http://www.sv.uio.no/sai/english/research/projects/newcomers/publications/working-papers-web/denaturalisingnaturetalk2.pdf>

## **Lecture Two - The research question: Should we let go of nature? (2/10)**

The way social sciences have pulled the term 'nature' apart over the last decades has irrevocably destabilised the category, making the task of having nature as an object of study even harder. On the positive side, this means that social scientists no longer take categories such as 'nature' for granted. That said, there is some apprehension as to what will be left to protect if nature, as a concept, is no longer there. In this second lecture we will look at what a good research question looks like and at the role of theory in informing an analysis. You will be introduced to the work of Bruno Latour and to Actor Network Theory (ANT), and to the growth of science and technology studies in anthropology. I will show how these literatures helped me elaborate my research questions and reflect on ways of taking the non-human seriously.

Seminar task: Read one of the two required readings and write a written summary of the article in 150-250 words. Bring this to class so that you can share and discuss this with the group. In groups you will be discussing the research questions by the authors as well as the main concepts used in the readings. Be prepared to answer additional questions your tutors may have. Finally, we will look at the following video:

- *Slavoj Zizek in Examined Life*. Retrieved March 19, 2013, retrieved from <http://www.youtube.com/watch?v=iGCfiv1xtoU> (2009).

### Required Reading:

Lang, L. (2015). Living on the edge: the resilience of marginal beings in environmentally precarious times. *Etnofoor*, 27(1), 53–74.

AND

Helmreich, S. (2011). Nature/Culture/Seawater. *American Anthropologist*, 113(1), 132–144.

### Supplementary Reading:

De la Cadena, M. (2015). *Earth Beings: Ecologies of Practice across Andean Worlds*. Duke University Press. (Preface and Story 1)

Escobar, A. (1999). After Nature Steps to an Antiessentialist Political Ecology. *Current Anthropology*, 40(1), 1–30.

Hinchliffe, S. (2008). Reconstituting nature conservation: Towards a careful political ecology. *Geoforum*, 39(1), 88–97.

Kohn, E. (2009). A conversation with Philippe Descola. *Tipiti: Journal of the Society for the Anthropology of Lowland South America*, 7(2), 135–149. (PDF available on BB)

Lien, M. E. (2015). *Becoming Salmon: Aquaculture and the Domestication of a Fish*. California: University of California Press. (available as an e-book through the library website)

Strang, V. (2005). Common Senses: Water, Sensory Experience and the Generation of Meaning. *Journal of Material Culture*, 10(1), 92–120.

### **Lecture Three - Concepts & framing: Assemblages, ontologies and political ecology (9/10)**

In lecture three we will have a visit by the librarian who will give you valuable information on referencing, sources and other research tools available through the university.

#### Seminar discussion:

For the seminar, we will focus on concepts and framing by relating the content of the key reading to the conceptual frameworks we have seen in the lectures so far, such as ontology, political ecology and multi-species ethnography. We will discuss the questions asked by the authors and we will have a go at formulating questions based on two short videos that address the political ecology of the nonhuman:

- *Maldives Cabinet Meeting underwater*. News. Sky News: <https://www.youtube.com/watch?v=g0VhOcuPWkI> (2009).
- *Evo Morales talks to Al Jazeera*: <https://www.youtube.com/watch?v=pfySc2hPtWE> (2014) [4:00 to 9:33].

#### Required reading:

Kirksey, S. E., & Helmreich, S. (2010). The emergence of multispecies ethnography. *Cultural Anthropology*, 25(4), 545–576.

#### Supplementary Reading:

Blaser, M. (2014). Ontology and indigeneity: on the political ontology of heterogeneous assemblages. *Cultural Geographies*, 21(1), 49–58.

Braun, B. (2006). Environmental issues: global natures in the space of assemblage. *Progress in Human Geography*, 30(5), 644–654.

Clark, N., & Hird, M. J. (2014). “Deep shit.” *O-Zone: A Journal of Object-Oriented Studies*, 1, 45–52.

Goldman, M. (2001). Constructing an Environmental State: Eco-Governmentality and Other Transnational Practices of a “Green” World Bank. *Social Problems*, 48(4), 499–523.

Latour, B. (2005). *Reassembling the social : an introduction to actor-network-theory*. Oxford: Oxford University Press. (available as an e-book through the library website)

Orlove, B. S., & Brush, S. B. (1996). Anthropology and the Conservation of Biodiversity. *Annual Review of Anthropology*, 25, 329–352.

#### **Lecture Four - The Argument: Adapting to capitalist ruins (16/10)**

In this session, we will be looking at the nonhuman from our essentially human perspective. In particular, we will be discussing ethnographies that explore how humans live in hybrid environments and interact with nonhuman stuff, such as plastics and waste, as part of their everyday. I will draw on my doctoral and post-doctoral exploration of the nonhuman and the toolkit I used to tap into the many dimensions of human understandings of these relations. We will look at the city as a new canvas to explore non-human relations and you will be invited to pose your own potential research questions. We will refer to the different approaches we examined in the course so far and you will learn how to elaborate an argument by looking at a few ethnographic excerpts. Together, we will analyse the findings and build an argument based on field evidence and related literature.

Seminar task: Read the two articles in ‘required readings’ and identify the context, questions, concepts and arguments at work. Be prepared to discuss the main arguments by the authors and additional questions by your tutors. In groups, identify the authors’ and your own main findings from this engagement with the nonhuman.

#### Required Readings:

Weston, K. (2012). Political Ecologies of the Precarious. *Anthropological Quarterly*, 85(2), 429–455. <https://doi.org/10.1353/anq.2012.0017>

AND

Fariás, I. (2011). The politics of urban assemblages. *City: Analysis of Urban Trends, Culture, Theory, Policy, Action*, 15(3–4), 365–374.

#### Supplementary Reading:

Appadurai, A. (Ed.). (1986). *The Social Life of Things: Commodities in Cultural Perspective*. Cambridge: Cambridge University Press. (available as an e-book through the library website)

Bruun Jensen, C., & Blok, A. (2013). Techno-animism in Japan: Shinto Cosmograms, Actor-network Theory, and the Enabling Powers of Non-human Agencies. *Theory, Culture & Society*, 30(2), 84–115.

Hawkins, G. (2010). Plastic Materialities. In B Braun & S. Whatmore (Eds.), *Political Matter: Technoscience, Democracy and Public Life* (pp. 119–38). Minneapolis: University of Minnesota Press.

(available as an e-book through the library website)

Millar, K. (2014). The Precarious Present: Wageless Labor and Disrupted Life in Rio de Janeiro, Brazil. *Cultural Anthropology*, 29(1). Available at <http://dx.doi.org/10.14506/ca29.1.04>

Moore, S. A. (2012). Garbage matters: Concepts in new geographies of waste. *Progress in Human Geography*, 36(6), 780–799.

Strasser, S. (1992). Waste and want: the Other Side of Consumption. *German Historical Institute Washington, D.C.*, 5, 1–36.

### **Lecture Five— Essay Consultation (23/10):** Dedicated Office Hours

In this essay clinic we will discuss how to assemble evidence to support an argument. Read, if you haven't already done so, the introduction and chapter 5 of the course textbook: Wardle, H. and P Gay y Blasco. 2007. *How to Read Ethnography*.

**Assessment** will be an essay of 1,500 words (excluding bibliography).

Answer the following question: 'With detailed and concise reference to appropriate ethnography, assess how anthropologists have addressed the nonhuman'. Focus on ONE of the four areas we explored in this section:

- Nature, culture and the Anthropocene
- Should we let go of 'nature'?
- Assemblages, ontologies and political ecology
- Adapting to capitalist ruins

**Key Words:** political ecology; multi-species approach; ANT; non-human; anthropocene, ontology; nature; culture