

Course ID 016246

An Anthropology of Science, Magic and Expertise

SOAN 30051

Unit coordinator: Penelope Harvey

Credit rating 20
ECTS credits 10

Semester 1

School of Social Sciences
Anthropology
Undergraduate

Level 3

FHEQ level ' Last part of a Bachelors'

Course unit overview

The course will consider debates on the emergence of modern science as a culturally and historically specific way of knowing, supported by particular institutions, instruments, and social relations; the emergence of science as a bounded knowledge practice distinguished from religious, political and social interference; diverse knowledge sites and knowledge techniques and the relative value of abstraction, generality and specificity; the social and political deployment of science, magic and expertise. Lecture topics will include:

- Magic, Science and Rationality;
- Questions of Agency and Explanation;
- Laboratories and Experiments;
- Knowledge, Vision and the Senses;
- Numbers, Models, Data and Prediction;
- Classification, Documents, Standards;
- Expertise, National science and Planning;
- Science, Politics and Indigenouse Knowledge;
- Knowledge, Limits and the Unknown.

Students will be encouraged to explore these general issues through ethnographic readings that relate to contemporary debates about issues such as: climate change and environmental challenges; medical research and animal testing; inter-species relations and organ transfer; smart materials and nano-technologies; toxins,GM cropsand pharmaceuticals; moral panics and human insecurity.

Aims

This course sets out to explore the tension between 'expert' and 'non-expert' knowledges. We live in a world where 'experts' appear to rule our lives, yet where 'expertise' is also distrusted. In other contexts it is asserted that 'we are all experts', yet people are also wary of phoney or cult science. Who has the authority and the expertise to meaningfully engage the challenges of climate change, of human health, of food security, of poverty, of technological possibility? Through close reading of ethnographies we will explore the complex relationship between 'science' and 'the social' that are highlighted by these diverse responses to and understandings of expertise. The focus will be on the social processes through which expert knowledges are performed, how they become or fail to become authoritative, how they are distinguished from practical, everyday or contingent knowledges. We will look at how the separation between the social and the technical, or the human and the non-human came to

characterise secular, scientific knowledge. And we will ask about what happened to all the ideas and relationships that got left out in the process. What is their afterlife, their cultural power? How do magical ways of knowing, techniques of illusion and charged emotional fields of curiosity and desire inflect the production and movement of knowledge forms? In particular we will explore the problems that arise when expert knowledge is applied as if it were indeed 'not-social', and we will consider the remedies that advocates of non-social knowledge are forced to adopt.

Learning outcomes

Student should be able to

Knowledge and Understanding: critically understand competing approaches to expertise within the social sciences; show an awareness and understanding of a range of ethnographic case studies through which to think comparatively about the role of magic, science and expertise in contemporary and historical contexts.

Intellectual skills: understand and critically evaluate the differences between abstract and relational knowing and how these combine in contemporary understandings of expertise; analyse the ways in which abstraction and contextualisation work together in the communication of expert knowing; compare diverse ways in which the value and authority of knowledge forms have been negotiated in practice.

Practical skills: synthesise and critically evaluate book-length ethnographic arguments in the form of written and oral reports; compare and contrast diverse ethnographic materials and draw more general theoretical conclusions.

Transferable skills and personal qualities: creatively deploy a wide range of ethnographic and other sources in the writing of a substantial research paper; articulate general arguments based on the analysis and understanding of specific examples.

Teaching and learning methods

Teaching will consist of ten two-hour lecture periods and nine follow-up seminars. The course will be supported by a dedicated Blackboard site.

Assessment methods

Seminar report 3 x 500 words - 10%

Book Review essay 1000 words - 20%

Final essay 3000 words - 70%

Feedback methods

Students will receive feedback on their assessed work.

Requisites

NONE

Available as free choice? Y

Recommended reading

Dumit, J. (2012) *Drugs for Life: How Pharmaceutical Companies Define Our Health*, Durham N.C.: Duke University Press.

Edwards, J., P. Harvey & P. Wade (2007) *Anthropology and science: epistemologies in practice*, Oxford: Berg.

Haraway, D. (2003). *The Companion Species Manifesto: Dogs, People, and Significant Otherness*. Chicago: Prickly Paradigm Press.

Latour, B. (1987) *Science in Action: How to Follow Scientists and Engineers through Society*. Cambridge: Harvard University Press.

Mol, A. (2002). *The Body Multiple: Ontology in Medical Practice*. Durham and London: Duke University Press.

Port, Mattijs van de. (2011). *Ecstatic Encounters: Bahian Candomble and the Quest for the Really Real*. Amsterdam: Amsterdam University Press.

Rabinow, P. (1996) *Making PCR: A Story of Biotechnology*. Chicago: University of Chicago Press.

Traweek, S. (1988) *Beamtimes and Lifetimes: The World of High Energy Physicists*. Cambridge: Harvard University Press.

Tsing, A. (2005) *Friction: An Ethnography of Global Connection*, Princeton: Princeton University Press.

Scheduled activity hours

Lectures	20
Seminars	9

Independent study hours 171 hours

Course ID 020721

Medical Anthropology

SOAN 30062

Credit rating 20

ECTS credits 10

Unit coordinator: Anthony Simpson

Semester 1

School of Social Sciences

Anthropology

Undergraduate

Level 3

FHEQ level ' Last part of a Bachelors'

Course unit overview

Substantive topics will include: the interface between medicine and anthropology; bodies and embodiment; personhood; gender; health and illness of babies and children; epidemics; identity and otherness; stigma; explanations of misfortune; ritual; psychiatry; carers and healers; dying and death; health policy.

A distinctive feature of the course will be the lecturer's extensive and continuing research into HIV/AIDS in Central and Southern Africa.

Aims

This course unit aims to provide a critical overview of contemporary theoretical issues in medical anthropology. Drawing extensively upon recent ethnographies from different parts of the world in order to contextualise theoretical approaches, the course will examine some key debates and relate these debates to wider issues of theory and method in social anthropology.

Learning outcomes

- critically evaluate different, and at times competing, anthropological understandings of health and illness
- conduct a cross-cultural analysis of the ways in which people perceive health and illness and the ways in which they act in the face of suffering
- evaluate the strengths and weaknesses of local and global efforts to explain the causes of disease with particular reference to biomedical, political economy and structural violence approaches
- analyse efforts to mitigate the consequences of epidemics and illness, with particular reference to public health policies and health promotion

Teaching and learning methods

Lectures/Films/Group work . Group work will consist of presentations and discussions of key texts in the reading pack and the opportunity to seek clarification of the material presented in lectures.

Assessment methods

2500 word Assessed Essay - 40%

2 hour Exam - 60%

Feedback methods

All students will be offered the opportunity to submit their essay plan for feedback. Feedback will be given on the assessed essay for the course.

Requisites

NONE

Available as free choice? Y

Recommended reading

Farmer, P. 1999. *Infections and Inequalities: The Modern Plagues*. Berkeley: University of California Press.

Reynolds-Whyte, S. 1997. *Questioning Misfortune: The Pragmatics of Uncertainty in Eastern Uganda*. Cambridge: Cambridge University Press.

Helman, C. 2001. *Culture, Health and Illness*. London: Butterworth-Heinemann.

Kleinman, A., V. Das and M. Lock (eds) 1997. *Social Suffering*. Berkeley: University of California Press.

Lindenbaum, S. and M. Lock (eds) 1993. *Knowledge, Power and Praxis: The Anthropology of Medicine and Everyday Life*. Berkeley: University of California Press.

Scheduled activity hours

Assessment written exam	2
Lectures	20
Seminars	9

Independent study hours 169 hours

Course ID 022715

Anthropology of Development and Humanitarianism

SOAN 30112

Students who took the SOAN30112: Anthropology of Development course in the Second Year cannot take this course in their Final Year. There has just been a course name change. It is not a different course.

Unit coordinator: Chika Watanabe

Credit rating 20
ECTS credits 10

Semester 2

***School of Social Sciences
Anthropology
Undergraduate***

Level 3

FHEQ level ' Last part of a Bachelors'

Course unit overview

The lecture course will cover the following themes:

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

Week 2: Development as a Project of Government

Week 3: Crisis

Week 4: Humanitarianism as a Project of Compassion

Week 5: Objects of Intervention. Midterm essays due.

Week 6: The Gifts and Debts of Doing Good.

Week 7: Religious and Secular Frameworks

Week 8: Presentations.

Week 9: The Humanitarian-Military Convergence? Webpage entries due.

Week 10: Visit from aid practitioners.

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 international aid. 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 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 essay 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.

Learning outcomes

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

- Analyse and assess the development, theories and debates of anthropological knowledge about international aid.
- 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 issues.
- Be active learners who can ask critical questions about texts, concepts and issues, and formulate their own discussion questions.
- Work as a team member to produce a collaborative piece of writing.
- Communicate ideas clearly to others through writing and oral presentations.

Teaching and learning methods

Lecture and Discussion

Students will be assessed by:

1500 word Midterm Essay

1000 word joint webpage entry (group project)

3500 word Final Essay

Assessment methods

Written assignment (inc essay)

100%

Feedback methods

Students will receive feedback via:

- Discussions and presentations
- Questions you bring to the instructor during office hours
- Midterm essay

- Webpage entry
- Final essay

Requisites

NONE

Available as free choice? Y

Recommended reading

Preliminary Reading

Fassin, Didier. 2012. Humanitarian Reason: A Moral History of the Present. Berkeley: University of California Press.

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

Green, Maia. 2009. Doing Development And Writing Culture: Exploring Knowledge Practices In International Development And Anthropology. Anthropological Theory 9(4): 395-417.

Mosse, David. 2005. Cultivating Development: An Ethnography of Aid Policy and Practice. London: Pluto.

Redfield, Peter. 2006. A Less Modest Witness: Collective Advocacy and Motivated Truth in a Medical Humanitarian Movement. American Ethnologist 33(1): 3-26.

Scheduled activity hours

Lectures	20
Tutorials	10

Independent study hours 170 hours

ID 023392

Contemporary Issues in the Social Anthropology of the Middle East

SOAN 30122

Unit coordinator: Michelle Obeid

Credit rating 20
ECTS credits 10

Semester 2

School of Social Sciences
Anthropology
Undergraduate

Level 3

FHEQ level ' Last part of a Bachelors'

Marketing course unit overview

This course is designed to critically interrogate some of the longstanding stereotypical images and representations of the Middle East region, with a specific focus on Arab-majority societies. The course relies on comparative anthropological approaches to examine contemporary issues that emerge in everyday life and that shed light on what it means to live in or be connected to this ever-changing region. The sessions will weave together themes that explore the concept of 'modernity' in its specific cultural contexts, not least by challenging the enduring dichotomy of 'tradition and modernity'. We will explore changing gender relations, everyday Islam and emergent moralities, the construction of the political through belonging, resistance and protest, and globalisation through unpacking new forms of media and consumption, cultural production and human mobility. By focusing on ethnographic approaches, the course aims to provide students with a nuanced understanding of the heterogeneity of the region and the diversity of its peoples.

Course unit overview

The lecture course will cover the following themes:

- The Middle East as a 'Region'
- Family, Kinship and Patriarchy.
- Women, Morality and the Veil.
- Middle Eastern Masculinities.
- Islam, Islamism and Modernity.
- State, National Identity and Citizenship
- The 'Arab Spring' and its Aftermaths
- New Media
- Consumption and Modernity
- Migration and Middle Eastern Diasporas.

Aims

This course is designed to critically interrogate some of the longstanding stereotypical images and representations of the Middle East region, with a specific focus on Arab-majority societies. The course relies on comparative anthropological approaches to examine contemporary issues that emerge in everyday life and that shed light on what it means to live in or be connected to this ever-changing region. The sessions will weave together themes that explore the concept of 'modernity' in its specific cultural contexts, not least by challenging the enduring dichotomy of 'tradition and modernity'. We will explore changing gender relations, everyday Islam and emergent moralities, the construction of the political through belonging, resistance and protest, and globalisation through unpacking new forms of media and consumption, cultural production and human mobility. By focusing on ethnographic approaches, the course aims to provide students with a nuanced understanding of the heterogeneity of the region and the diversity of its peoples.

Learning outcomes

By the end of the course, the students should be able to:

- Have a critical understanding of some of the changing concerns of the anthropology of the Middle East and set them in a historical, political and socio-economic context.
- Appreciate the ethnographic diversity of the region.
- Demonstrate the ability to critically evaluate mainstream knowledge production of the Middle East (news, film, reports etc.).
- Make some theoretical links between the anthropology of the Middle East and mainstream anthropological themes.

Teaching and learning methods

Lectures and Discussions.

Assessment methods

20% of overall course assessment: News report based on student-led research of on-line Arabic newspapers published in English. 2000 words.

80% of the overall assessment: 4000 word essay.

Feedback methods

Students will receive online feedback on the News Report and on the Final Essay.

Requisites

NONE

Available as free choice? Y

Recommended reading

- Bonnie, Michael E. (2012). 'Of Maps and Regions. Where is the Geographer's Middle East?' In Michael E. Bonnie, Abbas Amanat and Michael Ezekiel Gasper (eds.). *Is there a Middle East? The Evolution of a Geopolitical Concept*. Stanford, California: Stanford University Press. PP. 56-99.
- Deeb, Lara and Jessica Winegar (2012). 'Anthropologies of Arab-Majority Societies'. *Annual Review of Anthropology*. Vol. 41: 537-558.
- Hafez, Sherine (2011). *An Islam of Her Own: Reconsidering Religion and Secularism in Women's Islamic Movements*. NYU Press. Available online.
- Ghannam, Farha (2013). *Live and Die Like a Man Gender Dynamics in Urban Egypt*. Stanford: Stanford University Press. Blue Area Floor 2(396.4 G7).
- Schielke, Samuli (2015). *Egypt in the Future Tense. Hope, Frustration and Ambivalence Before and after 2011*. Bloomington: Indiana.

Scheduled activity hours

Lectures 30

Independent study hours 170 hours

Additional notes

Information

Length of Course: 12 weeks

Course ID 026270

Cities and Migration: The Ethnography of Cities

SOAN 30162

Unit coordinator: Angela Torresan

Credit rating 20
ECTS credits 10

Semester 2

School of Social Sciences
Anthropology
Undergraduate

Level 3

FHEQ level ' Last part of a Bachelors'

Aims

The course has the following aims:

(1) to contribute a new anthropological perspective on urban life by looking at ethnographies done in cities and about cities, bringing together the study of cities as structures, environments, and regimes of daily life and the study of different social groups who settle in and reshape the city.

(2) to develop an anthropological perspective on social groups and cities that moves beyond the prevalent modes used in urban anthropology including multiculturalism, social cohesion, ethnic enclaves, self-segregation, and community.

(3) to explore the relationship between various social groups (immigrants, middle class, youth, etc..) and cities of different regional, national, and global positioning.

Learning outcomes

Objectives (Learning Outcomes)

On completion of this unit successful postgraduate students will

- Be familiar with the analytical frameworks through which cities have been studied.
- Be knowledgeable about the ways in which anthropologists have been historically studying the city.
- Be cognizant of key issues in the anthropology of urban and migration research and comparative methodologies.
- Understand the contributions anthropology can make to key debates in urban studies.
- Use anthropological perspectives to think critically about dominant political discourses about migration and urban redevelopment.

Teaching and learning methods

Ten three-hour slots of contact time, consisting of lectures (ca. 30%), films (ca 17%), group discussions/ tutorials (ca 30%). Small group sessions discuss and clarify insights from readings, lectures and films. A blackboard zone will be created for this course unit.

Assessment methods

100% - 5000 word Assessed Essay

Requisites

NONE

Available as free choice? Y

Scheduled activity hours

Fieldwork	3
Lectures	30

Independent study hours 167 hours

Additional notes**Information**

Length of Course: 12 weeks

Course ID 028004

Anthropology of Sound

Unit coordinator: Rupert Cox

SOAN 30342

Credit rating 20

ECTS credits 10

Semester 2

School of Social Sciences

Anthropology

Undergraduate

Level 3

FHEQ level ' Last part of a Bachelors'

Course unit overview

The course begins by tracing the intellectual genealogy of theories about the relations between words, sounds and forms of sociality, knowing and being in the world. The distinctions between the word as it is written and as it is spoken and between 'sound' 'noise' and 'silence' are fundamental in this respect. We will look at how the ethnography of sound developed out of an awareness of the qualities and meaning of the spoken word through ethno-poetics and dialogical anthropology. We will consider how the understandings of sound which relied on an organic and musical analogy were overturned by the Marxist critique of Jacques Attali and his argument about the ways in which a system of sound making and management may communicate models of sociality. The course will then turn to the identification of a discrete and coherent sound environment, known as 'the soundscape', the result of the work of a Canadian composer and theoretician Murray Schafer. Here we will investigate the impact and development of his ideas in anthropology where it has become significant for understandings of senses of place. The early imperative of soundscape projects, to salvage vanishing sounds and to change our acoustic awareness of the world have given way to new possibilities in cultural analysis for historical reconstruction, for ethnographic representation, primarily as a form of narrative and description, elicited through recording and playback. This will bring us to the work of the anthropologist Steven Feld and his formative work in the anthropology/by sound from which we get the notion of acoustemology, a critical development of the concept of soundscape. Feld's work has given rise to a field of ethnographic study that requires the training of an 'ethnographic ear' and we will look at what this means in terms of research practice and representation, through a number of case studies. Out of this work has developed technological and political arguments that have been made for a more critical attitude in the use and appreciation of sound recordings and for our understanding of the use of sound technology (the gramophone, radio, the walkman/i-pod etc). We will discuss the technology of sound relay or reproduction in connection with these two matters: the question of retrieving sound from other places and times and the question of its extra or non-auditory vibrational affects. We will also consider how theories and histories of sensory experience shape the ways we talk about media, through the work of important theorists like Friedrich Kittler and Michel Chion. Their ideas have implications for the way we understand the development of audio and visual technologies as mechanisms for cultural production and dissemination at the turn of the digital age. The ten weekly topics for discussion are: Audition: voice and sound; The ethnography of speaking; Noise; Sound, space and the public sphere; The Soundscape; Acoustemology; The ethnographic ear; Audio-vision; Sound Technology; Sounds of Science.

Aims

This course unit will explore the phenomenon of sound as a perception of space and place, time and memory, materials and technologies and social and embodied relations. The course will critique some ways in which sound and hearing have been constructed as objects of knowledge outside the behavioral sciences. It will focus on anthropological perspectives to sound but also cover related historical, technological and artistic fields. In so doing, it will acquaint students with some of the classic writings on sound and hearing in human experience, and explore new directions in these areas. As such it will ask what does it mean to study sound? What are the possible relationships between the auditory capacities for speech and hearing and modes of social and cultural organization? Why have sight and hearing so often been differentiated in social and cultural thought? Is it possible to invoke a conceptualization of sound apart from a conceptualization of linguistic and musical sense? The purpose is to firstly encourage students to think more attentively and critically about sound as an aspect of their environment, as a medium for making sense of the world and as a necessary and creative resource for communication. The purpose is also to bring students into a new sensory engagement with sound by listening to recordings that are made so as to convey particular forms of knowledge and taking that critical listening practice into a variety of applications.

Learning outcomes

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

- Demonstrate a broad knowledge of intellectual approaches to sound, being able to distinguish what is particular and useful to an anthropological approach.
- Demonstrate a conceptualization of sonic sensation apart from a conceptualization of linguistic sense or musical analogy.
- Show an understanding of the relationship between sound, forms of social organization, and sensory experience.
- Make evaluations of sound recordings as modes of ethnographic analysis, documentary record and creative exegesis.

Teaching and learning methods

There will be ten three-hour slots of contact time, consisting of lectures with playback of audio recordings and film clips and group discussions during class time, focused on a key issue each week. All students are encouraged to use office drop-in times. A blackboard zone will be created for this course unit.

Assessment methods

40% - 2000 word Task

60% - 4000 word Final Essay

Requisites

NONE

Available as free choice? Y

Recommended reading

Attali, J. 1987. Noise, The Political Economy of Music. University of Minnesota Press.

Bull, M ed. 2003. The Auditory Culture Reader. Berg Press.

Prendergast, M. 2000. The Ambient Century. Bloomsbury.

Murray Schafer, R.1977. The Tuning of the World. McLelland and Stewart.

Erlmann, V (ed.), 2004. Hearing Cultures: Essays on Sound, Listening and Modernity. Berg Press

Steven Feld, Sound and Sentiment: Birds, Weeping, Poetics, and Song in Kaluli Expression. (2nd edition) U Pennsylvania Press

Mark M. Smith (ed.), 2004. Hearing History. University Georgia Press

Timothy D. Taylor, 2001. Strange Sounds: Music, Technology, and Culture. Routledge Press.

Erlmann, V, 2010. Reason and Resonance. Zone Books.

Additional notes**Information**

Length of Course: 12 weeks

Course ID 029313

The Anthropology of the Modern State

SOAN 30351

Unit coordinator: Stef Jansen

Credit rating 20
ECTS credits 10

Semester 1

School of Social Sciences
Anthropology
Undergraduate

Level 3

FHEQ level 'Last part of a Bachelors'

Course unit overview

In this course we first ask what 'the state' is and, particularly, how we might study it anthropologically. We situate the state as a distinct and historically specific ('modern') type of political formation, drawing on comparative literature on 'everyday state formation' as well as on classical anthropological texts that have sought to make sense of the maintenance of political order in stateless societies. The course then moves on to consider how anthropologists have ethnographically studied the state: what have they focused on? which questions have they asked? which answers have they found? In this part we will identify a series of substantive topics through the lens of ethnographic studies from across the globe, dealing with issues such as nationalism, the government of bodies and lives, the boundaries of political membership and of state territories, everyday experiences of elections and political participation, the tension between desire for order and evasion of control, the fate of the modern state in times of intensified globalisation and migration, and so on.

Aims

What is 'the state', and particularly 'the nation-state', and how has it become central to the organisation of political life across the world? How is the nation-state being eroded or reconfigured by processes of globalisation? How can an ethnographic perspective help us to make sense of these transformations and their manifestations in people's everyday lives? The course addresses these questions by drawing on anthropological studies of politics in non-state societies, historical studies of state formation in Europe and, most of all, ethnographic studies of the contemporary functioning of and social lives of states across the globe.

The course seeks to provide students with the conceptual and methodological tools to explore the modern state ethnographically. It also explores how an anthropological approach, committed to thinking comparatively and critically about the state in a variety of western and non-western contexts, can extend debates in allied disciplines about issues of sovereignty, territoriality, secularism, violence, democracy, citizenship, nationhood, etc.

Learning outcomes

Knowledge and Understanding:

Students will be able to:

- Critically compare and analyse a range of theoretical traditions in the analysis of the modern state;
- Demonstrate understanding of the range of intellectual contexts in which particular theoretical approaches to the state have arisen;

Intellectual skills:

Students will be able to:

- Draw on a range of relevant empirical case studies to examine the variety of contemporary global state forms;
- Critically assess how anthropologists and other social scientists have sought ethnographically to understand issues of violence, democracy, sovereignty, territoriality, citizenship, secularism and nationhood;

Practical skills:

- Synthesise and critically evaluate book-length ethnographic arguments in the form of written and oral reports;

Transferable skills and personal qualities:

- Creatively deploy a wide range of ethnographic and other sources in the writing of a substantial research paper.

Teaching and learning methods

Teaching will consist of ten three-hour periods of contact time, which consist of lectures, film screenings and student-led discussions. E-learning will be delivered through a dedicated Blackboard site and digitised reading list. Students are actively encouraged to use office drop-in times, as this is a major avenue to gain personal feedback on their ongoing work.

Assessment methods

Seminar report 4 x 400 words 10%

Review essay 1000 words 20%

Final essay 3000 words 70%

Feedback methods

Students will have the opportunity to gain feedback on their work for this course unit in the form of collective discussion during classes, individual consultation during office hours, and, in the case of essays, in written, electronic form.

Requisites

NONE

Available as free choice? Y

Recommended reading

Das, Veena and Deborah Poole. 2004. 'State and its margins: comparative ethnographies' In Veena Das and Deborah Poole (eds) *Anthropology in the margins of the state*. Santa Fe: School of American Research Press. 3-33.

Ferguson, James and Akhil Gupta. 2002. 'Spatialising states: toward an ethnography of neoliberal governmentality' *American Ethnologist* Vol. 29 (4), 981-1002.

Hansen, Thomas Blom and Finn Stepputat. 2001. 'Introduction' In Hansen, Thomas Blom and Finn Stepputat (eds.) *States of imagination: ethnographic explorations of the postcolonial state*. Durham: Duke UP.

Nordstrom, Carolyn. 2000. 'Shadows and sovereigns.' *Theory, Culture and Society*, Vol. 17: 35-54

Sayer, Derek. 1994. 'Everyday forms of state formation: some dissident remarks on 'hegemony.'" In Gilbert Joseph and Daniel Nugent (eds.), *Everyday Forms of State Formation: Revolution and the Negotiation of Rule in Modern Mexico*. Durham: Duke University Press.

Sharma, A. and A. Gupta (eds) 2006. *The anthropology of the state: a reader*. Oxford: Blackwell.

Spencer, Jonathan. 2007. *Anthropology, Politics, and the State. Democracy and Violence in South Asia*. Cambridge: Cambridge University Press.

Trouillot, Michel-Rolph. 2001. 'The Anthropology of the State in the Age of Globalization: Close Encounters of the Deceptive Kind.' *Current Anthropology*, Vol. 42 (1), 125-138.

Scheduled activity hours

Lectures

30

Course ID 037391

Anthropology of Childhood and Education

SOAN 30371

Unit coordinator: Gillian Evans

Credit rating 20
ECTS credits 10

Semester 1

School of Social Sciences
Anthropology
Undergraduate

Level 3

FHEQ level ' Last part of a Bachelors'

Aims

It is because childhood learning is central to the process of becoming a particular kind of person that every ethnographic endeavour (to understand the collective distinctiveness of specific peoples and the unique particularity of the individuals making up the collective) must, by definition, rely on some notion of learning even when it is an assumed one. Usually, where a theory of learning is not made explicit, it is taken for granted that children have somehow been properly socialised and that there is no need, therefore, to consider such processes further because learning is thought to pertain to children and childhood and not to adults who are the more typical subjects of anthropological research. The implications of challenging anthropological assumptions about learning are two-fold: it is not just a question of asking if an assumed model of childhood socialisation is a good enough theory of learning, but also of whether or not there is any theoretical use in thinking about social structure in terms of on-going processes of learning in adulthood.

In this course, which explores the anthropology of childhood and the anthropology of education and learning, it is not taken for granted that it is somehow obvious how the 'social construction' of persons works or that it can be assumed to be something to do with vaguely conceived processes of socialisation in childhood; neither does it seek the workings of social learning in the analysis of discourse, which exists at one or more remove from social relations in action. Rather it sets out to explain how the structuring of social relations at all ages - from child to adulthood, from birth until death - implies a learning phenomenon at work. In this light children and novices and by implication, persons of all kinds are seen to be continuously making sense, in practice, of who they can be in relation to other people's historically specific ideas about who it is appropriate for them to become. Exploring this learning phenomenon in detail, this course aims to provide a solid foundation on which students can begin to confidently make cross-cultural comparisons of what it means to be a child or youth in any time or at any place, and also of the processes of teaching and learning, focusing on the question of how people learn, in child and adulthood, what they come to take for granted as the given form of social and cultural knowledge.

Learning outcomes

Student will be able to know and understand:

1. *Cross cultural comparison of childhood and youth*
2. *Cross cultural comparison of education and learning*
3. *Anthropology theory of learning*

Intellectual skills

Intellectual skills:

1. *Reading and understanding in-depth ethnographic case studies and learning how to analyse them for the purposes of cross-cultural analysis*
2. *Writing an in-depth anthropological essay based on analytical skills in relation to the interpretation of in-depth reading of ethnographic and other anthropological texts.*
3. *Preparing short literature reviews*
4. *Presenting oral interpretations of literature*

Practical skills

Practical skills:

1. *Using the library to search for texts*
2. *Using the electronic journals to search for articles*
3. *Making seminar presentations*
4. *Learning how to use Blackboard to submit work and interact with the lecturer*

Transferable skills and personal qualities

Transferable skills and personal qualities:

1. *Small group work*
2. *In depth analysis*
3. *Analytical writing*
4. *Online research*
5. *Social and culturally sensitive understanding of childhood and youth; education and learning*
6. *Social and culturally sensitive understanding of the universal process of human learning*

Syllabus

1. *Infancy: Childhood and Learning in the Life Cycle.*
- 2-4. *Intelligence and Adaptation: body, sociality and world as the foundation of language and thought.*
5. *Situated Learning: subject/object transformations in the economy of becoming a child/person..*
- 6-7. *Learning, Education and Personhood.*
8. *Informal learning and ritualised aspects of education.*
9. *Youth as a Relative Category: children and childhood in transition.*
10. *Global Childhood and Youth: from common cultures to extreme circumstances.*

Teaching and learning methods

Ten two hour lectures

Ten one hour seminars

Submission of Book Review on Blackboard

Assessment methods

20% - Book Review (1500 words) 80% - Written Assignment (4000 words)

Requisites

NONE

Available as free choice? Y

Recommended reading

Amit-Talai, Vered & Wulff H (eds) (1995) *Youth Cultures: a cross-cultural perspective*. Routledge.

Aries P. (1973) *Centuries of Childhood*. Penguin 1973

Archard D (1993) *Children, Rights and Childhood*. Routledge

Briggs, Jean. 1999. *Inuit Morality Play*, Yale University Press.

Coles, Robert. 1986. *The Political Life of Children*, Boston: Houghton Mifflin.

Goldman, L.R. (1998) *Child's Play: Myth, Mimesis and Make-believe*. Oxford: Berg.

Hardman, C. 2001. 'Recommended readings: can there be an anthropology of children?' *Childhood* 8(4):499-518.

James, Allison. *Childhood Identities: Self and social relationships in the experience of the child*, Edinburgh University Press.

Lave J & Wenger E. (1991) *Situated Learning: legitimate peripheral participation*. Cambridge University Press

Liebel M (2004) *A Will of Their Own: cross cultural perspectives on working children*. Zed Books

de Loache, Judy and Alma Gottlieb (eds). 2000. *A World of Babies*, Cambridge University Press.

Liechty, Mark. 2002. *Suitably Modern: Making Middle Class Culture in a New Consumer Society*. Princeton: Princeton University Press. (On emerging youth culture in Nepal).

Morton, Helen. 1996. *Becoming Tongan: An Ethnography of Childhood*, University of Hawaii Press.

Mead & Wolfenstein (eds) (1955) *Childhood in Contemporary Cultures*. University of Chicago Press.

Middleton J. (1976) *From Child to Adult: studies in anthropology of education*. University of Texas.

Raum, O. (1940) *Chaga Childhood*. London: OUP (Esp. Ch. 4, Section 7, p. 250-284).

Schieffelin, Bambi. 1990. *The Give and Take of Everyday Life*, Cambridge, New York: Cambridge University Press.

Scheper-Hughes, Nancy and Carolyn Sargent (eds.). 1998. *Small Wars: The Cultural Politics of Childhood*, University of California Press.

Schieffelin B & Ochs E. (eds.) (1986) *Language socialisation across cultures*. Cambridge University Press.

Seekings, Jeremy. 1993. *Heroes or Villains? Youth Politics in the 1980's*. Johannesburg: Raven Press.

Simpson, A. "*Half-London*" in *Zambia: Contested Identities in a Catholic Mission School*. Edinburgh University Press for the International African Institute, 2003

Stafford, Charles. 1995. *The Roads of Chinese Childhood. Learning and Identification in Angang*, Cambridge University Press.

Spencer, Paul (ed.) *Anthropology and the riddle of the sphinx: Paradoxes of change in the life course*. London: Routledge

Toren C. (1990) *Making Sense of Hierarchy: cognition as social process in Fiji*. Athlone Press.

Trawick, Margaret. 1992. *Notes on Love in a Tamil Family*. Berkeley: University of California Press.

Scheduled activity hours

Lectures	20
Seminars	10

Independent study hours 170 hours

Course ID 012806

Dissertation B - 20 credit dissertation

SOAN 30600

Unit coordinator:

Credit rating 20

ECTS credits 10

Full year

School of Social Sciences

Anthropology

Undergraduate

Level 3

FHEQ level ' Last part of a Bachelors'

Course unit overview

Students will be provided with a forum for discussion on research methods, covering the key stages entailed - from crystallising research aims and objectives, devising research strategies, and organising materials for the writing process. The course places emphasis on practical workshops in the first semester, as well as theoretical and ethical concerns surrounding the politics of knowledge and ethnographic work and representation.

Aims

Students will identify clear and limited research aims and objectives thus formulating clear research questions, devise research strategies, carry out a literature search, and initial organisation of materials for the writing process. During the second semester, students will write their dissertation.

Learning outcomes

By the end of the first semester, students will be able to formulate their own research questions, be aware of how to research them in an anthropological way, be aware of both ethical and theoretical concerns on how to address the question and have completed all the necessary background work to complete a dissertation. During the second semester, students will write a dissertation supported by regular meetings with their dissertation supervisor.

Teaching and learning methods

There will be a series of optional workshops at the beginning of the first semester, complemented by one-to-one supervision with dissertation supervisors throughout the year. Whilst the workshops are optional, students will benefit from attending them.

Assessment methods

Dissertation of 8,000 words

Feedback methods

Students will receive one-to-one supervision to support their dissertation writing. They will therefore receive ongoing feedback on their progress, as long as they take advantage of the supervision on offer.

Requisites

Dissertation B is available to students who are specialising in Social Anthropology on the BA (Hons) Social Sciences, the BA(Econ)(Hons) and the BA (Hons) in Linguistics and Social Anthropology.

Academic programs

BA(Economic and Social Studies) (Hons) Social Anthropology	Third Year	Optional
BA(Hons) Linguistics and Social Anthropology	Third Year	Optional
BA (Hons) Social Sciences (Social Anthropology)	Third Year	Optional

Available as free choice? N

Recommended reading

Students will be asked to spend the summer period with preliminary reading in their general field of interest.

Scheduled activity hours

Practical classes & workshops	10
Project supervision	8

Independent study hours 182 hours

Additional notes Information

Course ID 012808

Dissertation A
**Dissertation in Archaeology
and Anthropology (SOAN)**

SOAN 30610
SOAN40000

Unit coordinator:

Credit rating 40
ECTS credits 20
Semester 2

School of Social Sciences
Anthropology
Undergraduate

Level 3

FHEQ level ' Last part of a Bachelors'

Course unit overview

This dissertation is for students on the BSocSc (Hons) in Social Anthropology. Students will be provided with a forum for discussion on research methods, covering the key stages entailed - from crystallising research aims and objectives, devising research strategies, and organising materials for the writing process. The course places emphasis on practical workshops in the first semester, as well as theoretical and ethical concerns surrounding the politics of knowledge and ethnographic work and representation.

Aims

Students will identify clear and limited research aims and objectives thus formulating clear research questions, devise research strategies, carry out a literature search, and initial organisation of materials for the writing process. During the second semester, students will write their dissertation.

Learning outcomes

By the end of the first semester, students will be able to formulate their own research questions, be aware of how to research them in an anthropological way, be aware of both ethical and theoretical concerns on how to address the question and have completed all the necessary background work to complete a dissertation. During the second semester, students will write a dissertation supported by regular meetings with their dissertation supervisor.

Teaching and learning methods

There will be a series of optional workshops at the beginning of the first semester, complemented by one-to-one supervision with dissertation supervisors throughout the year. Whilst the workshops are optional, students will benefit from attending them.

Assessment methods

Dissertation of 12,000 words (100%)

Feedback methods

Students will receive one-to-one supervision to support their dissertation writing. They will

therefore receive ongoing feedback on their progress, as long as they take advantage of the supervision on offer.

Requisites

NONE

Academic programs

Dissertation A and Dissertation in Archaeology and Anthropology

BSocSc(Hons) Social Anthropology **Third Year** **Mandatory**

**BSocSc (Hons) Social Anthropology with
International Study** **Fourth Year** **Mandatory**

BA (Hons) Archaeology and Anthropology **Third Year** **Optional – either
this dissertation
or Archaeology
equivalent.**

Available as free choice? N

Scheduled activity hours

Project supervision 8
Seminars 10

Independent study hours 382 hours

**Additional notes
Information**

Course ID 027796

Black Identities and Cultures in Latin America

SOAN 30662

Unit coordinator: Stephen Wade

Credit rating 20
ECTS credits 10

Semester 2

School of Social Sciences
Undergraduate

Level 3

FHEQ level ' Last part of a Bachelors'

Course unit overview

Many Latin American countries have substantial black populations which have been both central to and marginalised by nationalist ideologies. In some countries, 'blackness' has been officially recognised over the last 20 years in multiculturalist legislation. The module pays some attention to colonial and 19th century background, before a main focus on twentieth-century social relations involving 'race' and on Afro-Latin cultures (including some emphasis on Afro-Latin music) and black identities. Their place in national ideologies, politics and social movements is examined and transnational and diasporic dimensions to blackness and black culture are included, as is an exploration of the relationship between race, gender and sex.

Aims

The broad aims of the module are to enable a sophisticated grasp of the emergence and current significance of black identities and cultural formations in Latin American nations.

Learning outcomes

At the end of the course, students will:

- Have an overview of theoretical approaches to blackness and black people in Latin America.
- Be able to convey a sense of the broad historical patterns of development of black identities and cultures in Latin America, from the colonial period to the present day, covering topics such as nation-building, race mixture, racism, black resistance, official multiculturalism, black expressive culture and the intersections between race, gender and sex.
- Be able to put these patterns in the context of (a) the role of indigenous peoples in Latin America; (b) ongoing relationships with Africa, material and ideological; (c) the role of the USA as a point of comparison in debates about race in Latin America.

Knowledge and understanding

Have an overview of theoretical approaches to blackness and black people in Latin America; convey a sense of the broad historical patterns of development of black identities and cultures in Latin America, from the colonial period to the present day, covering topics such as nation-building, race mixture, racism, black resistance, official multiculturalism, black

expressive culture and the intersections between race, gender and sex; put these patterns in the context of a) the role of indigenous peoples in Latin America; b) ongoing relationships with Africa, material and ideological; c) the role USA as a point of comparison in debates about race in Latin America

Intellectual skills

Bring historical and ethnographic data together in an integrated analysis; synthesize multiple and diverse sources of data; critically assess what counts as evidence for an argument.

Practical skills

Distil arguments and data into clear written form.

Transferable skills and personal qualities

Synthesize multiple and diverse sources of data; write clear analytical reports; communicate clearly in group contexts; work independently; better understand racial and cultural diversity.

Teaching and learning methods

Lectures
Tutorials

Assessment methods

Written exam	100%
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Feedback methods

Students may request feedback on written examinations.

Requisites

NONE

Academic programs

BSocSc(Hons) Social Anthropology	Third Year	Optional
BSocSc (Hons) Social Anthropology with International Study	Fourth Year	Optional

Available as free choice? Y

Recommended reading

Andrews, George Reid. 2004. *Afro-Latin America, 1800-2000*. Oxford: Oxford University Press.

Dixon, Kwame, and John Burdick (eds). 2012. *Comparative perspectives on Afro-Latin America*. Gainesville, FL: University Press of Florida.

Rahier, Jean, ed. 2012. *Black social movements in Latin America: from monocultural mestizaje to multiculturalism*. New York: Palgrave Macmillan.

Wade, Peter. 2009. *Race and Sex in Latin America* (Pluto Press)

Whitten, Norman and Arlene Torres (eds). 1998. *Blackness in Latin America and the*

Caribbean (Indiana University Press)

Wade, Peter. 2010. *Race and Ethnicity in Latin America* (2nd edition, Pluto Press)

Scheduled activity hours

Lectures 20

Tutorials 10

Independent study hours 170 hours

Additional notes

Information

Length of course: 12 weeks

Version Nbr 001.0.0

Course ID 012793

Screening Culture

Unit coordinator: Angela Torresan

SOAN 30791

Credit rating 20

ECTS credits 10

Semester 2

School of Social Sciences

Anthropology

Undergraduate

Level 3

FHEQ level ' Last part of a Bachelors'

Course unit overview

Over the course of more than a century, understandings of documentary have continually changed as different filmmakers have sought to develop new techniques for the investigation of the world. The course will introduce such historical changes in order to observe the main steps and key concepts developed by visual anthropology. It will do that by paying attention, at each session, to specific issues such as colonial power relations, questions of representation, 'truth', veracity, realism and reality, images of the Other and reflexivity, ethnographic narrative, politics of identities and gender.

Aims

Visuality and vision are very broad ideas and have been the subject of various kinds of analysis. In anthropology we can speak of visual culture, culturally embedded images and visions produced by different groups of people. This course will focus on one specific form of such production: that of documentary film-making as it relates to anthropology. More systematically, it will examine the ways in which anthropologists have been attempting, throughout the last century, to use moving images in order to create, document, and convey the knowledge they gain in relationships with other people.

Learning outcomes

Students will become familiar with the main debates surrounding documentary film and its relation to anthropology. They will have read the key critical texts relating to the genre; they will have seen a range of classic films; and, through discussion and analysis, they will have addressed issues concerning truth, authenticity, creativity and the subjective as they relate to visual representation.

Teaching and learning methods

Lectures, film screenings, discussion sessions and student presentations

Assessment methods

5000 word Final Essay - 100%

Students will be required to produce and present film reviews for discussion during tutorials. Each tutorial of four to five students (depending on how many in total) would present a review of the films we watched in class the week before, substantiated by the relevant

literature, and we would open this up to discussion. By week 5, all will have presented a review and received feedback from the course convenor that will help them write their final essay.

Feedback methods

Students receive electronic, personalised feedback on their assessed work and on the film review presentations..

Requisites

NONE

Available as free choice? Y

Recommended reading

- Barnouw, Erik (1983). Documentary: A History of the Non-Fiction Film. Oxford University Press.
- 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 University Press.
- Loizos, Peter (1993). Innovation in Ethnographic Film Manchester. University Press.
- Nichols, Bill (2001) Introduction to Documentary. Indiana University Press.
- Ruby, Jay (2000) Picturing Culture: explorations in film and anthropology. University of Chicago Press.
- Taylor, Lucien, ed.(1994) Visualizing Theory: Selected Essays from V.A.R. 1990-1994 . Routledge.

Scheduled activity hours

Lectures 30

Independent study hours 170 hours

Course ID 012795

Anthropology of Vision, Senses and Memory

SOAN 30811

Unit coordinator: Andrew Irving

Credit rating 20
ECTS credits 10

Semester 1

School of Social Sciences
Anthropology
Undergraduate

Level 3

FHEQ level ' Last part of a Bachelors'

Course unit overview

The course begins by exploring the development of the human eye through cognitive science, evolution and pre-history so as to ascertain the biological possibilities and constraints that shape vision and visual culture. However vision cannot simply be reduced to the mechanics of perception, biological process and the human organism's phylogenetic capacity for seeing, for it is simultaneously a social, political and cultural phenomenon which is continually undergoing transformations throughout history and in relation to different social and cultural environments. Accordingly if we are to better understand the diverse ways of seeing encountered around the world then we must consider the relationship between the eye, brain and body in relation to language, the imagination, culture and power; consider how different visual practices are embodied, naturalised and articulated within different times and places; and how acts of looking not only shape the relations between persons but structure the way they encounter and understand the world.

The course explores how vision has been understood within history and philosophy and then attempt to place this into ethnographic and anthropological context and by considering the role of vision in everyday social life and practices. By considering how relations between persons are framed by power, culture and gender and played out through the glance, the gaze and other ways of looking, one goes beyond the mechanics of perception to form a better understanding of visual processes. It is a journey that takes us from the art and early cave paintings of early humanity and the Sahara to the abstractions of Picasso and mass reproductions of Warhol; from aesthetics to anaesthetics; from regimes to resistance; from the power of 'the gaze' of modernity to the postmodern glance of the contemporary world.

This allows us to look at vision from both a theoretical and embodied practical perspective, that is to say through the lens of art history, philosophy and anthropological theory and in terms of how visual practices are inscribed into people's lived everyday experiences; a journey that draws upon ethnographic examples from around the world including Africa, India, Japan, Melanesia and America.

Week 1: Setting the Stage: Evolution and History of Seeing

Week 2: The Modern Eye: Knowledge, of Vision

Week 4: Crossing Boundaries: Para-aesthetics and Culture

Week 5: The Phenomenology of Landscape and The Urban Eye

Week 6: Surfaces of the World: Body Image and Skin

Week 7: Empire of The Senses: Negations of Vision

Week 8: Perception, Memory and Imagination

Week 9: Images of Death

Week 10: Rethinking Visual Anthropology?

Aims

The course is taught with certain overall aims in mind: (1) to convey the content of classic and contemporary understandings about vision and visual culture; (2) to support the development of your own visual, sensory and ethnographic engagement with the world we live in; and (3) to 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/action but is a preliminary to understanding the world we live in and carrying out effective ethnographic research.

Learning outcomes

1. To understand the semiotics of imagery and how it can be deployed to help tell a story. The power of imagery as a tool of communication.
2. Learning to develop explicitly constructed or imagined imagery as part of a narrative as an effective tool in developing and communicating ideas and knowledge.
3. To equip students with additional techniques and sensibilities to employ alongside other modes of anthropological understanding.
4. To assist them in the realisation of their final dissertations by developing their skills and understanding of the use and application of images and different media.
5. To develop a critical understanding of the construction of images and other media including furnishing practical knowledge of what, how and why images and other media are used.
6. To develop skills that can be applied outside the realm of anthropology and which could be utilised by any number of organisations, from private companies to community organisations to NGOs etc.
7. To be able to conceive, communicate and realise their ideas through images and other media, and to add to their skillset and confidence when working across a range of situations.

Teaching and learning methods

Lectures/Seminars/Film Screenings

Assessment methods

100% - 5000 word essay
The aim is for students to carry out and present a formative visual and/or multi-media exercise that draws on and develops key course theories and literature. This will take the form of ONE visual/multi-media exercise, to be carried out in small groups of three or four, and which will be set and selected by the course leader. The material will then be presented to the class for discussion.

Feedback methods

Students receive personalised, electronic feedback on their essays.

Requisites

NONE

Available as free choice? Y

Recommended reading

Selected Readers

The following readers offer an excellent overview of readings concerning the anthropology of vision, art, media aesthetics and the senses. They are good value and might also be worth buying for other courses and for general interest.

Askew, K & Wilk, R. (eds) 2002. *The Anthropology of Media: A Reader*. Oxford: Blackwell.

Howes, D. (ed) 2004 *Empire of the Senses* Oxford and New York: Berg.

Mirzoeff, N. (ed) 2002. *Visual Culture Reader*. London: Routledge.

Morphy, H and Perkins, M. (eds) 2006 *The Anthropology of Art: A Reader*. Oxford: Blackwell.

Taylor, L. (ed) 1994 *Visualizing Theory: Selected Essays from Visual Anthropology Review* New York: Routledge.

Those without a background in Visual Anthropology and the Anthropology of Art may find the following texts useful for understanding the history of the discipline:

Visual Anthropology:

Banks, M. 2001 *Visual Methods in Social Research*. London: Sage. Press.

Grimshaw, A. 1999. *The Ethnographer's Eye: Ways of Seeing in Modern Anthropology*. Cambridge University Press.

Pink, S. 2001 *Doing Visual Ethnography: Images, Media and Representation in Research*. London: Sage.

Pink, S. Kurti, L and Afonso, A (eds) 2004 . *Working Images: Visual Research and Representation in Ethnography*. London: Routledge.

Art and Aesthetics:

Berger, J. 1973 *Ways of Seeing*. London: BBC Books.

Cootes 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.

Weiner, J. (ed) 1995 *Too Many Meanings: A critique of the Anthropology of Aesthetics*. Special Issue of *Social Analysis*. 38

Scheduled activity hours

Lectures

30

Independent study hours

170 hours