

FACULTY OF HUMANITIES
SCHOOL OF SOCIAL SCIENCES

SOCIAL ANTHROPOLOGY
COURSE UNIT OUTLINE 2018/19

**SOAN 30051/60051: An Anthropology of Science, Magic and
Expertise**
Semester 1, Alan Turing Building, G.107
Credits 20 (UG) 15 (PG)

Course

Convener: Professor Penelope Harvey

Lecturers: Penny Harvey and Vlad Schuler

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PG
Vickie Roche, 2.003, Arthur Lewis building
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Lectures: **Monday 9.00 - 11.00 am Alan Turing Building, G.107**

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

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

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

Due Dates:
Short report 1 - Friday 19th October 2pm
Short report 2 - Friday 16th November 2pm
Short report 3 - Friday 7th December 2pm

Book review - Friday 9th November 2pm
Final essay date – Monday 14th January 2pm

PGT (MA students) – Monday 14th January 2pm

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

- INSTRUCTIONS FOR SOCIAL ANTHROPOLOGY UNDERGRADUATE ESSAYS AND COURSEWORK

Reading week: 29th October – 2nd 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 30061-60021: Medical Anthropology

Second Semester
Credits 20 (Undergraduate) and 15 (Postgraduate)

Course

Convener: Dr Anthony Simpson

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Lectures: Friday 2 – 4 p.m.(plus a separate weekly seminar)

	UNDERGRADUATE	POSTGRADUATE
Mode of Assessment	100% Final Examination	4000 word Final Essay (100%)
Deadlines	Timetable published in	Final Essay – 9 th May 2019
All submissions by 2.00 pm (UK time)		

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

- **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.

Aims

This course provides a critical overview of contemporary theoretical issues in medical anthropology and examines the, at times, awkward relationship between anthropology and medicine. Drawing extensively upon recent ethnographies from different parts of the world in order to contextualize theoretical approaches, the course examines key debates and relates these debates to wider issues of theory and method in social anthropology.

Teaching and Learning Methods

The weekly sessions consist of a lecture plus group work to analyze some key texts (indicated in this outline by *) that are available in e-journals or contained in the course readings available on Blackboard. There will also be opportunities for clarification of the material presented in the lectures. Questions regarding the key texts will be available on Blackboard.

Readings

You are encouraged to read as much as possible. The more you read, the more you will get out of the course and, I hope, the more you will enjoy it! You should aim at least to have read the key readings **prior to** the relevant lecture. In view of student numbers, some key texts have been put in high demand in the main university library. In the list that follows you will find a considerable number of recent articles that can be readily accessed in e-journals, just a few of the plethora of journal articles in the field of medical anthropology. **I strongly encourage you to do independent research on topics of particular interest.** Why not browse through recent issues of journals such as *Anthropology and Medicine*, *Medical Anthropology*, *Medical Anthropology Quarterly*, *Social Science and Medicine*, *Culture, Medicine and Psychiatry*, *Somatosphere*?

Assessment

As you will see above, the assessment for undergraduates is one final three-hour exam (three questions to be answered). The assessment for postgraduates is one 4000 word essay from a topic list that covers the material in the course. All undergraduate students will have the opportunity to submit a maximum of two practice essays (no longer than 1000 words each) during the semester and will receive feedback on these essays. All postgraduate students will have the opportunity to receive feedback on their final essay plan.

General recommended texts:

- Manderson, L, E. Cartwright and A. Hardon (eds) (2016): *The Routledge Handbook of Medical Anthropology*, London: Routledge.
- Lock, M. and V-K. Nguyen (2010): *The Anthropology of Biomedicine*, Chichester: Wiley-Blackwell.
- Good, B. (1994): *Medicine, Rationality and Experience: An Anthropological Perspective*, Cambridge: Cambridge University Press.
- Nguyen, V-K and Peschard, K. (2004): 'Anthropology, inequality and disease: a review', *Annual Review of Anthropology* 2004. pp. 447-474.
- Kaufmann, S. and L. Morgan (2005): 'The Anthropology of the Beginnings and Endings of Life', *Annual Review of Anthropology* 2005. pp. 318-341.
- Helman, C. G. ([2000](2007)): *Culture, Health and Illness*, Oxford: Butterworth-Heinemann.

- Helman, C.G. (2008): *Medical Anthropology*, Aldershot: Ashgate.
- Pool, R. and W. Geissler (2005): *Medical Anthropology: Understanding Public Health*, Maidenhead: Open University Press.
- Ong, A. and S.J. Collier (eds) (2005): *Global Assemblages: Technology, Politics, and Ethics as Anthropological Problems*. Oxford: Blackwell.
- Scheper-Hughes, N. and M. Lock (1987): 'The Mindful Body: A Prolegomenon to Future Work in Medical Anthropology', *Medical Anthropology Quarterly* 1 (1) 6-41.
- Farmer, P. (1999): *Infections and Inequalities: the modern plagues*, Berkeley: University of California Press.
- Farmer, P. (2003): *Pathologies of Power: Health, Human Rights and the New War on the Poor*, Berkeley: University of California Press.
- Janes, C. R. and K.K. Corbett (2009): 'Anthropology and Global Health', *Annual Review of Anthropology* 38: 167-83.
- Pfeiffer, J. R. Chapman (2010): 'Anthropological Perspectives on Structural Adjustment and Public Health', *Annual Review of Anthropology* 39: 149-65.
- Ferzacca, S. (2012): 'Diabetes and Culture', *Annual Review of Anthropology* 41: 411-26.
- Hahn, R. A. (1995): *Sickness and Healing: an anthropological perspective*, New Haven CT: Yale University Press.
- Reynolds-Whyte, S. (1997): *Questioning Misfortune: The pragmatics of uncertainty in eastern Uganda*, Cambridge: Cambridge University Press.
- Whitehead, L. and L. Manderson (eds) (2000) *Global health policy, local realities: the fallacy of a level playing field*, Boulder: Lynne Reinner.
- Lindenbaum, S. and M. Lock (eds) (1993): *Knowledge, power and practice: the anthropology of medicine and everyday life*, Berkeley: University of California Press.
- Inhorn, M. C. and D. Birenbaum-Carmeli (2008): 'Assisted Reproductive Technologies and Culture Change', *Annual Review of Anthropology* 37: 177-96.
- Wilce, J. M. (2009): 'Medical Discourse', *Annual Review of Anthropology* 38: 199-215.
- Brotherton, P. S. and V-K Nguyen (2013): 'Revisiting Local Biology in the Era of Global Health', *Medical Anthropology*, 32 (4): 287-290.
- Kleinman, A. et al (1997) (eds), *Social Suffering*, Berkeley: University of California Press.
- Kleinman, A. (1980): *Patients and Healers in the Context of Culture*, Berkeley: University of California Press.
- Adams, V. and S. L. Pigg (2005): *Sex in Development: Science, Sexuality, and Morality in Global Perspective*, Durham and London: Duke University Press.
- Foucault, M. (1990): *The Birth of the Clinic*, London: Routledge.
- Foucault, M. (1990) *The History of Sexuality Volume One, An Introduction*, Harmondsworth: Penguin.
- Bourdieu, P. (1977): *Outline of a Theory of Practice*, Cambridge: Cambridge University Press.
- Mol, Annemarie (2002): *The Body Multiple: Ontology in Medical Practice*, Durham NC: Duke University Press.
- Vaughan, M. (1991): *Curing Their Ills: Colonial Power and African Illness*, Oxford: Polity Press.
- Taylor, C. (1989): *Sources of the Self: The Making of the Modern Identity*, Cambridge: Cambridge University Press.
- Carrithers, M. et al (eds) (1985): *The Category of the Person*, Cambridge: Cambridge University Press.
- Schweder, R. A. and R. A. Levine (eds) (1984): *Cultural theory: essays on mind, body, self and emotion*, Cambridge: Cambridge University Press.
- Rose, N. (2001): 'The Politics of Life Itself', *Theory, Culture and Society* 28 (6): 1-30.

Link, B. G. and J. C. Phelan (2001): 'Conceptualising Stigma', *Annual Review of Sociology* 27: 363-385.

Goffman, E. (1963): *Stigma: Notes on the Management of Spoiled Identity*, Englewood Cliffs, NJ: Prentice Hall.

Parker, R. and P. Aggleton (2003): 'HIV and AIDS-related stigma and discrimination: a conceptual framework and implications for action', *Social Science and Medicine* 57: 13-24.

Lectures

Section A

1. Introduction and Overview : Anthropology, Medicine and Medical Anthropology

This lecture outlines the relationship between medicine and anthropology, examining the possible tensions between them. In examining anthropological methods, I will focus on the notion of "culture" and on what counts as "evidence". I will briefly discuss the relevance of some aspects of the work of Pierre Bourdieu and Michel Foucault, two scholars whose names you will encounter again and again in much recent work in the sub-discipline of medical anthropology.

Key Readings:

*Hemmings, C. P. (2005): 'Rethinking Medical Anthropology: How Anthropology is Failing Medicine', *Anthropology and Medicine* 12 (2): 91-103.

*Helman, C. (2006): 'Why medical anthropology matters', *Anthropology Today* 22 (1): 3-4.

*Hardon, A. and R. Pool (2016): 'Anthropologists in Global Health Experiments', *Medical Anthropology* 35 (5): 447-451.

*Brives, C., F. Le Marcis and E. Sanabria (2016): 'What's in a context? Tenses and Tensions in Evidence-Based Medicine', *Medical Anthropology* 35 (5): 369-376.

Scheper-Hughes, N. (1990): 'Three propositions for a Critically Applied Medical Anthropology', *Social Science and Medicine* 30 (2) 189-197.

Brodwin, P. (2017): 'Technologies of the Self and Ethnographic Praxis', *Medical Anthropology* 36 (1): 77-82.

Butt, L. (2002): 'The Suffering Stranger: Medical Anthropology and International Morality', *Medical Anthropology* 21: 1-24.

Irwin, A. et al (2002): 'Suffering, Moral Claims, and Scholarly Responsibility: A Response to Leslie Butt', *Medical Anthropology* 21: 25-30.

Butt, L. (2002): 'Reply to Alec Irwin et al', *Medical Anthropology* 21: 31-33.

Inhorn, M. C. (1995): 'Medical anthropology and epidemiology: divergences or convergences?', *Social Science and Medicine* 40 (3): 285-290.

Konner, M. (1991): 'The Promise of Medical Anthropology: An Invited Commentary', *Medical Anthropology Quarterly*, 5 (1): 78-82.

Kleinman, A. (1995): *Writing at the margin: discourse between anthropology and medicine*, Berkeley: University of California Press.

(1977): 'Lessons from a Clinical Approach to Medical Anthropological Research', *Medical Anthropology Newsletter* 8 (4): 11-15.

Frankenberg, R. (1994): 'Divided by a common language: The body in narrative anthropology and scientific medicine', *British Medical Anthropology Review* (n.s) 2 (2) 5-17.

Keane, C. (1998): 'Globality and constructions of world health', *Medical Anthropology Quarterly* 12 (2) 226-240.

Singer, M. (1990): 'Postmodernism and Medical Anthropology – a word of caution', *Medical Anthropology* 12: 289-304.

Loudon, J. B. (ed) (1976): *Social Anthropology and Medicine, ASA Monograph 13*, London: Academic Press.

Baer, H. (ed) 1996: 'Critical and Biocultural Approaches in Medical Anthropology: A Dialogue', *Medical Anthropology Quarterly* (NS) 10 (4) 451-524.

Singer, M. (1990): 'Reinventing Medical Anthropology: Towards a Critical Realignment', *Social Science and Medicine* 30 (2): 179-187.

(1992): 'The application of theory in medical anthropology: an introduction', *Medical Anthropology*, 14 (1) 1-8.

(1995) 'Beyond the Ivory Tower: Critical Praxis in Medical Anthropology' (and critical comments), *Medical Anthropology Quarterly* 9 (1) 80-122.

Singer, M. (2009): 'Pathogens Gone Wild? Medical Anthropology and the "Swine Flu" Pandemic', *Medical Anthropology*, 28 (3) 199-206.

Throstle, J. (2010): 'Anthropology is Missing: On the *World Development Report 2010: Development and Climate Change*', *Medical Anthropology*, 29 (3) 217-225.

Atlani-Duault, L. and C. Kendall (2009): 'Influenza, Anthropology, and Global Uncertainties', *Medical Anthropology*, 28 (3) 207-211.

Bourdieu, P. (1977): *Outline of a Theory of Practice*, Cambridge: Cambridge University Press.

(1990): *The Logic of Practice*, Stanford: Stanford University Press.

(1990): *In Other Words*, Cambridge: Polity Press.

Foucault, M. ([1963]; 1973) *Birth of the clinic: The Archaeology of the Medical Gaze*, New York: Pantheon Books.

([1969]; 1977) *Discipline and Punish: The Birth of the Prison*, New York: Pantheon Books

(1986): *The Care of the Self: History of Sexuality, Volume 3*, Paris: Gallimard

2. Technologies of Reproduction: 'Science' and 'religion':

Since the birth of the first "test tube" baby in the late 1970s, Assisted Reproductive Technologies such as in vitro fertilization (IVF) have become almost commonplace in many, especially the wealthier, parts of the world. How do such technologies travel? How are they received and employed? What might be the significance of religion both for those who receive such treatments and those who administer them? Are 'science' and 'religion' necessarily opposing systems of explanation?

Key Readings:

- * Kahn, S. M. (2006): 'Making Technology Familiar: Orthodox Jews and Infertility Support, Advice and Inspiration', *Culture, Medicine and Psychiatry* 30: (4) 467-480.
- * Bharadwaj, A. (2006): 'Sacred Conceptions: Clinical Theodices, Uncertain

Science, and Technologies of Procreation in India', *Culture, Medicine and Psychiatry* 30: (4) 451-465.

- Roberts, E. F. S. (2016): 'Gods, Germs and Petri Dishes: Toward a Nonsecular Medical Anthropology', *Medical Anthropology* 35 (3): 209-219.

Franklin, S. (1997): *Embodied Progress: a cultural account of assisted conception*, London: Routledge.

Edwards, J. et al (1999): *Technologies of procreation: kinship in the age of assisted conception*, London: Routledge.

Edwards, J. (2000): *Born and Bred*, Oxford: Oxford University Press.

Kahn, S. M. (2000): *Reproducing Jews: A Cultural Account of Assisted Conception in Israel*, Durham, NC: Duke University Press.

Thompson, C. (2005): *Making Parents: the ontological choreography of reproductive technologies*, Cambridge: Mass: MIT.

Franklin, S and M. Lock (eds) (2003): *Remaking Life and Death: Toward an Anthropology of the Biosciences*, Oxford: James Currey.

Franklin, S. and McKinnon, S. (2004): *Relative values: reconfiguring kinship studies*, Durham NC: Duke University Press.

Tremayne, S. (2001): *Managing Reproductive Life*, London: Berghahn Books.

(See also the other articles in the Special Issue of *Culture, Medicine and Psychiatry* 30: [4].)

Franklin, S. and M. C. Inhorn (eds) (2016): 'Symposium: IVF – Global Histories', *Reproductive Biomedicine and Society Online* 2.

3. Men, Masculinities, Infertility and Reproduction

This lecture explores the role of men in assisted reproductive technologies and what happens to constructions of masculinities and to relationships when men find themselves to be impotent or infertile. After reviewing recent work on the anthropology of masculinities and men's place in reproduction, we will look in detail at the work of two leading authors in this area of research - Inhorn and Wentzell - in the Middle East and Mexico.

* Inhorn, M.C. and E.A. Wentzell (2011): 'Embodying emergent masculinities: Men engaging with reproductive and sexual health technologies in the Middle East and Mexico', *American Ethnologist* 38 (4): 801-815.

* Inhorn, M.C. (2013): 'Why Me? Male Infertility and Responsibility in the Middle East', *Men and Masculinities* 16 (1): 49-70.

* Blell, M. (2018): 'British Pakistani Muslim Masculinity, (In)fertility, and the Clinical Encounter', *Medical Anthropology* 37 (2): 117-130.

Inhorn, M.C. (2007): 'Masturbation, Semen Collection and men's IVF Experiences: Anxieties in the Muslim World', *Body and Society* 13 (3): 37-53.

Wentzell, E. (2013): *Maturing Masculinities: Aging, Chronic Illness, and Viagra in Mexico*, Durham and London: Duke University Press.

Wentzell, E. (2014): 'Masculinity and emotion: Mexican men's understandings of erectile dysfunction aetiology and treatment', *Culture, Health and Sexuality* 16: (2): 164-177.

Inhorn, M. C. (2012): *The new Arab man: emergent masculinities, technologies and Islam in the Middle East*, Princeton: Princeton University Press.

- Inhorn, M.C. (2004): 'Middle Eastern Masculinities in the Age of New Reproductive Technologies: Male Infertility and Stigma in Egypt and Lebanon', *Medical Anthropology Quarterly* 18 (2): 162-182.
- Inhorn, M. C. (1994): *Quest for Conception: Gender, Infertility, and Egyptian Medical Traditions*, Philadelphia: University of Pennsylvania Press.
- Inhorn, M. C. et al (2009): *Reconceiving the Second Sex: Men, Masculinity and Reproduction*, New York: Berghahn.
- Almeling, R. and M. R. Waggoner (2013): 'More or less than Equal: How men Factor in the Reproductive Equation', *Gender and Society* published online 25 April 2013.
- Wentzell, E. (2011): 'Generational Differences in Mexican Men's Ideas of Age-Appropriate Sex and Viagra Use', *Men and Masculinities* 14 (4): 392-407.
- Wentzell, E. and J. Salmeron (2009): 'You'll "Get Viagraed": Mexican men's Preference for Alternative Erectile Dysfunction Treatment', *Social Science and Medicine* 68 (10): 1759-1765.
- Castro-Vasquez, G. (2006): 'The Politics of Viagra: Gender, Dysfunction and Reproduction in Japan', *Body and Society* 12 (2): 109-129.
- Hollander, I. (2006): 'Viagra's rise above women's health issues: An analysis of the social and political influences on drug approvals in the United States and Japan', *Social Science and Medicine* 62: 683-693.
- Potts, A. et al (2004): "'Viagra stories': challenging 'erectile dysfunction'", *Social Science and Medicine* 59: 489-499.
- Oudshoorn, N. (2003): *The Male Pill: A Biography of a Technology in the Making*, Durham NC: Duke University Press.
- Loe, M. (2004): *The Rise of Viagra: How the Little Blue Pill Changed Sex in America*, New York: New York University Press.
- Tiefer, L. (2006): 'The Viagra Phenomenon', *Sexualities* 9 (3): 273-294.
- Tiefer, L. (1994): 'The Medicalization of Impotence: Normalizing Phallocentrism', *Gender and Society* 8: 363-377.
- Vares, T. and V. Braun (2006): 'Spreading the Word, but what Word is That? Viagra and Male Sexuality in Popular Culture', *Sexualities* 9 (3): 315-332.
- Myntti, C. et al (2002): 'Challenging the Stereotypes: Men, Withdrawal, and Reproductive Health in Lebanon', *Contraception* 65 (2): 165-170.
- Santow, G. (1993): 'Coitus Interruptus in the 20th Century', *Population and Development Review* 19: 767-793.
- Moyo, S. (2013): 'Indigenous Knowledge Systems and Attitudes Towards Male Infertility in Mhondoro-Ngezi, Zimbabwe', *Culture, Health and Sexuality* 15 (6): 667-679.
- Almeling, R. and M. R. Waggoner (2013): 'More and Less than Equal: How Men Factor in the Reproductive Equation', *Gender and Society* 27 (6): 821-842.

4. Making Doctors

How is medicine learned and how are these lessons put into practice? To what extent, and by what means, are students reconstituted into competent physicians and surgeons? What elements are necessary in effective medical training to prepare students technically, ethically and emotionally?

*Prentice, R. (2013): 'Techniques and ethics in the operating room', Chapter Four in R. Prentice, *Bodies in Formation: An ethnography of anatomy and surgery education*, [eBook] Durham, NC: Duke University Press, pp 137-169 and Notes, pp. 270-272.

*Holmes, S.M. and M. Ponte (2011): 'En-case-ing the Patient: Disciplining Uncertainty in Medical Student Patient Presentations', *Culture, Medicine and Psychiatry* 35: 163-182.

- Good, B. (1994): 'How medicine constructs its objects', Chapter 3 in B. Good, *Medicine, rationality and experience*, Cambridge: Cambridge University Press.
- Good, B.J. and M.-J. DelVecchio Good (1993): 'Learning Medicine: the constructing of medical knowledge at Harvard Medical School', in S. Lindenbaum and M. Lock (eds), *Knowledge, power and practice: the anthropology of medicine and everyday life*, Berkeley: University of California Press.
- Robertson, W. J. (2017): 'The Irrelevance Narrative: Queer (In)Visibility in Medical Education and Practice', *Medical Anthropology Quarterly* 31 (2): 159-176.
- Crowe, S., N. Clarke and R. Brugha (2017): "'You do not cross them": Hierarchy and emotion in doctors' narratives of power relations in specialist training', *Social Science and Medicine* 186: 70-77.
- Newton, B. W. et al (2008): 'Is There Hardening of the Heart During Medical School?', *Academic Medicine* 83 (3): 244-249.
- Goodwin, D., L. Machin and Adam Taylor (2016): 'The social life of the dead: The role of post-mortem examinations in medical student socialisation', *Social Science and Medicine* 161: 100-108.
- Abdalla, M. (2015): 'Friendly Skulls, Mechanical Bodies: Encounters with Cadavers in a Medical School in Egypt', *Medical Anthropology* 34 (5): 407-424.
- Sinclair, S. (1997): *Making Doctors: An institutional apprenticeship*, Oxford: Berg.
- Wendland, C. L. (2010): *A Heart for the Work: Journeys through an African Medical School*, Chicago and London: University of Chicago Press.
- Hodges, B. D. et al (2014): 'Medical education... meet Michel Foucault', *Medical Education* 48: 563-571.
- Jaye, C. et al (2006): 'Do as I say, not as I do': Medical Education and Foucault's Normalising Technologies of Self', *Anthropology and Medicine* 13 (2): 141-155.
- Knight, L. V. and K. Mattick (2006): "'When I first came here, I thought medicine was black and white": Making sense of medical students' ways of knowing', *Social Science and Medicine* 63: 1084-1096.
- Holmes, S. M, A.C. Jenks and S. Stonington (eds) (2011): 'Anthropologies of Clinical Training in the 21st Century', *Culture, Medicine and Psychiatry*, (Special Issue) 35: 105-327.
- Willen, S. S. and E. Carpenter-Song (eds) (2013): 'Cultural Competence in Action: "Lifting the Hood" on Four Cases in Medical Education', *Culture, Medicine and Psychiatry*, (Special Issue) 37: 2.
- Higashi, R. T. et al (2013): 'The "worthy" patient: rethinking the "hidden curriculum" in medical education', *Anthropology and Medicine* 20 (1): 13-23.
- Metzl, J. M. and H. Hansen (2014): 'Structural competency: Theorizing a new medical engagement with stigma and inequality', *Social Science and Medicine* 103: 126-133.
- Sales, C. S. and A. L. Schlaff (2010): 'Reforming medical education: A review and synthesis of five critiques of medical practice', *Social Science and Medicine* 70: 1665-1668.
- Parker, R., T. Larkin and J. Cockburn (2017): 'A visual analysis of gender bias in contemporary anatomy textbooks', *Social Science and Medicine* 180: 106-113.
- Weller, J. M. and A. J. Woodward (2010): 'Will teaching social sciences to medical students hasten health care reform? A commentary on Sales and Schlaff', *Social Science and Medicine* 70: 1669-1671.
- Schwab, A. (2010): 'The two dogmas of empirical education in medicine: A commentary on Sales and Schlaff', *Social Science and Medicine* 70: 1677-1679.

Davenport, B. A. (2000): 'Witnessing and the Medical Gaze: How Medical Students Learn to See at a Free Clinic for the Homeless', *Medical Anthropology Quarterly* 14 (3): 310-327.

5. Anthropology and Psychiatry

What is the relationship between 'culture' and 'mental illness'? How is mental illness recognized, explained and treated in different settings? What constitutes 'normality' and 'abnormality'? What notions of the 'self' are revealed? Why might it be important to appreciate contrasting understandings of the body, personhood, suffering and different 'languages' of distress? What is depression?

* Kirmayer, L. J. (2007): 'Psychotherapy and the Cultural Concept of the Person', *Transcultural Psychiatry* 44 (2): 232-257.

* Kpanake, L. (2018): 'Cultural concepts of the person and mental health in Africa', *Transcultural Psychiatry* 55 (2): 198-218.

* Moncrieff, J. (2014): 'The medicalization of "ups and downs": The marketing of the new bipolar disorder', *Transcultural Psychiatry* 51 (4): 581-598.

Kirmayer, L. J. (2006): 'Beyond the "New Cross-cultural Psychiatry: Cultural Biology, Discursive Psychology and the Ironies of Globalization', *Transcultural Psychiatry* 43 (1): 126-144.

Beattie, J. (1980): 'Representations of the self in traditional Africa', *Africa* 50: 313-320.

DelVecchio Good, M-J. and S. D. Hannah (2015): "'Shattering culture": perspectives on cultural competence and evidence based practice in mental health services', *Transcultural Psychiatry* 52 (2): 198-221.

Haroz, E. E. et al (2017): 'How is depression experienced around the world? A systematic review of qualitative literature', *Social Science and Medicine* 183: 151-162.

Taitimu, M. et al (2018): 'Nga Whakawhitinga (standing at the crossroads): How Maori understand what Western psychiatry calls "schizophrenia"', *Transcultural Psychiatry* 55 (2): 153-177.

Kirmayer, L. J., A. Gomez-Carrillo and S. Veissere (2017): 'Culture and depression in global mental health: An ecosocial approach to the phenomenology of psychiatric disorders', *Social Science and Medicine* 183: 163-168.

Broer, C. and B. Besseling (2017): 'Sadness or depression: Making sense of low mood and the medicalization of everyday life', *Social Science and Medicine* 183: 28-36.

Cooper, S. (2016): "'How I floated on Gentle Webs of Being": Psychiatrists' Stories about the Mental Health Treatment Gap in Africa', *Culture, Medicine and Psychiatry* 40: 307-337.

Kleinman, A. M. (1977): 'Depression, Somatization and the "New Cross-Cultural Psychiatry"', *Social Science and Medicine* 11: 3-10.

Kleinman, A. (1987): 'Anthropology and psychiatry: the role of culture in cross-cultural research on illness', *British Journal of Psychiatry* 151: 447-454.

Kirmayer, L. J. (2015): 'Editorial: Mindfulness in cultural context', *Transcultural Psychiatry* 52 (4): 447-469.

Samuel, G. (2015): 'The contemporary mindfulness movement and the question of the nonself', *Transcultural Psychiatry* 52 (4): 447-469

Dein, S. and K. S. Bhui (2014): 'At the crossroads of anthropology and epidemiology: Current research in cultural psychiatry in the U.K.', *Transcultural Psychiatry* 50 (6): 769-791.

- Kirmayer, L. J. (2001): 'Cultural Variations in the Clinical Presentation of Depression and Anxiety: Implications for Diagnosis and Treatment', *Journal of Clinical Psychiatry* 62 (suppl 13) 22-30.
- Mumford, D. (1993): 'Somatization: A Transcultural Perspective', *International Review of Psychiatry* 5: 231-242.
- Littlewood, R. (1990): 'From Categories to Contexts: A Decade of the "New Cross-Cultural Psychiatry"', *British Journal of Psychiatry* 156: 308-327.
- Littlewood, R. (1991): 'Against Pathology: The New Psychiatry and Its Critics', *British Journal of Psychiatry* 159: 696-702.
- Littlewood, R. and S. Dein (2016): 'Carers and families: life and suffering among Bangladeshi psychiatric patients and their families in London – an interview study 3.
- Littlewood, R. and S. Dein (2013): 'Did Christianity lead to schizophrenia? Psychosis, psychology and self reference', *Transcultural Psychiatry* 50 (3): 397-420. (See also the responses that follow on pages 421-432)
- Dein, S. and R. Littlewood (2007): 'The Voice of God', *Anthropology and Medicine* 14 (2): 213-228.
- Littlewood, R. (1993): *Pathology and Identity: The Work of Mother Earth in Trinidad*, Cambridge: Cambridge University Press.
- Littlewood, R. and M. Lipsedge (1989): *Aliens and Alienists: Ethnic Minorities and Psychiatry*, London: Unwin Hyman.
- Littlewood, R. and S. Dein (eds) (2000): *Cultural Psychiatry and Medical Anthropology: an Introduction and Reader*, London: Athlone Press.
- Kleinman, A. (1988): *Rethinking Psychiatry: From cultural category to personal experience*, New York: Free Press.
- Mattingly, C. and L. Garro (eds) (2000): *Narrative and the cultural construction of illness and healing*, Berkeley, CA: University of California Press.
- Van Dongen, E. (2005): 'Repetition and Repertoires: The Creation of Cultural Differences in Dutch Mental Health Care', *Anthropology and Medicine* 12 (2): 179-197.
- Larsen, J. A. (2004): 'Finding meaning in first episode psychosis: Experience, agency and cultural repertoire', *Medical Anthropology Quarterly* 18 (4): 447-471.
- Scheper-Hughes, N. ([1977] 2001): *Saints, Scholars and Schizophrenics: Mental Illness in Rural Ireland*, Berkeley: University of California Press.

6. Structural Violence and Structural Vulnerability

This lecture explores some of the macro structural forces that shape particular gender constructions, inequalities and disease. In the first part of the lecture, some of the work of Paul Farmer is reviewed in order to examine the significance of history and political economy in modern epidemics. The second part of the lecture focuses on the structural vulnerability of undocumented Latino workers in the United States and the consequences of this vulnerability for their health and well-being.

*Farmer, P. (2004): 'On Structural Violence', *Current Anthropology* 45 (3): 305-321.

*Duke, M. (2011): 'Ethnicity, Well-Being, and the Organization of Labor among Shade Tobacco Workers', *Medical Anthropology Quarterly* 30 (4): 409-424.

Farmer, P. (1999): *Infections and Inequalities: the modern plagues*, Berkeley: University of California Press.

Farmer, P. (2003): *Pathologies of Power: Health, Human Rights and the New War on the Poor*, Berkeley: University of California Press.

Quesada, J. et al (2011): 'Introduction', *Special Issue, Structural Vulnerability and Health: Latino Migrant Laborers in the United States, Medical Anthropology* 30 (4): 339-362.

Walter, N. et al (2004): 'Masculinity and undocumented labor migration: Injured Latino day laborers in San Francisco', *Social Science and Medicine* 59 (6): 1159-1168.

Willen, S.S. et al (2012): *Special Issue: Migration "Illegality" and Health*, *Social Science and Medicine* 74: 805-

Delor, F. and M. Hubert (2000): 'Revisiting the concept of "vulnerability"', *Social Science and Medicine* 50 (11): 1557-1570.

Fassin, D. (2001): 'The biopolitics of otherness: Undocumented foreigners and racial discrimination in French public debate', *Anthropology Today* 17 (1): 3-7.

Fassin, D. (2011): 'Policing Borders, Producing Boundaries: The Governmentality of Immigration in Dark Times', *Annual Review of Anthropology* 40: 213-26.

Fassin, D. and E. D'Halluin (2005): 'The truth from the body: Medical certificates as ultimate evidence for asylum seekers', *American Anthropologist* 107 (4): 597-608.

Kleinman, A. (2000): 'The violences of everyday life: The multiple forms and dynamics of social violence'. In *Violence and Subjectivity*, V. Das et al (eds), Berkeley: University of California Press. 226-241.

Zsembik, B. and D. Fennell (2005): 'Ethnic variation in health and the determinants of health among Latinos', *Social Science and Medicine* 6 (1): 53-63.

Green, L. (2011): 'The Nobodies: neoliberalism, Violence and Migration', *Medical Anthropology* 30 (4): 366-385.

Willen, S.S., J. Mulligan and H. Castenada (2011): 'Take a Stand Commentary: How Can Medical Anthropologists Contribute to Contemporary Conversations on "Illegal" Im/migration and Health?' *Medical Anthropology Quarterly* 25 (30): 331-356.

Sabo, S. et al (2014): 'Everyday violence, structural racism and mistreatment at the US-Mexican border', *Social Science and Medicine* 109: 66-74.

7. HIV/AIDS: The History of the Pandemic and the Age of Anti-Retroviral Therapy in Africa

This lecture will first offer a brief overview of the history of the HIV/AIDS pandemic in Africa and focus upon gender relations and the provision of antiretroviral treatment. The nature of global health research partnerships in Africa will be examined.

* Simpson, A. (2009): 'Sexuality as a site of difference', Chapter Six of *Boys to Men in the Shadow of AIDS: Masculinities and HIV Risk in Zambia*, New York: Palgrave Macmillan, pp. 115-144.[eBook]

*Kalofonos, I. A. (2010): 'All I Eat is ARVs': The Paradox of AIDS Treatment Interventions in Central Mozambique', *Medical Anthropology Quarterly* 24 (3): 363-380.

*Crane, J. T. (2013): 'The Turn Toward Africa', in J. T. Crane, *Scrambling for Africa: AIDS, Expertise, and the Rise of American Global Health Science*, Ithaca and London: Cornell University Press. pp. 80-108.

- Simpson, A. (2009): *Boys to Men in the Shadow of AIDS: Masculinities and HIV Risk in Zambia*, New York: Palgrave Macmillan.
- Cousins, T. (2016): 'Antiretroviral Therapy and Nutrition in Southern Africa: Citizenship and the Grammar of Hunger', *Medical Anthropology* 35 (5): 433-446.
- Hardon, A. and E. Moyer (2014): 'Anthropology of AIDS: Modes of Engagement', *Medical Anthropology* 33 (4): 255-262.
- Setel, P. (1999): *A Plague of Paradoxes: AIDS, Culture and Demography in Northern Tanzania*, Chicago: University of Chicago Press.
- Mantell, J. E. et al (2006): 'The promises and limitations of female-initiated methods of HIV/STI protection', *Social Science and Medicine* 63: 1998-2009.
- Orner, P. et al (2006): 'Challenges to microbicide introduction in South Africa', *Social Science and Medicine* 63: 968-978.
- Parker, R. (2001): 'Sexuality, Culture and Power', *Annual Review of Anthropology* 30: 163-179.
- Schoepf, B. (2001): 'International AIDS Research in Anthropology: Taking a critical perspective on a crisis', *Annual Review of Anthropology* 30: 335-361.
- Baylies, C. and J. Bujra with the Gender and AIDS Group (2000): *AIDS, Sexuality and Gender in Africa*, London: Routledge.
- Ingstad, B. (1990): 'The cultural construction of AIDS and its consequences for prevention in Botswana', *Medical Anthropology Quarterly (NS)* 4 (1) 28-40.
- Coast, E. (2006): 'Local understandings of, and responses to, HIV: Rural-urban migrants in Tanzania', *Social Science and Medicine* 63: 1000-1010.
- Campbell, C. (2003): *Letting them die? Why HIV prevention programmes often fail*, Oxford: James Currey.
- De Cock, M. et al (2002): 'Shadow on the continent: public health and HIV/AIDS in Africa in the 21st Century', *The Lancet* 360: 67-77.
- Kalipeni, E. et al (2004): *HIV and AIDS in Africa: Beyond epidemiology*, Oxford: Blackwell Publishing.
- Barnett, T. and A. Whiteside (2002): *AIDS in the twenty-first century: Disease and Globalisation*, Hampshire: Palgrave MacMillan.
- Robins, S. (2009): 'Foot soldiers of Global Health: Teaching and Preaching AIDS Science and Modern Medicine on the Frontier', *Medical Anthropology* 28 (1) 81-107.
- Peters, P. E. et al. (2010): 'Contestations Over "Tradition" and "Culture" in a Time of AIDS', *Medical Anthropology* 29 (3) 278-302.
- Biruk, C. (2012): 'Seeing like a research project: Producing "high quality" research data in AIDS research in Malawi', *Medical Anthropology* 31 (4) 347-366.
- Comaroff, J. (2007): 'Beyond bare life: AIDS, (bio)politics, and the neoliberal order', *Public Culture* 19 (1) 197-219.
- Craddock, S. (2007): 'Market incentives, human lives, and AIDS vaccines', *Social Science and Medicine* 64: 1042-1056.
- Nguyen, V-K. (2010): *The republic of therapy: Triage and sovereignty in West Africa's time of AIDS*, Durham: Duke University Press.
- Tilley, H. (2011): *Africa as a living laboratory: Empire, development, and the problem of scientific knowledge*, Chicago: University of Chicago Press.
- UNAIDS AIDS Global Report 2016 available as a pdf file at: www.unaids.org/

8. Cancer in Africa

The lecture will focus in particular on Julie Livingston's ethnography concerning cancer in Botswana. The study opens up in a stark manner marked contrasts in the ability to access treatment in much of sub-Saharan Africa because of poverty and inequality, inadequate infrastructure and a paucity of trained personnel. What might 'global health' mean in such settings?

*Livingston, J. (2012): 'Creating and Embedding Cancer in Botswana's Oncology Ward', Chapter 3 in J. Livingston, *Improvising Medicine: An African Oncology Ward in an Emerging Cancer Epidemic*, Durham NC and London: Duke University Press, pp.52-84.

Burke, N. J. and H. F. Mathews (2017): 'Returning to Earth: Setting a Global Agenda for the Anthropology of Cancer', *Medical Anthropology* 36 (3): 179-186.

McMullin, J. (2016): 'Cancer', *Annual Review of Anthropology* 45: 251-266.

Livingston, J. (2012): *Improvising Medicine: An African Oncology Ward in an Emerging Cancer Epidemic*, Durham NC and London: Duke University Press.

Mulemi, B. A. (2008): 'Patients' perspectives on hospitalization: Experiences from a cancer ward in Kenya', *Anthropology and Medicine* 15 (2): 117-131.

Brada, B. (2011): "'Not Here": Making the Spaces and Subjects of 'Global Health' in Botswana", *Culture, Medicine and Psychiatry* 35: 285-312.

Rieder, S. (2017): 'Tinkering toward departure: The limits of improvisation in rural Ethiopian biomedical practices', *Social Science and Medicine* 179: 1-8.

Anorlu, R. I. (2008): 'Cervical cancer: the sub-Saharan African perspective', *Reproductive Health Matters* 16 (32): 41-49.

Moten, A. et al (2014): 'Redefining global health priorities: Improving cancer care in developing settings', *Global Health* 4 (1): 1-5.

Farmer, P. et al (2010): 'Expansion of Cancer Care and Control in Countries of Low and Middle Income: A Call to Action', *The Lancet* 6736 (10): 1186-93.

White, H. L. et al (2012): "'Worse than HIV" or "not as serious as other diseases"? Conceptualization of cervical cancer among newly-screened women in Zambia', *Social Science and Medicine* 74: 1486-1493.

Harris, J. et al (2003): 'Disclosure of Cancer Diagnosis and Prognosis in Northern Tanzania', *Social Science and Medicine* 56: 905-913.

Murray, S. A. et al (2003): 'Dying from Cancer in Developed and Developing Countries', *British Medical Journal* 326 (25 February): 368-71.

McCormack, V. A. and J. Schuz (2012): 'Africa's growing cancer burden: Environmental and occupational contributions', *Cancer Epidemiology* 36: 1-7.

Harford, J. B. (2015): 'Cancer health-care systems in Africa 1: Barriers to overcome for effective cancer control in Africa', www.thelancet.com/oncology 16: e385-e393.

Awolude, O. A. et al (2013): 'Human Papillomavirus Infection and Related Cancers in Sub-Saharan Africa: Burden and Tools for Prevention', *Vaccine* 315: vii-x.

9. Obesity

This lecture will explore the idea of 'biological citizenship' within the context of what has been described as "the obesity epidemic" in various regions of the world. A particular focus will be on moralizing narratives and stigma.

*M. Darmon (2012): 'A people thinning institution: Changing bodies and souls in a commercial weight-loss group', *Ethnography* 13 (3): 375-398.

*S. Greenhalgh (2016): 'Disordered Eating/ Eating Disorder: Hidden Perils of the Nation's Fight against Fat', *Medical Anthropology Quarterly* 30 (4): 545-562.

McCullough, M. B. and J. A. Hardin (eds) (2013): *Reconstructing Obesity: The Meaning of Measures and the Measure of Meanings*, New York: Berghahn Books.

Bordo, S.

Rose, N. and C. Novas (2005): 'Biological Citizenship' in Ong, A. and S.J. Collier (eds) (2005): *Global Assemblages: Technology, Politics, and Ethics as Anthropological Problems*. Oxford: Blackwell.

Zivkovic, T. et al (2018): 'Fat as Productive: Enactments of Fat in an Australian Suburb', *Medical Anthropology* 37 (5): 373-386.

Warin, M. et al (2017): 'Moral Fiber: Breakfast as a Symbol of 'a Good Start' in an Australian Obesity Intervention', *Medical Anthropology* 36 (3): 217-230.

Couch, D. et al (2016): 'Obese people's perceptions of the thin ideal', *Social Science and Medicine* 148: 60-70.

Monaghan, L. F. et al (2010): 'Obesity Epidemic Entrepreneurs: Types, Practices and Interests', *Body & Society* 16 (2): 37-71.

Bombak A. E. et al (2016): 'Reproducing Stigma: Interpreting "overweight" and "obese" women's experiences of weight-based discrimination in reproductive healthcare', *Social Science and Medicine* 166: 94-101.

Brewis, A. A. (2014): 'Stigma and the perpetuation of obesity', *Social Science and Medicine* 118: 152-158.

Brewis, A. et al (2016): 'Publically Misfitting: Extreme Weight and the Everyday Production and Reinforcement of Felt Stigma', *Medical Anthropology Quarterly* 31 (2): 257-276.

Moffat, T. (2010): 'The "Childhood Obesity Epidemic": Health Crisis or Social Construction?', *Medical Anthropology Quarterly* 24 (1): 1-21.

Robinovich, J. et al (2018): 'Embodiment of social roles and thinness as a form of capital: A qualitative approach towards understanding female obesity disparities in Chile', *Social Science and Medicine* 201: 80-86.

10. Anthropology and Ebola

What might medical anthropology usefully offer to counter outbreaks of Ebola in West Africa?

*C. Bolten and S. Shepler (2017): 'Producing Ebola: Creating Knowledge In and About an Epidemic', *Anthropological Quarterly* 90 (2): 349-368.

Abramowitz, S. (2017): 'Epidemics (Especially Ebola)', *Annual Review of Anthropology* 46: 421-445.

See the contributions in this Anthropological Quarterly Special Issue:

Moran, M. H.: 'Missing Bodies and Secret Funerals: The production of "Safe and Dignified Burials" in the Liberian Ebola Crisis'

Goguen, A. and C. Bolten: 'Ebola Through a Glass, Darkly: Ways of Knowing the State and Each Other'

Martineau, F. et al: 'Epistemologies of Ebola: Reflections on the Experience of the Ebola Response Anthropology Platform'

Benton, A.: 'Ebola at a Distance: A Pathographic Account of Anthropology's Relevance'

See also the numerous short contributions to *Cultural Anthropology Online* October 7 (2017), 'Ebola in Perspective'

FACULTY OF HUMANITIES
SCHOOL OF SOCIAL SCIENCES

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

**SOAN 30111-60111:
Anthropology of Development and Humanitarianism

First Semester
Credits 20 (Undergraduate) and 15 (Postgraduate)**

Lecturer: Dr Chika Watanabe
Room (office): 2.004 Arthur Lewis Building
Telephone: (0161) 275-4839
Email: chika.watanabe@manchester.ac.uk
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Lectures: Fridays 10.00-12.00 (plus a separate one-hour weekly tutorial)
 Note: No classes in Week 7 (16th of November) (lecturer away at a conference). Thus, last lecture will be in Week 11 (14th of December).

	UNDERGRADUATE	POSTGRADUATE
Modes of Assessment	1500 word Mid-Term Essay (25%) 1000 word Blog Entry and 3 Tutorial Tasks (25%) 3000 word Final Essay (50%)	1500 word optional practice essay 4000 word Final Essay (100%)
Deadlines	Mid-Term Essay – 8 th November 2018 Final Essay – 14 th January 2019	Practice essay – 8 th November 2018 Final Essay – 14 th January 2019
All submissions by 2.00 pm (UK time)		

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

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: 29th October to 4th November.

Course Aims

As wars, poverty and disasters continue to persist in the world, there is a growing body of professionals engaged in humanitarian and development aid work. These aid actors are driven by a desire to help suffering others, at the same time that they create particular kinds of knowledge and regimes of governance. This module provides an anthropological overview of the institutions and practices of international aid through the lens of development and humanitarian expertise. Students will learn the conceptual frameworks through which anthropologists and aid actors imagine and act upon efforts to alleviate suffering and poverty. Using ethnographies of development and humanitarianism, the module explores how the tensions, negotiations and convergences between the ethics and politics of 'doing good' shape the complex system of aid interventions. The module covers analyses of development as a knowledge system and a form of global governance, the politics and ethics of humanitarianism, and the relationship between anthropological knowledge and aid expertise. A key point to remember is that anthropology is not about 'facts' or normative prescriptions about how the world ought to be. Anthropological approaches examine people's values, interpretations, practices and experiences that bring about phenomena in the world, such as the idea of 'development' or the diverse expressions of compassion behind aid. This course aims to help you understand the analytical tools that anthropologists use to study aid expertise. As such, it will also provide an introduction to anthropology for students unfamiliar with the discipline.

This year the module is structured around a visit in the last lecture (week 10) from aid practitioners who will discuss their work and how to get into the profession of development, humanitarianism and other related careers. The UG students will work in groups throughout the semester to prepare for this event, ultimately producing entries for a website that we will design to showcase what you think that anthropology can offer to understand or address humanitarian and development issues. The midterm essays will also be geared toward this end.

For this reason, this will be a demanding module and students will be expected to participate fully in lectures, tutorials and group work outside of class time. The PG students will also have a chance to meet the visitors in Week 10.

Independent learning outcomes

On completion of this module successful students will be able to:

- Analyse and assess the development, theories and debates of anthropological knowledge about international aid expertise.
- Discuss the political, social and ethical issues of development and humanitarian aid work.
- Critically read and evaluate the moral, political and technical claims made in aid agency documents.
- Articulate what anthropological perspectives can offer (or not) to humanitarian and development expertise in practice.
- Pose critical questions about texts, concepts and issues, and formulate discussion questions.
- Work as a team member and leader to produce a collaborative piece of writing.
- Take initiative as an independent and active learner.
- Communicate ideas clearly to others through written and oral presentations.

Workload

UG

A 20 credit module should require a total of 200 hours of work. This is comprised of 2 hours of lecture and 1 hour of tutorial per week, plus at least 6 hours reading the required reading and additional texts from the reading list. This leaves approximately 110 hours of study time remaining to be used in independent study and the preparation of non-assessed and assessed work over the duration of the module.

PGT

The University's Academic Standards Code of Practice states that a 15 credit module is expected to require a total of 150 hours of work. In this module, this is comprised of 2 hours of classes a week plus 1 hour of tutorial, and at least 6 hours reading the required reading and additional texts from the reading list. This leaves approximately 60 hours study time remaining to be used in independent study and the preparation of non-assessed and assessed work over the duration of the course.

Classes

The course consists of 10 x 2-hour lectures and 8 x 1-hour tutorials for both UGs and PGTs. Students are required to attend all classes for their duration.

Note: There will be no lecture or tutorials on the 16th of November (Week 7) because I will be away at a conference.

Structure of the Module

The module will build toward a visit from aid practitioners in the last lecture, in which the UG students will present group findings and blog entries, and have a chance to ask the visitors about careers in development and humanitarianism. In preparation for this event, the UGs will work on a group project throughout the semester to research the visitors' organisations and collectively write a blog entry about issues related to your assigned visitor/topic using anthropological tools of analysis that you learn from the module. The tutorials after Reading Week will be focused on this work.

After Week 1, I will assign you into groups based on your preferences as much as possible. There will be 2 groups per topic/visitor (so a total of 10 groups among the UGs) and only 1 of each topic in each tutorial class. When listing your preferred topics, please read through the course outline carefully so you know what readings you will be doing. You will notice that many topics overlap (e.g. groups working on NGOs will also read about refugees). The PGT students will decide how to divide the readings when we meet in the first tutorial.

The group topics and visitors are below.

- Refugees and asylum seekers
 - On humanitarian and development issues relating to refugees and asylum seekers. Many of the readings will address these topics in the European context.
 - Visitor: Denise McDowell, Greater Manchester Immigration Aid Unit.
- Humanitarianism in crisis situations
 - On aid work in conflicts, disasters and other 'crisis' events. Many of the readings will be looking at medical humanitarianism.
 - Visitor: Anna Letizia, British Red Cross.
- Rethinking development
 - On the politics and knowledge practices of development aid. Readings will range widely from 'traditional' forms of development by multilateral agencies, microfinance, sustainable development and faith-based aid.
 - Visitor: TBD
- Beyond the Developing World
 - As poverty and disasters proliferate, humanitarian and development issues are not actually confined to 'developing' countries. The visitor works mainly on UK-based issues of poverty so you will think about connections between international and domestic humanitarian/development issues.
 - Visitor: Graham Whitham, policy advisor for Oxfam who specialises in UK poverty and child poverty issues, and Director and co-founder of Greater Manchester Poverty Action.

- Professions of 'doing good'
 - On what it means for people to be in a profession that aims to 'do good'. This refers to both development and emergency humanitarian work, and can refer to 'international/expat aid workers', 'local aid workers' and volunteers. Readings will address how aid workers understand and experience ethical motivations, their own identities and the politics of their profession.
 - Visitor: Emma Richardson from the Student Development & Community Engagement at UoM, who works on international volunteering initiatives.

The lectures will outline the main concepts and arguments from the week's readings. Some of the lectures will refer to your group's reading. In the tutorials, you will work in your topical groups throughout the semester.

Assessments

For UGs, I designed the assessments so that they serve as 'steps' in your learning process and to prepare you for the visitors in Week 11. Think of the tutorial tasks, midterm essay, group presentation and blog entry as works that are interlinked. The PGT students will read the same texts, have an optional practice midterm essay, and a final assessed essay, but will not be doing the group project.

GROUP PROJECT:

** No mitigating circumstances apply to group project works.*

You will do the weekly readings based on your assigned group topic. You will each produce 3 short tutorial tasks (individual marks) throughout the semester, 1 group presentation (collective mark) and 1 collectively-written blog entry (collective mark) (1000 words, excluding bibliography). The entry will go on the class website (examples from previous years): <http://www.projects.socialsciences.manchester.ac.uk/anthropology-of-aid/>. The visitors will have a chance to read your entries before they come in Week 11 and your discussions with them will be based on these entries.

The blog entries should be focused on a specific issue within your topic that preferably relates to the work that your visitor does. The tutorial tasks will help you identify and explore the issue.

MIDTERM ESSAY:

You must choose one ethnographic monograph from the 'Books List', at least one assigned reading (any from the course outline) and at least one more academic reading that you find on your own (scholarly articles, book chapters or entire books). The due date for the midterm essay is in Week 6, after reading week.

FINAL ESSAY:

You have two options: (1) Write a research paper based on the issue that your group explored in your group project and blog entry; (2) Answer one of the assigned essay questions in the usual way.

(1) You must read one ethnographic monograph of your choice, and at least five other readings of your choice and/or from the course outline (articles, book chapters or entire books). Please check the research topic and monograph with me first before you start, before Christmas break. In addition, you may also use any of the other readings from the module (the book you read for the midterm, required and additional readings, etc.).

(2) You must engage with one ethnographic monograph from the 'Books List', at least two assigned readings (any from the course outline) and at least two more academic readings that you find on your own. This is the minimum requirement. In addition, you may also use the readings you used for the midterm essay and any other readings from the module. I will expect you to discuss an issue drawing on readings across the entire module, showing a wide and in-depth engagement with the texts and class discussions throughout the semester.

Due date	Task	Method of submission	Marking method
11 th of October (Thurs) by 2pm (Week 3)	Tutorial task 1: I will upload an online article on the class website by the 8 th of October and you should post a comment by 2pm on the 11 th of October.	On the class website	70% if you do the task and you're present in tutorial. 60% if you do the task but are absent from the tutorial (even if you have legitimate reasons for the absence). 50% if you are present in the tutorial but did not do the task. 0% if you don't do the task and are absent from the tutorial.
8 th of November (Thurs) at 2pm (Week 6, after Reading Week)	Midterm essay	Turnitin.	Regular method, as per all essays in anthropology modules.
9 th of November (Fri) (Week 6)	Tutorial task 2: Come prepared with some ideas about potential issues that relate to your group's topic and visitor, and could become the focus of your group's blog entry. Write it down on a piece of paper, even if it's in note form.	Bring printout or handwritten notes to tutorial.	70% if you do the task and bring it to the tutorial (i.e. you're present). 60% if you do the task but are absent from the tutorial (even if you have legitimate reasons for the absence) (you may e-mail it to me if you'll be absent). 50% if you are present in the tutorial but did not bring or do the task. 0% if you don't

			do the task and are absent from the tutorial.
23 rd of November (Fri) (Week 8)	Tutorial task 3: You should read an academic journal article or book chapter that relates to your group's chosen issue. Type up a summary of the main arguments of the text and your assessment of how helpful it was to understand your group's issue. This reading will be in addition to your group's required reading. Each group member should read something different. It may be one of the extra readings you did for the midterm.	Bring printout of the summary to tutorial.	70% if you do the task and bring it to the tutorial (i.e. you're present). 60% if you do the task but are absent from the tutorial (even if you have legitimate reasons for the absence) (you may e-mail it to me if you'll be absent). 50% if you are present in the tutorial but did not bring or do the task. 0% if you don't do the task and are absent from the tutorial.
29 th of November (Thurs) at 2pm (Week 9)	Power Point for group presentation This should be related to what you will write as a group for the blog entry. But your final blog entry does not need to be the same as the presentation if it doesn't seem to work.	Email the ppt file to me by the deadline.	Marks will be based on the Power Point slides and the group presentation during lecture on the 30 th of November.
6 th of December (Thurs) at 2pm (Week 10)	Blog entry: Collectively-written 1000-word text (excluding bibliography). It should show how anthropological perspectives can help us understand a particular development or humanitarian issue better.	Email it to me by the deadline.	Collective mark. Assessment criteria are on Blackboard and I will also hand them out during tutorial before the deadline. I will also comment and edit the blog entries before tutorials so that you can confirm the changes and finalise them during tutorials. I can then upload them onto the class website.

14 th of January (Mon) at 2pm	Final essay	Turnitin	Regular method, as per all essays in anthropology modules.
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You will have a chance to report any problems and other feedback on the group work during tutorials in Week 8. I will keep these confidential.

You will also complete a peer-assessment form during tutorials in Week 10 and I will take these into unofficial consideration when assigning your final marks for the group project (that is, I will not use the marks you give each other but will consider them if they differ greatly from mine). See Blackboard for what this form looks like.

The essays must be typed, double-spaced in a reasonable font (eg. 12 point in Times New Roman or Arial). You must submit one copy of the essay to Turnitin by 2pm on the deadline day unless given course specific instructions by email.

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 midterm and final 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 for UGs and the Postgraduate Office, 2nd Floor, Arthur Lewis Building, for PGTs. 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.

Books List

These are the choice of books that you must read for the midterm essay and final essay (if you choose option (2)).

Adams, V. (2013) *Markets of Sorrow, Labors of Faith: New Orleans in the Wake of Katrina*. Durham: Duke University Press. (available online through the library)

Bornstein, E. (2005) *The Spirit of Development: Protestant NGOs, Morality, and Economics in Zimbabwe*. Stanford: Stanford University Press. (available online through the library)

Bornstein, E. (2012) *Disquieting Gifts: Humanitarianism in New Delhi*. Stanford: Stanford University Press. (available online through the library)

Décobert, A. (2016) *The Politics of Aid to Burma: A Humanitarian Struggle on the Thai-Burmese Border*. Oxon: Routledge. (available online through the library)

Rajak, D. (2011) *In Good Company: An Anatomy of Corporate Social Responsibility*. Stanford: Stanford University Press. (available online through the library)

Elyachar, J. (2007) *Markets of Dispossession: NGOs, Economic Development, and the State in Cairo*. Durham: Duke University Press. (available online through the library)

Fassin, D. (2012) *Humanitarian Reason: A Moral History of the Present*. Berkeley: University of California Press. (available online through the library)

Ferguson, J. (1994) *The Anti-Politics Machine: "Development," Depoliticization, and Bureaucratic Power in Lesotho*. Minneapolis: University of Minnesota Press.

Kar, S. (2018) *Financializing Poverty: Labor and Risk in Indian Microfinance*. Stanford: Stanford University Press. (available online through the library)

Li, T.M. (2007) *The Will to Improve: Governmentality, Development, and the Practice of Politics*. Durham: Duke University Press. (available online through the library)

Malkki, L (1995) *Purity and Exile: Violence, Memory, and National Cosmology among Hutu Refugees in Tanzania*. Chicago: University of Chicago Press.

Malkki, L (2015) *The Need to Help: the Domestic Arts of International Humanitarianism*. Durham, NC: Duke University Press. (available online through the library)

Mosse, D. (2005) *Cultivating Development: An Ethnography of Aid Policy and Practice*. London: Pluto. (available online through the library)

Muehlebach, A. (2012) *The Moral Neoliberal: Welfare and Citizenship in Italy*. Chicago: University of Chicago Press. (available online through the library)

Redfield, P. (2013) *Life in Crisis: The Ethical Journey of Doctors Without Borders*. Berkeley: University of California Press. (available online through the library)

Scherz, C. (2014) *Having People, Having Heart: Charity, Sustainable Development, and Problems of Dependence in Central Uganda*. Chicago: University of Chicago Press. (available online through the library)

Ticktin, M. (2011) *Casualties of Care: Immigration and the Politics of Humanitarianism in France*. Berkeley: University of California Press. (available online through the library)

Trundle, C. (2014) *Americans in Tuscany: Charity, Compassion, and Belonging*. Oxford: Berghahn Books. (available online through the library)

Feedback

Students will receive verbal feedback continuously throughout the course during the tutorial elements of classes. For PGTs, written formative feedback will be provided on the non-assessed practice essay. Written formative and summative feedback will be given on the assessed essays.

I will provide feedback via:

- Discussions and presentations
- Questions you bring to me during office hours
- Regular messages via Blackboard (they will come to you as emails)
- Tutorial tasks
- Midterm essay
- Comments on your group presentation
- Blog entry
- Final essay

It is up to you to make sense of these various forms of feedback and follow-up with me during tutorials, lectures or office hours if you're unsure about anything. I will also be creating time during tutorials for you to discuss your midterm essay and other tasks with your classmates and me—occasions for you to get intensive feedback on your ideas.

Please note that I will not answer any emails with questions that are answered in this course outline.

In addition, you will receive feedback on your ideas from aid practitioners during their visit.

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>. I will also upload explanations of previous years' essay marks to give you a sense of the categories of marks in this module.

I will also go over the criteria for marking for all assessments during tutorials.

See the 'Assessment support' tab on Blackboard for guidance on marking criteria and how to write good essays.

The group project will be marked based on the 3 tutorial tasks (30%) + group presentation (20%) + group blog entry (50%). The tutorial tasks will be given individual marks and the rest will be based on collective work.

For further details of assessment criteria, including what evidence of levels of understanding and expression constitute the range of marks available, please see the School of Social Sciences intranet website:

<http://www.socialsciences.manchester.ac.uk/student-intranet/>.

Module Content (overview)

The module will cover the following themes and assignments:

Week 1: Anthropology, Development, and Humanitarianism (Introduction)

Week 2: Development as a Project of Government.

Week 3: Crisis.

- Tutorial task 1: Due on the class website by 2pm the day before tutorials.

Week 4: Humanitarianism as a Project of Compassion.

Week 5: Aid Techniques and Technologies.

Reading Week

Week 6: The Objects of Intervention.

- *Midterm essays due Thursday at 2pm.*
- Tutorial task 2: Due in tutorials.

Week 7: No classes

Week 8: Gifts, Debts and 'For-Profit' Aid.

- Tutorial task 3 due. Due in tutorials.

Week 9: Group presentations during lecture.

- *Power Points of group presentation due by Thursday 2pm.*

Week 10: Religious and Secular Frameworks.

- *Blog entries due by Thursday 2pm.*

Week 11: Visitors.

WEEK 1: Anthropology, Development, and Humanitarianism (Introduction)

This first session will give an introduction to anthropological approaches to international aid and an overview of the themes that will be covered in the course. The differences as well as the continuities between development and humanitarianism will be discussed. The first part of the lecture will address anthropology and development, which have had an intimate but tense relationship, as James Ferguson points out. We will see how this complicated history makes development a particularly interesting topic for anthropology, and how anthropologists have responded to the challenge of studying development. In the second half of the lecture, the anthropology of humanitarianism will be introduced. We will consider humanitarian aid as a global regime and a personal endeavour for aid workers. As much as anthropology is a critical discipline that often reveals the power structures of international aid, a concern in this course is to also take into account the ethical commitments of aid actors. It is easy to write oneself out of the narrative—the more important task is to analyse phenomena such as international aid without ignoring the scholar's role in them and our responsibility to research subjects.

After this week, I will assign you into groups based on your preferences.

Required Readings and Film

Ferguson, J. (1997) 'Anthropology and Its Evil Twin: "Development" in the Constitution of a Discipline', in Cooper, F. and Packard, R. (eds.) *International Development and the Social Sciences*. Berkeley: University of California Press, pp.150-175.

Ticktin, M. (2014) 'Transnational Humanitarianism', *Annual Review of Anthropology*, 43, pp. 273-289.

Watch: BBC 2 Documentary *The Trouble with Aid* (on Blackboard)

Additional Readings

Barnett, M. and Weiss, T.G. (2008) 'Humanitarianism: A Brief History of the Present', in Barnett, M. and Weiss, T.G. (eds.) *Humanitarianism in Question: Politics, Power, Ethics*. Ithaca: Cornell University Press, pp.1-48.

Escobar, A. (1991) 'Anthropology and the Development Encounter: the Making and Marketing of Development Anthropology', *American Ethnologist*, 18(4), pp. 658-682.

Gardner, K. and Lewis, D. (2015) 'Understanding Development: Theory and Practice into the Twenty-First Century', in *Anthropology and Development: Challenges for the Twenty-First Century*. London: Pluto Press, pp. 9-45.

Gow, D. (2002) 'Anthropology and Development: Evil Twin or Moral Narrative?', *Human Organization*, 61(4), pp. 299-313.

Green, M. (2010) 'Doing Development and Writing Culture: Knowledge Practices in Anthropology and International Development', *Anthropological Theory*, 10(1), pp. 1-23.

Lewis, D. and Mosse, D. (2006) 'Encountering Order and Disjuncture: Contemporary Anthropological Perspectives on the Organization of Development', *Oxford Development Studies*, 34(1), pp. 1-13.

Mosse, D. (2011) 'Introduction: The Anthropology of Expertise and Professionals in International Development', in Mosse, D. (ed) *Adventures in Aidland: The Anthropology of Professionals in International Development*. Oxford: Berghahn Books, pp. 1-32. (available online through the library)

Terry, F. (2002) 'Introduction', in *Condemned to Repeat?: The Paradox of Humanitarian Action*. Ithaca: Cornell University Press, pp.1-17.

Yarrow, T. and Venkatesan, S. (2012) 'Anthropology and Development: Critical Framings', in Yarrow, T. and Venkatesan, S. (eds.) *Differentiating Development: Beyond an Anthropology of Critique*. Oxford: Berghahn Books, pp. 1-22.

WEEK 2: Development as a Project of Government

One major starting point in the anthropology of development (as well as humanitarianism) is that international aid is a form of government. It is not simply an enterprise to help people in need, but also a set of institutions that manage individuals, populations and societies in particular ways for their 'improvement'. What is notable in aid, as anthropologists have pointed out, is that this form of government is not an oppressive kind of power, but rather, a modern form of government that produces particular kinds of persons and societies. These analyses have relied heavily on the French philosopher, Michel Foucault, and subsequent thinkers' ideas about 'governmentality'. In this theory, government is a set of diffused techniques of discipline and management that create certain kinds of society and persons.

During tutorials, you will meet in your assigned groups to discuss the week's group reading. You will also discuss a potential issue within your topic for your blog entries, e.g. if you're in the 'refugees and asylum seekers' group, you might choose to research and write about conceptions of 'home' for asylum seekers.

Required readings per group topic (everyone reads Dean as well)

- Refugees and asylum seekers

Dean, M. (2010[1999]) 'Basic Concepts and Themes' [Excerpt], in *Governmentality: Power and Rule in Modern Society*. 2nd edition. London: SAGE Publications, pp. 16–21.

Cabot, H. (2012) 'The Governance of Things: Documenting Limbo in the Greek Asylum Procedure', *Political and Legal Anthropology Review (PoLAR)*, 35(1), pp. 11–29.

- Humanitarianism in crises

Dean, M. (2010[1999]) 'Basic Concepts and Themes' [Excerpt], in *Governmentality: Power and Rule in Modern Society*. 2nd edition. London: SAGE Publications, pp. 16–21.

Agier, M. (2002) 'Between War and City: Towards an Urban Anthropology of Refugee Camps', *Ethnography*, 3(3), pp. 317–341.

- Rethinking development

Dean, M. (2010[1999]) 'Basic Concepts and Themes' [Excerpt], in *Governmentality: Power and Rule in Modern Society*. 2nd edition. London: SAGE Publications, pp. 16–21.

Ferguson, J. (1994) 'The Anti-Politics Machine', in *The Anti-Politics Machine: "Development," Depoliticization, and Bureaucratic Power in Lesotho*. Minneapolis: University of Minnesota Press, pp. 251–278.

- Beyond the Developing World

Dean, M. (2010[1999]) 'Basic Concepts and Themes' [Excerpt], in *Governmentality: Power and Rule in Modern Society*. 2nd edition. London: SAGE Publications, pp. 16–21.

Li, T. (1999) 'Compromising Power: Development, Culture, and Rule in Indonesia', *Cultural Anthropology*, 14(3), pp. 295–322.

- Professions of 'doing good'

Dean, M. (2010[1999]) 'Basic Concepts and Themes' [Excerpt], in *Governmentality: Power and Rule in Modern Society*. 2nd edition. London: SAGE Publications, pp. 16–21.

Ferguson, J. and Gupta, A. (2002) 'Spatializing States: Toward an Ethnography of Neoliberal Governmentality', *American Ethnologist*, 29(4), pp. 981–1002.

Additional Readings

Brown, W. (2003) 'Neoliberalism and the End of Liberal Democracy', *Theory & Event*, 7(1), <https://muse-jhu-edu.manchester.idm.oclc.org/article/48659>.

De Genova, N. (2013) 'Spectacles of migrant "illegality": the scene of exclusion, the obscene of inclusion', *Ethnic and Racial Studies*, 36(7), pp. 1180–1198.

Foucault, M. (2002) 'Governmentality', in Faubion, J.D. (ed) *Power: Essential Works of Foucault 1954–1984*. London: Penguin, pp. 201–222.

Gould, J. (2005) 'Timing, Scale and Style: Capacity as Governmentality in Tanzania', in Lewis, D. and Mosse, D. (eds) *The Aid Effect: Giving and Governing in International Development*. London: Pluto Press, pp. 61–84. (available online through the library)

Hindess, B. (2001) 'The Liberal Government of Unfreedom', *Alternatives: Global, Local, Political*, 26(2), pp. 93–111.

Ilcan, S. and Phillips, L. (2010) 'Developmentalities and Calculative Practices: the Millennium Development Goals', *Antipode*, 42(4), pp. 844–874.

Mosse, D. (2005) 'Global Governance and the Ethnography of International Aid', in Lewis, D. and Mosse, D. (eds) *The Aid Effect: Giving and Governing in International Development*. London: Pluto Press, pp. 1–36. (available online through the library)

Rose, N. (1999) 'Freedom' [Excerpt], in *Powers of Freedom: Reframing Political Thought*. Cambridge: Cambridge University Press, pp. 61–78.

Sharma, A. (2006) 'Crossbreeding Institutions, Breeding Struggle: Women's Empowerment, Neoliberal Governmentality, and State (Re)Formation in India', *Cultural Anthropology*, 21(1), pp. 60–95.

WEEK 3: Crisis

This session gives a general backdrop to international aid: crisis. In addition to crisis created by armed conflicts and disasters, there are drawn-out crises such as poverty and environmental degradation. Although crises can have different temporalities, they are, in general, seen as ruptures in the fabric of everyday life that bring about new conditions. These moments are not simply 'out there', however. Different people and groups make use of crises for political and other purposes, as Naomi Klein has famously argued. We will examine how the production, use, experience and framework of crises shape humanitarian and development interventions, as well as scholarly analyses. Central ideas that we will discuss are the theories of biopolitics and 'bare life'. We will also discuss questions and dilemmas that emerge when humanitarian and military interventions converge.

Tutorial task 1: I will upload an online article on the class website and you should post a comment by 2pm on Thursday.

Required reading for lecture (Klein's article is short)

Klein, N. (2005) The Rise of Disaster Capitalism. Available at:
<http://www.thenation.com/article/rise-disaster-capitalism>.

Required reading per group topic

- Refugees and asylum seekers

Redfield, P. (2005) 'Doctors, Borders, and Life in Crisis', *Cultural Anthropology*, 20(3), pp. 328–361.

- Humanitarianism in crises

Fassin, D. (2007) 'Humanitarianism as a Politics of Life', *Public Culture*, 19(3), pp. 499–520.

- Rethinking development

Duffield, M. (2014[2001]) 'The Merging of Development and Security', in *Global Governance and the New Wars: The Merging of Development and Security*. London: Zed Books, pp. 22-42.

- Beyond the Developing World

Lewis, D. 2014. 'Heading South: Time to Abandon the "Parallel Worlds" of International Non-Governmental Organization (NGO) and Domestic Third Sector Scholarship?', *VOLUNTAS*, 25(5), pp. 1132–1150.

- Professions of 'doing good'

Redfield, P. (2006) 'A Less Modest Witness: Collective Advocacy and Motivated Truth in a Medical Humanitarian Movement', *American Ethnologist*, 33(1), pp. 3–26.

Additional Readings

Chandler, D. (2001) 'The Road to Military Humanitarianism: How the Human Rights NGOs Shaped a New Humanitarian Agenda.' *Human Rights Quarterly*, 23(3), pp. 678-700.

Davey, E. (2014) 'French Adventures in Solidarity: Revolutionary Tourists and Radical Humanitarians', *European Review of History*, 21(4), pp. 577-595.

Duffield, M. (2010) 'Risk-Management and the Fortified Aid Compound: Everyday Life in Post-Interventionary Society', *Journal of Intervention and Statebuilding*, 4(4), pp. 453-474.

Gilman, N. (2012) 'Preface: Militarism and Humanitarianism', *Humanity*, 3(2), pp. 173-178.

Harvey, D. (2007) 'Neoliberalism as Creative Destruction', *The ANNALS of the American Academy of Political and Social Science*, 610(1), pp. 21–44.

International Commission on Intervention and State Sovereignty. The Responsibility to Protect. December 2001. <http://www.iciss.ca/report-en.asp>.

Lakoff, A. (2007) 'Preparing for the Next Emergency', *Public Culture*, 19(2), pp. 247–272.

Pandolfi, M. (2003) 'Contract of Mutual (In)Difference: Governance and the Humanitarian Apparatus in Contemporary Albania and Kosovo', *Indiana Journal of Global Legal Studies*, 10(1), pp. 369-381.

Plemmons, D. and Albrow, R. (2012) 'Practicing Ethics and Ethical Practice: the Case of Anthropologists and Military Humanitarians', *Humanity*, 3(2), pp. 179-197.

Redfield, P. (2010) 'The Verge of Crisis: Doctors Without Borders in Uganda', in Fassin, D. and Pandolfi, M. (eds) *Contemporary States of Emergency*. New York: Zone Books, pp. 173-196.

Roth, S. (2011) 'Dealing with Danger: Risk and Security in the Everyday Lives of Aid Workers', in Fechter, A-M and Hindman, H. (eds.) *Inside the Everyday Lives of Development Workers: The Challenges and Futures of Aidland*. Sterling, VA: Kumarian Press, pp. 151–168.

Schuller, M. (2008) "'Haiti is Finished!'" Haiti's End of History Meets the Ends of Capitalism', in Gunewardena, N. and Schuller, M. (eds.) *Capitalizing on Catastrophe: Neoliberal Strategies in Disaster Reconstruction*. Lanham, MD: Altamira Press, pp. 191-214.

Terry, F. (2002) 'The Rwandan Refugee Camps in Zaire', in *Condemned to Repeat?: The Paradox of Humanitarian Action*. Ithaca: Cornell University Press, pp. 155-215.

WEEK 4: Humanitarianism as a Project of Compassion

Humanitarian aid—such as post-conflict and post-disaster interventions—is a governmental project, but it is also an ethical and emotional response to the suffering of others. The modality of crisis is central in the constitution of this government of compassion. Development aid is, at its core, a similar effort, but the current phenomenon and study of humanitarianism involves different politics, wherein human life itself is at stake (not only the improvement of it). Moreover, humanitarian orientations in a larger sense are increasingly integrated in political regimes, as Andrea Muehlebach shows in her study of ethical citizenship in Italy. We will take the history and current situation of migrants and refugees to Europe as a lens through which to understand projects of humanitarianism.

Required reading per group topic

- Refugees and asylum seekers

Trundle, C. (2012) 'The Transformation of Compassion and the Ethics of Interaction within Charity Practices', in Venkatesan, S. and Yarrow, T. (eds) *Differentiating Development: Beyond an Anthropology of Critique*. Oxford: Berghahn Books, pp. 210–226.

- Humanitarianism in crises

Fassin, D. (2005) 'Compassion and Repression: the Moral Economy of Immigration Policies in France.' *Cultural Anthropology*, 20(3), pp. 362-387.

- Rethinking development

Dahl, B. (2009) 'The "Failures of Culture": Christianity, Kinship, and Moral Discourses about Orphans during Botswana's AIDS Crisis', *Africa Today*, 56(1), pp. 23–43.

- Beyond the Developing World

Muehlebach, A. (2011) 'On Affective Labor in Post-Fordist Italy', *Cultural Anthropology*, 26(1), pp. 59–82.

- Professions of 'doing good'

Fechter, A-M (2016) 'Aid work as moral labour', *Critique of Anthropology*, 36(3), pp. 228–243.

Additional Readings

Berlant, L. (2004) 'Introduction: Compassion (and Withholding)', in *Compassion: The Culture and Politics of an Emotion*. New York: Routledge, pp. 1-13.

Black, S. (2009) 'Microloans and Micronarratives: Sentiment for a Small World', *Public Culture*, 21(2), pp. 269–292.

Boltanski, L. (1999) *Distant Suffering: Morality, Media and Politics*. Cambridge: Cambridge University Press. [Ch.1 (pp.3-19)]

Halttunen, K. (1995) 'Humanitarianism and the Pornography of Pain in Anglo-American Culture', *American Historical Review*, 100(2), pp. 303–334.

Harrison, E. (2013) 'Beyond the Looking Glass? "Aidland" Reconsidered', *Critique of Anthropology*, 33(3), pp. 263–279.

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.

Lambert, D. and Lester, A. (2004) 'Geographies of Colonial Philanthropy', *Progress in Human Geography*, 28(3), pp. 320–341.

Rao, A. and Pierce, S. (2006) 'Discipline and the Other Body: Humanitarianism, Violence and the Colonial Exception', in Rao, A. and Pierce, S. (eds) *Discipline and the Other Body: Correction, Corporeality, Colonialism*. Durham: Duke University Press, pp. 1–35.

Ticktin, M. (2006) 'Where Ethics and Politics Meet: The Violence of Humanitarianism in France', *American Ethnologist*, 33(1), pp. 33–49.

Watanabe, C. (2014) 'Muddy Labor: a Japanese Aid Ethic of Collective Intimacy in Myanmar', *Cultural Anthropology*, 29(4), pp. 648-671.

WEEK 5: Aid Techniques and Technologies

To 'improve' or 'save' a group of people, aid organizations pursue particular ends with particular means, necessitating a range of techniques to achieve this. Thus, international aid actors use various methods of government such as documents in order to create manageable projects that can bring about the desired ends. These techniques of government are not only material technological practices and involve the instrumentalization of social categories as well. For example, Tania Li shows how aid organizations turn the idea of 'community' into an

instrument of aid, that is, to make it a 'tool' for the purpose of development. The readings and discussions in this session examine how such aid techniques and technologies become vehicles for interpreting the practices of aid on the ground into projects, policies, organizational missions that produce the effects of improvement or lives saved.

Required reading per group topic

- Refugees and asylum seekers

Scott-Smith, T. (2014) 'Control and Biopower in Contemporary Humanitarian Aid: the Case of Supplementary Feeding', *Journal of Refugee Studies*, 28(1), pp. 21-37.

- Humanitarianism in crises

Grayman, J.H. (2014) 'Rapid Response: Email, immediacy, and medical humanitarianism in Aceh, Indonesia', *Social Science & Medicine*, 120, pp. 334–343.

- Rethinking development

Craig, D. and Porter, D. (1997) 'Framing Participation: Development Projects, Professionals and Organizations', *Development in Practice*, 7(3), pp. 229–237.

- Beyond the Developing World

Cross, J. (2013) 'The 100th Object: Solar Lighting Technology and Humanitarian Goods', *The Journal of Material Culture*, 18(4), pp. 367–387.

- Professions of 'doing good'

Green, M. (2009) 'Making Development Agents: Participation as Boundary Object in International Development', *Journal of Development Studies*, 46(7), pp. 1240–1263.

Additional Readings

Anders, G. (2005) 'Good Governance as Technology: Towards an Ethnography of the Bretton Woods Institutions', in Lewis, D. and Mosse, D. (eds.) *The Aid Effect: Giving and Governing in International Development*. London: Pluto, pp. 37–60. (available online through the library)

Andersen, B. 2016. 'Temporal Circuits and Social Triage in a Papua New Guinea Clinic', *Critique of Anthropology*, 36(1), pp. 13–26.

De Laet, M. and Mol, A. (2000) 'The Zimbabwe Bush Pump: Mechanics of a Fluid Technology', *Social Studies of Science*, 30(2), pp. 225–263.

Jaji, R. (2012) 'Social Technology and Refugee Encampment in Kenya', *Journal of Refugee Studies*, 25(2), pp. 221–238.

Li, T.M. (2011) 'Rendering Society Technical: Government through Community and the Ethnographic Turn at the World Bank in Indonesia', in Mosse, D. (ed) *Adventures in Aidland: The Anthropology of Professionals in International Development*. Oxford: Berghahn Books, pp.57–80.

Redfield, P. (2015) 'Fluid Technologies: the Bush Pump, the Life Straw® and Microworlds of Humanitarian Design', *Social Studies of Science*, 46(2), pp. 159–183.

World Bank. The Logframe Handbook: A Logframe Approach to Project Cycle Management, Washington DC, World Bank (find via google).

WEEK 6: The Objects of Intervention

** Midterm essays due*

Like many other social processes, development and humanitarian aid uses categories to order the world and model the future in particular ways. The representation and interpretation of things is crucial in these forms of aid expertise and involve the making of objects of aid (i.e. targets of aid) that are made to fit into specific classifications. Aid efforts take an additional step and aim to instigate change based on these categorizations. Thus, the assistance of refugees is based on conceptualizations of the refugee as an ahistorical object of intervention, as Liisa Malkki argues. Yet, other anthropologists have studied how 'local people' make sense of and even embrace representations fuelling aid projects by translating them into their own idioms of progress, difference and conceptions of national and global society. Thus, 'aid recipients' are not simply 'objects' of intervention. We will also examine how aid workers and organizations are shaped by their interactions with aid recipients as well.

Tutorial task 2: Come prepared to tutorials with some ideas about potential issues that relate to your group's topic and visitor, and could become the focus of your group's blog entry. Write it down on a piece of paper, even if it's in note form. You could also bring a relevant news article.

During tutorials, you will share the ideas and arguments from your midterm essay (orally) with your groups and discuss them as material for the website entry.

Required reading per group topic

- Refugees and asylum seekers

Gabiam, N. (2012) 'When "Humanitarianism" Becomes "Development": The Politics of International Aid in Syria's Palestinian Refugee Camps', *American Anthropologist*, 114(1), pp. 95–107.

- Humanitarianism in crises

Varma, S. (2016) 'Love in the Time of Occupation: Reveries, Longing, and Intoxication in Kashmir', *American Ethnologist*, 43(1), pp. 50-62.

- Rethinking development

Pigg, S.L. (1992) 'Inventing Social Categories Through Place: Social Representations and Development in Nepal', *Comparative Studies in Society and History*, 34(3), pp. 491–513.

- Beyond the Developing World

Masquelier, A. (2006) 'Why Katrina's Victims Aren't Refugees: Musings on a Dirty Word', *American Anthropologist*, 108(4), pp. 735–743.

- Professions of 'doing good'

Peters, Rebecca Warne (2016) 'Local in Practice: Professional Distinctions in Angolan Development Work', *American Anthropologist*, 118(3), pp. 495–507.

Additional Readings

Ferguson, J. (2002) 'Of Mimicry and Membership: Africans and the "New World Society"', *Cultural Anthropology*, 17(4), pp. 551-569.

Malkki, L. (1992) 'National Geographic: the Rooting of Peoples and the Territorialization of National Identity among Scholars and Refugees', *Cultural Anthropology*, 7(1), pp. 24-44.

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

Mitchell, T. (2002) 'The Object of Development', in *Rule of Experts: Egypt, Techno Politics, Modernity*. Berkeley: University of California Press, pp.209–243.

Roy, A. (2012) 'Subjects of Risk: Technologies of Gender in the Making of Millennial Modernity', *Public Culture*, 24(1), pp. 131–155.

Welker, M. (2012) 'The Green Revolution's Ghost: Unruly Subjects of Participatory Development in Rural Indonesia', *American Ethnologist*, 39(2), pp. 389–406.

Yarrow, T. (2008) 'Negotiating Difference: Discourses of Indigenous Knowledge and Development in Ghana', *Political and Legal Anthropology Review (PoLAR)*, 31(2), pp. 224–242.

WEEK 7: No classes

WEEK 8: Gifts, Debts and 'For-Profit' Aid

Few people would disagree that, at its most basic level, aid is a kind of gift. But the gift is not a simple concept, as anthropologists and sociologists have demonstrated. Marcel Mauss showed that in most cultures the gift is never “pure,” that is, free of obligations. Yet, the idea of the pure gift persists in many societies and serves as an organizing concept in various acts of charity and aid, arguably hiding the coercive aspects of gift exchange (its misrecognition, as Pierre Bourdieu would say). This characteristic of the gift also entangles questions of indebtedness in a world where people in poverty are increasingly trapped in debt relations. In this week, we will discuss the double-edged quality of gifts and debts in aid relations. We will also investigate ‘for-profit’ approaches to aid.

Tutorial task 3: You should read an academic journal article or book chapter that relates to your group’s chosen issue. Type up a summary of the main arguments of the text and your assessment of how helpful it was to understand your group’s issue. This reading will be in addition to your group’s required reading. Each group member should read something different. It may be one of the extra readings you did for the midterm.

Required reading per group topic (+ 1 more reading on your issue, Tutorial Task 3)

- Refugees and asylum seekers

Rozakou, K. (2012) ‘The biopolitics of hospitality in Greece: Humanitarianism and the management of refugees’, *American Ethnologist*, 39(3), pp. 562-577.

- Humanitarianism in crises

Korf, B. (2007) ‘Antinomies of Generosity: Moral Geographies and Post-Tsunami Aid in Southeast Asia’, *Geoforum*, (38)2, pp. 366–378.

- Rethinking development

Elyachar, J. (2002) ‘Empowerment Money: the World Bank, Non-Governmental Organizations, and the Value of Culture in Egypt’, *Public Culture*, 14(3), pp. 493–513.

- Beyond the Developing World

Lambert, D. and Lester, A. (2004) ‘Geographies of Colonial Philanthropy’, *Progress in Human Geography*, 28(3), pp. 320–341.

- Professions of ‘doing good’

Kar, S. (2013) 'Recovering Debts: Microfinance Loan Officers and the Work of "Proxy-Creditors" in India', *American Ethnologist*, 40(3), pp. 480–493.

Additional Readings

Eyben, R. (2006) 'The Power of the Gift and the New Aid Modalities', *IDS Bulletin*, 37(6), pp. 88–100.

Karim, L. (2008) 'Demystifying Micro-Credit: The Grameen Bank, NGOs, and Neoliberalism in Bangladesh', *Cultural Dynamics*, 20(1), pp. 5–29.

Mauss, M. (1950[1923]) *The Gift: The Form and Reason for Exchange in Archaic Societies*. New York: W.W. Norton & Company. [Pp.1-14, 33-43, 65-71]

Mawdsley, E. (2012) 'The Changing Geographies of Foreign Aid and Development Cooperation: Contributions from Gift Theory', *Transactions of the Institute of British Geographers*, 37(2), pp. 256–272.

Rankin, KN (2001) 'Governing Development: Neoliberalism, Microcredit, and Rational Economic Woman', *Economy and Society*, 30(1), pp. 18–37.

Schuster, C. (2014) 'The social unit of debt: Gender and creditworthiness in Paraguayan microfinance', *American Ethnologist*, 41(3), pp. 563-578.

Shutt, C. (2012) 'A Moral Economy? Social Interpretations of Money in Aidland', *Third World Quarterly*, 33(8), pp. 1527–1543.

Stirrat, R.L. and Henkel, H. (1997) 'The Development Gift: the Problem of Reciprocity in the NGO world', *Annals of the American Academy of Political and Social Science*, 554, pp. 66–80.

Watanabe, C. (2015) 'Commitments of Debt: Temporality and the Meanings of Aid Work in a Japanese NGO in Myanmar', *American Anthropologist*, 117(3), pp. 468–479.

WEEK 9: Presentations

** Power Points due by 2pm on Thursday. Email me the ppt file by the deadline.*

You will probably need to meet as a group during the week to prepare the group presentation and draft of the blog entry. Remember that the presentation should draw on what you will write for your blog entry (could be a summary, part of one idea, etc.).

This week's lecture will be devoted to your group presentations. Each group will have 5 minutes to present. You will give each other feedback. I will also give you my comments in tutorials.

In tutorials this week, you will also have a chance to work on your blog entries. You might choose to change your content based on the feedback you received on the presentations. You will also fill out troubleshooting/feedback forms about the group projects.

Please bring hard copies of your midterm essays with my comments to tutorials. You will have a chance to go over my comments with your classmates and with me for intensive feedback.

No required readings this week.

WEEK 10: Religious and Secular Frameworks

** Blog entries (1000 words) due Thursday at 2pm. Email it to me by the deadline.*

This week, we will bring together two areas of research that have become popular among humanities and social science scholars in recent years: development and religion, and secularism. While the anthropology of ‘faith-based aid’ shows how religion intersects with development ideals and practices, the scholarship on secularism indicates that we cannot think about religion without considering its inseparable relationship to the secular. Some scholars see religious and secular modes to be in tension, while others understand the two to be the ends of a shared continuum. As much as aid technologies determine development and humanitarian action, the concerns with identifying what is religious and what is secular—and the relationship between them—also shape the consequences of aid.

I will also have provided feedback on your blog entries by tutorial, so you can finalise them based on my comments.

Required reading per group topic

- Refugees and asylum seekers

Feldman, I. (2007) ‘The Quaker Way: Ethical Labor and Humanitarian Relief’, *American Ethnologist*, 34(4), pp. 689–705.

- Humanitarianism in crises

Fountain, P. (2016) ‘Mennonite Disaster Relief and the Interfaith Encounter in Aceh, Indonesia’, *Asian Ethnology*, 75(1), pp. 163–190.

- Rethinking development

Bornstein, E. (2001) ‘Child Sponsorship, Evangelism, and Belonging in the Work of World Vision Zimbabwe’, *American Ethnologist*, 28(3), pp. 595–622.

- Beyond the Developing World

Adams, V. (2013) *Markets of Sorrow, Labors of Faith: New Orleans in the Wake of Katrina*. Durham: Duke University Press. [Ch.6 (pp.126 –152)]

- Professions of 'doing good'

Halvorson, B. (2012) 'Woven Worlds: Material Things, Bureaucratization, and Dilemmas of Caregiving in Lutheran Humanitarianism', *American Ethnologist*, 39(1), pp. 122-137.

Additional Readings

Ager, A. and Ager, J. (2011) 'Faith and the Discourse of Secular Humanitarianism', *Journal of Refugee Studies*, 24(3), pp. 456–472.

Asad, T. (2003) *Formations of the Secular: Christianity, Islam, Modernity*. Stanford: Stanford University Press. [Ch. 1 (Pp.21–66)].

Barnett, M. and Stein, J.G. (2012) 'Introduction: The Secularization and Sanctification of Humanitarianism', in Barnett, M. and Stein, J.G. (eds) *Sacred Aid: Faith and Humanitarianism*. Oxford: Oxford University Press, pp. 3-36.

Benthall, J. and Bellion-Jourdan, J. (2003) 'Financial Worship', in *The Charitable Crescent: Politics of Aid in the Muslim World*. London: I.B. Tauris, pp. 7–28.

Calhoun, C., Juergensmeyer, M. and VanAntwerpen, J. (2011) 'Introduction', in Calhoun C., Juergensmeyer, M. and VanAntwerpen, J. (eds) *Rethinking Secularism*. Oxford: Oxford University Press, pp.1–30. (available online through the library)

Fountain, P. (2011) 'Orienting Guesthood in the Mennonite Central Committee, Indonesia', in Fechter, A-M and Hindman, H (eds.) *Inside the Everyday Lives of Development Workers: the Challenges and Futures of Aidland*. Sterling, VA: Kumarian Press, pp. 83–106.

Huang, C.J. (2005) 'The Compassion Relief Diaspora', in Learman, L (ed.) *Buddhist Missionaries in the Era of Globalization*. Honolulu: University of Hawaii Press, pp. 185–209.

Lynch, C. (2011) 'Religious Humanitarianism and the Global Politics of Secularism', in Calhoun, C., Juergensmeyer, M. and VanAntwerpen, J. (eds.) *Rethinking Secularism*. Oxford: Oxford University Press, pp. 205–222.

Redfield, P. (2012) 'Secular Humanitarianism and the Value of Life', in Bender, C. and Taves, A. (eds) *What Matters? Ethnographies of Value in a Not So Secular Age*. New York: Columbia University Press, pp. 144–178.

Scherz, C. (2013) 'Let Us Make God Our Banker: Ethics, Temporality, and Agency in a Ugandan Charity Home', *American Ethnologist*, 40(4), pp. 624–636.

Taithe, B. (2012) 'Pyrrhic Victories? French Catholic Missionaries, Modern Expertise, and Secularizing Technologies', in Barnett, M. and Stein, J.G. (eds.) *Sacred Aid: Faith and Humanitarianism*. Oxford: Oxford University Press, pp. 166-187.

Taylor, C. (2007) *A Secular Age*. Cambridge: Harvard University Press. [Introduction (Pp. 1 –22)]

Tomalin, E. (2015) 'Gender, Development, and the "De-privatisation" of Religion: Reframing Feminism and Religion in Asia', in Fountain, P., Bush, R., and Feener, M.R. (eds.) *Religion and the Politics of Development*. London: Palgrave Macmillan, pp. 61–83.

WEEK 11: Visits

* *Lecture this week will be in University Place 2.220*

* *No tutorials this week*

During lecture time this week, we will welcome our 5 visitors. The schedule will be as follows:

10 – 10:10am	Introductions. Overview of the group projects and the website.
10:10 – 10.50am	Break out into the 5 topics that correspond to each of the visitors. The PG students may choose any of the groups to join. Each group (2 groups per visitor) will present their blog entry. Each group will have 5 minutes. The remaining time will be for an open discussion with your corresponding visitor. You may talk about anthropology, careers in development or humanitarianism, or anything else that you'd like to ask—it's a great opportunity so make sure you come prepared with questions!
10.50am – 11.20am	Each visitor will go to another group so that everyone has a chance to speak to a second visitor. You may discuss about any topic you'd like.
11.20am – 11.30am	Break
11.30am – noon	Panel discussion and Q&A. The class from this point onwards will be open to the university as a whole so we might have additional participants in the classroom.
Noon – 1pm	Catered lunch with the visitors.

Attendance at this lecture is mandatory and I will keep a record. If you fail to attend without giving me a good reason in advance by email, I will deduct 5% points from your final product mark of your group project.

FACULTY OF HUMANITIES
SCHOOL OF SOCIAL SCIENCES

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

**SOAN 30111-60111:
Anthropology of Development and Humanitarianism

First Semester
Credits 20 (Undergraduate) and 15 (Postgraduate)**

Lecturer: Dr Chika Watanabe
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Email: chika.watanabe@manchester.ac.uk
Office Hours: Mondays 3-4pm, Thursdays 11am-12pm (please email me first)
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Lectures: Fridays 10.00-12.00 (plus a separate one-hour weekly tutorial)
 Note: No classes in Week 7 (16th of November) (lecturer away at a conference). Thus, last lecture will be in Week 11 (14th of December).

	UNDERGRADUATE	POSTGRADUATE
Modes of Assessment	1500 word Mid-Term Essay (25%) 1000 word Blog Entry and 3 Tutorial Tasks (25%) 3000 word Final Essay (50%)	1500 word optional practice essay 4000 word Final Essay (100%)
Deadlines	Mid-Term Essay – 8 th November 2018 Final Essay – 14 th January 2019	Practice essay – 8 th November 2018 Final Essay – 14 th January 2019
All submissions by 2.00 pm (UK time)		

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

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: 29th October to 4th November.

Course Aims

As wars, poverty and disasters continue to persist in the world, there is a growing body of professionals engaged in humanitarian and development aid work. These aid actors are driven by a desire to help suffering others, at the same time that they create particular kinds of knowledge and regimes of governance. This module provides an anthropological overview of the institutions and practices of international aid through the lens of development and humanitarian expertise. Students will learn the conceptual frameworks through which anthropologists and aid actors imagine and act upon efforts to alleviate suffering and poverty. Using ethnographies of development and humanitarianism, the module explores how the tensions, negotiations and convergences between the ethics and politics of 'doing good' shape the complex system of aid interventions. The module covers analyses of development as a knowledge system and a form of global governance, the politics and ethics of humanitarianism, and the relationship between anthropological knowledge and aid expertise. A key point to remember is that anthropology is not about 'facts' or normative prescriptions about how the world ought to be. Anthropological approaches examine people's values, interpretations, practices and experiences that bring about phenomena in the world, such as the idea of 'development' or the diverse expressions of compassion behind aid. This course aims to help you understand the analytical tools that anthropologists use to study aid expertise. As such, it will also provide an introduction to anthropology for students unfamiliar with the discipline.

This year the module is structured around a visit in the last lecture (week 10) from aid practitioners who will discuss their work and how to get into the profession of development, humanitarianism and other related careers. The UG students will work in groups throughout the semester to prepare for this event, ultimately producing entries for a website that we will design to showcase what you think that anthropology can offer to understand or address humanitarian and development issues. The midterm essays will also be geared toward this end.

For this reason, this will be a demanding module and students will be expected to participate fully in lectures, tutorials and group work outside of class time. The PG students will also have a chance to meet the visitors in Week 10.

Independent learning outcomes

On completion of this module successful students will be able to:

- Analyse and assess the development, theories and debates of anthropological knowledge about international aid expertise.
- Discuss the political, social and ethical issues of development and humanitarian aid work.
- Critically read and evaluate the moral, political and technical claims made in aid agency documents.
- Articulate what anthropological perspectives can offer (or not) to humanitarian and development expertise in practice.
- Pose critical questions about texts, concepts and issues, and formulate discussion questions.
- Work as a team member and leader to produce a collaborative piece of writing.
- Take initiative as an independent and active learner.
- Communicate ideas clearly to others through written and oral presentations.

Workload

UG

A 20 credit module should require a total of 200 hours of work. This is comprised of 2 hours of lecture and 1 hour of tutorial per week, plus at least 6 hours reading the required reading and additional texts from the reading list. This leaves approximately 110 hours of study time remaining to be used in independent study and the preparation of non-assessed and assessed work over the duration of the module.

PGT

The University's Academic Standards Code of Practice states that a 15 credit module is expected to require a total of 150 hours of work. In this module, this is comprised of 2 hours of classes a week plus 1 hour of tutorial, and at least 6 hours reading the required reading and additional texts from the reading list. This leaves approximately 60 hours study time remaining to be used in independent study and the preparation of non-assessed and assessed work over the duration of the course.

Classes

The course consists of 10 x 2-hour lectures and 8 x 1-hour tutorials for both UGs and PGTs. Students are required to attend all classes for their duration.

Note: There will be no lecture or tutorials on the 16th of November (Week 7) because I will be away at a conference.

Structure of the Module

The module will build toward a visit from aid practitioners in the last lecture, in which the UG students will present group findings and blog entries, and have a chance to ask the visitors about careers in development and humanitarianism. In preparation for this event, the UGs will work on a group project throughout the semester to research the visitors' organisations and collectively write a blog entry about issues related to your assigned visitor/topic using anthropological tools of analysis that you learn from the module. The tutorials after Reading Week will be focused on this work.

After Week 1, I will assign you into groups based on your preferences as much as possible. There will be 2 groups per topic/visitor (so a total of 10 groups among the UGs) and only 1 of each topic in each tutorial class. When listing your preferred topics, please read through the course outline carefully so you know what readings you will be doing. You will notice that many topics overlap (e.g. groups working on NGOs will also read about refugees). The PGT students will decide how to divide the readings when we meet in the first tutorial.

The group topics and visitors are below.

- Refugees and asylum seekers
 - On humanitarian and development issues relating to refugees and asylum seekers. Many of the readings will address these topics in the European context.
 - Visitor: Denise McDowell, Greater Manchester Immigration Aid Unit.
- Humanitarianism in crisis situations
 - On aid work in conflicts, disasters and other 'crisis' events. Many of the readings will be looking at medical humanitarianism.
 - Visitor: Anna Letizia, British Red Cross.
- Rethinking development
 - On the politics and knowledge practices of development aid. Readings will range widely from 'traditional' forms of development by multilateral agencies, microfinance, sustainable development and faith-based aid.
 - Visitor: TBD
- Beyond the Developing World
 - As poverty and disasters proliferate, humanitarian and development issues are not actually confined to 'developing' countries. The visitor works mainly on UK-based issues of poverty so you will think about connections between international and domestic humanitarian/development issues.
 - Visitor: Graham Whitham, policy advisor for Oxfam who specialises in UK poverty and child poverty issues, and Director and co-founder of Greater Manchester Poverty Action.

- Professions of 'doing good'
 - On what it means for people to be in a profession that aims to 'do good'. This refers to both development and emergency humanitarian work, and can refer to 'international/expat aid workers', 'local aid workers' and volunteers. Readings will address how aid workers understand and experience ethical motivations, their own identities and the politics of their profession.
 - Visitor: Emma Richardson from the Student Development & Community Engagement at UoM, who works on international volunteering initiatives.

The lectures will outline the main concepts and arguments from the week's readings. Some of the lectures will refer to your group's reading. In the tutorials, you will work in your topical groups throughout the semester.

Assessments

For UGs, I designed the assessments so that they serve as 'steps' in your learning process and to prepare you for the visitors in Week 11. Think of the tutorial tasks, midterm essay, group presentation and blog entry as works that are interlinked. The PGT students will read the same texts, have an optional practice midterm essay, and a final assessed essay, but will not be doing the group project.

GROUP PROJECT:

** No mitigating circumstances apply to group project works.*

You will do the weekly readings based on your assigned group topic. You will each produce 3 short tutorial tasks (individual marks) throughout the semester, 1 group presentation (collective mark) and 1 collectively-written blog entry (collective mark) (1000 words, excluding bibliography). The entry will go on the class website (examples from previous years): <http://www.projects.socialsciences.manchester.ac.uk/anthropology-of-aid/>. The visitors will have a chance to read your entries before they come in Week 11 and your discussions with them will be based on these entries.

The blog entries should be focused on a specific issue within your topic that preferably relates to the work that your visitor does. The tutorial tasks will help you identify and explore the issue.

MIDTERM ESSAY:

You must choose one ethnographic monograph from the 'Books List', at least one assigned reading (any from the course outline) and at least one more academic reading that you find on your own (scholarly articles, book chapters or entire books). The due date for the midterm essay is in Week 6, after reading week.

FINAL ESSAY:

You have two options: (1) Write a research paper based on the issue that your group explored in your group project and blog entry; (2) Answer one of the assigned essay questions in the usual way.

(1) You must read one ethnographic monograph of your choice, and at least five other readings of your choice and/or from the course outline (articles, book chapters or entire books). Please check the research topic and monograph with me first before you start, before Christmas break. In addition, you may also use any of the other readings from the module (the book you read for the midterm, required and additional readings, etc.).

(2) You must engage with one ethnographic monograph from the 'Books List', at least two assigned readings (any from the course outline) and at least two more academic readings that you find on your own. This is the minimum requirement. In addition, you may also use the readings you used for the midterm essay and any other readings from the module. I will expect you to discuss an issue drawing on readings across the entire module, showing a wide and in-depth engagement with the texts and class discussions throughout the semester.

Due date	Task	Method of submission	Marking method
11 th of October (Thurs) by 2pm (Week 3)	Tutorial task 1: I will upload an online article on the class website by the 8 th of October and you should post a comment by 2pm on the 11 th of October.	On the class website	70% if you do the task and you're present in tutorial. 60% if you do the task but are absent from the tutorial (even if you have legitimate reasons for the absence). 50% if you are present in the tutorial but did not do the task. 0% if you don't do the task and are absent from the tutorial.
8 th of November (Thurs) at 2pm (Week 6, after Reading Week)	Midterm essay	Turnitin.	Regular method, as per all essays in anthropology modules.
9 th of November (Fri) (Week 6)	Tutorial task 2: Come prepared with some ideas about potential issues that relate to your group's topic and visitor, and could become the focus of your group's blog entry. Write it down on a piece of paper, even if it's in note form.	Bring printout or handwritten notes to tutorial.	70% if you do the task and bring it to the tutorial (i.e. you're present). 60% if you do the task but are absent from the tutorial (even if you have legitimate reasons for the absence) (you may e-mail it to me if you'll be absent). 50% if you are present in the tutorial but did not bring or do the task. 0% if you don't

			do the task and are absent from the tutorial.
23 rd of November (Fri) (Week 8)	Tutorial task 3: You should read an academic journal article or book chapter that relates to your group's chosen issue. Type up a summary of the main arguments of the text and your assessment of how helpful it was to understand your group's issue. This reading will be in addition to your group's required reading. Each group member should read something different. It may be one of the extra readings you did for the midterm.	Bring printout of the summary to tutorial.	70% if you do the task and bring it to the tutorial (i.e. you're present). 60% if you do the task but are absent from the tutorial (even if you have legitimate reasons for the absence) (you may e-mail it to me if you'll be absent). 50% if you are present in the tutorial but did not bring or do the task. 0% if you don't do the task and are absent from the tutorial.
29 th of November (Thurs) at 2pm (Week 9)	Power Point for group presentation This should be related to what you will write as a group for the blog entry. But your final blog entry does not need to be the same as the presentation if it doesn't seem to work.	Email the ppt file to me by the deadline.	Marks will be based on the Power Point slides and the group presentation during lecture on the 30 th of November.
6 th of December (Thurs) at 2pm (Week 10)	Blog entry: Collectively-written 1000-word text (excluding bibliography). It should show how anthropological perspectives can help us understand a particular development or humanitarian issue better.	Email it to me by the deadline.	Collective mark. Assessment criteria are on Blackboard and I will also hand them out during tutorial before the deadline. I will also comment and edit the blog entries before tutorials so that you can confirm the changes and finalise them during tutorials. I can then upload them onto the class website.

14 th of January (Mon) at 2pm	Final essay	Turnitin	Regular method, as per all essays in anthropology modules.
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You will have a chance to report any problems and other feedback on the group work during tutorials in Week 8. I will keep these confidential.

You will also complete a peer-assessment form during tutorials in Week 10 and I will take these into unofficial consideration when assigning your final marks for the group project (that is, I will not use the marks you give each other but will consider them if they differ greatly from mine). See Blackboard for what this form looks like.

The essays must be typed, double-spaced in a reasonable font (eg. 12 point in Times New Roman or Arial). You must submit one copy of the essay to Turnitin by 2pm on the deadline day unless given course specific instructions by email.

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 midterm and final 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 for UGs and the Postgraduate Office, 2nd Floor, Arthur Lewis Building, for PGTs. 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.

Books List

These are the choice of books that you must read for the midterm essay and final essay (if you choose option (2)).

Adams, V. (2013) *Markets of Sorrow, Labors of Faith: New Orleans in the Wake of Katrina*. Durham: Duke University Press. (available online through the library)

Bornstein, E. (2005) *The Spirit of Development: Protestant NGOs, Morality, and Economics in Zimbabwe*. Stanford: Stanford University Press. (available online through the library)

Bornstein, E. (2012) *Disquieting Gifts: Humanitarianism in New Delhi*. Stanford: Stanford University Press. (available online through the library)

Décobert, A. (2016) *The Politics of Aid to Burma: A Humanitarian Struggle on the Thai-Burmese Border*. Oxon: Routledge. (available online through the library)

Rajak, D. (2011) *In Good Company: An Anatomy of Corporate Social Responsibility*. Stanford: Stanford University Press. (available online through the library)

Elyachar, J. (2007) *Markets of Dispossession: NGOs, Economic Development, and the State in Cairo*. Durham: Duke University Press. (available online through the library)

Fassin, D. (2012) *Humanitarian Reason: A Moral History of the Present*. Berkeley: University of California Press. (available online through the library)

Ferguson, J. (1994) *The Anti-Politics Machine: "Development," Depoliticization, and Bureaucratic Power in Lesotho*. Minneapolis: University of Minnesota Press.

Kar, S. (2018) *Financializing Poverty: Labor and Risk in Indian Microfinance*. Stanford: Stanford University Press. (available online through the library)

Li, T.M. (2007) *The Will to Improve: Governmentality, Development, and the Practice of Politics*. Durham: Duke University Press. (available online through the library)

Malkki, L (1995) *Purity and Exile: Violence, Memory, and National Cosmology among Hutu Refugees in Tanzania*. Chicago: University of Chicago Press.

Malkki, L (2015) *The Need to Help: the Domestic Arts of International Humanitarianism*. Durham, NC: Duke University Press. (available online through the library)

Mosse, D. (2005) *Cultivating Development: An Ethnography of Aid Policy and Practice*. London: Pluto. (available online through the library)

Muehlebach, A. (2012) *The Moral Neoliberal: Welfare and Citizenship in Italy*. Chicago: University of Chicago Press. (available online through the library)

Redfield, P. (2013) *Life in Crisis: The Ethical Journey of Doctors Without Borders*. Berkeley: University of California Press. (available online through the library)

Scherz, C. (2014) *Having People, Having Heart: Charity, Sustainable Development, and Problems of Dependence in Central Uganda*. Chicago: University of Chicago Press. (available online through the library)

Ticktin, M. (2011) *Casualties of Care: Immigration and the Politics of Humanitarianism in France*. Berkeley: University of California Press. (available online through the library)

Trundle, C. (2014) *Americans in Tuscany: Charity, Compassion, and Belonging*. Oxford: Berghahn Books. (available online through the library)

Feedback

Students will receive verbal feedback continuously throughout the course during the tutorial elements of classes. For PGTs, written formative feedback will be provided on the non-assessed practice essay. Written formative and summative feedback will be given on the assessed essays.

I will provide feedback via:

- Discussions and presentations
- Questions you bring to me during office hours
- Regular messages via Blackboard (they will come to you as emails)
- Tutorial tasks
- Midterm essay
- Comments on your group presentation
- Blog entry
- Final essay

It is up to you to make sense of these various forms of feedback and follow-up with me during tutorials, lectures or office hours if you're unsure about anything. I will also be creating time during tutorials for you to discuss your midterm essay and other tasks with your classmates and me—occasions for you to get intensive feedback on your ideas.

Please note that I will not answer any emails with questions that are answered in this course outline.

In addition, you will receive feedback on your ideas from aid practitioners during their visit.

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>. I will also upload explanations of previous years' essay marks to give you a sense of the categories of marks in this module.

I will also go over the criteria for marking for all assessments during tutorials.

See the 'Assessment support' tab on Blackboard for guidance on marking criteria and how to write good essays.

The group project will be marked based on the 3 tutorial tasks (30%) + group presentation (20%) + group blog entry (50%). The tutorial tasks will be given individual marks and the rest will be based on collective work.

For further details of assessment criteria, including what evidence of levels of understanding and expression constitute the range of marks available, please see the School of Social Sciences intranet website:

<http://www.socialsciences.manchester.ac.uk/student-intranet/>.

Module Content (overview)

The module will cover the following themes and assignments:

Week 1: Anthropology, Development, and Humanitarianism (Introduction)

Week 2: Development as a Project of Government.

Week 3: Crisis.

- Tutorial task 1: Due on the class website by 2pm the day before tutorials.

Week 4: Humanitarianism as a Project of Compassion.

Week 5: Aid Techniques and Technologies.

Reading Week

Week 6: The Objects of Intervention.

- *Midterm essays due Thursday at 2pm.*
- Tutorial task 2: Due in tutorials.

Week 7: No classes

Week 8: Gifts, Debts and 'For-Profit' Aid.

- Tutorial task 3 due. Due in tutorials.

Week 9: Group presentations during lecture.

- *Power Points of group presentation due by Thursday 2pm.*

Week 10: Religious and Secular Frameworks.

- *Blog entries due by Thursday 2pm.*

Week 11: Visitors.

WEEK 1: Anthropology, Development, and Humanitarianism (Introduction)

This first session will give an introduction to anthropological approaches to international aid and an overview of the themes that will be covered in the course. The differences as well as the continuities between development and humanitarianism will be discussed. The first part of the lecture will address anthropology and development, which have had an intimate but tense relationship, as James Ferguson points out. We will see how this complicated history makes development a particularly interesting topic for anthropology, and how anthropologists have responded to the challenge of studying development. In the second half of the lecture, the anthropology of humanitarianism will be introduced. We will consider humanitarian aid as a global regime and a personal endeavour for aid workers. As much as anthropology is a critical discipline that often reveals the power structures of international aid, a concern in this course is to also take into account the ethical commitments of aid actors. It is easy to write oneself out of the narrative—the more important task is to analyse phenomena such as international aid without ignoring the scholar's role in them and our responsibility to research subjects.

After this week, I will assign you into groups based on your preferences.

Required Readings and Film

Ferguson, J. (1997) 'Anthropology and Its Evil Twin: "Development" in the Constitution of a Discipline', in Cooper, F. and Packard, R. (eds.) *International Development and the Social Sciences*. Berkeley: University of California Press, pp.150-175.

Ticktin, M. (2014) 'Transnational Humanitarianism', *Annual Review of Anthropology*, 43, pp. 273-289.

Watch: BBC 2 Documentary *The Trouble with Aid* (on Blackboard)

Additional Readings

Barnett, M. and Weiss, T.G. (2008) 'Humanitarianism: A Brief History of the Present', in Barnett, M. and Weiss, T.G. (eds.) *Humanitarianism in Question: Politics, Power, Ethics*. Ithaca: Cornell University Press, pp.1-48.

Escobar, A. (1991) 'Anthropology and the Development Encounter: the Making and Marketing of Development Anthropology', *American Ethnologist*, 18(4), pp. 658-682.

Gardner, K. and Lewis, D. (2015) 'Understanding Development: Theory and Practice into the Twenty-First Century', in *Anthropology and Development: Challenges for the Twenty-First Century*. London: Pluto Press, pp. 9-45.

Gow, D. (2002) 'Anthropology and Development: Evil Twin or Moral Narrative?', *Human Organization*, 61(4), pp. 299-313.

Green, M. (2010) 'Doing Development and Writing Culture: Knowledge Practices in Anthropology and International Development', *Anthropological Theory*, 10(1), pp. 1-23.

Lewis, D. and Mosse, D. (2006) 'Encountering Order and Disjuncture: Contemporary Anthropological Perspectives on the Organization of Development', *Oxford Development Studies*, 34(1), pp. 1-13.

Mosse, D. (2011) 'Introduction: The Anthropology of Expertise and Professionals in International Development', in Mosse, D. (ed) *Adventures in Aidland: The Anthropology of Professionals in International Development*. Oxford: Berghahn Books, pp. 1-32. (available online through the library)

Terry, F. (2002) 'Introduction', in *Condemned to Repeat?: The Paradox of Humanitarian Action*. Ithaca: Cornell University Press, pp.1-17.

Yarrow, T. and Venkatesan, S. (2012) 'Anthropology and Development: Critical Framings', in Yarrow, T. and Venkatesan, S. (eds.) *Differentiating Development: Beyond an Anthropology of Critique*. Oxford: Berghahn Books, pp. 1-22.

WEEK 2: Development as a Project of Government

One major starting point in the anthropology of development (as well as humanitarianism) is that international aid is a form of government. It is not simply an enterprise to help people in need, but also a set of institutions that manage individuals, populations and societies in particular ways for their 'improvement'. What is notable in aid, as anthropologists have pointed out, is that this form of government is not an oppressive kind of power, but rather, a modern form of government that produces particular kinds of persons and societies. These analyses have relied heavily on the French philosopher, Michel Foucault, and subsequent thinkers' ideas about 'governmentality'. In this theory, government is a set of diffused techniques of discipline and management that create certain kinds of society and persons.

During tutorials, you will meet in your assigned groups to discuss the week's group reading. You will also discuss a potential issue within your topic for your blog entries, e.g. if you're in the 'refugees and asylum seekers' group, you might choose to research and write about conceptions of 'home' for asylum seekers.

Required readings per group topic (everyone reads Dean as well)

- Refugees and asylum seekers

Dean, M. (2010[1999]) 'Basic Concepts and Themes' [Excerpt], in *Governmentality: Power and Rule in Modern Society*. 2nd edition. London: SAGE Publications, pp. 16–21.

Cabot, H. (2012) 'The Governance of Things: Documenting Limbo in the Greek Asylum Procedure', *Political and Legal Anthropology Review (PoLAR)*, 35(1), pp. 11–29.

- Humanitarianism in crises

Dean, M. (2010[1999]) 'Basic Concepts and Themes' [Excerpt], in *Governmentality: Power and Rule in Modern Society*. 2nd edition. London: SAGE Publications, pp. 16–21.

Agier, M. (2002) 'Between War and City: Towards an Urban Anthropology of Refugee Camps', *Ethnography*, 3(3), pp. 317–341.

- Rethinking development

Dean, M. (2010[1999]) 'Basic Concepts and Themes' [Excerpt], in *Governmentality: Power and Rule in Modern Society*. 2nd edition. London: SAGE Publications, pp. 16–21.

Ferguson, J. (1994) 'The Anti-Politics Machine', in *The Anti-Politics Machine: "Development," Depoliticization, and Bureaucratic Power in Lesotho*. Minneapolis: University of Minnesota Press, pp. 251–278.

- Beyond the Developing World

Dean, M. (2010[1999]) 'Basic Concepts and Themes' [Excerpt], in *Governmentality: Power and Rule in Modern Society*. 2nd edition. London: SAGE Publications, pp. 16–21.

Li, T. (1999) 'Compromising Power: Development, Culture, and Rule in Indonesia', *Cultural Anthropology*, 14(3), pp. 295–322.

- Professions of 'doing good'

Dean, M. (2010[1999]) 'Basic Concepts and Themes' [Excerpt], in *Governmentality: Power and Rule in Modern Society*. 2nd edition. London: SAGE Publications, pp. 16–21.

Ferguson, J. and Gupta, A. (2002) 'Spatializing States: Toward an Ethnography of Neoliberal Governmentality', *American Ethnologist*, 29(4), pp. 981–1002.

Additional Readings

Brown, W. (2003) 'Neoliberalism and the End of Liberal Democracy', *Theory & Event*, 7(1), <https://muse-jhu-edu.manchester.idm.oclc.org/article/48659>.

De Genova, N. (2013) 'Spectacles of migrant "illegality": the scene of exclusion, the obscene of inclusion', *Ethnic and Racial Studies*, 36(7), pp. 1180–1198.

Foucault, M. (2002) 'Governmentality', in Faubion, J.D. (ed) *Power: Essential Works of Foucault 1954–1984*. London: Penguin, pp. 201–222.

Gould, J. (2005) 'Timing, Scale and Style: Capacity as Governmentality in Tanzania', in Lewis, D. and Mosse, D. (eds) *The Aid Effect: Giving and Governing in International Development*. London: Pluto Press, pp. 61–84. (available online through the library)

Hindess, B. (2001) 'The Liberal Government of Unfreedom', *Alternatives: Global, Local, Political*, 26(2), pp. 93–111.

Ilcan, S. and Phillips, L. (2010) 'Developmentalities and Calculative Practices: the Millennium Development Goals', *Antipode*, 42(4), pp. 844–874.

Mosse, D. (2005) 'Global Governance and the Ethnography of International Aid', in Lewis, D. and Mosse, D. (eds) *The Aid Effect: Giving and Governing in International Development*. London: Pluto Press, pp. 1–36. (available online through the library)

Rose, N. (1999) 'Freedom' [Excerpt], in *Powers of Freedom: Reframing Political Thought*. Cambridge: Cambridge University Press, pp. 61–78.

Sharma, A. (2006) 'Crossbreeding Institutions, Breeding Struggle: Women's Empowerment, Neoliberal Governmentality, and State (Re)Formation in India', *Cultural Anthropology*, 21(1), pp. 60–95.

WEEK 3: Crisis

This session gives a general backdrop to international aid: crisis. In addition to crisis created by armed conflicts and disasters, there are drawn-out crises such as poverty and environmental degradation. Although crises can have different temporalities, they are, in general, seen as ruptures in the fabric of everyday life that bring about new conditions. These moments are not simply 'out there', however. Different people and groups make use of crises for political and other purposes, as Naomi Klein has famously argued. We will examine how the production, use, experience and framework of crises shape humanitarian and development interventions, as well as scholarly analyses. Central ideas that we will discuss are the theories of biopolitics and 'bare life'. We will also discuss questions and dilemmas that emerge when humanitarian and military interventions converge.

Tutorial task 1: I will upload an online article on the class website and you should post a comment by 2pm on Thursday.

Required reading for lecture (Klein's article is short)

Klein, N. (2005) The Rise of Disaster Capitalism. Available at:
<http://www.thenation.com/article/rise-disaster-capitalism>.

Required reading per group topic

- Refugees and asylum seekers

Redfield, P. (2005) 'Doctors, Borders, and Life in Crisis', *Cultural Anthropology*, 20(3), pp. 328–361.

- Humanitarianism in crises

Fassin, D. (2007) 'Humanitarianism as a Politics of Life', *Public Culture*, 19(3), pp. 499–520.

- Rethinking development

Duffield, M. (2014[2001]) 'The Merging of Development and Security', in *Global Governance and the New Wars: The Merging of Development and Security*. London: Zed Books, pp. 22-42.

- Beyond the Developing World

Lewis, D. 2014. 'Heading South: Time to Abandon the "Parallel Worlds" of International Non-Governmental Organization (NGO) and Domestic Third Sector Scholarship?', *VOLUNTAS*, 25(5), pp. 1132–1150.

- Professions of 'doing good'

Redfield, P. (2006) 'A Less Modest Witness: Collective Advocacy and Motivated Truth in a Medical Humanitarian Movement', *American Ethnologist*, 33(1), pp. 3–26.

Additional Readings

Chandler, D. (2001) 'The Road to Military Humanitarianism: How the Human Rights NGOs Shaped a New Humanitarian Agenda.' *Human Rights Quarterly*, 23(3), pp. 678-700.

Davey, E. (2014) 'French Adventures in Solidarity: Revolutionary Tourists and Radical Humanitarians', *European Review of History*, 21(4), pp. 577-595.

Duffield, M. (2010) 'Risk-Management and the Fortified Aid Compound: Everyday Life in Post-Interventionary Society', *Journal of Intervention and Statebuilding*, 4(4), pp. 453-474.

Gilman, N. (2012) 'Preface: Militarism and Humanitarianism', *Humanity*, 3(2), pp. 173-178.

Harvey, D. (2007) 'Neoliberalism as Creative Destruction', *The ANNALS of the American Academy of Political and Social Science*, 610(1), pp. 21–44.

International Commission on Intervention and State Sovereignty. The Responsibility to Protect. December 2001. <http://www.iciss.ca/report-en.asp>.

Lakoff, A. (2007) 'Preparing for the Next Emergency', *Public Culture*, 19(2), pp. 247–272.

Pandolfi, M. (2003) 'Contract of Mutual (In)Difference: Governance and the Humanitarian Apparatus in Contemporary Albania and Kosovo', *Indiana Journal of Global Legal Studies*, 10(1), pp. 369-381.

Plemmons, D. and Albrow, R. (2012) 'Practicing Ethics and Ethical Practice: the Case of Anthropologists and Military Humanitarians', *Humanity*, 3(2), pp. 179-197.

Redfield, P. (2010) 'The Verge of Crisis: Doctors Without Borders in Uganda', in Fassin, D. and Pandolfi, M. (eds) *Contemporary States of Emergency*. New York: Zone Books, pp. 173-196.

Roth, S. (2011) 'Dealing with Danger: Risk and Security in the Everyday Lives of Aid Workers', in Fechter, A-M and Hindman, H. (eds.) *Inside the Everyday Lives of Development Workers: The Challenges and Futures of Aidland*. Sterling, VA: Kumarian Press, pp. 151–168.

Schuller, M. (2008) "'Haiti is Finished!'" Haiti's End of History Meets the Ends of Capitalism', in Gunewardena, N. and Schuller, M. (eds.) *Capitalizing on Catastrophe: Neoliberal Strategies in Disaster Reconstruction*. Lanham, MD: Altamira Press, pp. 191-214.

Terry, F. (2002) 'The Rwandan Refugee Camps in Zaire', in *Condemned to Repeat?: The Paradox of Humanitarian Action*. Ithaca: Cornell University Press, pp. 155-215.

WEEK 4: Humanitarianism as a Project of Compassion

Humanitarian aid—such as post-conflict and post-disaster interventions—is a governmental project, but it is also an ethical and emotional response to the suffering of others. The modality of crisis is central in the constitution of this government of compassion. Development aid is, at its core, a similar effort, but the current phenomenon and study of humanitarianism involves different politics, wherein human life itself is at stake (not only the improvement of it). Moreover, humanitarian orientations in a larger sense are increasingly integrated in political regimes, as Andrea Muehlebach shows in her study of ethical citizenship in Italy. We will take the history and current situation of migrants and refugees to Europe as a lens through which to understand projects of humanitarianism.

Required reading per group topic

- Refugees and asylum seekers

Trundle, C. (2012) 'The Transformation of Compassion and the Ethics of Interaction within Charity Practices', in Venkatesan, S. and Yarrow, T. (eds) *Differentiating Development: Beyond an Anthropology of Critique*. Oxford: Berghahn Books, pp. 210–226.

- Humanitarianism in crises

Fassin, D. (2005) 'Compassion and Repression: the Moral Economy of Immigration Policies in France.' *Cultural Anthropology*, 20(3), pp. 362-387.

- Rethinking development

Dahl, B. (2009) 'The "Failures of Culture": Christianity, Kinship, and Moral Discourses about Orphans during Botswana's AIDS Crisis', *Africa Today*, 56(1), pp. 23–43.

- Beyond the Developing World

Muehlebach, A. (2011) 'On Affective Labor in Post-Fordist Italy', *Cultural Anthropology*, 26(1), pp. 59–82.

- Professions of 'doing good'

Fechter, A-M (2016) 'Aid work as moral labour', *Critique of Anthropology*, 36(3), pp. 228–243.

Additional Readings

Berlant, L. (2004) 'Introduction: Compassion (and Withholding)', in *Compassion: The Culture and Politics of an Emotion*. New York: Routledge, pp. 1-13.

Black, S. (2009) 'Microloans and Micronarratives: Sentiment for a Small World', *Public Culture*, 21(2), pp. 269–292.

Boltanski, L. (1999) *Distant Suffering: Morality, Media and Politics*. Cambridge: Cambridge University Press. [Ch.1 (pp.3-19)]

Halttunen, K. (1995) 'Humanitarianism and the Pornography of Pain in Anglo-American Culture', *American Historical Review*, 100(2), pp. 303–334.

Harrison, E. (2013) 'Beyond the Looking Glass? "Aidland" Reconsidered', *Critique of Anthropology*, 33(3), pp. 263–279.

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.

Lambert, D. and Lester, A. (2004) 'Geographies of Colonial Philanthropy', *Progress in Human Geography*, 28(3), pp. 320–341.

Rao, A. and Pierce, S. (2006) 'Discipline and the Other Body: Humanitarianism, Violence and the Colonial Exception', in Rao, A. and Pierce, S. (eds) *Discipline and the Other Body: Correction, Corporeality, Colonialism*. Durham: Duke University Press, pp. 1–35.

Ticktin, M. (2006) 'Where Ethics and Politics Meet: The Violence of Humanitarianism in France', *American Ethnologist*, 33(1), pp. 33–49.

Watanabe, C. (2014) 'Muddy Labor: a Japanese Aid Ethic of Collective Intimacy in Myanmar', *Cultural Anthropology*, 29(4), pp. 648-671.

WEEK 5: Aid Techniques and Technologies

To 'improve' or 'save' a group of people, aid organizations pursue particular ends with particular means, necessitating a range of techniques to achieve this. Thus, international aid actors use various methods of government such as documents in order to create manageable projects that can bring about the desired ends. These techniques of government are not only material technological practices and involve the instrumentalization of social categories as well. For example, Tania Li shows how aid organizations turn the idea of 'community' into an

instrument of aid, that is, to make it a 'tool' for the purpose of development. The readings and discussions in this session examine how such aid techniques and technologies become vehicles for interpreting the practices of aid on the ground into projects, policies, organizational missions that produce the effects of improvement or lives saved.

Required reading per group topic

- Refugees and asylum seekers

Scott-Smith, T. (2014) 'Control and Biopower in Contemporary Humanitarian Aid: the Case of Supplementary Feeding', *Journal of Refugee Studies*, 28(1), pp. 21-37.

- Humanitarianism in crises

Grayman, J.H. (2014) 'Rapid Response: Email, immediacy, and medical humanitarianism in Aceh, Indonesia', *Social Science & Medicine*, 120, pp. 334–343.

- Rethinking development

Craig, D. and Porter, D. (1997) 'Framing Participation: Development Projects, Professionals and Organizations', *Development in Practice*, 7(3), pp. 229–237.

- Beyond the Developing World

Cross, J. (2013) 'The 100th Object: Solar Lighting Technology and Humanitarian Goods', *The Journal of Material Culture*, 18(4), pp. 367–387.

- Professions of 'doing good'

Green, M. (2009) 'Making Development Agents: Participation as Boundary Object in International Development', *Journal of Development Studies*, 46(7), pp. 1240–1263.

Additional Readings

Anders, G. (2005) 'Good Governance as Technology: Towards an Ethnography of the Bretton Woods Institutions', in Lewis, D. and Mosse, D. (eds.) *The Aid Effect: Giving and Governing in International Development*. London: Pluto, pp. 37–60. (available online through the library)

Andersen, B. 2016. 'Temporal Circuits and Social Triage in a Papua New Guinea Clinic', *Critique of Anthropology*, 36(1), pp. 13–26.

De Laet, M. and Mol, A. (2000) 'The Zimbabwe Bush Pump: Mechanics of a Fluid Technology', *Social Studies of Science*, 30(2), pp. 225–263.

Jaji, R. (2012) 'Social Technology and Refugee Encampment in Kenya', *Journal of Refugee Studies*, 25(2), pp. 221–238.

Li, T.M. (2011) 'Rendering Society Technical: Government through Community and the Ethnographic Turn at the World Bank in Indonesia', in Mosse, D. (ed) *Adventures in Aidland: The Anthropology of Professionals in International Development*. Oxford: Berghahn Books, pp.57–80.

Redfield, P. (2015) 'Fluid Technologies: the Bush Pump, the Life Straw® and Microworlds of Humanitarian Design', *Social Studies of Science*, 46(2), pp. 159–183.

World Bank. The Logframe Handbook: A Logframe Approach to Project Cycle Management, Washington DC, World Bank (find via google).

WEEK 6: The Objects of Intervention

** Midterm essays due*

Like many other social processes, development and humanitarian aid uses categories to order the world and model the future in particular ways. The representation and interpretation of things is crucial in these forms of aid expertise and involve the making of objects of aid (i.e. targets of aid) that are made to fit into specific classifications. Aid efforts take an additional step and aim to instigate change based on these categorizations. Thus, the assistance of refugees is based on conceptualizations of the refugee as an ahistorical object of intervention, as Liisa Malkki argues. Yet, other anthropologists have studied how 'local people' make sense of and even embrace representations fuelling aid projects by translating them into their own idioms of progress, difference and conceptions of national and global society. Thus, 'aid recipients' are not simply 'objects' of intervention. We will also examine how aid workers and organizations are shaped by their interactions with aid recipients as well.

Tutorial task 2: Come prepared to tutorials with some ideas about potential issues that relate to your group's topic and visitor, and could become the focus of your group's blog entry. Write it down on a piece of paper, even if it's in note form. You could also bring a relevant news article.

During tutorials, you will share the ideas and arguments from your midterm essay (orally) with your groups and discuss them as material for the website entry.

Required reading per group topic

- Refugees and asylum seekers

Gabiam, N. (2012) 'When "Humanitarianism" Becomes "Development": The Politics of International Aid in Syria's Palestinian Refugee Camps', *American Anthropologist*, 114(1), pp. 95–107.

- Humanitarianism in crises

Varma, S. (2016) 'Love in the Time of Occupation: Reveries, Longing, and Intoxication in Kashmir', *American Ethnologist*, 43(1), pp. 50-62.

- Rethinking development

Pigg, S.L. (1992) 'Inventing Social Categories Through Place: Social Representations and Development in Nepal', *Comparative Studies in Society and History*, 34(3), pp. 491–513.

- Beyond the Developing World

Masquelier, A. (2006) 'Why Katrina's Victims Aren't Refugees: Musings on a Dirty Word', *American Anthropologist*, 108(4), pp. 735–743.

- Professions of 'doing good'

Peters, Rebecca Warne (2016) 'Local in Practice: Professional Distinctions in Angolan Development Work', *American Anthropologist*, 118(3), pp. 495–507.

Additional Readings

Ferguson, J. (2002) 'Of Mimicry and Membership: Africans and the "New World Society"', *Cultural Anthropology*, 17(4), pp. 551-569.

Malkki, L. (1992) 'National Geographic: the Rooting of Peoples and the Territorialization of National Identity among Scholars and Refugees', *Cultural Anthropology*, 7(1), pp. 24-44.

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

Mitchell, T. (2002) 'The Object of Development', in *Rule of Experts: Egypt, Techno Politics, Modernity*. Berkeley: University of California Press, pp.209–243.

Roy, A. (2012) 'Subjects of Risk: Technologies of Gender in the Making of Millennial Modernity', *Public Culture*, 24(1), pp. 131–155.

Welker, M. (2012) 'The Green Revolution's Ghost: Unruly Subjects of Participatory Development in Rural Indonesia', *American Ethnologist*, 39(2), pp. 389–406.

Yarrow, T. (2008) 'Negotiating Difference: Discourses of Indigenous Knowledge and Development in Ghana', *Political and Legal Anthropology Review (PoLAR)*, 31(2), pp. 224–242.

WEEK 7: No classes

WEEK 8: Gifts, Debts and 'For-Profit' Aid

Few people would disagree that, at its most basic level, aid is a kind of gift. But the gift is not a simple concept, as anthropologists and sociologists have demonstrated. Marcel Mauss showed that in most cultures the gift is never “pure,” that is, free of obligations. Yet, the idea of the pure gift persists in many societies and serves as an organizing concept in various acts of charity and aid, arguably hiding the coercive aspects of gift exchange (its misrecognition, as Pierre Bourdieu would say). This characteristic of the gift also entangles questions of indebtedness in a world where people in poverty are increasingly trapped in debt relations. In this week, we will discuss the double-edged quality of gifts and debts in aid relations. We will also investigate ‘for-profit’ approaches to aid.

Tutorial task 3: You should read an academic journal article or book chapter that relates to your group’s chosen issue. Type up a summary of the main arguments of the text and your assessment of how helpful it was to understand your group’s issue. This reading will be in addition to your group’s required reading. Each group member should read something different. It may be one of the extra readings you did for the midterm.

Required reading per group topic (+ 1 more reading on your issue, Tutorial Task 3)

- Refugees and asylum seekers

Rozakou, K. (2012) ‘The biopolitics of hospitality in Greece: Humanitarianism and the management of refugees’, *American Ethnologist*, 39(3), pp. 562-577.

- Humanitarianism in crises

Korf, B. (2007) ‘Antinomies of Generosity: Moral Geographies and Post-Tsunami Aid in Southeast Asia’, *Geoforum*, (38)2, pp. 366–378.

- Rethinking development

Elyachar, J. (2002) ‘Empowerment Money: the World Bank, Non-Governmental Organizations, and the Value of Culture in Egypt’, *Public Culture*, 14(3), pp. 493–513.

- Beyond the Developing World

Lambert, D. and Lester, A. (2004) ‘Geographies of Colonial Philanthropy’, *Progress in Human Geography*, 28(3), pp. 320–341.

- Professions of ‘doing good’

Kar, S. (2013) 'Recovering Debts: Microfinance Loan Officers and the Work of "Proxy-Creditors" in India', *American Ethnologist*, 40(3), pp. 480–493.

Additional Readings

Eyben, R. (2006) 'The Power of the Gift and the New Aid Modalities', *IDS Bulletin*, 37(6), pp. 88–100.

Karim, L. (2008) 'Demystifying Micro-Credit: The Grameen Bank, NGOs, and Neoliberalism in Bangladesh', *Cultural Dynamics*, 20(1), pp. 5–29.

Mauss, M. (1950[1923]) *The Gift: The Form and Reason for Exchange in Archaic Societies*. New York: W.W. Norton & Company. [Pp.1-14, 33-43, 65-71]

Mawdsley, E. (2012) 'The Changing Geographies of Foreign Aid and Development Cooperation: Contributions from Gift Theory', *Transactions of the Institute of British Geographers*, 37(2), pp. 256–272.

Rankin, KN (2001) 'Governing Development: Neoliberalism, Microcredit, and Rational Economic Woman', *Economy and Society*, 30(1), pp. 18–37.

Schuster, C. (2014) 'The social unit of debt: Gender and creditworthiness in Paraguayan microfinance', *American Ethnologist*, 41(3), pp. 563-578.

Shutt, C. (2012) 'A Moral Economy? Social Interpretations of Money in Aidland', *Third World Quarterly*, 33(8), pp. 1527–1543.

Stirrat, R.L. and Henkel, H. (1997) 'The Development Gift: the Problem of Reciprocity in the NGO world', *Annals of the American Academy of Political and Social Science*, 554, pp. 66–80.

Watanabe, C. (2015) 'Commitments of Debt: Temporality and the Meanings of Aid Work in a Japanese NGO in Myanmar', *American Anthropologist*, 117(3), pp. 468–479.

WEEK 9: Presentations

** Power Points due by 2pm on Thursday. Email me the ppt file by the deadline.*

You will probably need to meet as a group during the week to prepare the group presentation and draft of the blog entry. Remember that the presentation should draw on what you will write for your blog entry (could be a summary, part of one idea, etc.).

This week's lecture will be devoted to your group presentations. Each group will have 5 minutes to present. You will give each other feedback. I will also give you my comments in tutorials.

In tutorials this week, you will also have a chance to work on your blog entries. You might choose to change your content based on the feedback you received on the presentations. You will also fill out troubleshooting/feedback forms about the group projects.

Please bring hard copies of your midterm essays with my comments to tutorials. You will have a chance to go over my comments with your classmates and with me for intensive feedback.

No required readings this week.

WEEK 10: Religious and Secular Frameworks

** Blog entries (1000 words) due Thursday at 2pm. Email it to me by the deadline.*

This week, we will bring together two areas of research that have become popular among humanities and social science scholars in recent years: development and religion, and secularism. While the anthropology of ‘faith-based aid’ shows how religion intersects with development ideals and practices, the scholarship on secularism indicates that we cannot think about religion without considering its inseparable relationship to the secular. Some scholars see religious and secular modes to be in tension, while others understand the two to be the ends of a shared continuum. As much as aid technologies determine development and humanitarian action, the concerns with identifying what is religious and what is secular—and the relationship between them—also shape the consequences of aid.

I will also have provided feedback on your blog entries by tutorial, so you can finalise them based on my comments.

Required reading per group topic

- Refugees and asylum seekers

Feldman, I. (2007) ‘The Quaker Way: Ethical Labor and Humanitarian Relief’, *American Ethnologist*, 34(4), pp. 689–705.

- Humanitarianism in crises

Fountain, P. (2016) ‘Mennonite Disaster Relief and the Interfaith Encounter in Aceh, Indonesia’, *Asian Ethnology*, 75(1), pp. 163–190.

- Rethinking development

Bornstein, E. (2001) ‘Child Sponsorship, Evangelism, and Belonging in the Work of World Vision Zimbabwe’, *American Ethnologist*, 28(3), pp. 595–622.

- Beyond the Developing World

Adams, V. (2013) *Markets of Sorrow, Labors of Faith: New Orleans in the Wake of Katrina*. Durham: Duke University Press. [Ch.6 (pp.126 –152)]

- Professions of 'doing good'

Halvorson, B. (2012) 'Woven Worlds: Material Things, Bureaucratization, and Dilemmas of Caregiving in Lutheran Humanitarianism', *American Ethnologist*, 39(1), pp. 122-137.

Additional Readings

Ager, A. and Ager, J. (2011) 'Faith and the Discourse of Secular Humanitarianism', *Journal of Refugee Studies*, 24(3), pp. 456–472.

Asad, T. (2003) *Formations of the Secular: Christianity, Islam, Modernity*. Stanford: Stanford University Press. [Ch. 1 (Pp.21–66)].

Barnett, M. and Stein, J.G. (2012) 'Introduction: The Secularization and Sanctification of Humanitarianism', in Barnett, M. and Stein, J.G. (eds) *Sacred Aid: Faith and Humanitarianism*. Oxford: Oxford University Press, pp. 3-36.

Benthall, J. and Bellion-Jourdan, J. (2003) 'Financial Worship', in *The Charitable Crescent: Politics of Aid in the Muslim World*. London: I.B. Tauris, pp. 7–28.

Calhoun, C., Juergensmeyer, M. and VanAntwerpen, J. (2011) 'Introduction', in Calhoun C., Juergensmeyer, M. and VanAntwerpen, J. (eds) *Rethinking Secularism*. Oxford: Oxford University Press, pp.1–30. (available online through the library)

Fountain, P. (2011) 'Orienting Guesthood in the Mennonite Central Committee, Indonesia', in Fechter, A-M and Hindman, H (eds.) *Inside the Everyday Lives of Development Workers: the Challenges and Futures of Aidland*. Sterling, VA: Kumarian Press, pp. 83–106.

Huang, C.J. (2005) 'The Compassion Relief Diaspora', in Learman, L (ed.) *Buddhist Missionaries in the Era of Globalization*. Honolulu: University of Hawaii Press, pp. 185–209.

Lynch, C. (2011) 'Religious Humanitarianism and the Global Politics of Secularism', in Calhoun, C., Juergensmeyer, M. and VanAntwerpen, J. (eds.) *Rethinking Secularism*. Oxford: Oxford University Press, pp. 205–222.

Redfield, P. (2012) 'Secular Humanitarianism and the Value of Life', in Bender, C. and Taves, A. (eds) *What Matters? Ethnographies of Value in a Not So Secular Age*. New York: Columbia University Press, pp. 144–178.

Scherz, C. (2013) 'Let Us Make God Our Banker: Ethics, Temporality, and Agency in a Ugandan Charity Home', *American Ethnologist*, 40(4), pp. 624–636.

Taithe, B. (2012) 'Pyrrhic Victories? French Catholic Missionaries, Modern Expertise, and Secularizing Technologies', in Barnett, M. and Stein, J.G. (eds.) *Sacred Aid: Faith and Humanitarianism*. Oxford: Oxford University Press, pp. 166-187.

Taylor, C. (2007) *A Secular Age*. Cambridge: Harvard University Press. [Introduction (Pp. 1 –22)]

Tomalin, E. (2015) 'Gender, Development, and the "De-privatisation" of Religion: Reframing Feminism and Religion in Asia', in Fountain, P., Bush, R., and Feener, M.R. (eds.) *Religion and the Politics of Development*. London: Palgrave Macmillan, pp. 61–83.

WEEK 11: Visits

* *Lecture this week will be in University Place 2.220*

* *No tutorials this week*

During lecture time this week, we will welcome our 5 visitors. The schedule will be as follows:

10 – 10:10am	Introductions. Overview of the group projects and the website.
10:10 – 10.50am	Break out into the 5 topics that correspond to each of the visitors. The PG students may choose any of the groups to join. Each group (2 groups per visitor) will present their blog entry. Each group will have 5 minutes. The remaining time will be for an open discussion with your corresponding visitor. You may talk about anthropology, careers in development or humanitarianism, or anything else that you'd like to ask—it's a great opportunity so make sure you come prepared with questions!
10.50am – 11.20am	Each visitor will go to another group so that everyone has a chance to speak to a second visitor. You may discuss about any topic you'd like.
11.20am – 11.30am	Break
11.30am – noon	Panel discussion and Q&A. The class from this point onwards will be open to the university as a whole so we might have additional participants in the classroom.
Noon – 1pm	Catered lunch with the visitors.

Attendance at this lecture is mandatory and I will keep a record. If you fail to attend without giving me a good reason in advance by email, I will deduct 5% points from your final product mark of your group project.

FACULTY OF HUMANITIES
SCHOOL OF SOCIAL SCIENCES

SOCIAL ANTHROPOLOGY
COURSE UNIT OUTLINE 2018/19

SOAN30252 / SOAN60252

Anthropology of Displacement and Migration

Semester 2

Credits 20 (undergraduate) and 15 (postgraduate)

Course Convener: Dr. Sébastien Bachelet

Room: 2.048 Arthur Lewis Building

Telephone: 66934

Email: sebastien.bachelet@manchester.ac.uk

Office Hours: Monday 3-4pm; Tuesday 10-11am

Administrators Kellie Jordan (undergraduate), G.001 Arthur Lewis Building
(0161) 275 4000
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Lectures: Tuesday 12-2pm Crawford House_Th 2 (plus a separate weekly seminar)

Assessment:

	UNDERGRADUATE	POSTGRADUATE
Mode of Assessment	100% Final Examination	4000 word Final Essay (100%)
Deadlines	Timetable published in	Final Essay –
All submissions by 2.00 pm (UK time)		

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

UNIVERSITY EXAMINATION

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

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

Course Description

Contemporary public debates are saturated with references to a migration/refugee crisis in Europe and beyond. While some people are able to cross borders unimpeded, others face long delays, detention and potentially deadly journeys. This inequality in the distribution of mobility is exemplified by the contemporary erection of walls and fences at the borders of the European Union while its leaders regularly point to freedom of circulation as integral to its political project. This module addresses contemporary debates and practices surrounding the contentious field of migration and displacement. First, it provides students with a sound grounding in some of the relevant theoretical debates (e.g. statelessness, homeland, exile, transnationalism) anthropologists have critically contributed to. The module examines a range of themes such as detention, border control, and political activism by introducing students to major debates within anthropology as well as in conversation with other disciplines and practitioners outside of academia.

The course is centred on a number of highly charged issues such as deportation, illegality, and compassion. Do labels and categories (e.g. asylum seeker, economic migrant) shed light on obscure experiences of migration and displacement? How do we make sense of entrapments and detention in a world on the move? What are the implications of regimes of mobility for the lives of citizens and migrants? As we address salient issues, the module will enhance students' understanding of debates surrounding contentious policies and practices affecting those who have moved as well as those who have stayed behind, been sent back or remained stranded.

Aims

- To introduce students to key issues, debates and concepts in the anthropology of displacement and migration;
- To equip students with the analytical tools to critically engage with contemporary debates and discourses over the contentious issue of migration;
- To examine how anthropologists have contributed to inter-disciplinary debates over displacement and migration.

Learning Outcomes

On completion of this course successful students will be equipped with sufficient knowledge and skills to:

- comprehensively demonstrate detailed knowledge and critical understanding of major theoretical approaches, debates, concepts and case studies within the history and vanguard of the anthropology of displacement and migration;
- critically assess arguments and practices amongst anthropologists as well as other professionals in the field of migration such as charity workers, immigration officials, human rights activists etc.;
- constructively apply insights and knowledge gained from the study of migration to examine other fields of study and practice within and beyond academia such as development, security, conservation, humanitarianism etc.;
- effectively distil and articulate knowledge, arguments and data about theoretical debates and interlinked issues of migration and displacement gained throughout the course into clear, discursive written forms.;
- better understand the issues at stake in contemporary public debates about migration and displacement in the UK and beyond.

Assessment

Undergraduate Students

- 100% assessment through 3 hour final seen exam.

Postgraduate Students

- 100% assessment through 1 essay (4000 words).

[Please note that you will be required to draw on your chosen monograph (see below) when answering the exam/essay questions]

READINGS

There are three types of readings on this course: key readings, tutorial readings, and supplementary readings. Please, make sure you have gone through the key readings before each lecture and read the tutorial reading before each tutorial. If you have not read the assigned readings you will not be able to contribute to the class discussions.

In addition, you are expected to read at least one monograph during the semester.

MONOGRAPHS

(please pick one for reading over the semester – you can choose a monograph that does not feature in this list but you need to first check your choice with the lecturer)

Agier, M. 2011. *Managing the undesirable: refugee camps and humanitarian government*. Polity Press.

Andersson, R. 2014. *Illegality, Inc.: Clandestine Migration and the Business of Bordering Europe*. California.

Cabot, H. 2014. *On the Doorstep of Europe: Asylum and Immigration in Greece*. Penn.

Chu, J. 2010. *Cosmologies of Credit: transnational mobility and the politics of destination in China*. Duke uni Pres.

Coutin, Susan. 2007. *Nations of Emigrants: Shifting Boundaries of Citizenship in El Salvador and the United States*. Ithaca: Cornell University Press.

De Genova, N. 2005. *Working the Boundaries: race, space, and illegality in Mexican Chicago*. Duke Uni Press.

De Leon, J. 2015. *The land of open graves: living and dying on the migrant trail*. California.

Gaibazzi, P. 2015. *Bush bound: young men and rural permanence in migrant west Africa*. Berghan Books.

Hall, A. 2012. *Border Watch: cultures of immigration, detention and control*. Pluto Press.

Lems, A. 2018. *Being here: place-making in a world of movement*. Berghan Books.

Lucht, H. 2011. *Darkness Before Daybreak: African Migrants Living on the Margins in Southern Italy Today*. California.

Malkki, L. 1995. *Purity and Exile: violence, memory, and national cosmology among Hutu refugees in Tanzania*. Uni. Chicago Press

Ong, A. 1999. *Flexible Citizenship: The Cultural Logics of Transnationality*. Duke.

Ticktin, M. 2011. *Casualties of Care: immigration and the politics of humanitarianism in France*. California Press.

Lecture 1: Trends and Labels

This introductory session looks at key trends and notions within the anthropology of displacement and migration with a particular focus on transnationalism. We will explore how the numerous labels used to define people on the move (e.g. refugee, economic migrant etc.) are constructed and can be scrutinised anthropologically.

Key Readings:

Long, K. 2013. When refugees stopped being migrants: Movement, labour and humanitarian protection. *Migration Studies*, 1(1), 4–26.

Malkki, L. H. 1995. Refugees and Exile: From “Refugee Studies” to the National Order of Things. *Annual Review of Anthropology*, 24(1), 493–523.

Tutorial Reading:

Hage, G. 2005. A not so multi-sited ethnography of a not so imagined community. *Anthropological Theory* 5, 4.

Supplementary Readings:

Brettell, C.B. 2003. *Anthropology and Migration: Essays on Transnationalism, Ethnicity and Identity*. Walnut Creek: Altamira.

Glick Schiller, Nina. 2010. *A Global Perspective on Transnational Migration: Theorising Migration without Methodological Nationalism. Diaspora and Transnationalism: Concepts, Theories and Methods*.

Grillo, Ralph. 2007. Betwixt and Between: Trajectories and Projects of Transmigration, *Journal of Ethnic and Migration Studies*, 3(2):19–217.

Salazar, N. B. 2017. Key figures of mobility: an introduction. *Social Anthropology* 25 (1): 5–12.

Zetter, R. 2007. More labels, fewer refugees: Remaking the refugee label in an era of globalization. *Journal of Refugee Studies*, 20(2), 172–192.

Lecture 2: Routes and Roots

This lecture revisits the identities/borders/orders debate. It asks whether there is a natural (or naturalised) relationship between people, place, and identity, looking at metaphors of

rootedness and uprooting and at critiques of the 'sedentary bias' and of 'anti-sedentary' approaches.

Key Readings:

Kibreab, G. 1999. Revisiting the debate on people, place, identity and displacement. *Journal of Refugee Studies* 12, 4. [See also replies by Warner, Stepputat, and Turton, and rejoinder by Kibreab.]

Malkki, L. 1992. National Geographic: the rooting of peoples and the territorialisation of national identity among scholars and refugees. *Cultural Anthropology* 7, 1.

Tutorial Reading:

Lems, Annika. 2016. Placing Displacement: Place-making in a World of Movement. *Ethnos* 81, 2.

Supplementary Readings:

Arendt, H. 1951. The decline of the nation-state and the end of the rights of man. In *The Origins of Totalitarianism*. Meridian.

Clifford, J. 1997. *Routes: travel and translation in the late twentieth century*. Harvard.

Friedman, J. 2002. From roots to routes: tropes for trippers. *Anth Theory* 2, 1.

Ong, A. 1999. *Flexible Citizenship: The Cultural Logics of Transnationality*. Duke.

Turton, D. 2005. The meaning of place in a world of movement: lessons from long-term field research in Southern Ethiopia. *Journal of Refugee Studies* 18, 3.

Lecture 3: Control and mobility regimes

This lecture examines the influence of Arendt, Foucault, and Agamben on understandings of the spatial politics of control and management of (im)mobility in refugee camps and immigration detention centres, and at recent work that goes beyond biopolitics to interrogate the implications of a politics of temporal control on the lives of detainees and asylum seekers.

Key Readings:

De Genova, N. 2002. Migrant 'illegality' and deportability in everyday life. *Annual Review of Anthropology* 31.

Rotter, R. 2016. Waiting in the asylum determination process: just an empty interlude? *Time and Society* 25, 1.

Tutorial Reading:

Griffiths, M. 2014. Out of time: the temporal uncertainties of refused asylum seekers and immigration detainees. *Journal of Ethnic and Migration Studies* 40 (12).

Supplementary Readings:

Agier, M. 2002. Between war and city: towards an urban anthropology of refugee camps. *Ethnography* 3, 3.

Andersson, R. 2014. *Illegality, Inc.: Clandestine Migration and the Business of Bordering Europe*. California.

Cabot, H. 2014. *On the Doorstep of Europe: Asylum and Immigration in Greece*. Penn.

Hall, A. 2010. 'These people could be anyone': fear, contempt (and empathy) in a British Immigration Removal Centre. *Journal of Ethnic and Migration Studies* 36, 6.

Reeves, M. 2013. Clean Fake: authenticating documents and persons in migrant Moscow. *American Ethnologist* 40 (3), 508-524.

Salazar, Noel B, and Alan Smart. 2011. "Anthropological Takes on (Im)Mobility." *Identities: Global Studies in Culture and Power* 18

Lecture 4: Forced Displacement and Social Suffering

This lecture looks at attempts by anthropologists to predict (and thus prevent) negative effects of forced displacement such as socioeconomic marginalisation, socio-cultural disarticulation, physiological harm, and psychological stress.

Key Readings:

Coker, E.M. 2004. 'Traveling pains': embodied metaphors of suffering among southern Sudanese refugees in Cairo. *Culture, Medicine and Psychiatry* 28.

Colson, Elizabeth. 2003. Forced migration and the anthropological response, *Journal of Refugee Studies*, 16(1):1–18.

Tutorial Reading:

Ticktin, M. 2006. Where ethics and politics meet: the violence of humanitarianism in France. *American Ethnologist* 33.

Supplementary Readings:

Fassin, D. 2005. Compassion and repression: the moral economy of immigration policies in France. *Cultural Anthropology* 20, 3.

De Leon, J. 2015. *The land of open graves: living and dying on the migrant trail*. California.

Kleinman, A., V. Das & M.M. Lock (eds). 1997. *Social Suffering*. California.

Lucht, H. 2011. *Darkness Before Daybreak: African Migrants Living on the Margins in Southern Italy Today*. California.

Redfield, P. 2005. "Doctors, Borders, and life in Crisis." *Cultural Anthropology* 20 (3): 328–361.

Reeves, M. 2015. Living from nerves: Deportability, indeterminacy, and the 'feel of law' in Migrant Moscow. *Social Analysis* 59 (4)

Lecture 5: Journeys and Hope

This lecture explores migrants' uncertain and perilous journeys. Beyond push and pull factors and dichotomies such as forced-economic migrants, this session asks whether a focus on hope, imagination and aspiration can provide tools to account for people's experiences of entrapment and mobility.

Key Readings:

Jansen, S. & Löfving, S. 2009. *Struggles for Home: Violence, Hope and the Movement of People*. Berghahn. (Introduction)

Vigh, Henrik. 2009. "Wayward Migration: On Imagined Futures and Technological Voids." *Ethnos* 74 (1): 91–109.

Tutorial Reading:

Frances P. 2014. "Migration as Hope: Space, Time, and Imagining the Future," *Current Anthropology* 55, no. S9.

Supplementary Readings:

Bachelet, S. 2019. "'Looking for one's life": trapped mobilities and adventure in Morocco.' *Migration and Society* 2.

Bredeloup, Sylvie. 2013. "The Figure of the Adventurer as an African Migrant." *Journal of African Cultural Studies* 25 (2): 170–182.

- Carling, J. and Collins, F. 2018. Aspiration, desire and drivers of migration. *Journal of Ethnic and Migration Studies* 44 (6).
- Ferguson, James. 2002. "Of Mimicry and Membership: Africans and the 'New World Society.'" *Cultural Anthropology* 17 (4): 551–569.
- Salazar, Noel. B. 2011. "The Power of Imagination in Transnational Mobilities." *Identities: Global Studies in Culture and Power* 18 (6): 576–598.
- Zournazi, Mary and Hage, Ghassan. 2002. 'On the Side of Life': Joy and the Capacity of Being. In *Hope: New Philosophies for Change*, edited by Mary Zournazi, 150–172. London: Routledge.

Lecture 6: Activism and Citizenship

This lecture interrogates the boundaries between citizens and migrants. We will explore how 'illegal migrants' articulate political claims and, in doing so, require us to re-think the political.

Key Readings:

- Rygiel, K. (2011) 'Bordering Solidarities: Migrant Activism and the politics of Movement and camps at Calais' in *Citizenship Studies* 15(1), pp. 1–19.
- Nyers P. (2010) 'No One is Illegal Between City and Nation' in *Studies in Social Justice* 4(2), pp. 127–143.

Tutorial Reading:

- Bachelet, S. 2018. "'Fighting against clandestine migration": sub-Saharan migrants' political agency and uncertainty in Morocco.' *PoLAR: Political and Legal Anthropology Review* Vol 41(2), pp. 201–215.

Supplementary Readings:

- Coutin, Susan. 2007. *Nations of Emigrants: Shifting Boundaries of Citizenship in El Salvador and the United States*. Ithaca: Cornell University Press.
- McNevin, Anne. 2006. "Political Belonging in a Neoliberal Era: the Struggle of the Sans-Papiers." *Citizenship Studies* 10 (2): 135–151.
- Navaro-Yashin, Y. (2003) "'Life is dead here": Sensing the Political in "No Man's Land"' in *Anthropological Theory* 3(1), pp. 107–125

Sirriyeh, A. H. (2018). 'Felons are also our family': citizenship and solidarity in the undocumented youth movement in the United States. *Journal of Ethnic and Migration Studies* 45 (1).

Squire, Vicki. 2011. *The Contested Politics of Mobility: Borderzones and Irregularity*. Abingdon: Routledge.

Lecture 7: Remittances and Relationships

This lecture looks at the role of economic remittances in the 'migration–development nexus', and at the 'relational work' of 'social remittances', kinship obligations, and long-distance intimacy.

Key Readings:

Hammond, L. 2011. Obligated to give: remittances and the maintenance of transnational networks between Somalis at home and abroad. *Bildhaan: An International Journal of Somali Studies* 10.

Lindley, A. 2009. The early-morning phonecall: remittances from a refugee diaspora perspective. *Journal of Ethnic and Migration Studies* 35, 8.

Tutorial Reading:

Belloni, Milena. 2016. 'My Uncle cannot say "no" if I reach Libya': Unpacking the Social Dynamics of Border-Crossing among Eritreans heading to Europe." *Human Geography* 9(2): 47-56.

Supplementary Readings:

Abranches, M. 2014. Remitting wealth, reciprocating health? The 'travel' of the land from Guinea Bissau to Portugal. *American Ethnologist* 41, 2.

Cohen, J.H. 2011. Migration, remittances, and household strategies. *Annual Review of Anthropology*. 40.

Elliot, A.. 2016. "Paused Subjects: Waiting for Migration in North Africa." *Time & Society* 25 (1): 102–116.

Kastner, K. 2010. Moving relationships: family ties of Nigerian migrants on their way to Europe, *African and Black Diaspora: An International Journal* 3(1): 17-34.

Melly, C. 2011. Titanic tales of missing men: reconfigurations of national identity and gendered presence in Dakar, Senegal. *American Ethnologist* 38 (2).

Reeves, M. 2012. Black work, green money: remittances, ritual, and domestic economies in southern Kyrgystan. *Slavic Review* 71 (1): 108-134.

Lecture 8: Exile and homeland

This lecture explores the implications of experiences of displacement for collective identity, cultural expressions in exile, and the emergence of shared visions of the homeland and of the future among displaced communities.

Key Readings:

Thiranagama, S. 2007. A new morning? Reoccupying home in the aftermath of violence in Sri Lanka *Focaal* 49, 1.

Hackl, A. 2017. "Key Figure of Mobility: The Exile." *Social Anthropology* 25 (1): 55–68.

Tutorial Reading:

Jeffery, L. 2010. Forced displacement, onward migration and reformulations of 'home' by Chagossians in Crawley, UK. *Journal of Ethnic and Migration Studies* 36, 7.

Supplementary Reading:

Eastmond, M. 1996. "Luchar Y Sufrir - Stories of Life and Exile: Reflexions on the Ethnographic Process*." *Ethnos* 61 (3–4): 231–50.

Peteet, J. 2007. "Problematizing a Palestinian Diaspora." *International Journal of Middle East Studies* 39 (4): 627–46.

Said, E. 2001. "Reflections on Exile." In *Reflections on Exile: And Other Literary and Cultural Essays*, 136–49

Sayad, A. 2004. *The Suffering of the Immigrant*. Cambridge: Polity.

Zetter, R. 1999. Reconceptualizing the myth of return: continuity and transition amongst Greek-Cypriot refugees of 1974. *Journal of Refugee Studies* 12, 1.

Lecture 9: Multiculturalism and Hospitality

This lecture explores the contentious issue of multiculturalism, especially in the context of the 'migration crisis' across Europe. How can anthropology help us make sense of debates over integration and hospitality?

Key Readings:

Grillo, R. 2005 "'Saltdean can't cope': Protests against Asylum-Seekers in an English Seaside Suburb' in *Ethnic and Racial Studies* 28 (2), pp. 235–260.

Vertovec, S. 2011. "The Cultural Politics of Nation and Migration." *Annual Review of Anthropology* 40 (1): 241–56.

Tutorial Reading:

Darling, J. 2014. "From Hospitality to Presence" in *Peace Review: A Journal of Social Justice*, 26 (2), pp. 162–169.

Supplementary Readings:

Dikeç, M. 2002. 'Pera Peras Poros: Longing for Spaces of Hospitality' in *Theory, Culture and Society* 19(1-2) pp. 227–257.

Gidley, B. 2013 'Landscapes of belonging, portraits of life: researching everyday multiculturalism in an inner city estate' in *Identities: Global Studies in Culture and Power* 20(4), pp. 361–376.

Thorleifsson, C. 2016. "The Limits of Hospitality: Coping Strategies among Displaced Syrians in Lebanon." *Third World Quarterly* 37 (6): 1071–82.

Wessendorf, S. 2008. Culturalist discourses on inclusion and exclusion: The Swiss citizenship debate. *Social Anthropology* 16 (2): 187-202.

Wise, A. 2005. 'Hope and Belonging in a Multicultural Suburb' in *Journal of Intercultural Studies* 26(1-2), pp. 171–186.

Lecture 10: Discussion and Revision Session

SOCIAL ANTHROPOLOGY
COURSE UNIT OUTLINE 2018/19

<p>SOAN30402/ SOAN 60402</p> <p>Space and Power in Central Asia</p> <p>Semester 2</p> <p>Credits 20 (UG)/ 15 (PG)</p>

Course Convener: Dr. Madeleine Reeves
Room: 2.054 Arthur Lewis Building
Telephone: 0161 275 3488
Email: Madeleine.Reeves@manchester.ac.uk
Office Hours: Monday 3-4pm; Tuesday 4-5pm

Administrator: Kellie Jordan, G.001 Arthur Lewis Building
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Email: kellie.jordan@manchester.ac.uk

Vickie Roche, PG Office, 2nd Floor Landing, Arthur Lewis
(Postgraduate)
(0161) 275 3999
vickie.roche@manchester.ac.uk

Lectures: **Monday 9-11am, Williamson G. 47**
Seminars: UG: Monday 11-12 (Samuel Alexander A214) and Tuesday 2-3pm (University Place 4.210)
PG: Tuesday 3-4pm, University Place 5.205

Assessment: UG: 1 X 1,200-1,500 word blog entry (50%), due 01.04.2019
1 x 2 hour exam (50%) during the end-of-semester exam period
PG: 1 X 4,000 word essay, due Thursday May 9th 2019, 2pm

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

UNIVERSITY EXAMINATION

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.

SOAN 30402/ 60402
Space and Power in Central Asia
Dr. Madeleine Reeves

Course aims

The course unit aims to provide a rigorous, ethnographically informed introduction to space and power in contemporary Central Asia. For the purpose of this course, 'Central Asia' is taken to include the post-Soviet states of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan, together Afghanistan and the Xinjiang Uyghur Autonomous Region/East Turkestan in the People's Republic of China. Examples and case studies will draw from across this large cultural region. The course will foster students' ability to think anthropologically *from* Central Asia, with students being encouraged throughout the course to bring their understanding of particular empirical case studies to bear on a cluster of contemporary debates in social anthropology, including sovereignty and territoriality, conflict and 'humanitarian intervention', mobility and immobility, gender, ethnicity and the spatial organisation of social difference. By the end of the course, students should have a sophisticated understanding of these debates, as well a deep understanding of the anthropology this diverse, important and comparatively under-studied world region. They should also develop the skills to be able to reflect critically on the tropes, analytical categories and interpretive frameworks through which Central Asia figures in international news bulletins, policy reports, and in public culture.

Eligible students

The course is aimed at advanced undergraduate and postgraduate students of Social Anthropology and allied fields. Students are not expected to have any prior knowledge of Central Asia. Students with no prior knowledge of Social Anthropology, but who have a demonstrated interest in issues of space and power—for instance, through a background in human geography or politics—are welcome to enrol.

Intended Learning Outcomes

By the end of the course, students who attend and participate actively and fully will achieve the following learning outcomes:

Knowledge and Understanding:

- An informed understanding of key issues in the Anthropology of contemporary Central Asia;
- A critical awareness of the variety of ethnic and linguistic groups, modes of life and political formations found in contemporary central Asia, and an appreciation of the reasons why certain popular and scholarly designations (e.g. 'nomad', 'East Turkestan', 'Arian', 'clan', 'Sart') may be claimed, rejected or contested;
- A confident knowledge of the geography of Central Asia sufficient to comment in an informed way on debates pertaining to the region, including the ability to identify particular countries, sub-national regions, capital cities, mountain regions, or disputed boundaries on a blank map;
- An ability to engage in a critical and informed way with scholarly literatures relevant to the content of the course, and specifically to mobilise theoretical

debates about space, place, territory, borders, post-socialist property, pilgrimage, gender, migration, deportation and humanitarian intervention for the analysis of particular cases.

Intellectual skills:

- The capacity to engage critically with scholarly materials, including ethnographies, historical texts and primary sources;
- The capacity to use these materials to engage with contemporary anthropological debates;
- The capacity to evaluate contemporary media and popular portrayals of Central Asia, and an awareness of the genealogy of particular tropes and images;
- The capacity to articulate one's ideas in writing and speech, including in long-form essays, seminar presentations, blog posts and other written or oral forms;
- The capacity to reflect upon one's own learning style through the use of a learning journal;
- The capacity to debate with one's peers and to evaluate the basis for another person's claims

Practical skills:

- The capacity to synthesis and critically evaluate book-length ethnographic arguments in the form of written and oral reports;
- The ability to compare and contrast diverse ethnographic materials and to draw more general theoretical conclusions;
- The capacity to present one's argument concisely and to a time-limit with the aid of audio-visual tools;

Transferable skills and personal qualities:

- The capacity to work individually and in a group, setting one's own learning goals
- The capacity to reach consensus with one's peers, as well as to articulate one's own difference of opinion or interpretation in a reasoned and substantiated manner.

Course Content

The course is arranged through ten thematic sessions, each of which will introduce a broad area of scholarly concern. This will be coupled with a more focused case-study which will be explored in the light of these broader scholarly debates. Substantive issues that will be addressed include the remaking of public and private space in the Soviet Union, Afghanistan and the PRC, from urban planning and 'ethnic mapping' to border-drawing to the forcible resettlement of populations. We will consider the legacies of such processes in the present, from anxieties over territorial integrity and contested borders to environmental degradation to the politics of the 'commons' in contexts of partial privatisation. While such topics foreground how spaces are made and remade through modernist state projects, we also attend to the different ways of apprehending and producing space, from pilgrimage and trade, to seasonal herding arrangements and ritual visiting. We will consider the spatial organisation of gender and ethnic difference; the relationship between space and sacred life; and the remaking of urban geographies in the wake of inter-communal violence.

Assessment

Assessment for this course is organised separately for postgraduate and undergraduate students.

Postgraduate students will write a **single 4,000 word essay**, due at the end of the course. Postgraduates will be expected to reference at least 2 ethnographic monographs in their final essay. There will also be **formative assessment** in the form of weekly seminar presentations and the opportunity to present at the May workshop. Seminar readings will be allocated during the first seminar.

Undergraduate students will submit a 1,200-1,500 word blog post (details below) and **sit a 2-hour exam**. Each is worth 50% of the mark. The blog post should be uploaded to the class blog and a PDF version submitted via turnitin by 01.04.19. A blog entry can consist of either:

1. a critical commentary at least two of the key or supplementary readings, including at least one ethnographic monograph;
2. a book review discussing one ethnographic monograph in depth;
3. a small piece of independent research inspired by one of the key readings, including visual aids where relevant (e.g. ‘why do *mazars* matter to contemporary religious life in Central Asia? ‘what kind of investment is planned with China’s ‘One Belt, One Road’ initiative?’ ‘How have anthropologists studied the effects of the Roghun dam?’); or
4. a commentary on a relevant news item relating to Central Asia that can be analysed with the help of one or more of the core or supplementary readings.

Blog entries should be written in a style that is accessible to an interested non-specialist reader and should include maps, diagrammes, images and hyperlinks where relevant. Academic texts or suggestions for further reading should include full bibliographic references. Students are encouraged to be creative, to engage critically with the material in the reading list, and to pursue their own particular issues or questions of interest. Students can check with the course convenor if they are uncertain whether a certain topic or question will work as a blog entry. Full guidance will be given in class.

There will also be opportunities for formative feedback in the form of (1) weekly seminar presentations and (2) individual or group presentations at the May course workshop. Details will be given in class.

Course reading list

The core and further readings for each week are listed below. You should read the core readings *before* the relevant lecture. The core readings form the basis for the seminar discussion and students should bring a print-out or electronic version of each of the core texts to their seminar to facilitate the group discussion. *Further* reading is intended to enable you explore a topic in more detail.

The vast majority of the readings scheduled for the course are available as digitised readings via the [online reading list](#) for the course. The online reading list should always be used in conjunction with the course unit outline to know which texts and which pages you should be reading for any given week. For copyright reasons, some readings cannot be made available via the library reading list (e.g. because it is from an unpublished doctoral dissertation). In this case the relevant text will be uploaded to Blackboard for students to download.

Useful sources on contemporary Central Asia

Eurasianet.org

[Majilis podcast](#)

[SRB podcast](#) (Russia-focused, but includes interviews with several of the authors in the reading list)

Central Asian Survey (journal)

Class Times and Locations

Lecture: Monday, 9-11am, Williamson G. 47

BA seminar A: Monday 11am-12pm, Sam Alex A214

BA seminar B: Tuesday 2-3pm, University Place 4.210

MA seminar: Tuesday 3-4pm, University Place 5.205

Schedule of lectures and events

Date	Theme
28.01.19	History, Power, Place: Some Anthropological Orientations
04.02.19	Assembling National Space
11.02.19	Unmaking and Reclaiming the Commons
18.02.19	Fragile Divisions: Navigating New International Borders
25.02.19	Vibrant Landscapes: On the Affordances of Place
04.03.19	Gendered Publics, Body Politics
11.03.19	After Internationalism? Dynamics of Coexistence
18.03.18	New Silk Roads? Hierarchies of Im/mobility
25.03.19	Materialising the Future: Infrastructural Hopes and Anxieties
01.04.19	Sovereignty in the Age of the Drone
10.05.19 (10am-4pm)	Environmental Futures in Central Asia: A day of presentations, discussions and film screenings. <i>Please note that this is a compulsory part of the course for all enrolled students</i>

Week 1. History, Power, Place: Some Anthropological Orientations

Key Reading

Massey, Doreen. 1994 "A Global Sense of Place." In *Space, Place and Gender*, pp. 146-156. Minneapolis: University of Minnesota Press.

Saxer, Martin. 2016. "Pathways: A Concept, A Fieldsite, and Methodological Approach to Study Remoteness and Connectivity." *Himalaya* 36 (2): 104-119.

Stewart, Kathleen. 1996. "An Occupied Place." In *Senses of Place*, ed. Steven Feld and Keith Basso. Austin: SAR Press, 137-166.

Further Reading

Brown, Wendy. 2017. *Walled States, Waning Sovereignty*, 2nd Edition. London: Zone Books.

De Certeau, Michel. 1984. *The Practice of Everyday Life, Volume 1*. Berkeley: The University of California Press, Part III: Spatial Practices.

Feld, Steven and Keith Basso. *Senses of Place*. Austin: SAR Press,

Harris, Rachel. 2014. "The Changing Uyghur Religious Soundscape." *Performing Islam* 3 (1-2), 103-124.

Humphrey, Caroline. 2001. "Contested Landscapes in Inner Mongolia: Walls and Cairns." In *Contested Landscapes: Movement, Exile and Place*, ed. Barbara Bender and Margot Winer, pp. 55-68. Oxford: Berg.

Ingold, Tim. 2000. *The Perception of the Environment: Essays on Livelihood, Dwelling, and Skill*. New York: Routledge.

Low, Setha. 2016. "Introduction: the importance of and approaches to the anthropology of space and place" and "Genealogies: the concepts of space and place" in *Spatializing Culture: The Ethnography of Space and Place*. New York: Routledge, 1-33.

Malkki, Liisa. 1992. "National geographic: the rooting of peoples and the territorialisation of national identity among scholars and refugees." *Cultural Anthropology* 7 (1): 24-44.

Massey, Doreen. 2005. *For Space*. Los Angeles: Sage.

Moore, Donald. 1998. "Subaltern struggles and the politics of place: Remapping resistance in Zimbabwe's Eastern highlands." *Cultural Anthropology* 13 (3): 344-381.

Reeves, Madeleine. 2011. "Introduction: Contested Trajectories and a Dynamic Approach to Place." *Central Asian Survey* 30 (3-4): 307-330.

Week 2. Assembling National Space

Film: *12 kilometres of road*, dir. Bako Sadykov. Tajikfil'm, 1973.

Key Reading

Edgar, Adrienne. 2006. "Assembling the Nation: The Creation of a Turkmen National Republic." In *Tribal Nation: The Making of Soviet Turkmenistan*. Princeton: Princeton University Press, 41-69.

Hirsch, Francine. 2000. "Toward an Empire of Nations: Border-Making and the Formation of Soviet National Identities." *Russian Review* 59 (2): 201-226.

Kassymbekova, Botakoz. 2011. "Humans as Territory: Forced Resettlement and the Making of Soviet Tajikistan, 1920-1938." *Central Asian Survey* 30 (3-4): 349-370.

Further Reading

Abashin, Sergey. "Nation Construction in Post-Soviet Central Asia." In Mark Bassin and Catriona Kelly, eds., *Soviet and Post-Soviet Identities*. Cambridge: Cambridge University Press, 150-168.

Cameron, Sarah. 2018. *The Hungry Steppe: Famine, Violence, and the Making of Soviet Kazakhstan*. Ithaca: Cornell University Press.

Edgar, Adrienne. 2006. *Tribal Nation: The Making of Soviet Turkmenistan*. Princeton:

- Princeton University Press.
- Haugen, Arne. 2003. *The Establishment of National Republics in Soviet Central Asia*. Basingstoke: Palgrave.
- Hirsch, Francine. 2005. *Empire of Nations: Ethnographic Knowledge and the Making of the Soviet Union*. Ithaca: Cornell University Press.
- Kalinovsky, Artemy. 2015. "Tractors, Power Lines and the Welfare State: The Contradictions of Soviet Development in Post-World War II Tajikistan." *Asia* 69 (3): 563-592.
- Kassymbekova, Botakoz. 2016. *Despite Cultures: Early Soviet Rule in Tajikistan*. Pittsburgh: University of Pittsburgh Press.
- Khalid, Adeeb. 2015. *Making Uzbekistan: Nation, Empire and Revolution in the Early USSR*. Ithaca: Cornell University Press.
- Loy, Thomas. 2006. "From the Mountains to the Lowlands: The Soviet Policy of 'Inner-Tajik' Resettlement." *Trans* 13 (2). http://www.inst.at/trans/16Nr/13_2/loy16.htm
- Obertreis, Julia. 2017. *Imperial Desert Dreams: Cotton Growing and Irrigation in Central Asia, 1860-1991* (Chapters 3 and 4). Göttingen: V and R Unipress.
- Peterson, Maya. 2016. "US to USSR: American Experts, Irrigation and Cotton in Soviet Central Asia, 1929-1932." *Environmental History* 21 (3): 442-466.
- Reeves, Madeleine. 2014. *Border Work: Spatial Lives of the State in Rural Central Asia*. Ithaca: Cornell University Press (Chapter 2).
- Roy, Olivier. 2007. *The New Central Asia: Geopolitics and the Birth of Nations* (Chapters 4-6). London: I. B. Taurus.
- Saxer, Martin. 2016. "A Spectacle of Maps: Cartographic Hopes and Anxieties in the Pamirs." *Cross-Currents* 21: 111-136.
- Schoeberlein, John. 2001. "Shifting Ground: How the Soviet Regime Used Resettlement to Transform Central Asian Society and the Consequence of this Policy Today." JCAS Symposium Series 9, 41-64 [Blackboard]
- Slezkine, Yuri. 1994. "The USSR as a Communal Apartment: Or, How a Soviet State Promoted Ethnic Particularism." *Slavic Review* 53 (2): 414-452.
- Thomas, Alun. 2018. *Nomads and Soviet Rule*. I.B. Taurus.

Week 3. Unmaking and Reclaiming the Commons

Key Reading

- Féaux de la Croix. 2017. "Damning the Naryn River". In *Iconic Places in Central Asia: The Moral Geography of Dams, Pastures and Holy Sites*. Berlin: Transcript, 85-110.
- Ibañez-Tirado, Diana. 2015. "Everday disasters, stagnation, and the normalcy of non-development: Roghun dam, a flood, and campaigns of forced taxation in southern Tajikistan." *Central Asian Survey* 34 (4): 549-563.
- Trevisani, Tomasso. 2007. "After the Kolkhoz: Rural Elites in Competition." *Central Asian Survey* 26 (1): 85-104.

Watch

Al Jazeera on the significance of the Roghun dam to the Tajik economy
<https://www.youtube.com/watch?v=HPoZMtR3mDo>

Further Reading

- Alexander, Catherine. 2009. "Waste Under Socialism and After: A Case Study from Almaty." In Harry West and Parvathi Raman, eds., *Enduring Socialism: Explorations of Revolution and Transformation*. Oxford: Berghahn, 148-168.

- Bichsel, Christine. 2009. *Conflict Transformation in Central Asia: Irrigation Disputes in the Ferghana Valley*. London and New York: Routledge.
- Bunn, Stephanie. 2013. "Water as a Vital Substance in Post-Socialist Kyrgyzstan." *Worldviews* 17: 125-137.
- Callahan, Ted. 2016. "Khans, Kings, Communists, Warlords and Presidents: Afghan Kirghiz Socioeconomic Strategies for Extorting and Extracting from the State." In Hermann Kreutzmann and Teiji Watanabe, eds., *Mapping Transition in the Pamirs: Changing Human-Environmental Relations*. Zurich: Springer, 79-94.
- Gullette, David and Jeanne Féaux de la Croix. 2014. "Mr. Light and People's Everyday Energy Struggles in Central Asia and the Caucasus." *Central Asian Survey* 33 (4): 435-448.
- Hofman, Irna. 2017. "Soft Budgets and Elastic Debt: Farm Liabilities in the Agrarian Political Economy of Post-Soviet Tajikistan." *The Journal of Peasant Studies* 1-27.
- Pelkmans, Mathijs. 2013. "Ruins of Hope in a Kyrgyz Post-Industrial Wasteland." *Anthropology Today* 29 (5): 17-21.
- Rasanayagam, Johan. 2011. "Informal Economy, Informal State: The Case of Uzbekistan." *International Journal of Sociology and Social Policy* 31 (11/12): 681-696.
- Trevisani, Tomasso. 2009. "The Reshaping of Inequality in Uzbekistan: Reforms, Land, and Rural Incomes." In *The Political Economy of Rural Livelihoods in Transition Economies: Land, Peasants and Rural Poverty in Transition*, ed. Max Spoor. New York: Routledge, 123-137.
- Waters, Hedwig. 2018. "The Financialization of Help: Moneylenders as Economic Translators in the Debt-based Economy." *Central Asian Survey* 37 (3): 403-418.
- Wheeler, William. "Fish as Property on the Small Aral Sea, Kazakhstan." In Georgy Kantor, Tom Lambert and Hannah Skoda, eds., *Legalism: Property and Ownership*. Oxford: Oxford University Press, 203-234.
- Yessenova, Saulesh. 2014. "The Political Economy of Oil Privatization in Post-Soviet Kazakhstan." In *Subterranean Estates: Life Worlds of Oil and Gas*, eds. Hannah Appel, Arthur Mason and Michael Watts. Ithaca: Cornell University Press, 291-306.

Ethnographic Monographs

- Beyer, Judith. 2017. *The Force of Custom: Law and the Ordering of Everyday Life in Kyrgyzstan*. Pittsburgh: University of Pittsburgh Press.
- Féaux de la Croix, Jeanne. 2017. *Iconic Places in Central Asia: The Moral Geography of Dams, Pastures and Holy Sites*. Berlin: Transcript.
- Humphrey, Caroline. 1998. *Marx Went Away, But Karl Stayed Behind*. Ann Arbor: University of Michigan Press.
- Trevisani, Tomasso. 2008. *Land and Power in Khorezm: Farmers, Communities and the State in Uzbekistan's Decollectivization*. Münster: Lit, esp. Chapters 3 and 4.
- Spector, Regine. 2017. *Order at the Bazaar: Power and Trade in Central Asia*. Ithaca: Cornell University Press.
- Wheeler, William. 2016. *Sea Changes: Environment and Political Economy on the North Aral Sea, Kazakhstan*. PhD dissertation, University of London [Blackboard]

Week 4. Fragile Divisions: Navigating New International Borders

Film: *Bridging the Divide*, dir. Aliaa Remtilla, 2012. 41'18.

Key Reading

- Marsden, Magnus. 2015. "From Kabul to Kiev: Afghan Trading Networks Across the Former Soviet Union." *Modern Asian Studies* 49 (4): 1010-1048.
- Reeves, Madeleine. 2007. "Unstable objects: corpses, checkpoints and 'chessboard borders' in the Ferghana Valley." *Anthropology of East Europe Review* 25 (1): 72-84.
- Steenberg, Rune. 2016. "Embedded Rubber Sandals: Trade and Gifts Across the Sino-Kyrgyz Border." *Central Asian Survey* 35 (3): 405-420.

Further Reading

- Alff, Henryk. 2017. "Trading on Change: Bazaars and Social Transformation in the Borderlands of Kazakhstan, Kyrgyzstan and Xinjiang." In *The Art of Neighbouring: Making Relations Across China's Borders*. Amsterdam: Amsterdam University Press, 95-120.
- Marsden, Magnus and Benjamin Hopkins. 2011. *Fragments of the Afghan Frontier*. London: Hurst, (esp. Chapters 1 and 7).
- Megoran, Nick. 2011. "Rethinking the Study of International Boundaries: A Biography of the Kyrgyzstan-Uzbekistan Boundary." *Annals of the Association of American Geographers* 102 (2): 464-481.
- Mostowlansky, Till. 2014. "The Road Not Taken: Enabling and Limiting Mobility in the Eastern Pamirs." *Internationales Asienforum* 45 (1-2): 153-170.
- Parham, Steven. 2016. "The Bridge that Divides: Local Perceptions of the Connected State in the Kyrgyzstan-Tajikistan-China Borderland." *Central Asian Survey* 35 (3): 351-368.
- Reeves, Madeleine. 2009. "Materialising State Space: 'Creeping Migration' and Territorial Integrity in Southern Kyrgyzstan." *Europe-Asia Studies* 61 (7): 1277-1313.
- Reeves, Madeleine. 2016. "Time and Contingency in the Anthropology of Borders: On Border as Event in Rural Central Asia." In Tone Bringa and Hege Toje, eds., *Eurasian Borderlands: Spatializing Borders in the Aftermath of State Collapse*, New York: Palgrave Macmillan, 159-184.
- Steenberg, Rune. 2018. "Accumulating Trust: Uyghur Traders in the Sino-Kyrgyz Border Trade after 1991." In Alexander Horstmann, Martin Saxer and Alessandro Rippa, eds., *Routledge Handbook of Asian Borderlands*.

Ethnographic Monographs

- Marsden, Magnus. 2016. *Trading Worlds: Afghan Traders Across Modern Frontiers*. London: Hurst.
- Megoran, Nick. 2017. *Nationalism in Central Asia: A Biography of the Uzbekistan-Kyrgyzstan Border*. Pittsburgh: University of Pittsburgh Press.
- Mostowlansky, Till. 2017. *Azan on the Moon: Entangling Modernity Along Tajikistan's Pamir Highway*. Pittsburgh: Pittsburgh University Press.
- Parham, Steven. 2017. *China's Borderlands: The Faultline of Central Asia*. London: I.B. Tauris.
- Reeves, Madeleine. 2014. *Border Work: Spatial Lives of the State in Rural Central Asia*. Ithaca: Cornell University Press.

Week 5. Vibrant Landscapes: On the Affordances of Place

Screening: Extracts from the 'Sounding Islam' project (soundislamchina.org)

Key Reading

Beyer, Judith. 2011. "Settling Descent: Place-Making and Genealogy in Talas, Kyrgyzstan." *Central Asian Survey* 30 (3-4): 455-468.

Féaux de la Croix, Jeanne. 2017. "Visiting Mazars." In *Iconic Places in Central Asia: The Moral Geography of Dams, Pastures and Holy Sites*. Berlin: Transcript, 111-134.

Louw, Maria. 2006. "Pursuing 'Muslimness': Shrines as Sites for Moralities in the Making in Post-Soviet Bukhara." *Central Asian Survey* 25 (3): 319-339.

Further Reading

Aitpaeva, Gulnara. 2009. "Sacred Sites in Kyrgyzstan: Spiritual Mission, Health and Pilgrimage." In *Nature, Space and the Sacred: Transdisciplinary Perspectives*. Folkstone: Ashgate, 249-264.

Dubuisson, Eva-Marie and Anna Genina. 2011. "Claiming an Ancestral Homeland: Kazakh Pilgrimage and Migration in Inner Asia." *Central Asian Survey* 30 (3-4): 469-485.

Harris, Rachel and Rakhilä Dawut. 2002. "Mazar Festivals of the Uyghurs: Music, Islam and the Chinese State." *British Journal of Ethnomusicology* 11:1: 101-118.

Montgomery, David. 2007. "Namaz, Wishing Tress, and Vodka: The Diversity of Everyday Religious Life in Central Asia." In *Everyday Life in Central Asia: Past and Present*, ed. Jeff Sahadeo and Russell Zanca. Bloomington: Indiana University Press, 355-370.

Montgomery, David, ed. 2016. *Negotiating Well-Being in Central Asia*. New York: Routledge.

Peshkova, Svetlana. 2009. "Bringing the Mosque home and talking politics: Women, domestic space, and the state in the Ferghana Valley (Uzbekistan.)" *Contemporary Islam* 3: 251-273.

Schwab, Wendell and Ulan Bigozhin. 2016. "Shrines and Neopatrimonialism in Southern Kazakhstan." In *Kazakhstan in the Making: Legitimacy, Symbols, and Social Changes*. Lanham: Lexington Books, 89-110.

Ethnographic Monographs

Beyer, Judith. 2016. *The Force of Custom: Law and the Ordering of Everyday Life in Kyrgyzstan*. Pittsburgh: University of Pittsburgh Press.

Dubuisson, Eva-Marie. 2017. *Living Language in Kazakhstan: The Dialogic Emergence of an Ancestral Worldview*. Pittsburgh: University of Pittsburgh Press.

Féaux de la Croix, Jeanne. 2017. *Iconic Places in Central Asia: The Moral Geography of Dams, Pastures and Holy Sites*. Berlin: Transcript.

Louw, Maria. 2007. *Everyday Islam in Post-Soviet Central Asia*. London and New York: Routledge.

Thum, Rian. 2014. *The Sacred Routes of Uyghur History*. Harvard: Harvard University Press.

Week 6. Gendered Publics, Body Politics

Film: *Love and Broken Glass*, dir. Suvi Helminen. 35'

Key Reading

Billaud, Julie. 2015. "Moral Panics, Indian Soaps, and Cosmetics: Writing the Nation on Women's Bodies." In *Kabul Carnival: Gender Politics in Postwar Afghanistan*. Philadelphia: University of Pennsylvania Press, 111-146.

Marsden, Magnus. 2007. "All-Male Sonic Gatherings, Islamic Reform, and Masculinity in Northern Pakistan." *American Ethnologist* 34 (3): 473-490.

McBrien, Julie. 2012. "Watching *Clone*: Brazilian Soap Operas and Muslimness in Kyrgyzstan." *Material Religion: The Journal of Objects, Art and Belief* 8 (3): 374-396.

Further Reading

- Billaud, Julie. 2009. "Visible Under the Veil: Dissimulation, Performance and Agency in an Islamic Public Space." *Journal of International Women's Studies* 11 (1): 120-135.
- Ibañez-Tirado, Diana. 2016. "Gold Teeth, Indian Dresses, Chinese Lycra and 'Russian' Hair: Embodied Diplomacy and the Assemblages of Dress in Tajikistan." *The Cambridge Journal of Anthropology* 34 (2): 23-41.
- McBrien, Julie. 2009. Mukadas's Struggle: Veils and Modernity in Kyrgyzstan. *Journal of the Royal Anthropological Institute* S127-S144.
- Nasritdinov, Emil and Nurgul Esenamanova. 2017. "The War of Billboards: Hijab, Secularism and Public Space in Bishkek." *Central Asian Affairs* 4: 217-242.
- Pelkmans, Mathijs. 2017. "Walking the Truth in Islam with the Tablighi Jamaat." In *Fragile Conviction: Changing Ideological Landscapes in Urban Kyrgyzstan*. Ithaca: Cornell University Press, 102-123.
- Roche, Sophie. 2015. "Twenty-Five Somonis for a Good Future: How Young Women in Tajikistan Shape Their Futures and Secure Their Present." *Central Asian Affairs* 2 (2015): 71-94.
- Roche, Sophie. 2016. "A Sound Family for a Healthy Nation: Motherhood in Tajik National Politics and Society." *Nationalities Papers* 44 (2): 207-224.
- Suyarkulova, Mohira. 2016. "Fashioning the Nation: Gender and the Politics of Dress in Contemporary Kyrgyzstan." *Nationalities Papers* 44 (2): 247-265.

Ethnographic Monographs

- Billaud, Julie. 2015. *Kabul Carnival: Gender Politics in Postwar Afghanistan*. Philadelphia: University of Pennsylvania Press.
- Dautcher, Jay. *Down a Narrow Road: Identity and Masculinity in a Uyghur Community in Xinjiang, China*. Harvard: Harvard University Press.
- Ismailbekova, Aksana. 2017. *Blood ties and the native son: poetics of patronage in Kyrgyzstan*. New Anthropologies of Europe. Bloomington: Indiana University Press.
- Liu, Morgan. 2012. *Under Solomon's Throne: Uzbek Visions of Renewal in Osh*. Pittsburgh: University of Pittsburgh Press, Chapters 4-5.
- Peshkova, Svetlana. 2014. *Women, Islam, and Identity: Public Life in Private Spaces in Uzbekistan*. New York: Syracuse University Press.
- Roche, Sophie. 2014. *Domesticating Youth: Youth Bulges and their Socio-Political Implications in Tajikistan*. Oxford and New York: Berghahn.

Week 7. After Internationalism? Dynamics of Coexistence in Divided Space

Film: Whitlock, Monica. dir. Storyscapes.org (video excerpts).

Key Reading

- Canning, Emily. 2016. "Teaching (In)Tolerance: Negotiating Ethnolinguistic Boundaries in Osh Schools" and "Conclusion". In *Lives on the Line: Making and Breaking Ethnolinguistic Boundaries in Southern Kyrgyzstan*. PhD dissertation, Brandeis University, 185-221 [Blackboard]
- Ismailbekova, Aksana. 2012. "Coping Strategies: Public Avoidance, Migration, and Marriage

in the Aftermath of the Osh Conflict, Ferghana Valley.” *Nationalities Papers* 41 (1): 109-127.

Megoran, Nick. 2013. “Shared Space, Divided Space: Narrating Ethnic Histories of Osh.” *Environment and Planning A* 45: 892-907.

Further Reading

Beller-Hann, Ildikó. 2015. “Temperamental Neighbours.” In *Negotiating Identities: Work, Religion, Gender, and the Mobilisation of Tradition Among the Uyghurs in the 1990s* (Chapter 7). Berlin: Lit, 167-196.

Dubuisson, Eva-Marie. 2010. “Confrontation in and Through the Nation in Kazakh Aitys Poetry.” *Journal of Linguistic Anthropology* 20 (1): 101-115.

Finke, Peter and Meltem Sancek. 2012. “To be an Uzbek or not to be a Tajik? Ethnicity and Locality in the Bukhara Oasis.” *Zeitschrift für Ethnologie* 137 (1): 47-70.

Finley, Joanne Smith. 2002. “Making Culture Matter: Symbolic, Spatial and Social Boundaries Between Uyghurs and Han Chinese.” *Asian Ethnicity* 3 (2): 153-174.

Harris, Rachel. 2014. “The Changing Uyghur Religious Soundscape.” *Performing Islam* 3 (1-2): 103-124.

Harrowell, Elly. 2015. “From Monuments to Mahallas: Contrasting Memories in the Urban Landscape of Osh, Kyrgyzstan.” *Social and Cultural Geography* 16 (2): 203-225.

Humphrey, Caroline, Magnus Marsden and Vera Svkirskaja. 2009. “Cosmopolitanism and the City: Interaction and Coexistence in Bukhara.” In Shail Mayaram, ed., *The Other Global City*. New York: Routledge, 202-232.

Joniak-Lüthi, Agnieszka. 2014. “Xinjiang’s Geographies in Motion”. *Asian Ethnicity* 16 (4): 428-445.

Liu, Morgan. 2007. “A Central Asian Tale of Two Cities: Locating Lives and Aspirations in a Shifting Post-Soviet Cityscape.” In *Everyday Life in Central Asia: Past and Present*, ed. Jeff Sahadeo and Russell Zanca. Bloomington: Indiana University Press, 66-83.

Marsden, Magnus. 2012. “Fatal Embrace: Trading in Hospitality on the Frontier of South and Central Asia.” *Journal of the Royal Anthropological Institute* 18 (S1): S117-S130.

Marsden, Magnus. 2012. “For Badakhshan – the Country Without Borders!: Village Cosmopolitans, Urban-Rural Networks and the Post-Cosmopolitan City in Tajikistan.” In *Post-Cosmopolitan Cities: Explorations of Urban Coexistence*, ed. Caroline Humphrey and Vera Svkirskaja. Oxford and New York: Berghahn, 218-239.

Schröder, Philipp. 2016. “Avoidance and Appropriation in Bishkek: Dealing with Time, Space, and Urbanity in Kyrgyzstan’s Capital.” *Central Asian Survey* 35 (2): 218-236.

Zhou, Grace. 2012. *Building House and City: Perspectives on Conflict, Construction and Citizenship in Southern Kyrgyzstan*. MA Dissertation, Columbia University [Blackboard]

Ethnographic Monographs

Canning, Emily. 2016. *Lives on the Line: Making and Breaking Ethnolinguistic Boundaries in Southern Kyrgyzstan*. PhD dissertation, Brandeis University [Blackboard]

Coburn, Noah. 2011. *Bazaar Politics: Power and Pottery in an Afghan Market Town*. Stanford: Stanford University Press.

Kobi, Madlen. 2016. *Constructing, Creating and Contesting Cityscapes. A Socio-Anthropological Approach to Urban Transformation in Southern Xinjiang, People’s Republic of China*. Wiesbaden: Harrassowitz Verlag.

Liu, Morgan. 2012. *Under Solomon’s Throne: Uzbek Visions of Renewal in Osh*. Pittsburgh: University of Pittsburgh Press.

Schröder, Philipp. 2017. *Bishkek Boys: Neighbourhood Youth and Urban Change in Kyrgyzstan's Capital*. Oxford and New York: Berghahn.

Week 8. New Silk roads? Hierarchies of Im/mobility

Film: *Moscow's Little Kyrgyzstan*, dir. Franco Galdini

Key Reading

- Reeves, Madeleine. 2011. "Staying Put? Towards a Relational Politics of Mobility at a Time of Migration." *Central Asian Survey* 30 (3-4): 541-554.
- Stephan-Emmrich, Manja. 2017. "Playing Cosmopolitan: Muslim Self-fashioning, Migration and (Be-)longing in the Tajik Dubai Business Sector." *Central Asian Affairs* 4: 270-291.
- Werner, Cynthia, Celia Emmelhainz and Holly Barcus. 2017. "Privileged Exclusion in Post-Soviet Kazakhstan: Ethnic Return Migration, Citizenship, and the Politics of (Not) Belonging." *Europe-Asia Studies* 69 (10): 1465-1497.

Further Reading

- Isabaeva, Eliza. 2011. "Leaving to Enable Others to Remain: Remittances and New Moral Economies of Migration in Southern Kyrgyzstan." *Central Asian Survey* 30 (3-4): 541-554.
- Karrar, Hasan. 2013. "Merchants, Markets and the State." *Critical Asian Studies* 45 (3): 459-480.
- Marsden, Magnus. 2016. *Trading Worlds: Afghan Traders Across Modern Frontiers*. London: Hurst.
- Massot, Sophie. 2013. "From Uzbek Qishlok to Tajik Samarkand: Rural Depopulation as a Migration of Identity." In *Migration and Social Upheaval as the Face of Globalization in Central Asia*, ed. Marlene Laruelle, 263-282. Leiden: Brill.
- Monsutti, Alessandro. 2007. "Migration as a Rite of Passage: Young Afghans Building Masculinity and Adulthood in Iran." *Iranian Studies* 40 (2): 167-185.
- Reeves, Madeleine. 2012. "Black Work, Green Money: Remittances, Ritual, and Domestic Economies in Southern Kyrgyzstan." *Slavic Review* 77 (1): 108-134.
- Schröder, Philipp and Manja Stephan-Emmrich. 2016. "The Institutionalization of Mobility: Well-Being and Social Hierarchies in Central Asian Translocal Livelihoods." *Mobilities* 11 (3): 420-443.
- Sgibnev, Wladimir and Andrey Vozyanov. 2016. "Assemblages of Mobility: The Marshrutkas of Central Asia." *Central Asian Survey* 35 (2): 276-291.
- Steenberg, Rune. 2014. "Transforming Houses – the Changing Concept of the House in Kashgar." *Internationales Asien Forum. International Forum for Asian Studies* 45 (1-2): 171-191.
- Urinboyev, Rustam. 2017. Establishing an "Uzbek Mahalla" via Smartphones and Social Media: Everyday Transnational Lives of Uzbek Labor Migrants in Russia. In Marlene Laruelle, ed. *Constructing the Uzbek State: Narratives of Post-Soviet Years*. Boulder, CO: Lexington Books, 119-148.
- Werner, Cynthia and Holly Barcus. 2015. "The Unequal Burdens of Repatriation: A Gendered View of the Transnational Migration of Mongolia's Kazakh Population." *American Anthropologist* 117 (2): 257-271.

Ethnographic Monographs

Aitieva, Medina. 2015. *Reconstituting Transnational Families: An Ethnography of Family*

- Practices Between Kyrgyzstan and Russia*. PhD dissertation, University of Manchester [Blackboard]
- Marsden, Magnus. 2016. *Trading Worlds: Afghan Merchants Across Modern Frontiers*. London: Hurst
- Monsutti, Alessandro. 2005. *War and Migration: Social Networks and Economic Strategies of the Hazaras of Afghanistan*. New York: Routledge.
- Steinberg, Jonah. 2011. *Ismaili Modern: Globalization and Identity in a Muslim Community*. The University of North Carolina Press.
- Turaeva, Rano. 2017. *Migration and Identity in Central Asia: The Uzbek Experience*. New York: Routledge.

Week 9. Materialising the future: Infrastructural Hopes and Anxieties

Key Reading

- Béller-Hann, Ildiko. 2014. "The Bulldozer State: Chinese Socialist Development in Xinjiang." In *Ethnographies of the State in Central Asia: Performing Politics*, ed. Madeleine Reeves, Johan Rasanayagam and Judith Beyer. Bloomington: Indiana University Press, 173-197.
- Alexander, Catherine. 2004. "Soviet and Post-Soviet Planning in Almaty, Kazakhstan." *Critique of Anthropology* 27 (2): 165-181.
- Laszczkowski, Mateusz. 2011. "Building the Future: Construction, Temporality and Politics in Astana." *Focaal – Journal of Global and Historical Anthropology* 60: 77-92.

Further Reading

- Béller-Hann, Ildiko. 2014. "The Bulldozer State: Chinese Socialist Development in Xinjiang." In *Ethnographies of the State in Central Asia: Performing Politics*, ed. Madeleine Reeves, Johan Rasanayagam and Judith Beyer. Bloomington: Indiana University Press, 173-197.
- Bissenova, Alima. 2014. "The Master Plan of Astana: Between the 'Art of Government' and 'the Art of Being Global.'" In *Ethnographies of the State in Central Asia: Performing Politics*, ed. Madeleine Reeves, Johan Rasanayagam and Judith Beyer. Bloomington: Indiana University Press, 127-148.
- Calogero, Pietro. 2011. "Concrete" and "Mirrorglass". In *Planning Kabul: The Politics of Urbanization in Afghanistan*. PhD dissertation, University of California – Berkeley, Chapters 4 and 6 [Blackboard]
- Laszczkowski, Mateusz. 2015. "Scraps, Neighbours and Committees: Material Things, Place-Making and the State in an Astana Apartment Block." *City and Society* 27 (2): 136-159.
- Mielke, Katja. 2015. "Not in the Master Plan: Dimensions of Exclusion in Kabul." In Martin Sökefeld, ed., *Spaces of Conflict in Everyday Life: Perspectives Across Asia*. Berlin: Transcript, 135-162.
- Moreton, Elly. 2015. "Case Study – Housing in Osh: Identity Politics and Aspirational Living." In *Mapping Memories and Rebuilding Identities: Understanding Post-Conflict Reconstruction in Osh (Kyrgyzstan)*. PhD dissertation, University of Birmingham, 224-251 [Blackboard]
- Mostowlansky, Till. 2017. "Modernity and the Road" and "Making Murghab." In *Azan on the Moon: Entangling Modernity Along Tajikistan's Pamir Highway*. Pittsburgh: University of Pittsburgh Press, 19-66.

- Nunan, Timothy. 2016. *Humanitarian Invasion: Global Development in Cold War Afghanistan*. Cambridge: Cambridge University Press.
- Reeves, Madeleine. 2017. "Infrastructural Hope: Anticipating 'Independent Roads' and Territorial Integrity in Southern Kyrgyzstan." *Ethnos* 82 (4): 711-737.

Ethnographic Monographs

- Calogero, Pietro. 2011. "Concrete" and "Mirrorglass". In *Planning Kabul: The Politics of Urbanization in Afghanistan*. PhD dissertation, University of California – Berkeley
- Laszczkowski, Mateusz. 2016. 'City of the Future': Built Space, Modernity and Urban Change in Astana. Oxford and New York: Berghahn.
- Mostowlansky, Till. 2017. *Azan on the Moon: Entangling Modernity Along Tajikistan's Pamir Highway*. Pittsburgh: University of Pittsburgh Press.

Week 10. Sovereignty in the age of the drone

Key Readings

- Gregory, Derek. 2017. "Dirty Dancing: Drones and Death in the Borderlands." In Lisa Parks and Caren Kaplan, eds., *Life in the Age of Drone Warfare*. Durham: Duke University Press, 25-58.
- Monsutti, Alessandro. 2012. "Fuzzy Sovereignty: Rural Reconstruction in Afghanistan: Between Democracy Promotion and Power Games." *Comparative Studies in Society and History* 54 (3): 563-591.
- Smith, Michael. 2014. "States that Come and Go: Mapping the Geolegalities of the Afghanistan Intervention." In *The Expanding Spaces of Law: A Timely Legal Geography*, ed. Iru Braveman, Nicholas Blomley, David Delaney and Alexandre Kedar. Stanford: Stanford University Press, 142-166.

Further Readings

- Brown, Wendy. 2017. *Walled States, Waning Sovereignty*, 2nd Edition. London: Zone Books.
- Daulatzai, Anila. 2014. "What Comes After the After? Notes on a Post-Conflict Afghanistan." *Cultural Anthropology Hotspots*. <https://culanth.org/fieldsights/503-what-comes-after-the-after-notes-on-a-post-conflict-afghanistan>
- Dunn, Elizabeth and Jason Cons. 2014. "Aleatory Sovereignty and the Rule of Sensitive Spaces." *Antipode* 46 (1): 92-109.
- Gusterson, Hugh. 2014. "Towards an Anthropology of Drones: Remaking Space, Time, and Valor in Combat." In *The American Way of Bombing: Changing Ethical and Legal Norms, From Flying Fortresses to Drones*, ed. Matthew Evangelist and Henry Shue. Ithaca: Cornell University Press, 191-206.
- Heathershaw, John. 2014. "The Global Performance State: A Reconsideration of the Central Asian 'Weak State'." In *Ethnographies of the State in Central Asia: Performing Politics*, ed. Madeleine Reeves, Johan Rasanayagam and Judith Beyer. Bloomington: Indiana University Press, 29-54.
- Kindervater, Katherine Hall. 2017. "Drone Strikes, Ephemeral Sovereignty, and Changing Conceptions of Territory." *Territory, Politics, Governance* 5 (2): 207-221.

Recommended Ethnography

- Coburn, Noah and Anna Larson. 2013. *Derailing Democracy in Afghanistan: Elections in an Unstable Political Landscape*. New York: Columbia University Press.
- Murtazashvili, Jennifer Brick. 2016. *Informal Order and the State in Afghanistan*.

Cambridge: Cambridge University Press.

FACULTY OF HUMANITIES
SCHOOL OF SOCIAL SCIENCES

SOCIAL ANTHROPOLOGY
COURSE UNIT OUTLINE 2018/19

SOAN 30792/70772: Screening Culture

Second Semester
Credits 20

Lecturer: Dr Angela Torresan

Room (office): 2.059 Arthur Lewis Building

Telephone: 52518

Email: angela.torresan@manchester.ac.uk

Office Hours: Mondays 3-4pm and Thursdays 3-4pm

Administrator: Kellie Jordan, G.001 Arthur Lewis Building (**Undergraduate**)
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Lectures: Thursday, 10:00 – 12:00

Tutorials: Undergraduate 12:10 – 1:00, Postgraduate 1:10 – 2:00

	UNDERGRADUATE
Modes of Assessment	100% 4000-word final essay
Deadlines	

	Postgraduate
Modes of Assessment	100% 4000-word final essay
Deadlines	23 May

Please note: There won't be a class on 28 March due to the RAI Film Festival in Bristol. Hence the course will end a week later. Our final lecture will be on 11 May.

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.

PLEASE NOTE

Attendance at classes is compulsory. Students are expected to make every effort to attend all classes (lectures, workshops, seminars) 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.

Course Aims The principal aim of the course will be to examine the place of documentary film in visual anthropology in Europe and North America, through a systematic examination of the history of documentary film-making practices since the beginning of the twentieth century. The course will concentrate primarily on documentary film work that has emerged in some way in dialogue with anthropology as an academic discipline, even if appealing at the same time to wider audiences.

Independent Learning Outcomes Students will become familiar with the main debates surrounding the use of film for anthropological purposes. By reading key critical texts and watching a range of classic films, they will be able to assess critically the limits and possibilities of doing anthropology with images, and to understand what is at stake in the discussion that opposes visuality and textuality. Students will also become aware of power relations surrounding the production of images in research and as ethnographic representation.

Content

This course will examine some of the main features of a complex relationship between documentary film-making and anthropology, giving special attention to questions of representation, “truth”, veracity, realism and reality, images of the Other and reflexivity, colonial relations of power, and ethnographic narrative. It will do so by tracing the historical development of various documentary styles through the works of particular authors on a week-by-week basis. This mode of presentation will give students the opportunity to explore the reciprocal influences between the practices and theoretical preoccupations of film and anthropology. They will come to understand how styles of filming relate to different ways of representing the lived world, they reflect the questions and conventions of a certain period while undergoing non-linear changes over time.

Workload

The University's Academic Standards Code of Practice states that a 15 credit module is expected to require a total of 150 hours of work. In PGT courses of 15 credits, this is comprised of:

- typically 2 hours of classes a week and one 50-min tutorial a week

- at least 6 hours reading the Key Reading and additional texts from the reading list.

This leaves 50-60 hours study time remaining to be used in independent study and the preparation of non-assessed and assessed work over the duration of the course.

Note that this is a 3-hour session course because it includes tutorials.

Lectures

The course consists of 10 x 2 hour lectures.

Each lecture session will involve an introduction by the course-giver, presenting the work of a particular author or group of authors, supported by the screening of segments of two or three films followed by an open discussion in which all students are welcomed and expected to participate. Students will be required to have read the key texts relative to each session in advance. The discussion will be much more instructive and exciting if students do read the assigned articles and/or book chapters beforehand.

Tutorials

From the second week onwards, undergraduate and postgraduates students will have a 50-minute tutorial on the same day of the lecture. Undergraduate tutorials will run from 12:10-1pm and postgraduate tutorials from 1:10-2pm. Students will discuss the readings and films of the lecture they have just attended, under the supervision of the course giver. Therefore, in the second session, students will have read the texts for the first AND the second lectures. In week three, for the third lecture and tutorial, students will have read the texts for the third lecture and so on.

Assessment

Full assessment details will be available from week three of the course.

The essays must be typed, double-spaced in a reasonable font (eg. 12 point in Times New Roman or Arial). You must submit one copy of the essay to Turnitin by 2pm on the deadline day unless given course specific instructions by email.

For further guidance in relation to referencing and bibliographies see section below. Inadequate referencing may be considered plagiarism, which is a serious offence.

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 Postgraduate Office, 2nd Floor, Arthur Lewis Building. 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. If a Mitigating Circumstances Form is submitted after the due date then good reason must be given for the delay.

Assessed work must not be faxed or emailed to any member of staff, no work submitted in these ways will be marked. In special circumstances, with prior

approval you may be allowed to submit work by registered post. This must be agreed in advance with the Social Anthropology PG administrator.

Feedback

Students will get informal verbal feedback continuously throughout the course during the workshop/tutorial elements of classes. Written *formative* feedback will be provided on practice essays. Written formative and summative feedback will be given on the assessed essay **at the end of the course**.

General Course Readings

Some required readings may be made available electronically via the course website. All other readings should be available from the John Rylands University Library.

Bibliography and Referencing

Assessed essays:

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

Plagiarism:

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

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

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

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

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

In the Bibliography, sources are listed in alphabetical order by author's surname. Hence, in the Bibliography, an author's surname comes before forenames; however, in a footnote (or endnote), forenames precede surname. For further details please see the referencing guide, available online at:

<http://documents.manchester.ac.uk/DocuInfo.aspx?DocID=2870>

Assessment Criteria

For further details of assessment criteria, including what evidence of levels of understanding and expression constitute the range of marks available, please see the School of Social Sciences intranet website:

<http://www.socialsciences.manchester.ac.uk/student-intranet/>

Recommended General Reading:

Crawford, Peter and David Turton, eds, (1992) *Film as Ethnography*. Manchester University Press.

Grimshaw, Anna (2001) *The Ethnographer's Eye: ways of seeing in modern anthropology*. Cambridge.

Grimshaw, Anna and Amanda Ravetz (2009) *Observational Cinema*. Indiana University Press.

Henley, Paul (2009) *The Adventure of the Real: Jean Rouch and the craft of ethnographic cinema*. University of Chicago Press.

Loizos, Peter (1993) *Innovation in Ethnographic Film* Manchester University Press

MacDonald, Kevin & Mark Cousins, eds.,(1996) *Imagining Reality*. Faber

MacDougall, David (1998) *Transcultural Cinema*. Princeton University Press

MacDougall, David (2006) *The Corporeal Image: film, ethnography and the senses*. Princeton University

Nichols, Bill (2001) *Introduction to Documentary*. Indiana University Press

Pink, Sarah (2006) *The Future of Visual Anthropology: engaging the senses*. Routledge.

Ruby, Jay (2000) *Picturing Culture: explorations in film and anthropology* University of Chicago.

Taylor, Lucien, ed.(1994) *Visualizing Theory: Selected Essays from V.A.R. 1990-1994* . Routledge.

Winston, Brian (1995) *Claiming the Real*. British Film Institute

SESSION 1: Launching Explorations: the first ethnographic films

This session will introduce the course and present the key issues that will be discussed throughout the semester. In the first half of the session, we will consider how documentary film-making first grew out of a nineteenth century concern with realism and documentation. The possibilities of capturing and preserving a mirror image of the world with this new technology was, in anthropology, closely linked with ideas about science and 'salvage ethnography.' The emerging discipline was fascinated with the kinds of scientific evidence the tool could provide.

For most of its century-long history, ethnographic film-making has been caught between the production of documentation, with the camera acting as an objective recorder of events in the real world, and the production of documentaries, in which the narrative conventions of cinema generally are used to structure the filmic text, often at the expense of a literal reproduction of the world. The works of Robert Flaherty and Dziga Vertov, two very different examples of early documentary film, typified this tension. The discussion will focus mostly on the work of Flaherty, using Vertov's as contrast. Although Flaherty is often referred to as the 'father' both of anthropological film and documentary generally, it is questionable whether by modern standards, his best-known work, *Nanook of the North*, would be regarded as either anthropology or documentary.

Screening: segments of *Nanook of the North* (Robert Flaherty 1922, 60') and *Man with a Movie Camera* (Dziga Vertov 1929, 68')

Additional viewing:

Grass: A Nation's Battle for Life (Cooper and Schoedsack 1925), *In the Land of the War Canoes* (Curtis 1914). Later films by Robert Flaherty: *Moana* (1926); *Man of Aran* (1934), *Louisiana Story* (1948). *The Birth of a Nation* (D.W. Griffith, 1915).

Key Readings:

MacDougall, David (1997) The visual in anthropology. In Marcus Banks & Howard Murphy, eds., *Rethinking Visual Anthropology*, pp.276-295.

Henley, Paul (ms.) "Fact and Fiction: Situating *Nanook of the North* in Early Cinema." In: *The Time Machine*.

Additional Reading:

Grimshaw, Anna (2001) The innocent eye: Flaherty, Malinowski and the romantic quest. In *The Ethnographer's Eye*.

Hicks, Jeremy (2007) Chapter 2: Vertov and documentary theory: The goal was truth, the means Cine-Eye AND Chapter 4: New Paths: The Eleventh Year, Man with a Movie Camera . In *Dziga Vertov, Defining Documentary Film*.

Loizos, Peter (1992) Admissible evidence? Ethnographic films about death, and their relevance for anthropological theory. In Peter Crawford & David Turton, eds., *Film as Ethnography*, pp.50-65.

Marks, D (1995) Ethnography and ethnographic film: from Flaherty to Asch and after. *American Anthropologist*, Vol 97, 2.

Pink, Sarah (2006) *The Future of Visual Anthropology*, Chaps 1 & 2, pp. 3-38.

Rouch, Jean (2003) The camera and man. In Paul Hockings, ed., *Principles of Visual Anthropology*, pp.79-98. Also in Steven Feld, ed., (2003) *Ciné-Ethnography* , pp.29-46.

Rony, Fatimah Tobing (1996). "Taxidermy and Romantic Ethnography." In: *The Third Eye: race, cinema and ethnographic spectacle*.

Ruby, Jay (2000) *Picturing Culture*, Introduction and Chapter 1.

Ruby, Jay (2000) The Aggie Must Come First: Robert Flaherty's Place in Ethnographic Film History. In *Picturing Culture*. Or an earlier version at

<http://astro.temple.edu/%7Eruby/ruby/flaherty.html>

Winston, Brian (1995) *Claiming the Real*, pp170-218

Winston, Brian (1985) The white man's burden: the example of Robert Flaherty. *Sight and Sound* 54(1):58-60.

Additional Reading on other early ethnographic film-makers:

Balikci, Asen (1989) Anthropology, film and the Arctic peoples: the first Forman lecture. *Anthropology Today* 5(2):4-10

Griffiths, Alison (1996/7) Knowledge and visibility at the turn of the century: the early ethnographic cinema of Alfred Cort Haddon and Walter Baldwin Spencer. *Visual Anthropology Review* 12(2):18-43.

Rothman, William (1998). The filmmaker as hunter: Robert Flaherty's *Nanook of the North*. In Barry Keith Grant and Jeannette Sloniowski, eds., *Documenting the Documentary*, pp.23-39.

Ruby, Jay (2000) *Picturing Culture*, Chaps 1 & 2, pp.41-93.

Winston, Brian (1985) The white man's burden: the example of Robert Flaherty. *Sight and Sound* 54(1):58-60.

See also special issue of *Studies in Visual Communication* 6(2), Summer 1980 on Nanook and the North, especially articles by Ruby, pp.2-4, Rotha, pp.33-60 & film publicity materials.[GCVA library]

Practice Essay: Describe the relationship between cinema and anthropology in the early Twentieth Century.

SESSION 2: Images in a Discipline of Words – Research and teaching with visual anthropology

The discipline of anthropology has had a tentative relationship with visual media. One of the few successful unions has happened when anthropologists seized the opportunity of using still and moving cameras for pedagogical and analytical purposes. The leading figure on this front was undoubtedly Margaret Mead – in collaboration with Gregory Bateson. Later, Timothy Asch, who had worked for Mead as a research assistant, carried on her legacy by making a number of films aimed for the classroom. Asch developed some of his most notorious work with anthropologist Napoleon Chagnon. These anthropologists employed photographs and films not only to record social life, but more importantly to analyse the elements of social behavior that the camera had recorded. They used images to provide evidence for their theories, to illustrate cultural patterns, and to communicate their findings. In this lecture we will look at some of the visual projects produced by them and discuss the limits and potentials of their theories on visual anthropology.

Screening: *Childhood Rivalry in Bali and New Guinea* (Bateson and Mead 1936/1952), *The Ax Fight* (Tim Asch & Napoleon Chagnon 1975, 30')

Additional viewing: *The Feast* (Tim Asch and Napoleon Chagnon 1969, 28'), *A Man Called Bee: Studying the Yanomamo* (Tim Asch and Napoleon Chagnon 1974, 40'), *A Man and his Wife Weave a Hammock*, (1975)

Key readings

Brand, Stewart (1976) For God's Sake, Margaret!: Conversation with Gregory Bateson and Margaret Mead. In *CoEvolutionary Quarterly*, no 10, pp. 32-44.

Elder, Sarah (2001/2002) Images of Asch. *Visual Anthropology Review* 17(2), pp. 89-109.

Mead, Margaret (1995) Visual anthropology in a discipline of words. In Paul Hockings, ed., *Principles of Visual Anthropology*, 3rd edition, pp.3-10.

Ruby, Jay (2000) *Picturing Culture*, Chap 4: Out of Sync: The Cinema of Tim Asch. pp 115-135. Or at link: <http://astro.temple.edu/%7Eruby/ruby/sync.html>

Asch, Timothy (1986) How and why the films were made. In Linda Connor, Patsy Asch and Timothy Asch, Jero Tapakan: Balinese Healer. An ethnographic film monograph, pp.39-53. http://eml.manchester.ac.uk/lib/SOAN30791/SOAN30791_18117.pdf.

Additional reading

Acciaoli, Greg (2004) The consequences of conation: pedagogy and the inductive films of an ethical film-maker. In E. Douglas Lewis, ed., (2004) *Timothy Asch and Ethnographic Film*, pp. 123-148. http://eml.manchester.ac.uk/lib/SOAN30791/SOAN30791_18119.pdf.

Asch, Timothy (1979) Making a film record of the Yanomamo Indians of Southern Venezuela. *Perspectives on Film 2* (August):4-9, 44-9. [GCVA library]

Asch, Timothy (1992) The Ethics of Ethnographic Film-making. In Peter Crawford and David Turton, eds., *Film as Ethnography*.

Asch, Timothy, et al (1991) The Story we Now want to Hear Is Not Ours to Tell. In *Visual Anthropology Review 7*, no. 2, pp. 102-106.

Asch, Timothy and Patsy Asch (2003) Film in Ethnographic Research. In P. Hockings, ed., *Principles of Visual Anthropology*, 3rd ed.

Jacknis, Ira. "Margaret Mead and Gregory Bateson in Bali: their use of photography and film." *Cultural anthropology 3*, no. 2 (1988): 160-177.

Lewis, E.D., ed., (2004) *Timothy Asch and Ethnographic Film*. Especially contributions by Acciaoli, Connor & Asch, Homiak, Martinez and concluding chapter by Lewis.

MacDougall, David (1998) Visual Anthropology and Ways of Knowing. In *Transcultural Cinema*.

Ruby, Jay (1975) Is an Ethnographic Film a Filmic Ethnography? *Studies in the anthropology of Visual Communication*, Vol. 2, No. 2. or at link:

<http://astro.temple.edu/%7Eruby/ruby/is.html>

Tierney, Patrick (2001) Filming The Feast. In *Darkness in El Dorado*, pp.83-106.

http://eml.manchester.ac.uk/lib/SOAN30791/SOAN30791_18122.pdf. See also the following chapter about the filming of The Ax Fight

Practice essay: What kind of knowledge the likes of Margaret Mead and Tim Asch believed could be produced by the use of the camera in anthropological research?

SESSION 3: Ethnographic Film-Making as Performance: The films of Jean Rouch

The very nature of anthropological cinema – how it is practised, how it is talked about, where its limits are deemed to lie - has been profoundly shaped by the work of one film-maker in particular, Jean Rouch who died in a car-crash in Niger, West Africa in February 2004, aged 86. In the course of a long career, he produced over 100 films of an extraordinary variety, ranging from short ethnographic film documents to full-length feature films which, although fictional, remained tied to an ethnographic reality. A whole lecture course could be dedicated to his work, but we can do no more in a single lecture than to sample a small range.

Screening: Extracts of *Les Maîtres Fous* (Jean Rouch, 1955, 35'), and *Chronicle of a Summer* (Jean Rouch & Edgar Morin 1961, 90').

Additional viewing: With English subtitles: *Cimetière dans la falaise* (1951, 19'); *Bataille sur le grand fleuve* (1952, 33'); *Jaguar* (1955-1970, 88'), *Gare du Nord* (1965, 17'). In French only: *Lion Hunters* (1965, 77'); *Les Tambours d'avant: Tourou et Bitti* (1972, 10')

Key readings

Henley, Paul (2009) *The Adventure of the Real: Jean Rouch and the craft of ethnographic cinema*. Especially Chaps. 5, 8, , 15 & 16

Feld, Steven, ed. & trans. (2003) *Ciné-Ethnography*. Especially the Introduction, interviews by Lucien Taylor, Enrico Fulchignoni, article by Edgar Morin.

Henley, Paul (2006) Spirit-possession, power and the absent presence of Islam: Re-viewing *Les Maîtres Fous*. *Journal of the Royal Anthropological Institute* 12(4).

Henley, Paul (2010) Postcards at the service of the Imaginary: Jean Rouch, shared anthropology and the ciné-trance. In Robert Parkin and Anne de Sales, eds., *Out of the Study and into the Field: ethnographic theory and practice in French anthropology*, pp.75-102.

Additional reading

Grimshaw, Anna (2001) *The Ethnographer's Eye*, Chap. 6: The anthropological cinema of Jean Rouch, pp. 90-120

Loizos, Peter (1993) *Innovation in Ethnographic Film*, Chap.3, pp.45-66.

Stoller, Paul (1992) *The Cinematic Griot*: especially chaps. 2,4,8 & 12.

Practice essay: Discuss the role of performance and cine-trance in the works of Jean Rouch.

SESSION 4: Ethnographic Film-Making as Participant Observation - Observational Cinema and Beyond

Observational cinema was one of a number of documentary approaches to emerge as a consequence of innovations synchronous sound technology in the early 1960s. It developed in close dialogue with academic anthropology and has been extremely influential both within anthropology and outside it, though there are many different 'takes' on exactly what the term 'observational cinema' implies. Although it has undergone considerable evolution in the last 40 years, the work of many leading contemporary ethnographic film-makers continues to adhere to many of its basic principles.

Screening: Partial screening of *To Live with Herds* (Judith and David MacDougall, 1971, 66'), *Duka's Dilemma* (Jean Lydall, 2002, 87'), *Tempus de Baristas* (David MacDougall 1993, 100').

I showed Afua's film 'Changes' last year and it was very successful in this slot.

Additional viewing: classic observational films by David & Judith MacDougall include *The Turkana Conversation series: Lorang's Way, A Wife Among Wives and Wedding Camels* (1980-1982) and *The House Opening* (1980), Films by other observational film-makers include *Naim and Jabar* (David Hancock & Herb di Gioia 1974), *Celso & Cora* (Gary Kildea 1983), *Cuyagua : Devil Dancers* and *Cuyagua: the Saint with Two Faces* (Paul Henley 1986/2006). *Koriam's Law – and the Dead Who Govern* (Gary Kildea and Andrea Simon, 2005). Recent works influenced by observational principles include *Letter from the Dead* (Eytan Kapon & André Iteanu, 2002).

Key readings:

Grimshaw, Anna and Amanda Ravetz (2009) *Observational Cinema: anthropology, film, and the exploration of social life*. Especially Chaps. 5 & 6.

Henley, Paul (2004) Putting film to work: observational cinema as practical ethnography. In Sarah Pink, Laszlo Kurti and Ana Isabel Afonso, eds., *Working Images: methods and media in ethnographic research*, pp.109-130.

MacDougall, David (1998) Whose story is it? In David MacDougall, *Transcultural Cinema*, pp.150-164. Originally published in 1991 in *Visual Anthropology Review* 7(2):2-10. , also republished in Lucien Taylor, ed., *Visualizing Theory*, 1994, pp.27-36.

Young, Colin (2003) Observational cinema. In P.Hockings, ed., *Principles of Visual Anthropology*, 3rd ed, pp.99-113. Also in *CILECT Review*, vol.2 (1), pp.69-79 (In GCVA Library)

Additional readings:

Grimshaw, Anna (2001) *The Ethnographer's Eye*. Chap.7: The anthropological cinema of David and Judith MacDougall, pp.121-148

Loizos, Peter (1993) *Innovation in Ethnographic Film*, pp.91-106.

MacDougall, David (2003) Beyond observational cinema. In Paul Hockings ed., *Principles of Visual Anthropology*, 3rd ed., pp.115-132. Also in David MacDougall, *Transcultural Cinema*, pp.125-139.

MacDougall, David (1992) Complicities of style. In Peter Crawford & David Turton, eds., *Film as Ethnography*, pp.90-98. Also in David, MacDougall, *Transcultural Cinema*, pp.140-149.

See also an interview with David MacDougall at Alan Macfarlane King's College:

<http://www.alanmacfarlane.com/ancestors/macdougall.htm>. You can download the whole hour-long interview.

MacDougall, David (2006) Doon School reconsidered. In *The Corporeal Image*, pp.120-

144. http://eml.manchester.ac.uk/lib/SOAN30791/SOAN30791_18135.pdf

Practice essay: How would you balance the strengths and the weaknesses of observational cinema as a mode of anthropological representation?

Practice essay: In what ways has the culture of television affected the televising of culture?

SESSION 5: Ethnographic Film-making as Art – the films of Robert Gardner

A very distinctive tradition in the history of the ethnographic documentary is represented by the work of Robert Gardner who has produced highly cinematic films, with strong visual and aural aesthetic qualities. One specific film, *Forest of Bliss*, breaks with the conventions anthropologists and ethnographic film-makers were trying to establish, blurring the boundaries between art and scientific representation. Some anthropologists have, therefore, vigorously contested the status of his work as anthropology. We'll also discuss whether we can see the influence of Gardner's style in recent vision of ethnographic filmmaking such as *Leviathan*.

Screening: *Forest of Bliss* (Robert Gardner 1989, 88') and *Leviathan* (Castaing-Taylor & Paravel 2012).

Additional films deposited in the GCVA library: *Dead Birds* (1963), *Rivers of Sand* (1974)

Key reading:

Henley, Paul (2007) Beyond the burden of the real: notes on the technique of 'a masterful cutter'. In *The Cinema of Robert Gardner*, Barbash and Taylor (eds). .

Loizos, Peter (1993) *Innovation in Ethnographic Film*, Chap.7, particularly pp.160-165. .

Gardner, Robert & Ákos Östör (2001) *Making Forest of Bliss: intention, circumstance and chance in non-fiction film*.

See also the debate about *Forest of Bliss* in the pages of *Society for Visual Anthropology Newsletter* IV,2: contributions by Moore (1-3), Parry (4-7) and the response by Gardner (p.7); also the further contributions in vol V,1 (1989) by Chopra (pp.2-3), Ostor (pp.4-8), Ruby (pp.9-11), Carpenter (pp.12-13).

Additional reading:

Barbash, Ilisa and Taylor, Lucian eds. (2007) *The Cinema of Robert Gardner*. (The whole book is worth reading, but I strongly suggest chapters 4, 6, 8 and 12).

MacDougall, David (2001) Gifts of circumstance. *Visual Anthropology Review* 17 (1):68-85

Ruby, Jay (2000) Robert Gardner and anthropological cinema. In Jay Ruby, *Picturing Culture: explorations in film and anthropology*, pp.95-113.

Practice essay: How would it be possible to distinguish art and ethnography in Gardner's films?

SESSION 6: Ethnographic Film-Making as Television – the British Example

Whereas in North America academic institutions have funded anthropological film-making, in France it has been funded by museums and government research bodies, in Britain it has been almost exclusively a product of television. Over a twenty-year period from the early 1970s to the early 1990s, a large number of quality anthropological documentaries were produced for British television. But since then, there has been a steady decline in both the quantity and quality of such documentaries almost to the point of disappearance. However in the view of some younger anthropology graduates working in television, anthropology has not in fact disappeared from television, but has merely taken a different, less self-evidently high-brow form.

Screening: Segments of *The Last of the Cuiva* (Brian Moser & Bernard Arcand 1971, 55'), *Masai Women* (Chris Curling and Melissa Llewelyn-Davis, 1975, 53'). Extracts from *Wecome to Lagos* (Gavin Searle, 2010).

Additional viewing

(a) Other classics from the 'Disappearing World' series, e.g., *Ongka's Big Moka* (Charlie Nairn & Andrew Strathern 1974), *Nitha* (Leslie Woodhead & David Turton 1991), *We Are All Neighbours* (199?) Debbie Christie & Tone Bringa.

(b) Other 'one-off' films based on anthropological research: *The Women's Olamal* (Melissa Llewelyn Davies 1984, 113") and *Memories and Dreams* (Melissa Llewelyn-Davies 1993, 92"), *Divorce Iranian Style* (1999 Kim Longinotto with anthropologist Ziba Mir-Hosseini).

(c) More popular series, based loosely on anthropological research: *Family of Man* (late 1960s, John Percival), *Native Land* (1989), *Tribe* (2004)

(d) Other formats: *Jungle Trip* (Andrew Palmer & Gavin Searle), *Lesbian Love Stories* (Cassie Allward), *Boom & Bust in Docklands* and *The Great River Race* (Paul Henley 2004)

Key readings

Caplan, Pat (2005) In search of the exotic: a discussion of the BBC2 series *Tribe*. *Anthropology Today* 21(2):3-7.

Henley, Paul (2006) Anthropologists in television: a disappearing world? In Sarah Pink, ed., *Applications of Anthropology: professional anthropology in the 21st century*.

Additional readings:

Ginsburg, Faye (2003) Ethnographies on the airwaves: the presentation of anthropology on American,

British, Belgian and Japanese television. In Paul Hockings 3rd ed, *Principles of Visual Anthropology*, pp.363-398.

Grimshaw, Anna (2001) *The Ethnographer's Eye*, Chap.8: The anthropological television of Melissa Llewelyn-Davies, pp.149-171.

Loizos, Peter (1993) *Innovation in Ethnographic Film*, Chap. 6: The Loita Maasai films: televised culture, pp.115-138

Singer, André (1992) Anthropology in broadcasting. In Peter Crawford & David Turton, eds., *Film as Ethnography*, pp.264-71.

Turton, David (1992) Anthropology on television: what next? In Peter Crawford & David Turton, eds., *Film as Ethnography*, pp.283-99.

SESSION 7: Ethnographic Film-Making as Empowered Self-Representation - Indigenous Media

Indigenous media, understood as the appropriation of visual media by indigenous peoples, is a process that often takes place within the struggle to resist the wider forces that menace the continuation of indigenous ways of life and material resources. In this lecture, we will analyze the outcomes of some video projects amongst indigenous groups in Brazil and elsewhere. These projects will be compared and contrasted with films made by indigenous film-makers that neither owe anything to anthropology, nor aspire to make any contribution towards it. A general point for discussion will be whether the anthropological objective should be to produce films *of* indigenous peoples or *with* indigenous peoples.

Screening: extracts from Kayapo Project and from *Atanarjuat-The Fast Runner* (Zacharias Kunuk, 2002, 161').

Key readings

Ginsburg, Faye., 2016. "Indigenous media from U-Matic to YouTube: Media sovereignty in the digital age". *Sociologia & Antropologia*, 6(3): 581-599. [online]
Ginsburg, Faye. 2002 "Screen Memories: Resignifying the Traditional in Indigenous Media" in D, Lila Abu-Lughod and Brian Larkin, eds., (2002) *Media Worlds: anthropology on new terrain*. University of California Press. Articles by Ginsburg, Prins, McLagan. [ebook through main library]
(http://www.scielo.br/scielo.php?script=sci_arttext&pid=S2238-38752016000300581&lng=en&nrm=iso&tlng=en)
MacDougall, David. 1991. Whose story is it? *Visual Anthropology Review* 7(2): 2-10.
Turner, Terence (2002) Representation, politics, and cultural imagination in indigenous video.

Additional reading on indigenous media

Elder, Sarah (1995) Collaborative filmmaking: an open space for making meaning, a moral ground for ethnographic film *Visual Anthropology Review* 11 (2): 94-101.
Ginsburg, Faye, (1995) Mediating Culture: indigenous media, ethnographic film, and the production of identity. In L. Devereaux & R. Hillman, eds., *Fields of Vision*, pp. 256-291.
Ginsburg, Faye. 2010. "Peripheral visions: Black screens and cultural citizenship". In *Cinema at the Periphery*, Dina Iordanova, David Martin-Jones and Belen Vidal (eds.) Detroit: Wayne State University Press, pp. 84-103. [ebook through main library]
Huhndorf, Shari (2003) Atanarjuat, the fast runner: Culture, History and Politics in Inuit Media *American Anthropologist*, 105 (4):822-37
Worth Sol and John Adair (1970): Navajo filmmakers. *American Anthropologist* 72 (1):9-34
General points and Kayapo examples. In Faye D. Ginsburg, Lila Abu-Lughod and Brian Larkin, eds., *Media Worlds: anthropology on new terrain*, pp. 75-89.
Ruby, Jay (1991) Speaking for, speaking about, speaking with, or speaking alongside: an anthropological documentary dilemma. *Visual Anthropology Review* 7(2): 50-67.
Turner, Terence (1992). Defiant Images: The Kayapo Appropriation of Video. *Anthropology Today*, 8(6): 5-16.
Wilson, P. and Stewart, M. (2008) Introduction: Indigeneity and Indigenous Media on the Global Stage. In Wilson and Stewart eds. *Global Indigenous Media: cultures, poetics, and politics*. Durham and London: Duke University Press.

Additional reading on advocacy in anthropology in general

Hastrup, Kirsten and Peter Elsass (1990) Anthropological advocacy: a contradiction in terms?

Current Anthropology 31(3):301-311

Manz, Beatriz (1995) Reflections on an *antropología comprometida*. Conversations with Ricardo Falla. In Caroline Nordstrom and Antonius C. G. M. Roben, eds., *Fieldwork under Fire: contemporary studies of violence and survival*, pp.261-275.

Wade, Peter ed. (1995) *Advocacy in Anthropology*. Manchester: Group for Debates in Anthropological Theory.

Practice essay: Does indigenous media signal the end of ethnographic film-making?

SESSION 8: The Sensory Turn – A Super Observational Lenses

In parallel with the anthropological interest for themes such as sensory perception and embodied experience, some visual anthropologists have started to consider the potential for sensory evocation offered by ethnographic film. They distanced themselves from the most expository, didactic and analytic forms of ethnographic documentary and started exploring a subtly observational style. The most articulate advocate, in writing and in film, of such a sensory turn is David MacDougall, even though Harvard's Sensory Ethnography Lab recently produced a series of films able to bring this debate beyond the borders of the academia, into the domain of arthouse cinema and mainstream documentary.

Screening: Partial screening of *Sweetgrass* (Castaing-Taylor & Barbash 2009, 101') and *Manakamana* (Stephanie Spray and Pacho Velez 2013, 118')

Additional viewing: *Schoolscapes* (MacDougall 2007), *Foreign Parts* (Paravel & Sniadecki 2010), *People's Park* (Cohn & Sniadecki 2012), *Manakamana* (Spray & Velez 2013), *Materials Recovery Facility* (Karel 2012 online at <http://sensatejournal.com/2012/04/ernst-karel-materials-recovery-facility/>).

Key Readings:

Grimshaw, Anna. 2011. "The Bellwether Ewe: Recent Developments in Ethnographic Filmmaking and the Aesthetics of Anthropological Inquiry." *Cultural Anthropology* 26 (2): 247–62

MacDonald, Scott. 2013. Chapter 9 "Lucien Castaing-Taylor and Sensory Ethnography" in *American Ethnographic Film and Personal Documentary: The Cambridge Turn*. University of California Press.

MacDougall, David. 2006. Chapter 2 "Voice and Vision" in *The Corporeal Image : Film, Ethnography, and the Senses*. Princeton, N.J. ; Oxford: Princeton University Press.

Interview with *Manakamana* directors

http://sel.fas.harvard.edu/manakamana_presskit_final_web.pdf (how does it change your perception of the film?)

Additional Readings:

Grimshaw, Anna .2013. "In Defense of Observational Cinema. The Significance of the Bazinian Turn for Ethnographic Filmmaking." In *Transcultural Montage*, edited by Christian Suhr and Rane Willerslev, 227–40. Berghahn Books.

MacDonald, Scott. 2013. "Conversations on the Avant-Doc: Scott MacDonald Interviews." *Framework: The Journal of Cinema and Media* 54 (2 - Fall): 259–330.

MacDougall, David. 1998. Chapter 2 "Visual Anthropology and the Ways of Knowing" in *Transcultural Cinema*. Princeton, N.J. ; Chichester: Princeton University Press.

———. 1999. "Social Aesthetics and The Doon School." *Visual Anthropology Review* 15: 3–20.

———. 2006. Chapter 1 "The Body in Cinema" in *The Corporeal Image : Film, Ethnography, and the Senses*. Princeton, N.J. ; Oxford: Princeton University Press.

Nakamura, Karen. 2013. "Making Sense of Sensory Ethnography: The Sensual and the Multisensory." *American Anthropologist* 115 (1): 132–35.

Pink, Sarah. 2006. *The Future of Visual Anthropology: Engaging the Senses*. Taylor & Francis.

Ratner, Megan. 2010. "Once Grazing, Now Gone: Sweetgrass." *Film Quarterly* 63 (3): 23–27.

Sniadecki, J.P. 2014. "Chaiqian/Demolition: Reflections on Media Practice." *Visual Anthropology Review* 30 (1): 23–37.

Web articles:

[The World Made Flesh](#) | Film Comment

[Harvard Filmmakers' Messy World](#) | NYTimes.com

[Sense and Sensibility: Harvard's Sensory Ethnography Lab](#) | Point of View Magazine

[Humans and Other Animals](#) | Public Books

[The Sensory Language of Cinema: Interview with Lucien Castaing-Taylor and V  rina Paravel](#) | Cinetransit

[Signal to Noise. An Interview with Ernst Karel at the Harvard Sensory Ethnography Lab](#) | Moving Image Source

[Ernst Karel Interview](#) | EAR ROOM

Practice essay:

SESSION 9: Ethnographic Films Made by Women about Women: Is there a Feminist Visual Anthropology?

The fields of feminism and postcolonialism intersect through their shared concern to resist the enduring masculinist and heterosexual ideologies and structures of power that sustain Western- situated normative views of reality. One crucial element of this hegemonic representation is the construction of the subdued Other, who has provided the contrast against which the civilised Western Self has been engendered. Feminist and postcolonial scholars have challenged the authority of Western discourses of truth by calling attention to their constructed nature, and by investigating the everyday-life politics involved in struggles over gender inequality, sexual orientation, race and ethnicity. In this session we will discuss whether or not ethnographic films made by women and about women have been influenced by feminist and postcolonial concerns. We will consider the films made by women anthropologists, such as Melissa Llewelyn-Davis, Kim Longinotto, Jean Lydall and Kaira Strecker, that focus specifically on the role of gender relations, sexuality and the female body in a variety of cultural settings throughout the world.

Screening: Segments of *Sisters in Law* (Kim Longinotto, Florence Ayisi 2005, 104') and *Rivers of Sand* (Robert Gardner, 1974, 85')

Key Readings

Kiener, Wilma & Meiss, Eva (2001). Women pioneers: an interview with four founding figures of ethnographic film. *Visual Anthropology Review*, 17 (1): 60-67.

Lydall, Jean and Strecker, Ivo (2006). Men and women on both sides of the camera. In Metje Postma & Peter Ian Crawford, eds., *Reflecting Visual Ethnography: using the camera in anthropological research*. H  jberg & Liden: CNWS/Intervention Press.

Lamphere, Louise (1977). Women in Film: An Introduction. *American Anthropologist*, Vol. 79. pp. 192-193.

Additional reading on Rivers of Sand

Bender, M Lionel (1977). Review of the film (Rivers of Sand). *American Anthropologist*, Vol.79, pp.196- 197.

Bender, M Lionel (1978). Reply to Lydall and Strecker on Rivers of Sand. *American Anthropologist*, Vol.80, p.946.

Lydall, Jean and Strecker, Ivo (1978). A Critique of Lionel Bender's Review of Rivers of Sand. *American Anthropologist*, Vol.80, pp.945-946.

Additional reading

Columpar, Corinn (2002). The Gaze as Theoretical Touchstone: the intersection of film studies, feminist theory, and postcolonial theory. *Women Studies Quarterly*, 30 (1 & 2):15-24.

El Guindi, Fadwa (2006). The Veil Unveiled: beyond appearances. *Visual Anthropology Review* 22 (2): 75-77.

Fowler, Catherine (2004). The Day I Will Never Forget: an interview with Kim Longinotto. *Women: a Cultural Review*, 15 (1): 101-107.

Fukuko, Kobayashi (2005). "Is Feminism Dead?" In Trinh T. Minh-ha, ed., *The Digital Film Event*. Routledge.

Minh-Ha, Trinh T., (1989). *Woman, Native, Other, Writing Postcoloniality and Feminism*. Bloomington: Indiana University Press.

Pinney, Christopher (1990). Explanations of itself. *Visual Anthropology Review*, 6 (2): 62-65.

Waldman, Diane and Walker, Janet, eds. (1999). *Feminism and documentary*. University of Minnesota Press.

Practice essay: What ethnographic films would could be called feminist films and why?

SESSION 10: Open Discussion Session & Granada Centre films.

Following an open discussion and revision session, we will conclude the course with the screening of two films made by a past student of the MA in Visual Anthropology.

Screening: *TBC*

FACULTY OF HUMANITIES
SCHOOL OF SOCIAL SCIENCES

SOCIAL ANTHROPOLOGY
COURSE UNIT OUTLINE 2018/19

SOAN 30792/70772: Screening Culture

Second Semester
Credits 20 (UG)/ 15 (PG)

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Lectures: Thursday, 10:00 – 12:00 Mansfield Cooper G.22

Tutorials: Undergraduate 12:10 – 1:00, Postgraduate 1:10 – 2:00 G.20/21 ALB

	UNDERGRADUATE
Modes of Assessment	100% 4000-word final essay
Deadlines	13 th May 2019

	Postgraduate
Modes of Assessment	100% 4000-word final essay
Deadlines	23 May 2019

Please note: There won't be a class on 28 March due to the RAI Film Festival in Bristol. Hence the course will end a week later. Our final lecture will be on 11 May.

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.

PLEASE NOTE

Attendance at classes is compulsory. Students are expected to make every effort to attend all classes (lectures, workshops, seminars) 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.

Course Aims The principal aim of the course will be to examine the place of documentary film in visual anthropology in Europe and North America, through a systematic examination of the history of documentary film-making practices since the beginning of the twentieth century. The course will concentrate primarily on documentary film work that has emerged in some way in dialogue with anthropology as an academic discipline, even if appealing at the same time to wider audiences.

Independent Learning Outcomes Students will become familiar with the main debates surrounding the use of film for anthropological purposes. By reading key critical texts and watching a range of classic films, they will be able to assess critically the limits and possibilities of doing anthropology with images, and to understand what is at stake in the discussion that opposes visuality and textuality. Students will also become aware of power relations surrounding the production of images in research and as ethnographic representation.

Content

This course will examine some of the main features of a complex relationship between documentary film-making and anthropology, giving special attention to questions of representation, “truth”, veracity, realism and reality, images of the Other and reflexivity, colonial relations of power, and ethnographic narrative. It will do so by tracing the historical development of various documentary styles through the works of particular authors on a week-by-week basis. This mode of presentation will give students the opportunity to explore the reciprocal influences between the practices and theoretical preoccupations of film and anthropology. They will come to understand how styles of filming relate to different ways of representing the lived world, they reflect the questions and conventions of a certain period while undergoing non-linear changes over time.

Workload

The University's Academic Standards Code of Practice states that a 15 credit module is expected to require a total of 150 hours of work. In PGT courses of 15 credits, this is comprised of:

- typically 2 hours of classes a week and one 50-min tutorial a week

- at least 6 hours reading the Key Reading and additional texts from the reading list.

This leaves 50-60 hours study time remaining to be used in independent study and the preparation of non-assessed and assessed work over the duration of the course.

Note that this is a 3-hour session course because it includes tutorials.

Lectures

The course consists of 10 x 2 hour lectures.

Each lecture session will involve an introduction by the course-giver, presenting the work of a particular author or group of authors, supported by the screening of segments of two or three films followed by an open discussion in which all students are welcomed and expected to participate. Students will be required to have read the key texts relative to each session in advance. The discussion will be much more instructive and exciting if students do read the assigned articles and/or book chapters beforehand.

Tutorials

From the second week onwards, undergraduate and postgraduates students will have a 50-minute tutorial on the same day of the lecture. Undergraduate tutorials will run from 12:10-1pm and postgraduate tutorials from 1:10-2pm. Students will discuss the readings and films of the lecture they have just attended, under the supervision of the course giver. Therefore, in the second session, students will have read the texts for the first AND the second lectures. In week three, for the third lecture and tutorial, students will have read the texts for the third lecture and so on.

Assessment

Full assessment details will be available from week three of the course.

The essays must be typed, double-spaced in a reasonable font (eg. 12 point in Times New Roman or Arial). You must submit one copy of the essay to Turnitin by 2pm on the deadline day unless given course specific instructions by email.

For further guidance in relation to referencing and bibliographies see section below. Inadequate referencing may be considered plagiarism, which is a serious offence.

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 Postgraduate Office, 2nd Floor, Arthur Lewis Building. 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. If a Mitigating Circumstances Form is submitted after the due date then good reason must be given for the delay.

Assessed work must not be faxed or emailed to any member of staff, no work submitted in these ways will be marked. In special circumstances, with prior

approval you may be allowed to submit work by registered post. This must be agreed in advance with the Social Anthropology PG administrator.

Feedback

Students will get informal verbal feedback continuously throughout the course during the workshop/tutorial elements of classes. Written *formative* feedback will be provided on practice essays. Written formative and summative feedback will be given on the assessed essay **at the end of the course**.

General Course Readings

Some required readings may be made available electronically via the course website. All other readings should be available from the John Rylands University Library.

Bibliography and Referencing

Assessed essays:

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

Plagiarism:

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

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

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

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

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

In the Bibliography, sources are listed in alphabetical order by author's surname. Hence, in the Bibliography, an author's surname comes before forenames; however, in a footnote (or endnote), forenames precede surname. For further details please see the referencing guide, available online at:

<http://documents.manchester.ac.uk/DocuInfo.aspx?DocID=2870>

Assessment Criteria

For further details of assessment criteria, including what evidence of levels of understanding and expression constitute the range of marks available, please see the School of Social Sciences intranet website:

<http://www.socialsciences.manchester.ac.uk/student-intranet/>

Recommended General Reading:

Crawford, Peter and David Turton, eds, (1992) *Film as Ethnography*. Manchester University Press.

Grimshaw, Anna (2001) *The Ethnographer's Eye: ways of seeing in modern anthropology*. Cambridge.

Grimshaw, Anna and Amanda Ravetz (2009) *Observational Cinema*. Indiana University Press.

Henley, Paul (2009) *The Adventure of the Real: Jean Rouch and the craft of ethnographic cinema*. University of Chicago Press.

Loizos, Peter (1993) *Innovation in Ethnographic Film* Manchester University Press

MacDonald, Kevin & Mark Cousins, eds.,(1996) *Imagining Reality*. Faber

MacDougall, David (1998) *Transcultural Cinema*. Princeton University Press

MacDougall, David (2006) *The Corporeal Image: film, ethnography and the senses*. Princeton University

Nichols, Bill (2001) *Introduction to Documentary*. Indiana University Press

Pink, Sarah (2006) *The Future of Visual Anthropology: engaging the senses*. Routledge.

Ruby, Jay (2000) *Picturing Culture: explorations in film and anthropology* University of Chicago.

Taylor, Lucien, ed.(1994) *Visualizing Theory: Selected Essays from V.A.R. 1990-1994*. Routledge.

Winston, Brian (1995) *Claiming the Real*. British Film Institute

SESSION 1: Launching Explorations: the first ethnographic films

This session will introduce the course and present the key issues that will be discussed throughout the semester. In the first half of the session, we will consider how documentary film-making first grew out of a nineteenth century concern with realism and documentation. The possibilities of capturing and preserving a mirror image of the world with this new technology was, in anthropology, closely linked with ideas about science and 'salvage ethnography.' The emerging discipline was fascinated with the kinds of scientific evidence the tool could provide.

For most of its century-long history, ethnographic film-making has been caught between the production of documentation, with the camera acting as an objective recorder of events in the real world, and the production of documentaries, in which the narrative conventions of cinema generally are used to structure the filmic text, often at the expense of a literal reproduction of the world. The works of Robert Flaherty and Dziga Vertov, two very different examples of early documentary film, typified this tension. The discussion will focus mostly on the work of Flaherty, using Vertov's as contrast. Although Flaherty is often referred to as the 'father' both of anthropological film and documentary generally, it is questionable whether by modern standards, his best-known work, *Nanook of the North*, would be regarded as either anthropology or documentary.

Screening: segments of *Nanook of the North* (Robert Flaherty 1922, 60') and *Man with a Movie Camera* (Dziga Vertov 1929, 68')

Additional viewing:

Grass: A Nation's Battle for Life (Cooper and Schoedsack 1925), *In the Land of the War Canoes* (Curtis 1914). Later films by Robert Flaherty: *Moana* (1926); *Man of Aran* (1934), *Louisiana Story* (1948). *The Birth of a Nation* (D.W. Griffith, 1915).

Key Readings:

MacDougall, David (1997) The visual in anthropology. In Marcus Banks & Howard Murphy, eds., *Rethinking Visual Anthropology*, pp.276-295.

Henley, Paul (ms.) "Fact and Fiction: Situating *Nanook of the North* in Early Cinema." In: *The Time Machine*.

Additional Reading:

Grimshaw, Anna (2001) The innocent eye: Flaherty, Malinowski and the romantic quest. In *The Ethnographer's Eye*.

Hicks, Jeremy (2007) Chapter 2: Vertov and documentary theory: The goal was truth, the means Cine-Eye AND Chapter 4: New Paths: The Eleventh Year, Man with a Movie Camera . In *Dziga Vertov, Defining Documentary Film*.

Loizos, Peter (1992) Admissible evidence? Ethnographic films about death, and their relevance for anthropological theory. In Peter Crawford & David Turton, eds., *Film as Ethnography*, pp.50-65.

Marks, D (1995) Ethnography and ethnographic film: from Flaherty to Asch and after. *American Anthropologist*, Vol 97, 2.

Pink, Sarah (2006) *The Future of Visual Anthropology*, Chaps 1 & 2, pp. 3-38.

Rouch, Jean (2003) The camera and man. In Paul Hockings, ed., *Principles of Visual Anthropology*, pp.79-98. Also in Steven Feld, ed., (2003) *Ciné-Ethnography* , pp.29-46.

Rony, Fatimah Tobing (1996). "Taxidermy and Romantic Ethnography." In: *The Third Eye: race, cinema and ethnographic spectacle*.

Ruby, Jay (2000) *Picturing Culture*, Introduction and Chapter 1.

Ruby, Jay (2000) The Aggie Must Come First: Robert Flaherty's Place in Ethnographic Film History. In *Picturing Culture*. Or an earlier version at

<http://astro.temple.edu/%7Eruby/ruby/flaherty.html>

Winston, Brian (1995) *Claiming the Real*, pp170-218

Winston, Brian (1985) The white man's burden: the example of Robert Flaherty. *Sight and Sound* 54(1):58-60.

Additional Reading on other early ethnographic film-makers:

Balikci, Asen (1989) Anthropology, film and the Arctic peoples: the first Forman lecture.

Anthropology Today 5(2):4-10

Griffiths, Alison (1996/7) Knowledge and visibility at the turn of the century: the early ethnographic cinema of Alfred Cort Haddon and Walter Baldwin Spencer. *Visual Anthropology Review* 12(2):18-43.

Rothman, William (1998). The filmmaker as hunter: Robert Flaherty's *Nanook of the North*. In Barry Keith Grant and Jeannette Sloniowski, eds., *Documenting the Documentary*, pp.23-39.

Ruby, Jay (2000) *Picturing Culture*, Chaps 1 & 2, pp.41-93.

Winston, Brian (1985) The white man's burden: the example of Robert Flaherty. *Sight and Sound* 54(1):58-60.

See also special issue of *Studies in Visual Communication* 6(2), Summer 1980 on Nanook and the North, especially articles by Ruby, pp.2-4, Rotha, pp.33-60 & film publicity materials.[GCVA library]

Practice Essay: Describe the relationship between cinema and anthropology in the early Twentieth Century.

SESSION 2: Images in a Discipline of Words – Research and teaching with visual anthropology

The discipline of anthropology has had a tentative relationship with visual media. One of the few successful unions has happened when anthropologists seized the opportunity of using still and moving cameras for pedagogical and analytical purposes. The leading figure on this front was undoubtedly Margaret Mead – in collaboration with Gregory Bateson. Later, Timothy Asch, who had worked for Mead as a research assistant, carried on her legacy by making a number of films aimed for the classroom. Asch developed some of his most notorious work with anthropologist Napoleon Chagnon. These anthropologists employed photographs and films not only to record social life, but more importantly to analyse the elements of social behavior that the camera had recorded. They used images to provide evidence for their theories, to illustrate cultural patterns, and to communicate their findings. In this lecture we will look at some of the visual projects produced by them and discuss the limits and potentials of their theories on visual anthropology.

Screening: *Childhood Rivalry in Bali and New Guinea* (Bateson and Mead 1936/1952), *The Ax Fight* (Tim Asch & Napoleon Chagnon 1975, 30')

Additional viewing: *The Feast* (Tim Asch and Napoleon Chagnon 1969, 28'), *A Man Called Bee: Studying the Yanomamo* (Tim Asch and Napoleon Chagnon 1974, 40'), *A Man and his Wife Weave a Hammock*, (1975)

Key readings

Brand, Stewart (1976) For God's Sake, Margaret!: Conversation with Gregory Bateson and Margaret Mead. In *CoEvolutionary Quarterly*, no 10, pp. 32-44.

Elder, Sarah (2001/2002) Images of Asch. *Visual Anthropology Review* 17(2), pp. 89-109.

Mead, Margaret (1995) Visual anthropology in a discipline of words. In Paul Hockings, ed., *Principles of Visual Anthropology*, 3rd edition, pp.3-10.

Ruby, Jay (2000) *Picturing Culture*, Chap 4: Out of Sync: The Cinema of Tim Asch. pp 115-135. Or at link: <http://astro.temple.edu/%7Eruby/ruby/sync.html>

Asch, Timothy (1986) How and why the films were made. In Linda Connor, Patsy Asch and Timothy Asch, Jero Tapakan: Balinese Healer. An ethnographic film monograph, pp.39-53. http://eml.manchester.ac.uk/lib/SOAN30791/SOAN30791_18117.pdf.

Consult: Mead, M. & Bateson, G. 1942. "Balinese character." New York: New York Academy of

Sciences. http://monoskop.org/File:Bateson_Gregory_Mead_Margaret_Balinese_Character_A_Photographic_Analysis.pdf

Additional reading

Acciaoli, Greg (2004) The consequences of conation: pedagogy and the inductive films of an ethical film-maker. In E. Douglas Lewis, ed., (2004) *Timothy Asch and Ethnographic Film*, pp. 123-148. http://eml.manchester.ac.uk/lib/SOAN30791/SOAN30791_18119.pdf.

Asch, Timothy (1979) Making a film record of the Yanomamo Indians of Southern Venezuela. *Perspectives on Film* 2 (August):4-9, 44-9. [GCVA library]

Asch, Timothy (1992) The Ethics of Ethnographic Film-making. In Peter Crawford and David Turton, eds., *Film as Ethnography*.

Asch, Timothy, et al (1991) The Story we Now want to Hear Is Not Ours to Tell. In *Visual Anthropology Review* 7, no. 2, pp. 102-106.

Asch, Timothy and Patsy Asch (2003) Film in Ethnographic Research. In P. Hockings, ed., *Principles of Visual Anthropology*, 3rd ed.

Jacknis, Ira. "Margaret Mead and Gregory Bateson in Bali: their use of photography and film." *Cultural anthropology* 3, no. 2 (1988): 160-177.

Lewis, E.D., ed., (2004) *Timothy Asch and Ethnographic Film*. Especially contributions by Acciaoli, Connor & Asch, Homiak, Martinez and concluding chapter by Lewis.

MacDougall, David (1998) Visual Anthropology and Ways of Knowing. In *Transcultural Cinema*.

Ruby, Jay (1975) Is an Ethnographic Film a Filmic Ethnography? *Studies in the anthropology of Visual Communication*, Vol. 2, No. 2. or at link:

<http://astro.temple.edu/%7Eruby/ruby/is.html>

Tierney, Patrick (2001) Filming The Feast. In *Darkness in El Dorado*, pp.83-106.

http://eml.manchester.ac.uk/lib/SOAN30791/SOAN30791_18122.pdf. See also the following chapter about the filming of The Ax Fight

Practice essay: What kind of knowledge the likes of Margaret Mead and Tim Asch believed could be produced by the use of the camera in anthropological research?

SESSION 3: Ethnographic Film-Making as Performance: The films of Jean Rouch

The very nature of anthropological cinema – how it is practised, how it is talked about, where its limits are deemed to lie - has been profoundly shaped by the work of one film-maker in particular, Jean Rouch who died in a car-crash in Niger, West Africa in February 2004, aged 86. In the course of a long career, he produced over 100 films of an extraordinary variety, ranging from short ethnographic film documents to full-length feature films which, although fictional, remained tied to an ethnographic reality. A whole lecture course could be dedicated to his work, but we can do no more in a single lecture than a sample a small range.

Screening: Extracts of *Les Maîtres Fous* (Jean Rouch, 1955, 35'), and *Chronicle of a Summer* (Jean Rouch & Edgar Morin 1961, 90').

Additional viewing: With English subtitles: *Cimetière dans la falaise* (1951, 19'); *Bataille sur le grand fleuve* (1952, 33'); *Jaguar* (1955-1970, 88'), *Gare du Nord* (1965, 17'). In French only: *Lion Hunters* (1965, 77'); *Les Tambours d'avant: Tourou et Bitti* (1972, 10')

Key readings

Henley, Paul (2009) *The Adventure of the Real: Jean Rouch and the craft of ethnographic cinema*. Especially Chaps. 5, 8, , 15 & 16
Henley, Paul (2006) Spirit-possession, power and the absent presence of Islam: Re-viewing *Les Maîtres Fous*. *Journal of the Royal Anthropological Institute* 12(4).
Feld, Steven, ed. & trans. (2003) *Ciné-Ethnography*. Especially the Introduction, interviews by Lucien Taylor, Enrico Fulchignoni, article by Edgar Morin.
Rouch, Jean (2009) The camera and man. In Paul Hockings, ed., *Principles of Visual Anthropology*, pp.79-98 [e-book in UL]. Also in Steven Feld, ed., (2003) *Ciné-Ethnography*, pp.29-46

Additional reading

Grimshaw, Anna (2001) *The Ethnographer's Eye*, Chap. 6: The anthropological cinema of Jean Rouch, pp. 90-120
Henley, Paul (2010) Postcards at the service of the Imaginary: Jean Rouch, shared anthropology and the ciné-trance. In Robert Parkin and Anne de Sales, eds., *Out of the Study and into the Field: ethnographic theory and practice in French anthropology*, pp.75-102.
Loizos, Peter (1993) *Innovation in Ethnographic Film*, Chap.3, pp.45-66.
Stoller, Paul (1992) *The Cinematic Griot*: especially chaps. 2,4,8 & 12.

Practice essay: Discuss the role of performance and cine-transe in the works of Jean Rouch.

SESSION 4: Ethnographic Film-Making as Participant Observation - Observational Cinema and Beyond

Observational cinema was one of a number of documentary approaches to emerge as a consequence of innovations synchronous sound technology in the early 1960s. It developed in close dialogue with academic anthropology and has been extremely influential both within anthropology and outside it, though there are many different 'takes' on exactly what the term 'observational cinema' implies. Although it has undergone considerable evolution in the last 40 years, the work of many leading contemporary ethnographic film-makers continues to adhere to many of its basic principles.

Screening: Partial screening of *To Live with Herds* (Judith and David MacDougall, 1971, 66'), *Duka's Dilemma* (Jean Lydall, 2002, 87'), *Tempus de Baristas* (David MacDougall 1993, 100').

I showed Afua's film 'Changes' last year and it was very successful in this slot.

Additional viewing: classic observational films by David & Judith MacDougall include *The Turkana Conversation series: Lorang's Way, A Wife Among Wives and Wedding Camels* (1980-1982) and *The House Opening* (1980), Films by other observational film-makers include *Naim and Jabar* (David Hancock & Herb di Gioia 1974), *Celso & Cora* (Gary Kildea 1983), *Cuyagua : Devil Dancers* and *Cuyagua: the Saint with Two Faces* (Paul Henley 1986/2006). Koriām's Law – and the Dead Who Govern (Gary Kildea and Andrea Simon, 2005). Recent works influenced by observational principles include *Letter from the Dead* (Eytan Kapon & André Iteanu, 2002).

Key readings:

Grimshaw, Anna and Amanda Ravetz (2009) *Observational Cinema: anthropology, film, and the exploration of social life*. Especially Chaps. 5 & 6.

Henley, Paul (2004) Putting film to work: observational cinema as practical ethnography. In Sarah Pink, Laszlo Kurti and Ana Isabel Afonso, eds., *Working Images: methods and media in ethnographic research*, pp.109-130.

MacDougall, David (1998) Whose story is it? In David MacDougall, *Transcultural Cinema*, pp.150-164. Originally published in 1991 in *Visual Anthropology Review* 7(2):2-10. , also republished in Lucien Taylor, ed., *Visualizing Theory*, 1994, pp.27-36.

Young, Colin (2003) Observational cinema. In P.Hockings, ed., *Principles of Visual Anthropology*, 3rd ed, pp.99-113. Also in *CILECT Review*, vol.2 (1), pp.69-79 (In GCVA Library)

Additional readings:

Grimshaw, Anna (2001) *The Ethnographer's Eye*. Chap.7: The anthropological cinema of David and Judith MacDougall, pp.121-148

Loizos, Peter (1993) *Innovation in Ethnographic Film*, pp.91-106.

MacDougall, David (2003) Beyond observational cinema. In Paul Hockings ed., *Principles of Visual Anthropology*, 3rd ed., pp.115-132. Also in David MacDougall, *Transcultural Cinema*, pp.125-139.

MacDougall, David (1992) Complicities of style. In Peter Crawford & David Turton, eds., *Film as Ethnography*, pp.90-98. Also in David, MacDougall, *Transcultural Cinema*, pp.140-149.

See also an interview with David MacDougall at Alan Macfarlane King's College:
<http://www.alanmacfarlane.com/ancestors/macdougall.htm>. You can download the whole hour-long interview.

MacDougall, David (2006) Doon School reconsidered. In *The Corporeal Image*, pp.120-144. http://eml.manchester.ac.uk/lib/SOAN30791/SOAN30791_18135.pdf

Practice essay: How would you balance the strengths and the weaknesses of observational cinema as a mode of anthropological representation?

Practice essay: In what ways has the culture of television affected the televising of culture?

SESSION 5: Ethnographic Film-making as Art – the films of Robert Gardner

A very distinctive tradition in the history of the ethnographic documentary is represented by the work of Robert Gardner who has produced highly cinematic films, with strong visual and aural aesthetic qualities. One specific film, *Forest of Bliss*, breaks with the conventions anthropologists and ethnographic film-makers were trying to establish, blurring the boundaries between art and scientific representation. Some anthropologists have, therefore, vigorously contested the status of his work as anthropology. We'll also discuss whether we can see the influence of Gardner's style in recent vision of ethnographic filmmaking such as *Leviathan*.

Screening: *Forest of Bliss* (Robert Gardner 1989, 88') and *Leviathan* (Castaing-Taylor & Paravel 2012).

Key reading:

Henley, Paul (2007) Beyond the burden of the real: notes on the technique of 'a masterful cutter'. In *The Cinema of Robert Gardner*, Barbash and Taylor (eds). .

Loizos, Peter (1993) *Innovation in Ethnographic Film*, Chap.7, particularly pp.160-165. .

Gardner, Robert & Ákos Östör (2001) *Making Forest of Bliss: intention, circumstance and chance in non-fiction film*.

See also the debate about *Forest of Bliss* in the pages of *Society for Visual Anthropology Newsletter* IV,2: contributions by Moore (1-3), Parry (4-7) and the response by Gardner (p.7); also the further contributions in vol V,1 (1989) by Chopra (pp.2-3), Ostor (pp.4-8), Ruby (pp.9-11), Carpenter (pp.12-13).

Additional reading:

Barbash, Ilisa and Taylor, Lucian eds. (2007) *The Cinema of Robert Gardner*. (The whole book is worth reading, but I strongly suggest chapters 4, 6, 8 and 12).

MacDougall, David (2001) Gifts of circumstance. *Visual Anthropology Review* 17 (1):68-85

Ruby, Jay (2000) Robert Gardner and anthropological cinema. In Jay Ruby, *Picturing Culture: explorations in film and anthropology*, pp.95-113.

Practice essay: How would it be possible to distinguish art and ethnography in Gardner's films?

SESSION 6: Ethnographic Film-Making as Television – the British Example

Whereas in North America academic institutions have funded anthropological film-making, in France it has been funded by museums and government research bodies, in Britain it has been almost exclusively a product of television. Over a twenty-year period from the early 1970s to the early 1990s, a large number of quality anthropological documentaries were produced for British television based directly on anthropologists' expertise. Since then, due to changes in the nature of television in Britain, there has been a steady decline in both the quantity and quality of such documentaries almost to the point of disappearance. But at the same time, there is still a considerable television audience in the UK with an interest in films about exotic ways of life: what possibilities are there for anthropological film-makers to be able to contribute to the satisfaction of this demand?

Screening: Segments of *The Last of the Cuiva* (Brian Moser & Bernard Arcand 1971, 55'), *Masai Women* (Chris Curling and Melissa Llewelyn-Davis, 1975, 53'). Extracts from *Wecome to Lagos* (Gavin Searle, 2010).

Additional viewing

(a) Other classics from the 'Disappearing World' series, e.g., *Ongka's Big Moka* (Charlie Nairn & Andrew Strathern 1974), *Nitha* (Leslie Woodhead & David Turton 1991), *We Are All Neighbours* (199?) Debbie Christie & Tone Bringa.

(b) Other 'one-off' films based on anthropological research: *The Women's Olamal* (Melissa Llewelyn Davies 1984, 113") and *Memories and Dreams* (Melissa Llewelyn-Davies 1993, 92"), *Divorce Iranian Style* (1999 Kim Longinotto with anthropologist Ziba Mir-Hosseini).

(c) More popular series, based loosely on anthropological research: *Family of Man* (late 1960s, John Percival), *Native Land* (1989), *Tribe* (2004)

(d) Other formats: *Jungle Trip* (Andrew Palmer & Gavin Searle), *Lesbian Love Stories* (Cassie Allward), *Boom & Bust in Docklands* and *The Great River Race* (Paul Henley 2004)

Key readings

Caplan, Pat (2005) In search of the exotic: a discussion of the BBC2 series *Tribe*. *Anthropology Today* 21(2):3-7.

Henley, Paul (2006) Anthropologists in television: a disappearing world? In Sarah Pink, ed., *Applications of Anthropology: professional anthropology in the 21st century*.

Ginsburg, Faye (2003) Ethnographies on the airwaves: the presentation of anthropology on American

Grimshaw, Anna (2001) *The Ethnographer's Eye*, Chap.8: The anthropological television of Melissa Llewelyn-Davies, pp.149-171.

Additional readings:

British, Belgian and Japanese television. In Paul Hockings 3rd ed, *Principles of Visual Anthropology*, pp.363-398.

Loizos, Peter (1993) *Innovation in Ethnographic Film*, Chap. 6: The Loita Maasai films: televised culture, pp.115-138

Singer, André (1992) Anthropology in broadcasting. In Peter Crawford & David Turton, eds., *Film as Ethnography*, pp.264-71.

Turton, David (1992) Anthropology on television: what next? In Peter Crawford & David Turton, eds., *Film as Ethnography*, pp.283-99.

SESSION 7: Ethnographic Film-Making as Empowered Self-Representation - Indigenous Media

Indigenous media, understood as the appropriation of visual media by indigenous peoples, is a process that often takes place within the struggle to resist the wider forces that menace the continuation of indigenous ways of life and material resources. In this lecture, we will analyze the outcomes of some video projects amongst indigenous groups in Brazil and elsewhere. These projects will be compared and contrasted with films made by indigenous film-makers that neither owe anything to anthropology, nor aspire to make any contribution towards it. A general point for discussion will be whether the anthropological objective should be to produce films *of* indigenous peoples or *with* indigenous peoples.

Screening: extracts from Kayapo Project and from *Atanarjuat-The Fast Runner* ([Zacharias Kunuk](#), 2002, 161').

Key readings

Ginsburg, Faye., 2016. "Indigenous media from U-Matic to YouTube: Media sovereignty in the digital age". *Sociologia & Antropologia*, 6(3): 581-599.
(http://www.scielo.br/scielo.php?script=sci_arttext&pid=S2238-38752016000300581&lng=en&nrm=iso&tlng=en)

Ginsburg, Faye. 2002 "Screen Memories: Resignifying the Traditional in Indigenous Media" in D, Lila Abu-Lughod and Brian Larkin, eds., (2002) *Media Worlds: anthropology on new terrain*. University of California Press. Articles by Ginsburg, Prins, McLagan. [ebook through main library]

MacDougall, David. 1991. Whose story is it? *Visual Anthropology Review* 7(2): 2-10.

Turner, Terence (2002) Representation, politics, and cultural imagination in indigenous video.

Additional reading on indigenous media

Elder, Sarah (1995) Collaborative filmmaking: an open space for making meaning, a moral ground for ethnographic film *Visual Anthropology Review* 11 (2): 94-101.

Ginsburg, Faye, (1995) Mediating Culture: indigenous media, ethnographic film, and the production of identity. In L. Devereaux & R. Hillman, eds., *Fields of Vision*, pp. 256-291.

Ginsburg, Faye. 2010. "Peripheral visions: Black screens and cultural citizenship". In *Cinema at the Periphery*, Dina Iordanova, David Martin-Jones and Belen Vidal (eds.) Detroit: Wayne State University Press, pp. 84-103. [ebook through main library]

Huhndorf, Shari (2003) *Atanarjuat, the fast runner: Culture, History and Politics in Inuit Media* *American Anthropologist*, 105 (4):822-37

Worth Sol and John Adair (1970): Navajo filmmakers. *American Anthropologist* 72 (1):9-34

General points and Kayapo examples. In Faye D. Ginsburg, Lila Abu-Lughod and Brian Larkin, eds., *Media Worlds: anthropology on new terrain*, pp. 75-89.

Ruby, Jay (1991) Speaking for, speaking about, speaking with, or speaking alongside: an anthropological documentary dilemma. *Visual Anthropology Review* 7(2): 50-67.
Turner, Terence (1992). Defiant Images: The Kayapo Appropriation of Video. *Anthropology Today*, 8(6): 5-16.
Wilson, P. and Stewart, M. (2008) Introduction: Indigeneity and Indigenous Media on the Global Stage. In Wilson and Stewart eds. *Global Indigenous Media: cultures, poetics, and politics*. Durham and London: Duke University Press.

Additional reading on advocacy in anthropology in general

Hastrup, Kirsten and Peter Elsass (1990) Anthropological advocacy: a contradiction in terms? *Current Anthropology* 31(3):301-311
Manz, Beatriz (1995) Reflections on an *antropología comprometida*. Conversations with Ricardo Falla. In Caroline Nordstrom and Antonius C. G. M. Roben, eds., *Fieldwork under Fire: contemporary studies of violence and survival*, pp.261-275.
Wade, Peter ed. (1995) *Advocacy in Anthropology*. Manchester: Group for Debates in Anthropological Theory.

Practice essay: Does indigenous media signal the end of ethnographic film-making?

SESSION 8: The Sensory Turn – A Super Observational Lenses

In parallel with the anthropological interest for themes such as sensory perception and embodied experience, some visual anthropologists have started to consider the potential for sensory evocation offered by ethnographic film. They distanced themselves from the most expository, didactic and analytic forms of ethnographic documentary and started exploring a subtly observational style. The most articulate advocate, in writing and in film, of such a sensory turn is David MacDougall, even though Harvard's Sensory Ethnography Lab recently produced a series of films able to bring this debate beyond the borders of the academia, into the domain of arthouse cinema and mainstream documentary.

Screening: Partial screening of *Sweetgrass* (Castaing-Taylor & Barbash 2009, 101') and *Manakamana* (Stephanie Spray and Pacho Velez 2013, 118')

Additional viewing: *Schoolscapes* (MacDougall 2007), *Foreign Parts* (Paravel & Sniadecki 2010), *People's Park* (Cohn & Sniadecki 2012), *Manakamana* (Spray & Velez 2013), *Materials Recovery Facility* (Karel 2012 online at <http://sensatejournal.com/2012/04/ernst-karel-materials-recovery-facility/>).

Key Readings:

Grimshaw, Anna. 2011. "The Bellwether Ewe: Recent Developments in Ethnographic Filmmaking and the Aesthetics of Anthropological Inquiry." *Cultural Anthropology* 26 (2): 247–62
MacDonald, Scott. 2013. Chapter 9 "Lucien Castaing-Taylor and Sensory Ethnography" in *American Ethnographic Film and Personal Documentary: The Cambridge Turn*. University of California Press.
MacDougall, David. 2006. Chapter 2 "Voice and Vision" in *The Corporeal Image : Film, Ethnography, and the Senses*. Princeton, N.J. ; Oxford: Princeton University Press.
Interview with *Manakamana* directors
http://sel.fas.harvard.edu/manakamana_presskit_final_web.pdf (how does it change your perception of the film?)

Additional Readings:

Grimshaw, Anna .2013. "In Defense of Observational Cinema. The Significance of the Bazinian Turn for Ethnographic Filmmaking." In *Transcultural Montage*, edited by Christian Suhr and Rane Willerslev, 227–40. Berghahn Books.

MacDonald, Scott. 2013. "Conversations on the Avant-Doc: Scott MacDonald Interviews." *Framework: The Journal of Cinema and Media* 54 (2 - Fall): 259–330.

MacDougall, David. 1998. Chapter 2 "Visual Anthropology and the Ways of Knowing" in *Transcultural Cinema*. Princeton, N.J. ; Chichester: Princeton University Press.

———. 1999. "Social Aesthetics and The Doon School." *Visual Anthropology Review* 15: 3–20.

———. 2006. Chapter 1 "The Body in Cinema" in *The Corporeal Image : Film, Ethnography, and the Senses*. Princeton, N.J. ; Oxford: Princeton University Press.

Nakamura, Karen. 2013. "Making Sense of Sensory Ethnography: The Sensual and the Multisensory." *American Anthropologist* 115 (1): 132–35.

Pink, Sarah. 2006. *The Future of Visual Anthropology: Engaging the Senses*. Taylor & Francis.

Ratner, Megan. 2010. "Once Grazing, Now Gone: Sweetgrass." *Film Quarterly* 63 (3): 23–27.

Sniadecki, J.P. 2014. "Chaiqian/Demolition: Reflections on Media Practice." *Visual Anthropology Review* 30 (1): 23–37.

Web articles:

[The World Made Flesh | Film Comment](#)

[Harvard Filmmakers' Messy World | NYTimes.com](#)

[Sense and Sensibility: Harvard's Sensory Ethnography Lab | Point of View Magazine](#)

[Humans and Other Animals | Public Books](#)

[The Sensory Language of Cinema: Interview with Lucien Castaing-Taylor and Véréna Paravel | Cinetransit](#)

[Signal to Noise. An Interview with Ernst Karel at the Harvard Sensory Ethnography Lab | Moving Image Source](#)

[Ernst Karel Interview | EAR ROOM](#)

Practice essay:

SESSION 9: Ethnographic Films Made by Women about Women: Is there a Feminist Visual Anthropology?

The fields of feminism and postcolonialism intersect through their shared concern to resist the enduring masculinist and heterosexual ideologies and structures of power that sustain Western- situated normative views of reality. One crucial element of this hegemonic representation is the construction of the subdued Other, who has provided the contrast against which the civilised Western Self has been engendered. Feminist and postcolonial scholars have challenged the authority of Westerns discourses of truth by calling attention to their constructed nature, and by investigating the everyday-life politics involved in struggles over gender inequality, sexual orientation, race and ethnicity. In this session we will discuss whether or not ethnographic films made by women and about women have been influenced by feminist and postcolonial concerns. We will consider the films made by women anthropologists, such as Melissa Llewelyn-Davis, Kim Longinotto, Jean Lydall and Kaira Strecker, that focus specifically on the role of gender relations, sexuality and the female body in a variety of cultural settings throughout the world.

Screening: Segments of *Sisters in Law* (Kim Longinotto, Florence Ayisi 2005, 104') and *Rivers of Sand* (Robert Gardner, 1974, 85')

Key Readings

Kiener, Wilma & Meiss, Eva (2001). Women pioneers: an interview with four founding figures of ethnographic film. *Visual Anthropology Review*, 17 (1): 60-67.

Lydall, Jean and Strecker, Ivo (2006). Men and women on both sides of the camera. In Metje Postma & Peter Ian Crawford, eds., *Reflecting Visual Ethnography: using the camera in anthropological research*. Højberg & Lieden: CNWS/Intervention Press.

Lamphere, Louise (1977). Women in Film: An Introduction. *American Anthropologist*, Vol. 79. pp. 192-193.

Additional reading on Rivers of Sand

Bender, M Lionel (1977). Review of the film (Rivers of Sand). *American Anthropologist*, Vol.79, pp.196- 197.

Bender, M Lionel (1978). Reply to Lydall and Strecker on Rivers of Sand. *American Anthropologist*, Vol.80, p.946.

Lydall, Jean and Strecker, Ivo (1978). A Critique of Lionel Bender's Review of Rivers of Sand. *American Anthropologist*, Vol.80, pp.945-946.

Additional reading

Columpar, Corinn (2002). The Gaze as Theoretical Touchstone: the intersection of film studies, feminist theory, and postcolonial theory. *Women Studies Quarterly*, 30 (1 & 2):15-24.

El Guindi, Fadwa (2006). The Veil Unveiled: beyond appearances. *Visual Anthropology Review* 22 (2): 75-77.

Fowler, Catherine (2004). The Day I Will Never Forget: an interview with Kim Longinotto. *Women: a Cultural Review*, 15 (1): 101-107.

Fukuko, Kobayashi (2005). "Is Feminism Dead?" In Trinh T. Minh-ha, ed., *The Digital Film Event*. Routledge.

Minh-Ha, Trinh T., (1989). *Woman, Native, Other, Writing Postcoloniality and Feminism*. Bloomington: Indiana University Press.

Pinney, Christopher (1990). Explanations of itself. *Visual Anthropology Review*, 6 (2): 62-65.

Waldman, Diane and Walker, Janet, eds. (1999). *Feminism and documentary*. University of Minnesota Press.

Practice essay: What ethnographic films would could be called feminist films and why?

SESSION 10: Open Discussion Session & Granada Centre films.

Following an open discussion and revision session, we will conclude the course with the screening of two films made by a past student of the MA in Visual Anthropology.

Screening: *TBC*

SOCIAL ANTHROPOLOGY: COURSE OUTLINE 2018/19

Anthropology of Vision, Memory and the Senses

Undergraduate SOAN 30811**Postgraduate SOAN 70591**

Time and Venue: Thursdays 09.00-13.00
Lecture Theatre G7: Humanities Bridgeford Street

Convener: Professor Andrew Irving

Email: Andrew.Irving@manchester.ac.uk

Room: 2.055 Arthur Lewis Building

Office Hours: Wednesdays: 1 to 2pm
Tuesdays: (by email appointment).

Administrators: Kellie Jordan, G.001 Arthur Lewis (U/grad)
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Vickie Roche, PG Office, 2nd Floor, Arthur Lewis (P/grad)
(0161) 2753999 vickie.roche@manchester.ac.uk

	UNDERGRADUATE	POSTGRADUATE
Assessment	5000 word essay (100%)	4000 word essay (100%)
Credit	20	15
Deadlines	2pm: 14th January 2019	2pm: 17th January 2019

Visual and other material can be included within the essay or online.

NB This course outline was prepared in July 2018 and may be subject to changes

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

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

THE ANTHROPOLOGY OF VISION, MEMORY & THE SENSES

The Anthropology of Vision, Memory and The Senses opens by exploring the evolution of human beings and our early ancestors in order to better understand the human body and the foundations of visual perception, memory and sensory experience. This allows us to grasp both the possibilities and limits of perception, including how humans see and understand the world in ways that are both similar and different to other animals and to each other. Bodily processes, sensory experience and memory cannot be reduced to the mechanics of cognition, perception or biology as they are simultaneously social, political and historical phenomena that change over time and in different cultural and material environments. Accordingly, if we are to better understand the diverse ways of being encountered around the world then we must consider the relationship between the human eye, brain and body in relation to things such as language, art and the imagination; media, advertising and technology, gender and power; everyday life and performance; architecture and cities; war, illness; and death.

Approaching vision, memory and the senses from an anthropological perspective allows us to understand their vital role in people's everyday lives and the course will introduce a range of theoretical, artistic, scientific and practical perspectives. By considering how relations between persons are framed by power, culture, gender and ethnicity—and are played out through the different ways of looking, sensing and understanding—one goes beyond the mechanics of perception to form a better understanding of social life.

The course is conceived of as a journey through time and space. It is a journey that draws on ethnographic examples from around the world including Africa, India, Japan, Melanesia and America that takes us from the art and early cave paintings of early humanity to the abstractions of Picasso and mass reproductions of Warhol; from aesthetics to anaesthetics; from regimes to resistance; from modernity to postmodernity to the contemporary world, from the power of 'the gaze' to that of 'glance'; from the real to the hyper-real and the realms of imagination, hallucination and trance.

AIMS & SUMMARY

The course is taught with certain overall aims in mind to:

1. Convey the content of classic and contemporary understandings about vision, memory and the senses.
2. Support the development of your own visual, sensory and ethnographic engagement with the world we live in.
3. Create a space to form new theoretical connections between different disciplinary perspectives on vision and the senses.

A better understanding of the place and power of vision within contemporary societies not only constitutes a type of social choice/political action but is a preliminary to understanding the world we live in and carrying out effective ethnographic research.

- 1) **Setting the Stage: The (R)evolution of Vision and the Senses.**
- 2) **Art That Made the World: From the Cave to Mechanical Rep.**
- 3) **The Modern Eye: Knowledge, Power and Vision.**
- 4) **Postmodern Images and Transformations of Vision.**
- 5) **Surfaces of the World I: The Skin of the City.**

READING WEEK

- 6) **Surfaces of the World II: Body Image and Skin.**
- 7) **The Phenomenological Body: Perception, Memory and Imagination.**
- 8) **Empire of The Senses: Negations of Vision and Hearing.**
- 9) **Images of Death.**
- 10) **Rethinking Visual Anthropology.**

ASSESSMENT PROCEDURES

Final assessment essays should aim to use a range of relevant ethnographic sources to illustrate claims and support theoretical arguments. Visual material can be included within the essay or accompany the text by way of an online link or accompanying material.

Essay titles will be distributed at the end of November/beginning of December.

Students should upload their essay on **TURNITIN**.

SUPPORTING RESOURCES

Online Collections

Students are also able to view and access films online via Alexander Street Press and Kanopy.

Students can watch 100 former Granada Centre student MA films online via Alexander Street Press, which can be accessed via Manchester library here:

http://www.librarysearch.manchester.ac.uk/primo_library/libweb/action/dlDisplay.do?vid=MU_VU1&search_scope=BLEND&docId=44MAN_ALMA_DS51304839130001631&fn=permalink

There are over currently 300 films available via this collection. In addition to the Granada Centre films there are also films from Filmmakers Library and Berkeley Media plus a selection of ethnographic film festival award winners from the Margaret Mead Film

Festival, the Society for Visual Anthropology Festival and the Nordic Anthropological Film Association Festival.

The university also has access to Kanopy, which hosts a wide range of films, including ethnographic films and can be accessed here:

http://www.librarysearch.manchester.ac.uk/primo_library/libweb/action/dlDisplay.do?vid=MU_VU1&search_scope=BLEND&docId=44MAN_ALMA_DS61301599590001631&fn=permalink

Web Support:

Various e-readings, journal articles, book chapters, film clips and other kinds of multimedia material will be posted throughout the course on **Blackboard** (<https://blackboard.manchester.ac.uk>)

Journals

Articles concerning vision and the senses are found across the whole spectrum of anthropological journals and so it is worth periodically checking and browsing for articles. However, there are also specialised journals, such as **Visual Anthropology Review**, **Visual Studies** and **Visual Anthropology** that aim to promote visual anthropology; the **Journal of Material Culture** that frequently addresses visual culture; and the newly formed **Senses and Society** that seeks to promote interdisciplinary thinking about the study of vision and the senses.

Selected Readers

The following readers offer an overview of readings concerning the anthropology of vision, art, aesthetics and the senses. They are good value and highly recommended and might also be worth buying for other courses and for general interest.

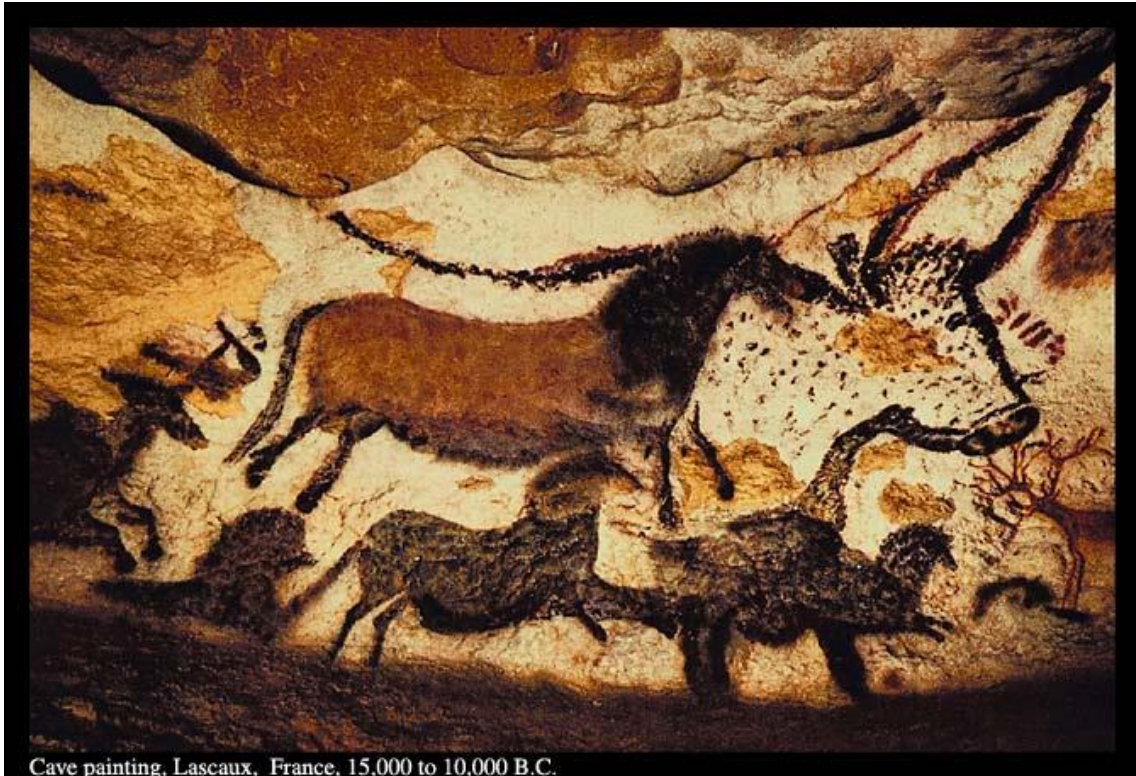
- Howes, D. (ed) 2004 *Empire of the Senses* Oxford and New York: Berg
Edwards E & Bhaumik, K (eds) 2008. *Visual Sense: A Cultural Reader*. Oxford and New York: Berg
Morphy, H and Perkins, M. (eds) 2006 *The Anthropology of Art: A Reader*. Oxford: Blackwell
Schneider, A and Wright, C (eds) 2010 *Between Art and Anthropology*, Oxford: Berg
Jay, M 1994 *Downcast Eyes: The Denigration of Vision in Twentieth Century French Thought*. Berkeley and London: University of California Press

Those without a background in Visual Anthropology may find the following texts useful for understanding the history and current state of the discipline:

Visual Anthropology:

- Grimshaw, A. 1999. *The Ethnographer's Eye: Ways of Seeing in Modern Anthropology*. Cambridge University Press.
David MacDougall 2005 'The Corporeal Image: Film, Ethnography and the Senses'. Princeton: Princeton University Press
Taylor, L. (ed) 1994 *Visualizing Theory: Selected Essays from Visual Anthropology Review* New York: Routledge

1: Setting the Stage: The (R)evolution of Vision and the Senses.



"We depend on vision more than any other sense to help us negotiate the world about us. Our eyes provide us with a continual stream of information concerning the appearance and movement of people and objects that make up the vast backdrop of our lives out there. [...]. It turns out that we humans, and indeed all other animals, see not with our eyes but with our brains" (Susan Greenfield)

"The Forming of the five senses is a labour of the entire history of the world down to the present" (Karl Marx)

The opening week begins with a general overview of the evolution and history of the eye in order to understand how vision has developed within different social and cultural epochs. As such it explores the phylogenetic possibilities and constraints of vision and how these have been understood through the lenses of cognitive science, art history and anthropological theory. We journey from the early aesthetics of vision in the form of Acheulean Hand-axes, Entoptic Forms, Hallucinations, Dreams and Sub-Saharan Rock Art to consider a comparison of Ancient Egyptian, Cartesian, Chinese and Renaissance Perspectives.

This raises one of the central tensions of Visual Anthropology that will be explored throughout the course; namely the notion that vision is a pan-human, universal phenomenon but simultaneously embodies culturally different ways of seeing, experiencing and understanding the world.

Key Readings:

- Gregory, R 2005 "Visions of Vision" in *Eye and Brain: The Psychology of Seeing* (5th Ed). Oxford: OUP
- Greenfield, S. 2000 "The Mind's Eye" in *Brain Story*. London: BBC Worldwide
- Leakey, R. 1995 "The Language of Art" and "The Art of Language" in *The Origins of Humankind*. New York: Basic Books.

Further Readings: Semiotics

- O' Shaughnessy, M. 1999 "Semiology" and "Reading Images" in *Media and Society*. Oxford: Oxford University Press.
- Hawkes, T. 1977 *Structuralism and Semiotics*. London: Routledge.
- Manning, P. 2010. The Semiotics of Brand in *Annual Review of Anthropology* 39(1)

Ancient Visions, Senses and Hallucinations

- Marx, K. 1844 "Private Property and Communism" (page 157-167) in *Economic and Philosophical Manuscripts of 1844*.
- Luhrmann, T 2011, Hallucinations and Sensory Overrides in *Annual Review of Anthropology*
- Mithen, S. 2006. "Neanderthals in Love" and "Origins of Language" in *The Singing Neanderthals: The Origins of Music, Language, Mind and Body*. Phoenix; New Ed
- Berger, J. 2002 "Towards a New Theory of the Visible" and "The Chauvet Cave" in *The Shape of a Pocket*. London: Bloomsbury
- Gombrich, E 1972 "Strange Beginnings: Prehistoric and primitive peoples" and "Art for Eternity" in *The Story of Art* London: Phaidon Press.
- Gregory, R 2005 "Realities of Art" in *Eye and Brain: The Psychology of Seeing* (5th Ed). Oxford: OUP
- Lewis Williams, D. 2004 "Case Studies: African San Rock Art and North American Indian Rock Art in *The Mind in the Cave*. London: Thames and Hudson
- Lewis Williams, D. 2004 "An Origin of Image Making" in *The Mind in the Cave*. London: Thames and Hudson
- Lewis Williams, D. 1986. Cognitive and Optical Illusions in San Rock Art Research. In *Current Anthropology*. 27.2

Visions and the Brain

- Edelman G 1992 *Bright Light, Brilliant Fire; On the Matter of the Mind*. Basic Books
- Flanagan, O. 1992. *Consciousness Reconsidered*. Cambridge: MIT Press
- Gregory, R. 1998. Flagging the Present with Qualia. In (ed.) S. Rose. *From Brains To Consciousness?* London: Penguin Press
- Livingstone M & Hubel D. 2008. Vision and Art: The Biology of Seeing. HN Abrams.
- Journal of Cross Cultural Research* 2005 Special Issues on The Perception of Colour Vol 39.1 & 39.2

On Truth, Evidence and Vision

- Bloch, M 2008 Truth and Sight: Generalising without Universalising. In *Journal of the Royal Anthropological Institute*. Special Issue on 'Evidence'.
- Engelke, M 2008 The Objects of Evidence In *Journal of the Royal Anthropological Institute*. Special Issue on 'Evidence'.
- Pinney, C 2008 The Prosthetic Eye: Photography as Cure and Poison In *Journal of the Royal Anthropological Institute*. Special Issue on 'Evidence'.
- Irving, A. 2008 "Introduction" and "Journey to the End of the Night: Dis-Illusion and Derangement among the Senses" in *Journeys*: Vol. 9, No. 2
- Levin, D 1997 (ed) "Introduction" in *Sites of Vision: The Discursive Construction of Sight in the History of Philosophy*. MIT Press

Week 2: Art That Made the World: From the Cave to Mechanical Reproduction



"An object reflects a pattern of light on to the eye. The light enters the eye through the pupil, is gathered by the lens, and thrown on the screen at the back of the eye, the retina. On the retina is a network of nerve fibres which pass the light through a system of cells to several millions of receptors, the cones. The cones are sensitive both to light and to colour, and they respond by carrying information about light and colour to the brain. It is at this point that human equipment for visual perception ceases to be uniform from one man to the next" (Michael Baxandall)

The extent to which visual perception, art and aesthetics are cross-cultural categories (or not) forms part of a long-standing debate about the universality or otherwise of perception and material forms, which thus far remains an unanswered question. There is probably an aesthetic dimension to all activities, however the role it plays will vary from culture to culture, if only because the "aesthetic" is not necessarily a distinct category of appreciation in every society and may understood in some other fashion: in terms of beauty, but also medicine, in terms of religious/sacral quality or ritual efficacy. It is useful to recall the etymology of the word 'aesthetics' because we often find ourselves returning to this originary, or at least earlier, understanding of the term. Aisthitikos is the ancient Greek word for that which is 'perceptive by feeling' thereby suggesting that the original semantic field of aesthetics was not art but reality –or rather a corporeality: a discourse of the body and form of knowledge whereby sight, taste, touch, hearing, and smell are the means by which we come to know and understand the world. In this week we will begin to explore the role of visual aesthetics in different cultures vis-à-vis classical debates on the relations between vision, cognition, language and relativity so as to better locate the visual artefacts and practices of different cultures.

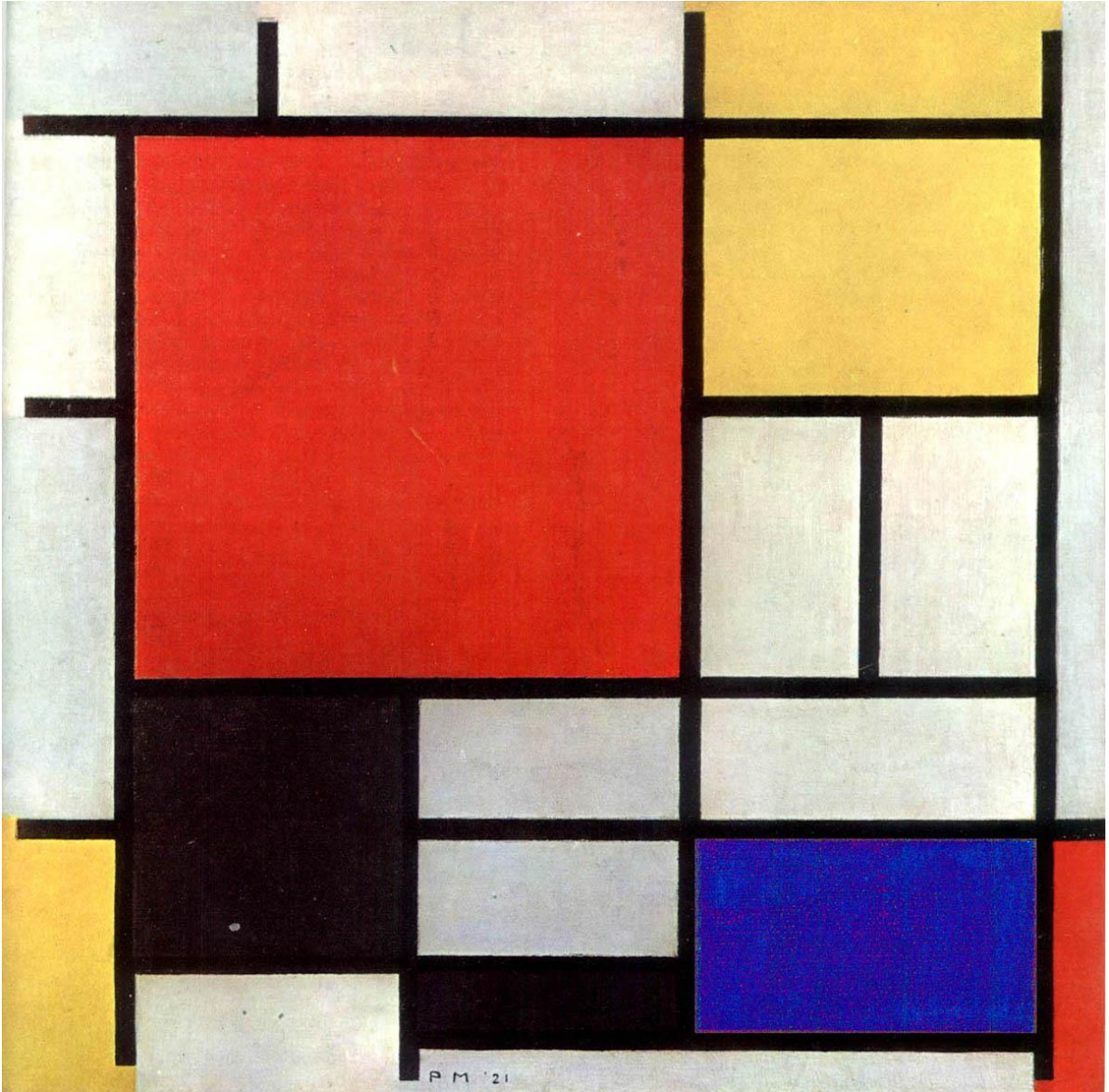
Key Readings:

- Plato (c. 427-347 BC) 'The Good as the Ultimate Object of Knowledge' 'The Divided Line' 'The Simile of the Cave' and Part X 'Theory of Art' in *The Republic*. London: Penguin
- Ong, W. 1995 "Writing restructures consciousness" in *Orality and Literacy: The technologizing of the word*. London: Routledge
- Berger, J 1973 "Chapter One" in *Ways of Seeing*. London: BBC Books.
- Benjamin, W. 1999. "The Work of Art in the Age of Mechanical Reproduction" in *Illuminations* London, Pimlico.

Further Readings: On Art and Aesthetics

- Sontag, S. 1990. *Against Interpretation*. New York: Anchor Books
- Baxendall, M 1988. "The Period Eye" in *Painting and Experience in Fifteenth Century Italy*. Oxford: Oxford University Press.
- GDAT Debate 'Is aesthetics a cross-cultural category' In (ed.) T. Ingold. 1996. *Key Debates in Anthropology*: London: Routledge.
- Morphy, H 1994 "From Dull to Brilliant: The Aesthetics of Spiritual Power among the Yolngu" in Morphy, H & Perkins, M (eds) *The Anthropology of Art*: Oxford: Blackwell (also in Coote, J & Sheldon, A *Anthropology, Art and Aesthetics*. Oxford Clarendon Press).
- Coote, J 1994 "Marvels of Everyday Vision: The Anthropology of Aesthetics and the Cattle-Keeping Nilotes" in Coote, J & Sheldon, A *Anthropology, Art and Aesthetics*. Oxford Clarendon Press, (also in Morphy, H & Perkins, M 2006 (eds) *The Anthropology of Art: A Reader*. Oxford: Blackwell).
- Forge A. 1970 "Learning to See in New Guinea" in Philip Mayer (ed.), *Socialization: The Approach from Social Anthropology*. ASA Monographs No. 8. London: Tavistock, 269-91
- Coote J and Shelton, A. (eds) 1994. *Anthropology, Art and Aesthetics*. Oxford: Oxford University Press.
- Layton, R. 1991 *The Anthropology of Art*. Cambridge: Cambridge University Press.
- Layton, R. 1991 "The Art of Other Cultures" in *The Anthropology of Art*. Cambridge: Cambridge University Press.
- Weiner, J. (ed) 1995 Too Many Meanings: A critique of the Anthropology of Aesthetics. Special Issue of *Social Analysis*. 38
- Berger, J. 1973 *Ways of Seeing*. London: BBC Books
- Gell A 1997 *Art and Agency : An Anthropological Theory*. Oxford: Clarendon
- Adorno, T 1984 *Aesthetic Theory* London: Routledge esp 6-10, 252-5, 320-24
- Pinney C. & Thomas N (eds) 2001 *Beyond Aesthetics : Art and the Technologies of Enchantment* Oxford: Berg
- Shklovsky, V 1917. "Art as Technique"

Week 3: The Modern Eye: Knowledge, Power and Vision



"There is a mode of vital experience – experience of space and time, of the self and others, of life's possibilities and perils – that is shared by men and women all over the world today. I will call this body of experience 'modernity'. To be modern is to find ourselves in an environment that promises adventure, power, joy, growth, transformation of ourselves and the world – and, at the same time, that threatens to destroy everything we have, everything we know, everything we are" (Marshall Berman)

"We have never been modern" (Bruno Latour)

Modernity, it has been suggested, is based on an empirical contract between vision and reality whereby what we see is accorded the status of truth. By contrast those things that we cannot see—and are not independently or objectively verifiable—such as gods, spirits, beliefs, feelings and emotions are called into question and are seen as unreliable and insufficient foundations upon which to establish facts and build up a 'picture' of reality. Likewise, within western epistemologies the other senses are frequently seen as less reliable and less accurate markers of truth, creating a clear hierarchy of the senses.

Power and vision are interlinked on many levels, from the epistemological correlation of vision and reality that underpins science, biomedicine and rationality to modern forms of hyper-surveillance and the seductions of advertising. How do the different forms of vision combine to 'construct' a reality that shapes behaviour and controls society? How are vision, power and politics linked to the body? At what point does reality turn into surreality? Is the denigration of the eye and more recent 'sensory turn' within the social sciences a belated, even reactionary, attempt to redress the balance between the eye and the other types of knowledge that are embodied and distributed throughout the senses?

Key Readings

- Descartes, R. 1968 [1641] "Meditations No.1 Of the Things of which we may Doubt"; "II: Of the Nature of the Human Mind and that it is more easily known than the Body", and "VI: Of the Existence of Material Things, and of the Real Distinction between the Mind and Body of Man". in *Discourse on Method and The Meditations*. London: Penguin.
- Sartre, JP 1996 'The Look' pages 252-302 in the section on 'The Existence of Others' in *Being and Nothingness*. London: Routledge.
- Foucault, M. 1979. "Panopticism" in *Discipline and Punish*. New York: Vintage.
- Jay M 1991 "The Disenchantment of the Eye" In *Visual Anthropology Review* Vol. 7, No. 1

Further Readings: Modernism and the Eye

- Foucault, M 2001 "Las Meninas" in *The Order of Things* London: Routledge
- Grimshaw, A. 2001. "The Modernist Moment and After" in *The Ethnographer's Eye: Ways of Seeing in Modern Anthropology*. Cambridge: Cambridge University Press.
- Harvey, D. 1989 "Introduction" "Modernity and Modernism" in *The Condition of Postmodernity. An Enquiry Into the Origins of Cultural Change*. Oxford: Blackwell.
- Marcus, G. 1994. The Modernist Sensibility in Recent Ethnographic Writing and The Cinematic Metaphor of Montage. In *Visual Anthropology Review*
- Taussig, M. 1992. "Physiognomic Aspects of Visual Worlds" in *Visual Anthropology Review* Vol. 8, No. 2 London: Academic Press.
- Descartes, R. 2002. "Optics" in Mirzoeff, N (ed) *Visual Culture Reader*. London: Routledge

Power and Truth

- Foucault, M 1990 "Preface", "Signs and Cases" & "Seeing and Knowing" in *Birth of the Clinic*. London: Routledge.
- Jay, M. 1988. "Scopic Regimes of Modernity". In *Vision and Visuality*. (ed.) H. Foster. Seattle: Bay Press
- Jay, M 1994 *Downcast Eyes: The Denigration of Vision in Twentieth Century French Thought*. Berkeley and London: University of California Press
- Heidegger, M 1977 "The Age of the World Picture" in *The Question Concerning Technology and Other Essays*. NYC: Harper.
- Parkin, D. 1985. "Reason, Emotion and the Embodiment of Power". In *Reason and Morality* (ed.) J. Overing. London: Tavistock
- Salmond, A 1982 "Theoretical Landscapes" in Parkin, D (ed) *Semantic Anthropology*.
- Merleau-Ponty 1992 *The Phenomenology of Perception*. London: Routledge

Week 4: Postmodern Images and the Transformations of Vision

"What is postmodernism? The term first appeared to describe new forms of architecture in which the rational aesthetics of modernist buildings gave way to more diverse, fragmented, unstructured forms. However, it can be argued that it was not just modernism's buildings that fell apart and were torn down but reason, certainty and faith in science, for the advent of postmodernism not only signals the death of the modernist project and its quest for knowledge through the application of reason and rationality but the marks an end to the idea of a single over-arching reality or truth that dominates the world. The god-like and all seeing 'gaze' of western science is replaced by the partial, fragmented, ironic and playful post-modern perspective that is perhaps best summed up as a 'glance' and the shift towards 'voice'. Voices from down on the ground rather than high above that encompass and legitimate the perspectives of people previously defined as 'Others' non-Europeans, Women, Colonised Peoples, Gays who previously occupied social and global margins and lurked in the shadows of modern consciousness.

However when we come to define postmodernism it is not simply a question of what is postmodernism but who, when and where. For who does the postmodern condition apply to? Does it include all of humanity or is it restricted to metropolitan elites? Does the visual culture and aesthetic practices of postmodernity represent a break from modernity or are they merely the continuation, extension and reformulation of existing visual culture rebranded for C21st, the logic of late capitalism, if you like? And if so what possibilities are there for a politically engaged, ethically based flavour of postmodernism that does not use merely use the image merely as a call to consume?

If so then we must ask what is at stake in establishing control in the visual arena in the postmodern world. 'Control the means of production...' the old adage goes and one essentially controls the means of shaping society. This raises the question of whether it is the control of images, the means of representation and the production of desire that is where the (hyper)real power lays. What role do images play in marketing and the public sphere? What is the relationship between race, gender and the gaze? How can we use images to trace the theoretical and ethnographic trajectory of production through consumption to seduction?

Key Readings:

- Harvey, D. 1989 "Postmodernism" in *The Condition of Postmodernity. An Enquiry Into the Origins of Cultural Change*. Oxford: Blackwell.
- Haraway, D 1991 "The Biopolitics of Postmodern Bodies: Determinations of Self in Immune System discourse" in *Simians, Cyborgs, and Women: The Reinvention of Nature*. New York and London, Routledge. (Also reprinted in Lindenbaum, S and Lock M (eds.), *Knowledge, Power and Practices: The Anthropology of Medicine and Everyday Life*. Berkeley and London, University of California Press).
- Baudrillard, J 1983 "Simulations". New York: Semiotext

Further Readings:

- Casey, E. 1999. "The Time of the Glance". In (ed.) E. Grosz, *Becomings: Explorations in Time, Memory, and Futures*. Ithaca and London: Cornell University Press
- Casey, E. Gladwell, M . 2005. *Blink: The Power of Thinking without Thinking*. London: Penguin.
- Debord, G 1984 *Society of the Spectacle*. Black & Red Press.
- Doy, G. 1999 *Black Visual Culture: Modernity and Postmodernity* London and New York: I.B. Tauris
- Pinney, C. 1995. "Moral Topophilia". In *Anthropology of Landscape*. (eds.) E. Hirsch and M. O'Hanlon. Oxford: Clarendon.
- Carroll, D. 1987. *Paraesthetics*. London: Meuthen.

On Postmodernism

- Jameson, F 1985 "Postmodernism and Consumer Society" in Foster, H (ed.), *Postmodern Culture*. London and Sydney, Pluto Press
- Jameson, F 1991 *Postmodernism, Or the Cultural Logic of Late Capitalism*. London: Verso.
- Lyotard, J. 1984 *The Postmodern Condition: A Report on Knowledge*. Manchester, Manchester University Press

On the 'traffic' in global culture

- Appadurai, A 1990 "Disjuncture and difference in the global cultural economy" in *Public Culture* 2(2): 1-24.
- Kulick, D & Wilson M 1994 "Rambo's Wife Saves the Day" in *Visual Anthropology Review*. Vol. 10 No.2.
- Liebes, T and Katz, E, 1990: *The Export of Meaning: Cross-Cultural Readings of 'Dallas'*. Oxford: Oxford University Press
- Parkin, D 1993. Nemi in the Modern World: Return of the exotic? in *JRAI/Man* 28 79-99

Week 5: Surfaces of the World I: Cities



"The metropolis exacts from man as a discriminating creature a different amount of consciousness than does rural life. Here the rhythm of life and sensory mental imagery flows more slowly, more habitually, more evenly. In this connection the sophisticated

character of metropolitan psychic life becomes understandable—as over against small town life which rests more upon deeply felt and emotional relationships” (Georg Simmel)

“The landscape has no deeper meaning” (Werner Herzog)

Space, place and landscape are not neutral phenomena but are overlaid with layers and layers of meaning, memory and emotion. In what ways do we read and relate to the familiar and unfamiliar landscapes that we encounter. Fields, deserts, rivers and stones create different atmospheres and have witnessed different histories. How do these embody meaning? What visible traces are left on the material world and physical environment? How are memories stored in objects, buildings and bits of old ground? Meanwhile the impressive surfaces and imperial facades of C19th Manchester told of the city’s colonial trade links and the advent of industrialisation but they also served to mask and disguise the hovels of the poor and downtrodden that lived ‘behind the scenes’ and which Engels famously wrote about.

An important demographic transition is underway and shortly after the turn of the C21st statistics showed that for the first time in human history more people living in cities than not. The city-states of Ancient Greece numbered around 10,000 citizens; in 1950 there were 86 cities in the world with a population of more than a million but by 2015 there will be at least 550. The size, scale and diversity of the modern city has created a type of citizen of the senses who is not just a political subject but also a phenomenological subject who is continually subjected to different types of visual and sensory stimulus, otherness and ideology. Modern cities, from Manchester to Mumbai, from Beirut to Belfast offer a vast semiotic cityscape and are encountered as a postmodern system of signs linked to class, history and economy. Today the meanings of contemporary urban surfaces tell of a different story and are now viewed from a postcolonial perspective.

Key Readings

- Low S. 1996. “The Anthropology of Cities: Imagining and Theorising the City”. In *Annual Review of Anthropology* 25 387-399
- Jarman, N 1998 “Painting Landscapes: The place of murals in the symbolic construction of urban space” in Buckley, A (ed) *Symbols in Northern Ireland*. Belfast: The Institute of Irish Studies
- Irving, A. 2010 “Everyday Adventures in London” in *Reveries of Home: Nostalgia, Authenticity and the Performance of Place*. Rapport, N & Williksen, S. Cambridge Scholars Press

Further Readings

The Urban Environment

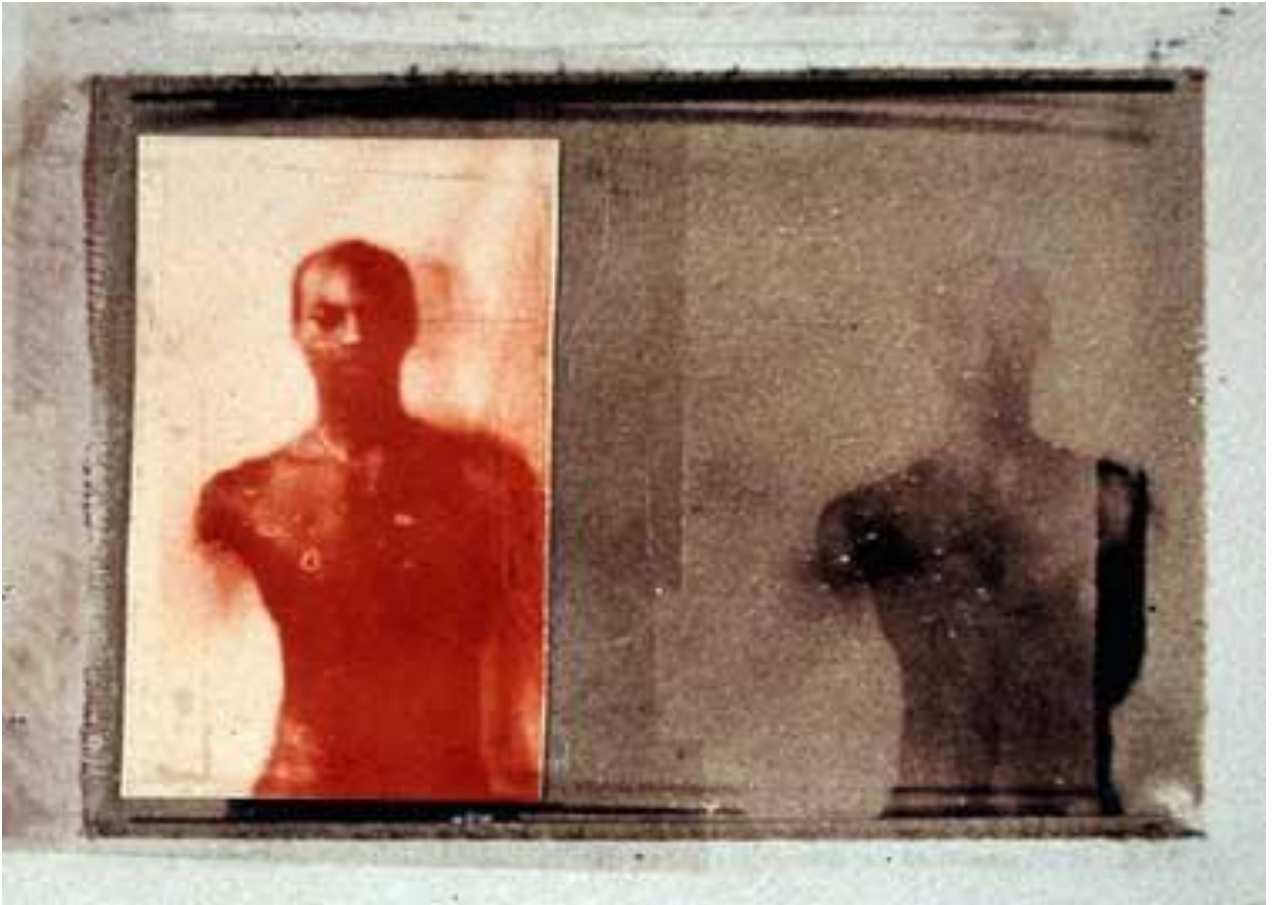
- Coverley, M 2006 *Psychogeography* Harpenden: Pocket Essentials
- De Certeau, M. 1986. “Practices of Space”. In *On Signs*. (ed.) M. Blonsky. Oxford: Blackwell.
- Legates, R.T. & F. Stout (eds.) 2000 *The City Reader*. London: Routledge.
This reader contains short excerpts of classic and contemporary works on the city. The following are recommended: Kitto “The Polis”, Lynch “The City Image”; Davis “Fortress LA”; Le Corbusier ‘A Contemporary City’; Zukin ‘Whose Culture? Whose City?’
- Raban, J 1998 *Soft City*. London: Harvill Press
- Sennett, R. 1994. “Introduction: Body and City” in *Flesh and Stone: The Body and the City in Western Civilisation*. London: Faber.
- Simmel, G. 2002. “The Metropolis and Mental Life”. In Bridge, G & Watson, S (eds) *The Blackwell City Reader*. Oxford: Blackwell

Jarman, N 1997 *Material Conflicts Parades and Visual Displays in Northern Ireland*.
Oxford: Berg

Landscape and/or Phenomenology

- Casey, E 2002 *Representing Place: Landscape Painting and Maps*. Minneapolis. University of Minnesota Press
- Casey, E. 1996. "How to get from space to place in a very short time". In (eds.) S. Feld, and K. Basso, *Senses of Place*. Santa Fe School of American Research of Minnesota Press
- Feld, S. and Basso, K. (eds.) 1996. *Senses of Place*. Santa Fe School of American Research
- Willerslev, R. 2006 'To have the world at a distance': Reconsidering the Significance of Vision for Social Anthropology. In Grasseni C. (ed) *Skilled Visions: Between Apprenticeship and Standards*. Oxford: Berghahn Books
- Ingold, T 1992 Culture and the perception of the environment. In *Bush Base, Forest Farm: Culture, Environment and Development*, eds D Parkin and E Croll. London: Routledge
- Ingold, T. 2000. *The Perception of the Environment: Essays on Livelihood, Dwelling and Skill*. London: Routledge
- Irving, A 2010 "Dangerous Substances and Visible Evidence: Tears, Blood, Alcohol, Pills" in *Visual Studies* 25 (1)
- Jackson, M. 1996. "Introduction" in *Things as They Are: New directions in phenomenological anthropology*. Bloomington: Indiana University Press
- Merleau-Ponty, M. 1994 'Cezanne's Doubt' and 'Eye and Mind' in *The Merleau-Ponty Aesthetics Reader: Philosophy and Painting*. Evanston: Northwestern Press
- Merleau Ponty 2004 *The World of Perception*. London: Routledge. (This is a series of radio lectures that Merleau-Ponty gave to the general public in 1948 and so is very accessible if you're struggling with his philosophical writings)
- Tilley, C 1997 *A Phenomenology of Landscape: Places, Paths and Monuments*. Oxford: Berg
- Hirsch, E and M. O'Hanlon, M (eds) 1995. *Anthropology of Landscape*. Oxford: Clarendon.
- Pink S 2008 An Urban Tour in *Ethnography*, Vol. 9, No. 2, 175-196

Week 6: Surfaces of the World II: Body Image and Skin



"All art is at once surface and symbol. Those who go beneath the surface do so at their peril" (Oscar Wilde)

"Eluding the imaginary totalisations of the eye, there is a strangeness in the commonplace that creates no surface, or whose surface is only an advanced limit, an edge cut out of the visible" (Michel De Certeau)

"Nothing is deeper in man than his skin" (Paul Valery)

We encounter the world through the surface semiotics of appearances, of skin colour, of age, gender, of clothing, fashion and advertising, and of course body image. Visual differences between persons detectable to the eye form the basis of social classification, action and behaviour that ascertain identity, establish commonalities as well as distinguish between different types of person. For Sander Gilman the line that distinguishes between self and other is unstable and so is symbolised and perpetuated through stereotypes (a term that comes from a printing machine invented in C18th and applied to human beings and their behaviours). Visual stereotypes become a way of categorising and understanding a world which is Other to the self, and therefore is a process by which unstable differences, such as those of race, class, gender and sexuality,

are created and maintained. For example, for psychiatrist Franz Fanon being black in a European country—especially in the colonial times he was writing in—meant becoming an object amongst other objects in other people's gaze. His identity was created for him before he was born and is later visited upon him, as a visual category or type that is woven out of a thousand glances, anecdotes and comments articulated in his presence.

Key Readings

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Week 7: The Phenomenological Body: Perception, Memory and Imagination

"According to an ancient etymology, the word *image* should be linked to the root *imitari*. Thus we find ourselves immediately at the heart of the most important problem facing the semiology of images: can analogical representation ('the copy') produce true systems of signs and not merely simple agglutinations of symbols? Is it possible to conceive of an analogical 'code' (as opposed to a digital one)? (Roland Barthes).

"Often when I shut my eyes, faces appear before me. What is remarkable about them is their definition. Each face has the sharpness of an engraving" (John Berger)

Perception, memory and imagination are central to all human experience and are essential in understanding and interpreting the social and material world. The interplay between vision, imagination and memory challenges classical notions in which the imagination was understood as a degraded, lesser form of perceptual experience that was peripheral to social life and a distortion of truth. The imagination brings different worlds into being and mediates not only what we see but also what we feel, hear, taste and touch.

When thinking about the role of the imagination in social life and visual culture we must also consider the role of those things that are not present to the senses such as those contained in memory. Mnemosyne is the goddess of memory, while Lethe is the goddess of forgetting. As in life and myth Mnemosyne is in perpetual struggle with Lethe. That is to say memory is involved in an eternal struggle with forgetting. To some extent 'whatever one represents, one inscribes in memory' and so the question is what aspects of people's lives are remembered and forgotten through the visual practices and material culture of different cultures.

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Week 8: Empire of The Senses: Negations of Vision and Hearing



"ALL men by nature desire to know. An indication of this is the delight we take in our senses; for even apart from their usefulness they are loved for themselves; and above all others the sense of sight. For not only with a view to action, but even when we are not going to do anything, we prefer seeing (one might say) to everything else. The reason is that this, most of all the senses, makes us know and brings to light many differences between things (Aristotle)

"The great object of life is sensation – to feel that we exist, even though in pain" (Lord Byron)

"A poet makes himself a visionary through a long, boundless, and systematized disorganization of all the senses" (Arthur Rimbaud)

The study of the senses has traditionally been the preserve of psychologists and neurobiologists, who have focussed on the cognitive and neurological aspects of sense perception and disregarded its cultural elaboration or existential components. However, following anthropology's engagement with visual and material culture, the discipline is now turning to the senses to better understand how images and objects are embedded within different cultural sensory modalities. The senses and aesthetic engagement are obviously not the exclusive preserve of filmmakers, photographers and visual artists. By simply being alive is to have one's nervous system subjected to different sensory experiences and so the question is how best can we represent and better understand this through art and anthropological practices. This relationship between people's nervous systems and the worlds in which they dwell, explicitly links people's sensory nervous systems to wider social, economic and political aspects in the world, and we will explore the relationship between vision, sound, taste, touch and smell which are closely interrelated experientially, politically, linguistically and culturally.

However, we must also consider those things that we cannot see, address the negation of vision and examine how the world is encountered through blindness or deafness. By considering the multi-dimensional sensorial qualities of all social life in different ways and allows us to contextualise and understand vision and visual culture much better and bring a more informed critical 'perspective' to vision and its relationship to the world.

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Week 9: Images of Death



"And the plain sight of our destiny is the cruellest thing of all" (Euripides)

"All those young photographers who are at work in the world, determined upon the capture of actuality, do not know that they are agents of Death. We should also inquire as to the anthropological place of Death and of the new image. For Death must be somewhere in a society; if it is no longer (or less intensely) in religion, it must be elsewhere; perhaps in this image which produces Death while trying to preserve life. With the Photograph, we enter into flat Death." (Roland Barthes).

"There is no better means to familiarize yourself with death than to unite it with a licentious idea" (Marquis de Sade)

Death exists in all the senses; sight, taste, smell sound and touch, as well as in the sixth sense(s) whereby omens or extra-sensory give rise to feelings of foreboding as people detect a 'deathliness' is in the air. However, as many philosophers and writers have noted, the relationship between death and the image is a particularly curious and paradoxical one that subverts seemingly intuitive understandings of life and death while also displacing conventions of presence and absence.

The discrepancy that emerges, for example between seeing the inanimate body of a deceased person and the living person one knew creates an odd juxtaposition whose traces are carried over into the photograph when viewing people who seem so alive but are no more. In an age of mass-media and television images of death are ever more common, entering into 'living' rooms around the world at the very moment in which (in western societies) death and the diseased body have been banished from the home and into the hospice and hospital.

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Week 10: Rethinking Visual Anthropology

Recent research has explicitly addressed the potential of visual material not simply as a means of documentation or public information but in terms of a methodology that allows socially inclusive collaborations with informants who become involved in telling the story they want to tell through photographs and video. The use of cameras and video for self representation is now becoming a standard anthropological research practice. The STEPS for the Future Project, is a collection of 36 films made across seven Southern African countries, with varying degrees of participation and collaboration, interweaves individual stories of living with HIV/AIDS that "provide a forum for those affected by HIV to discuss, debate and exchange information and opinions at an individual and community level" (STEPS Project Staff special introduction to Visual Anthropology Review ed Biella 2003). Such collaborative projects, using visual and other media, allow different possibilities for persons living with HIV/AIDS to establish a presence amidst academic literature and here we will use STEPS as a case study with which to think about the possibility of Applied Visual Anthropology. Among the questions to be raised are: What is the relation between visual and verbal representation? Is the perceptual realm of sight and visual representations necessarily sub-ordinated to rationality and the written text? What ethical questions are involved?

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