

HSPS Tripos, Part I

PAPER GUIDE

**SAN 1. SOCIAL ANTHROPOLOGY: THE COMPARATIVE
PERSPECTIVE**

Paper Coordinator
Dr Matei Candea (mc288@cam.ac.uk)

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GENERAL INTRODUCTION TO SAN 1

Paper Aims and Objectives

To provide a general introduction to the aims, scope and methods of Social Anthropology by following three complementary avenues to the comparative study of human society and culture: ethnographic description and analysis of particular societies and cultures; the comparative study of social institutions; and the different theoretical approaches involved in anthropological description, analysis, and comparison.

Syllabus

Social Anthropology addresses the really big question – what does it mean to be human? – by taking as its subject matter the full range of human social and cultural diversity. What does this diversity tell us about the fundamental bases and possibilities of human social and political life? Can it help us to comprehend how contemporary global changes manifest themselves in people’s lives across the world? In this paper you will learn how anthropologists study, analyse, and theorise about the immense variety of forms of social life they have found across the world: how such taken-for-granted categories as gender, family, sexuality, race, the economy, and the state are subject to radical cultural variation, and how everyday matters such as food, clothing, work, and trade may be bound up with religious and other symbolic meanings. You will also learn about key conceptual tools and forms of social theory developed by anthropologists in response to the challenge of understanding this diversity, and about the distinctive forms of ethnographic field research anthropologists use in order to gain close, first-hand knowledge of the societies they study.

Structure of Teaching – Lectures and Supervisions

The course is delivered through a combination of lectures and supervisions.

Supervisions

Students will receive regular supervisions covering the key topics of this course, in preparation for which an essay will normally be required. Supervisions are arranged by college Directors of Studies, and should be distributed evenly through each term, avoiding “bunching” of supervisions. A normal supervision load would be three supervisions in each of Michaelmas and Lent, and one or two in Easter; a small number of additional discussion/revision sessions, without requiring an essay, are usually considered helpful.

Lectures

A core set of lectures, two a week, running throughout the year, has been designed to guide students from an introductory knowledge of anthropology through to a more advanced exploration of key aspects of the discipline. **** Pages 5-24 of this guide provide detail on each of these lecture series ****

Michaelmas term

Lecture series I. How anthropologists think *Dr Matei Candea* (8 lectures, weeks 1-8)

Lecture series II. Anthropology Now *Various* (8 lectures, weeks 1-8)

In Michaelmas Term, students will be introduced to anthropology through two parallel and complementary series of lectures. On Fridays, ***How anthropologists think*** will explore key concepts and tools for thinking developed by anthropologists, and provide a critical overview of some important approaches, theoretical schools and moments in the intellectual history of the discipline. On Tuesdays, in ***Anthropology now***, a number of different lecturers will each present a case-based exploration of a topic which is at the forefront of current anthropological concern, and often at the centre of their own research, such as political protest, the digital economy, race and racism, human-animal relations, or refugees and the power of borders.

Lent Term

Lecture series III. Critical issues: Politics and economic life *Dr Andrew Sanchez* (8 lects., weeks 1-8)

Lecture series IV. Kinship, Love and Care *Dr Perveez Mody* (4 lectures, weeks 1-4)

Lecture series V. Symbolism *Dr Rupert Stasch* (4 lectures, Weeks 5-8)

Having established an overview of key concepts and encountered a selection of recent anthropological topics of concern in Michaelmas, in Lent Term students will delve deeper into the core substantial topics and themes of anthropology through a set of lectures which provide a sustained exploration of Politics, Economics, Kinship and Symbolism.

Easter Term

Lecture series VI. Ethnography *Prof. Joel Robbins* (4 lectures, Weeks 1-4)

In Easter term, a single lecture series focuses on anthropology's key form of writing: ethnography. The set of lectures will introduce students to the craft of learning about and working with ethnographic materials, while also bringing together a number of the key strands of the course so far through the in-depth analysis of two social groups via the 'core' ethnographies.

The relationship between lectures and supervisions

It is important to stress a few points about the relationship between lectures, essays and supervisions, which are distinctive to the Cambridge system. In other teaching systems, lectures might be expected to provide the core content which students learn and then reproduce in term-time essays or examinations. In some, a year's course may be broken down into 'modules', taught and examined separately as if they were self-contained. This is emphatically not the case here.

In this system

- Supervisions lie at the heart of the course. It is through the independent reading and essay-writing which students undertake under the guidance of their supervisors, that their substantive knowledge of the discipline will be developed, along with their skills in building critical and well-evidenced arguments. These are the knowledge and skills which will be assessed, when you have had a chance to review all that you have learned over the year, and reflect on how it all fits together, in the end-of-year examinations.
- Over the course of the year, supervisors will set students a series of topics to read and write about in this way. These will be chosen from across the range of subjects lectured on, reflecting the range and diversity of the lecture course. Your supervisor will most likely choose their own question and readings tailored to their expertise and interests and how they want to cover the course. The reading lists will generally provide a choice of readings. In the event that you want to read more extensively, or to get started early, some sample supervision topics relating to the different lecture series are included below.
- The lectures are there to help students with this guided, individual learning, by providing framing, background, and a sense of 'the big picture'. They act as a map to a complex and extensive set of literatures and problems. The lectures will help students get their bearings and connect the specific topics of which they will be gaining detailed first-hand knowledge through supervision essays.

As a result,

- While lectures might mention key cases and examples for illustration, **the lectures alone do not aim to provide the substantive content of the course** – they are a map, not the territory. Information gained from attending lectures cannot substitute for the independent reading and research undertaken by the student themselves under the guidance of their supervisor.
- **Supervisions and essays will not normally follow the order in which lectures are given.** A set of supervision essays will be designed to guide a student's learning pathway (several equally valid such pathways are always possible) through the material in the course, under the guidance of their supervisor.
- You will find that for much of the year you are unclear about the connections between different parts of the course and find it hard to see 'how it all fits together'. This is as it should be. **Different parts of the course are related in multiple ways.** The idea that it naturally breaks down into discreet 'modules' is misleading and overly simplifying. You will piece together your own sense of 'the big picture' as you master the material and see for yourself connections between different topics.
- **Your Director of Studies oversees your education for the year**, so any concerns with your learning, supervision, with your supervisor, including difficulties around organisation, essay writing and reading and with your progress more generally, should be directed to your Director of Studies early on so that they can support you and guide you towards finding solutions.

Assessment

This paper is assessed through a three-hour written examination. Candidates must answer three questions from a choice of (approximately) 12, which reflect the range and diversity of the lecture course. Note however that not every topic that has been lectured on, and not every essay that you have written, will be directly reflected in the exam questions set. Answering exam questions is an exercise in producing new arguments from familiar material. Credit will be given to students who display a wide range of ethnographic knowledge drawing on material from across a range of lecture courses and beyond. **** A Mock exam paper is included on p 25 below ****

Ethnographic monographs

A characteristic feature of anthropology is the fact that it relies extensively on “ethnographic monographs”: book-length arguments based on first-hand accounts of particular peoples, places and situations. You will encounter a range of ethnographic monographs on this course, but two in particular have been selected to act as your 'set texts':

Richards, A. (1982 [1956]) *Chisungu: A Girl's Initiation Ceremony among the Bemba of Zambia*. Second Edition. Introduction by J. S. La Fontaine. London: Routledge.

Robbins, J. (2004) *Becoming Sinners: Christianity and Moral Torment in a Papua New Guinea Society*. Berkeley: University of California Press.

The Department recommends that all students read these two books early during the year, and then return to them in the Easter Term, when they will be the subject of a course of lectures.

Beyond these, you are strongly encouraged to read ethnographic monographs on subjects you are interested in – this is the best way to get to grips with social anthropology. Anthropologists have written ethnographic monographs on a huge variety of topics and places, from prison life in Papua New Guinea to the craft of magicians in Paris, from blood donation in India to poetry in Egypt, from the rituals of weapons scientists in the USA to shamanism and hunting in Siberia. Don't hesitate to ask your supervisors and lecturers for reading suggestions.

General Background Reading

Engelke, M. 2017. *Think Like an Anthropologist*. Pelican.

Astuti, R., J. Parry, & C. Stafford (eds) (2007) *Questions of Anthropology*. Oxford: Berg.

Carrithers, M. (1992) *Why Humans Have Cultures: Explaining Anthropology and Social Diversity*. Oxford: Oxford University Press.

Eriksen, T. H. (2004) *What is Anthropology?* London: Pluto Press.

Candea, M. (ed) 2018. *Schools and Styles of Anthropological Theory*. London: Routledge.

The Cambridge Encyclopedia of Anthropology: <https://www.anthroencyclopedia.com/>

Barnard, A. & J. Spencer (eds) (2011 [1996]) *Encyclopaedia of Social and Cultural Anthropology*. Second Edition. London: Routledge.

Ingold, T. (ed.) (1994) *Companion Encyclopedia of Anthropology: Humanity, Culture and Social Life*. London: Routledge.

THE LECTURE SERIES IN DETAIL

Lecture series I.

How anthropologists think: tools, theories and puzzles

Matei Candea (8 lectures, Michaelmas weeks 1-8)

This set of lectures provides an introduction to some key anthropological puzzles, theories and tools for thinking. How is it that social arrangements persist even as the individuals in them move on? Why do our symbolic lives present intricate patterns which no one seems to have designed or intended? Why do people do things which seem not to be in their own interest? How do inequalities get entrenched and how can these change? Can one ever accurately represent the perspective of 'another culture'? Should one try? Given the combined weight of culture, society and history, are humans in any sense free? Over the past 150 years, anthropologists have developed fundamentally different answers to these questions, grounded in very different theories about the nature of culture and society. While many of these theories have been rightly critiqued and some aspects of them abandoned, they continue to provide useful tools for thinking about these and other pressing problems today.

While other lecture series on this course will introduce you to a spate of very recent and emergent concepts, arguments and theories. By contrast this set delves deep, in order to explore, interrogate, and contextualise historically and politically some fundamental key concepts (progress, culture, social structure, discourse, practice) which form the bedrock, the sedimented background of so much contemporary anthropological argument, and which have travelled beyond anthropology into public debate.

These lectures have three aims. The first is to give you a critical introduction to some elements of the intellectual history of the discipline, that will then allow you to situate the books and articles you will read in SAN1 during the rest of the year. The second aim is to open up a broader conversation about how knowledge works in the social sciences and humanities. The third aim is to give you a practical guide to building your own anthropological arguments.

Background Reading

*Engelke, M. 2017. *Think Like an Anthropologist*. Pelican.

Candea, M. (ed) 2018. *Schools and Styles of Anthropological Theory*. London: Routledge.

Kuper, Adam. 1973. *Anthropologists and Anthropology: the British School 1922-1972*. London: Allen Lane.

Layton, Robert. 1997. *An introduction to theory in Anthropology*. Cambridge: Cambridge University Press.

*Stewart, M. 1997. *The time of the Gypsies*. Oxford: Westview Press. (I recommend you read this from cover to cover – I will be using it throughout the course to demonstrate how these different conceptual tools and schools live on in one key example.)

Lecture 1. Introduction: concepts, puzzles and theories

Lecture 2. 'Progress': evolution, development, and the problem of change

How can we explain the diversity of human social arrangements in different times and places? 19th century evolutionists relied on notions of 'progress', 'evolution' and 'development' to make sense of this diversity. They envisioned human groups being in different 'stages' of a single historical process. They imagined that by comparing accounts of the diverse customs of non-Western and Western peoples, historical and contemporary, they might be able to reconstruct a history of human progress – from 'primitive beginnings' to the 'modern age'. Contemporary anthropology in its various forms was born out of a critique of this evolutionist vision. Yet notions of 'progress' and 'development' are still with us today in various forms, and this lecture urges us to think critically about the work such concepts do.

Lecture 3. 'Social structure': functionalism and the problem of stability

Individuals have different interests and perspectives, they often feel they are acting freely, and yet much of their social behaviour is repetitive, expectable and patterned. Individual humans change, grow old and die, and yet the institutions they live within persist. Anthropological functionalism (including the variant known as 'structural-functionalism') provided a powerful explanation of these puzzles, by arguing that each society

could be seen as a stable, self-regulating assemblage of mutually functioning parts – rather like a giant organism. By envisaging each society as a whole, with its own stable 'social structures', its own logically articulated religious, legal, political arrangements, and its own broadly coherent world-view, functionalists demonstrated the possibility, efficiency, and elegance of alternative, non-Western ways of organising economy, politics, knowledge or family life. Aspects of this vision are still there implicitly in many contemporary anthropological analyses. But do notions of 'social structure' go too far in discounting the importance of history, change and transformation? And how did the perspectives of functionalists interface with the British colonial structures within which many of these studies were conducted? These critical questions are particularly important given the enduring work that notions of social and political 'structure' and structural effects, do in contemporary anthropology and public discourses.

Lecture 4. 'Culture', mark 1: structuralism and the search for patterns

Social structures might explain why human behaviour is often repetitive. But how can we explain the intricate and sophisticated patterns of human meaning-making and symbolism which no one seems to have intended or designed, and the way these make sense to individuals even when they can't explicitly pinpoint their logic. Why are some (but not all) wedding dresses white? Why do Europeans think rotten food is disgusting, unless it is cheese or wine? The much disputed anthropological concept of 'culture' comes in to make sense of these questions. While British functionalists were studying 'social structures', French anthropologist Claude Levi-Strauss developed an interest in a radically different kind of structure: the logical structures which hold together systems of signs. Language – a structured system of sounds – is the obvious example, and Levi-Strauss developed a hugely influential theory based on the notion that culture might be a similar kind of system. By studying ritual and religious practices, kinship arrangements, and myths, structuralists provided a powerful framework for understanding both the dizzying diversity and the fundamental commonality of human cultures. But were these structures really in the minds of the people anthropologists studied, or were they merely in the mind of anthropologists – or could it be both?

Lecture 5. 'Culture', mark 2: interpretivism and the search for understanding.

Imagining 'culture' as a kind of grammatical structure does a good job of explaining some intricate and often unconscious symbolic patterns, but what about everything else? What about the richly layered, *explicit* cultural interactions and interpretations – the attitudes, motivations, the winks and nudges, the sense of appropriateness and politeness, the conventions about what might be funny, disgusting or sad – which make up people's (always partial but nevertheless significant) sense of belonging to the same meaningful world? American interpretivist anthropologists of the second half of the 20th century developed an influential approach to these questions, which sought not to *explain* cultural difference in general, but rather to model how one might *understand* both cultural coherence and cultural difference. In the process they revolutionised the anthropological concept of 'culture' and the work this concept could do. The key here is seeing that 'understanding' is precisely what cultural actors are constantly trying to do to and with one another. Humans are forever interpreting each other's actions and words; this 'intersubjective' work is what generates and sustains shared cultural words. Interpretive anthropologists such as Clifford Geertz, in turn cast themselves as experts at interpretation across cultures. Unlike structuralism's search for deep hidden structures beneath the surface of culture, interpretivism proposed a vision of culture as a kind of publicly visible text, which the anthropologist, in Geertz's famous phrase, "strains to read over the shoulders of those to whom they properly belong."

Lecture 6. 'Discourse': Critiques of anthropology and the problem of representation.

Soon however, a younger generation of anthropologists raised some questions about this interpretive vision. Were cultures really as internally coherent and externally bounded as interpretivists seemed to make out? And if so, what made anthropologists so good at interpretation? A foundational critical volume, *Writing Culture*, raised the contention that these visions of clearly delineated cultural worlds and omniscient anthropological interpreters were in part at least fictional constructs – results of particular writerly techniques and rhetorical strategies. In making such claims, anthropologists were drawing on postmodern critiques of scientific authority more generally, but also on a range of arguments by feminist, Marxist and postcolonial scholars, who had pointed to the political nature and political effects of scientific (including anthropological) knowledge, and raised fundamental questions about who ought or can write authoritatively about what (and for whom), within and across distinctions of class, gender, ethnicity or race. In the process a new set of conceptual tools, including Michel Foucault's notions of 'power/knowledge' and 'discourse' came to prominence in anthropological analysis and debate.

Lecture 7 'Practice': Bodies, habits and the problem of agency

While some of the critiques of anthropological representation were in danger of getting lost in postmodern abstraction and endless reflexivity (as the joke about the postmodern anthropologist goes "But that's enough about me, what do *you* think about me?"), another rising school of thought came at the enduring questions of inequality, power, historical change and identity from a different angle. "Practice Theory" combined core themes from Marxist work on ideology and political economy, with insights drawn from the various anthropological traditions we have examined so far – and a few others. Practice theory returned to some of the fundamental puzzles we have encountered so far: how can we make sense of the articulation of social stability and social change? How far do social and political structures constrain human action and under what conditions can and do individuals push back? How can we explain the powerful ways in which perspectives are grounded in and shaped by social and cultural differences? A key to resolving these puzzles lay for practice theorists in paying attention to the human body, not as a mere natural object, but as a lived-in, cultivated, trained, material source of human "practice". And yet this seemingly all-encompassing theory still had some important blind-spots, as critics soon came to point out.

Lecture 8. Different schools, one ethnography

Presenting concepts and theoretical schools sequentially as we have done here is useful because it allows one to see how each school built itself in part on a critique of previous positions, or on the contrary, recuperated elements of previous positions. It allows us to see theories as moments in an ongoing conversation. But the image of a sequence of theories can be misleading if one takes it to mean that theories have a neat beginning and end, that they follow each other in a sequence of constant improvement, such that new theories are best and 'old' theories are only of historical interest. As we have seen throughout these lectures, anthropological theories are neither self-contained wholes (like the 'cultures' imagined by some interpretivists), nor stages towards scientific progress (like the 'societies' imagined by some evolutionists). Rather they are collections of arguments, perspectives and conceptual tools, some of which remain useful even when other problems with the theory have been identified. To demonstrate this, the final lecture examines the way in which all of the schools we have examined in these lectures have left traces in one single anthropological work: Michael Stewart's ethnographic monograph *The Time of the Gypsies*.

Example supervision question:

'You have to leave some things out in order to build a successful theoretical model'. Discuss in relation to structural-functionalist notions of social structure.

Suggested readings

Theoretical background

Candea, M. 2018. Introduction: Echoes of a conversation. In *Schools and Styles of Anthropological Theory*. London: Routledge.

Candea, M. 2018. Severed Roots: Evolutionism, Diffusionism and (Structural-) Functionalism. In *Schools and Styles of Anthropological Theory* (ed) M. Candea. London: Routledge.

Kuper, A. 1973. Anthropologists and Anthropology: The British School 1922-1972. London: Allen Lane.

Radcliffe-Brown, A.R. 1940. 'On social structure'. *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*. 70:1, 1-12

Some examples of structural-functionalist analysis

Fortes, Meyer, and E. E. Evans-Pritchard, eds. 1940. *African Political Systems*. Oxford: Oxford University Press.

Radcliffe-Brown, A. R., ed. 1950 *African Systems of Kinship and Marriage*. Oxford: Oxford University Press.

Evans-Pritchard, E. E. 1940. *The Nuer: A description of the modes of livelihood and political institutions of a Nilotic people*. Oxford: Oxford University Press.

(you could usefully compare this with a much later ethnography of the Nuer: Hutchinson, Sharon Elaine 1996 *Nuer Dilemmas : Coping with Money, War, and the State*. London: University of California Press.

Some critiques and reconsiderations of structural-functionalism

*Evans-Pritchard, E. E 1950 Social Anthropology: Past and Present; The Marett Lecture, 1950. *Man* 50: 118–124.

Leach, E. R. 1966. *Rethinking anthropology*. London, New York: Athlone P.; Humanities P.

Needham, R. 1975. Polythetic Classification: Convergence and Consequences. *Man* 10, 349–369.

Asad, Talal, ed. 1973. *Anthropology and the Colonial Encounter*. New York: Humanity Books. (esp intro and chapters by Asad and James)

- Niehaus, I. 2017. Anthropology at the dawn of apartheid: Radcliffe-Brown and Malinowski's South African engagements, 1919–1934. *Focaal* **2017**, 103–117.
- Foks, F. 2018. Bronislaw Malinowski, “Indirect Rule,” and the Colonial Politics of Functionalist Anthropology, ca. 1925–1940. *Comparative Studies in Society and History* **60**, 35–57.

Lecture series II: Anthropology Now ***8 lectures (weeks 1-8)***

Alongside the key concepts, theories and puzzles explored in the 'How Anthropologists think' series, and which map a history of anthropological thought, students will have a weekly lecture throughout Michaelmas term in which a range of lecturers will each tackle an issue, topic or case which is currently at the forefront of anthropological enquiry and which is close to their own research interests and expertise. This series thus presents a showcase of the distinctive insight which anthropological approaches bring to a range of key topics of concern today. Running through all these lectures is the key question of what anthropology's distinctive methodology and approach – its concern with ethnographic fieldwork, with extended description of particular cases, and with comparison in its various forms – brings to themes and topics which are of key interest to social scientists and the public more broadly.

Lecture 1. Protest

Sian Lazar

This lecture will discuss street and social media protests, drawing especially on protests in Latin America. We will discuss some of my own ethnography as well as writing on ongoing protests. Depending on events at the time, we will discuss issues such as visual codes, embodied action, collective subjectivity, political morality, the relationship between street protest and the city, the role of social media, neoliberalism, race and gender violence.

Lazar, S (2015) 'This is not a parade, it's a protest march'. Intertextuality, citation, and political action on the streets of Bolivia and Argentina. *American Anthropologist* 117.2: 242-256
<http://onlinelibrary.wiley.com/doi/10.1111/aman.12227/abstract>

Lazar, S (2018) 'Spontaneity, antagonism and the moral politics of outrage. Urban protest in Argentina since 2001.' in *Worldwide Mobilizations. Class Struggles and Urban Commoning* edited Don Kalb and Mao Mollona, Berghahn Press, pp. 92-117 (pdf available on Moodle, or on request)

Bjork-James, C (2020): 'Unarmed Militancy: Tactical Victories, Subjectivity, and Legitimacy in Bolivian Street Protest' *American Anthropologist* <https://anthrosource-onlinelibrary-wiley-com.ezp.lib.cam.ac.uk/doi/10.1111/aman.13382>

Lecture 2. Platform Capitalism

Sian Lazar

Digital platforms are increasingly important forms of organising work today, from the physical labour of driving, delivery, cleaning and other tasks – organised through platforms like Uber, Lyft, Deliveroo, Instacart etc., to freelance digital labour through sites like UpWork, Amazon Mechanical Turk, Fiverr. This lecture explores some of the ways that anthropologists might consider this form of work, what kinds of politics might be possible, and how the global economy is changing as digital technologies develop.

Cant, C (2020) *Riding for Deliveroo. Resistance in the new economy*, Polity Press. See also <https://notesfrombelow.org/author/callum-cant>

Ravenelle, A.J. (2017). Sharing Economy Workers: Selling, Not Sharing. *Cambridge Journal of Regions, Economy and Society*. 10(2). pp. 281-295. https://c94e25ea-37c0-4c5f-bd71-5f6fcac47514.filesusr.com/ugd/e5771f_112374073d3d403f92f5ebab52170590.pdf Also: 2019: [Hustle and Gig. Struggling and Surviving in the Sharing Economy](#) University of California press

Gray, M and Suri, S (2019) [Ghost Work: How to Stop Silicon Valley from Building a New Global Underclass](#). Also see <https://www.youtube.com/watch?v=KKxs5UZO10U> or <https://www.youtube.com/watch?v=zj2DEQCOT0>

Srnicek, N (2016) Platform Capitalism. Polity Press – available as e-book on Cambridge network; or 2017 'The challenges of platform capitalism: Understanding the logic of a new business model' in *Juncture* <https://doi-org.ezp.lib.cam.ac.uk/10.1111/newe.12023>

Lecture 3. Debating Race

Natalie Morningstar

This lecture tells the story of two key periods in which anthropologists have engaged intensively with questions of race, inequality, and science. First, it examines how early critics of evolutionism, including W. E. B. Du Bois and Franz Boas, helped unsettle claims about the scientific basis of racial difference. Second, it explores how unfinished business in this early literature has reemerged in debates about social constructivism and new genetic technologies since the 1990s. Enduring lessons and tensions anthropologists are still confronting are drawn out in light of a case study: a comparison between social conceptions of race and ancestry in the US versus Latin America.

King, C. 2019. *Gods of the Upper Air*. New York: Doubleday.

Wade, P. 1993. "Race", nature and culture'. *Man* 28(1): 17-34.

Lecture 4. Refugees and Border Practices

Yael Navaro

This lecture will address methodological shifts in the anthropological study of borders and refugees. We will unpack key ethnographies on the Greek/Albanian, Cypriot, Mexican/US, and Central Asian borders, as well as studying refugee experiences in multiple locations.

Madeleine Reeves, 2014. *Border Work: Spatial Lives of the State in Rural Central Asia*. Ithaca: Cornell University Press.

Heath Cabot, 2014. *On the Doorstep of Europe: Asylum and Citizenship in Greece*. Philadelphia: University of Pennsylvania Press.

Jason De Leon, 2015. *The Land of Open Graves: Living and Dying on the Migrant Trail*. Berkeley: University of California Press.

Lecture 5. Catastrophe/Disaster

Yael Navaro

This lecture will introduce students to anthropological approaches to the study of catastrophe and disaster. Taking up key ethnographic works on the Chernobyl, Katrina, Fukushima and Bhopal disasters, we will discuss what an anthropological approach can analytically offer.

Adriana Petryna, 2013. *Life Exposed: Biological Citizenship After Chernobyl*. Princeton: Princeton University Press.

Kim Fortun, 2001. *Advocacy After Bhopal: Environmentalism, Disaster, New Global Orders*. Chicago: University of Chicago Press.

Vincanne Adams, 2013. *Markets of Sorrow, Labors of Faith: New Orleans in the Wake of Katrina*. Durham: Duke University Press.

Lecture 6. Pandemics and the stories we tell

Kelly Fagan Robinson

Pandemics can offer "a window on the underlying structures of social relationship within and across group boundaries, including the mechanisms used to sustain complex social architectures of inequality over time" (Singer 2009). Through reflecting on the formal structures of communication resources employed during recent pandemics - diagrams, animations, social media posts, news bulletins and others - this lecture will map out the ways that semiotic abstractions can have fleshy real-world impacts on human connectivity,

inclusions, and exclusions. It will foreground the role that anthropologists have played and continue to play in understanding who 'we' are in the stories we tell as we navigate global health crises.

TEXTS

Singer, Merrill. "Pathogens gone wild? medical anthropology and the "swine flu" pandemic." *Medical Anthropology* 28, no. 3 (2009): 199-206.

Lynteris, Christos. "The prophetic faculty of epidemic photography: Chinese wet markets and the imagination of the next pandemic." *Visual Anthropology* 29, no. 2 (2016): 118-132.

Briggs, Charles L., and Mark Nichter. "Biocommunicability and the biopolitics of pandemic threats." *Medical anthropology* 28, no. 3 (2009): 189-198.

<http://somatosphere.net/series/dispatches-from-the-pandemic/>

FILMS

"The Story of Ebola" <https://www.youtube.com/watch?v=iT7Rrb4wqs> (Produced by Global Health Media Project in collaboration with the International Federation of Red Cross and Red Crescent Societies, UNICEF, and Yoni Goodman)

"What is a coronavirus and what should you do?" Lesson by Elizabeth Cox, directed by Anton Bogaty. <https://www.youtube.com/watch?v=D9fTi-CDjDU>

Lecture 7. Getting Along with Animals and Others

Rosie Jones

What might constitute interspecies co-operation? What does it mean to suggest that we can communicate with non-human animals? These are questions which attract attention from a number of disciplines today, reflecting a fervour of critical attention that human-animal relationships receive within public debates. In this lecture we will investigate the sorts of understanding that anthropology might bring to bear on these topics. We will see how two cornerstones of anthropology – ethnography on the one hand, and comparison on the other are being utilised within recent ethnographies of human-animal interactions. I'll show that human relationships with animals are always also about human relationships with other humans.

Chua, Liana. "Too Cute to Cuddle?" Witnessing Publics" and Interspecies Relations on the Social Media-
scape of Orangutan Conservation." *Anthropological Quarterly* 91, no. 3 (2018): 873-903.

Reed, Adam. "Ageing with a Captive Society in London: Audrey, Ron and Smokey at the Zoo." *Ethnos* 82, no. 3 (2017): 421-436.

Lecture 8. Witchcraft as politics

Joe Ellis

This lecture will introduce students to a range of ethnographies which show how practices that have been called 'witchcraft, spirit possession & shamanism' might be thought as forms of political discourse/action rather than 'traditional remnants'. The lecture will show how this shift is a key moment in the development of the theoretical canon and invite students to rethink the bounds of what 'politics' might be.

Evans-Pritchard, E. E. (1976) *Witchcraft, oracles, and magic among the Azande*. Oxford: Clarendon Press. *Particularly chapters 2, 4 & 9*.

Boddy, J. (1988). Spirits and Selves in North Sudan: The Cultural Therapeutics of Possession and Trance. *American Ethnologist*. 15 (1). 4-27

Comaroff, J.& Comaroff, J. (1998). Occult Economies and the Violence of Abstraction: Notes from the South African Postcolony. *American Ethnologist*. 26 (2). 279-303

Example supervision topic 1:

'It is impossible to study a natural disaster through ethnographic methods.' Discuss.

Readings:

Adriana Petryna, 2013. *Life Exposed: Biological Citizenship After Chernobyl*. Princeton: Princeton University Press.

Kath Weston, 2017. *Animate Planet: Making Visceral Sense of Living in a High-Tech Ecologically Damaged World*. Durham: Duke University Press.

Anne Allison, 2016. "Reflections on Welfare from Postnuclear Fukushima." *South Atlantic Quarterly*

Vincanne Adams, 2013. *Markets of Sorrow, Labors of Faith: New Orleans in the Wake of Katrina*. Durham: Duke University Press.

Kim Fortun, 2001. *Advocacy After Bhopal: Environmentalism, Disaster, New Global Orders*. Chicago: University of Chicago Press.

Anna Lowenhaupt Tsing, Nils Bubandt, Elaine Gan, Heather Ann Swanson, ed. 2017. *Arts of Living on a Damaged World*. Minneapolis: University of Minnesota Press.

Example supervision topic 2:

How do human-human relationships matter in anthropological understanding of human-animal relationships?

Readings:

Recommended reading strategy: Read Samantha Hurn (starred below) and then select 3-5 of the following. Consider what sorts of comparisons are drawn out within the ethnographies. For example, look out for the way authors highlight differences, or similarities, between humans and animals, between some humans and other humans, between anthropologist and interlocutors, or between anthropology and other disciplines.

*Hurn, Samantha. Humans and other animals: cross-cultural perspectives on human-animal interactions. Pluto Press, 2012. (Available on idiscover) especially : Chapter One: Why Look at Human-Animal Interactions?

Alger, Janet, and Steven Alger. Cat culture: The social world of a cat shelter. Vol. 36. Temple University Press, 2003. (Available on idiscover). Especially Chapter Three: The Human-Cat Connection and/or Chapter Four: The Social Bonds Among the Cats.

Brandes, Stanley. "Trophiles and trophobes: The politics of bulls and bullfights in contemporary Spain." *Anthropological Quarterly* (2009): 779-794.

Candea, Matei. "'I fell in love with Carlos the meerkat': Engagement and detachment in human-animal relations." *American Ethnologist* 37, no. 2 (2010): 241-258.

Chua, Liana. "Too cute to cuddle?" Witnessing publics" and interspecies relations on the social media-scape of orangutan conservation." *Anthropological Quarterly* 91, no. 3 (2018): 873-903.

Fuentes, Agustín. "Naturalcultural encounters in Bali: Monkeys, temples, tourists, and ethnoprimateology." *Cultural anthropology* 25, no. 4 (2010): 600-624.

Fox, Rebekah. "Animal behaviours, post-human lives: Everyday negotiations of the animal-human divide in pet-keeping." *Social & Cultural Geography* 7, no. 4 (2006): 525-537.

García, María Elena. "Death of a Guinea Pig: Grief and the Limits of Multispecies Ethnography in Peru." *Environmental Humanities* 11, no. 2 (2019): 351-372.

Hamilton, Lindsay, and Nik Taylor. *Animals at work: Identity, politics and culture in work with animals*. Brill, 2013. (Available on idiscover) Especially: Chapter Seven, Small Animal Vets and the Crafting of Intimacy.

Hurn, Samantha. "Dressing Down. Clothing animals, disguising animality?." *Civilisations. Revue internationale d'anthropologie et de sciences humaines* 59-2 (2011): 109-124.

Kopnina, Helen. "Beyond multispecies ethnography: Engaging with violence and animal rights in anthropology." *Critique of Anthropology* 37, no. 3 (2017): 333-357.

Lloro-Bidart, Teresa, and Constance Russell. "Learning science in aquariums and on whalewatching boats: The hidden curriculum of the deployment of other animals." In *Animals and science education*, pp. 41-50. Springer, Cham, 2017.

McClellan, Kate. "Becoming Animal People: Empathy Pedagogies and the Contested Politics of Care in Jordanian Animal Welfare Work." *Anthropological Quarterly* 92, no. 3 (2019): 787-815.

McVey, Rosie Jones. "Responsible Doubt and Embodied Conviction: The Infrastructure of British Equestrian Horse/Human 'Partnership'." *The Cambridge Journal of Anthropology* 35, no. 2 (2017): 96-110.

Moore, Lisa Jean, and Mary Kosut. "Among the colony: Ethnographic fieldwork, urban bees and intra-species mindfulness." *Ethnography* 15, no. 4 (2014): 516-539.

Reed, Adam. "Ageing with a Captive Society in London: Audrey, Ron and Smokey at the Zoo." *Ethnos* 82, no. 3 (2017): 421-436.

Reed, Adam. "Snared: ethics and nature in animal protection." *Ethnos* 82, no. 1 (2017): 68-85.

Van Dooren, Thom. "Pain of extinction: The death of a vulture." *Cultural Studies Review* 16, no. 2 (2010): 271-89.

Yates-Doerr, Emily. "Does meat come from animals? A multispecies approach to classification and belonging in highland Guatemala." *American Ethnologist* 42, no. 2 (2015): 309-323.

Lecture series III. Critical Issues: Political and Economic Life
Dr. Andrew Sanchez (8 lectures, Lent term weeks 1-8)

This course explores how social anthropology approaches the most critical issues of political and economic life. We do so by focussing upon comparative analyses of power and resistance, nationalism, conflict, inequality, exchange, work, environment, and development. These topics form the core of political and economic anthropology, and are engaged with by ethnographers working in all global societies.

The course demonstrates how Social Anthropology uses ethnographic study to provide unique insights into the nature of power and economy. By the end of the term, our engagement with these debates will help us to develop a more critical, comparative understanding of how human beings structure and experience their societies.

Background Reading:

Carrier, J. (ed.) 2013. [*A Handbook of Economic Anthropology*](#) (Edward Elgar).

Das, V. & S. Randeria. (eds.) 2015. [*Politics of the Urban Poor*](#) (Current Anthropology 56:11).

Eriksen, TH. & E. Schober. (eds.) 2017. [*Knowledge and Power in an Overheated World*](#) (University of Oslo Press)

Hart, K, et al. (eds.) 2010. [*The Human Economy: A Citizens Guide*](#). (Polity Press)

Lazar, S. & Sanchez A. (eds.) 2019. [*Labour Politics in an Age of Precarity*](#) (Dialectical Anthropology 43: 1)

Sharma, A. & A. Gupta (eds.) 2006. [*The Anthropology of the State: A Reader*](#) (Blackwell)

Lecture 1. Power and resistance

- What is the relationship between power and authority?
- Are relations of power inherently coercive?
- What types of behaviour constitute 'resistance'?

Lecture 2. Nationalism

- Is a nation state an 'Imagined Community'?
- How is the development of modern nation states related to colonialism?
- Why is nationalism more prevalent at some times than others?

Lecture 3. War and conflict

- Are human beings naturally prone to war and social conflict?
- How do societies engage with memories of suffering and violence?
- How do anthropologists understand recovery and reconciliation?

Lecture 4. Inequality

- Is social inequality a human universal?
- How does inequality relate to race, gender and class?
- Is the world more unequal than it used to be?

Lecture 5. Exchange

- Why is economic exchange important to building relationships?
- How does exchange relate to social status?
- Why are anthropological ideas about gift exchange helpful to social scientists?

Lecture 6. Work

- What types of work do people find satisfying?
- How do societies differ in their conception of what 'work' means?
- Why is social anthropology useful for understanding modern employment conditions?

Lecture 7. Environment

- How do conceptions of the environment vary in different societies?
- What is the 'anthropocene' era, and are we living in it?
- How does anthropology contribute to understandings of environmental crisis?

Lecture 8. Development

- How does international development relate to empire and colonialism?
- What should be the focus of international development efforts?
- Why are anthropologists often so critical of development professionals?

Example supervision topic

'All exercises of power are essentially coercive'

Critically discuss this claim with reference to a range of ethnographic and theoretical material.

Recommended Reading

Abu-Lughod, L. 1990. 'The Romance of Resistance: Tracing Transformations of Power Through Bedouin Women' *American Ethnologist* 17(1): 41-55

Caton, SC. & Zacka, B. 2010. 'Abu Ghraib, the Security Apparatus, and the Performativity of Power' *American Ethnologist* 37 (2): 203-211

Freeman, L. 2007. 'Why Are Some People Powerful?' in R. Astuti et al (eds) *Questions of Anthropology* (Berghahn) pp. 281-307

Maskovsky, J. 2018. 'Reclaiming the Streets: Black Urban Insurgency and Antisocial Security in Twenty-First-Century Philadelphia' *Focaal* 79: 39-53

Ong, A. 1987. 'The Production of Possession: Spirits and the Multinational Corporation in Malaysia' *American Ethnologist* 15(1): 28-42

Sa'ar, A. 2006. 'Feminine Strength: Reflections on Power and Gender in Israeli-Palestinian Culture' *Anthropological Quarterly* 79 (3): 397-430

Sahlins, MD. 1963. 'Poor Man, Rich Man, Big-Man, Chief: Political Types in Melanesia and Polynesia' *Comparative Studies in Society and History* 5 (3): 285-303

Scott, JC. 1985. 'Normal Exploitation, Normal Resistance' in J.C. Scott *Weapons of the Weak: Everyday Forms of Peasant Resistance* (Yale University Press) pp. 28-48

Wilde, M. 2017. 'Utopian Disjunctures: Popular Democracy and the Communal State in Urban Venezuela' *Critique of Anthropology* 37 (1): 47-66

Lecture series IV. Kinship, Love and Care

Pervez Mody (4 lectures, weeks 1-4)

This lecture series looks at the anthropological study of kinship and examines the ways in which anthropologists have sought to understand the structures, meanings and processes that make it an integral feature of everyday life in all societies in the world. Central to anthropological work on kinship are the ways in which it addresses some of the most pervasive concerns of our lives – our social constellations, our bodily well-being, our relations with those we regard as kin, our loves and our cares brought into being through anthropological study focussed on concrete ethnographic settings. The first pair of lectures in this four-part series introduce you to theories of kinship and anthropological theories of gender and explore their generative aspects for analysing social relations. I begin by focusing on developments in the past few decades to shed light on the changes in kinship theories borne of a re-appraisal of models of the past, followed by an assessment of how kinship shaped the anthropological study of gender. The second pair of lectures focus on the more subjective meanings and content of relationships, seeking to understand the constitutive forces of kinship. Both love and care are subjects of increasing and intense anthropological interest and encourage a view of kinship as a process that is intersubjectively shaped by the societies, relationships and exchanges that come to matter.

Lecture 1. Kinship

This lecture looks at the anthropological study of kinship and asks why kinship is at the core of the discipline? It will question what kinship is and why anthropologists have been so interested in it as an organising principle of society. Centrally, it will address debates about the distinction between “biological” and “social” kinship and between “kinship” & “family”. Using Kath Weston’s now iconic account (1991) *Families we choose: Lesbians, Gays, Kinship*, this lecture considers the processes through which kin are given and made. Finally, we will look at the ways in which the advent of new possibilities to make kin (for example, through transnational capitalism, child adoptions or making babies through IVF technologies) have generated anthropological insights into the ways in which kinship (alongside race, class & gender) connects with other phenomenon such as capitalism, the state or technology.

- What makes kinship and how are people related?
- Is kinship about normative categories and roles or everyday relations, processes and change?

Weston, Kath 1991. *Families We Choose: lesbians, gays, kinship*. New York and Oxford: Columbia University Press

Das, Veena 1976 “Masks & Faces: An Essay on Punjabi Kinship” in *Contributions to Indian Sociology* (NS), Vol. 10, No. 1 (1976)

Yanagisako, Sylvia 2013. “Transnational Family Capitalism: Producing ‘Made in Italy’ in China.” In *Vital Relations: Modernity and the Persistent Life of Kinship*, edited by Susan McKinnon and Fenella Cannell, 63–84. Santa Fe: SAR Press.

Carsten, J. 1995. “The Substance of Kinship and the Heat of the Hearth: Feeding, Personhood and Relatedness among Malays in Pulau Langkawi” *American Ethnologist* 22 (2): 223-41

Luiz, Costa 2017. *The Owners of Kinship: Asymmetrical Relations in Indigenous Amazonia*. Chicago: Hau Books.

Miller, Daniel 2007. “What is a Relationship? Is Kinship Negotiated Experience?” *Ethnos, Journal of Anthropology*, Vol. 7, issue 4.

Ragoné, Helena 2004. “Surrogate Motherhood and American Kinship” in R. Parkin & L. Stone (eds) *Kinship and Family. An Anthropological Reader*. Oxford: Blackwell.

Strathern, Marilyn 1992. *Reproducing the future: essays in anthropology, kinship and the new reproductive technologies*. Manchester: Manchester University Press.

Bonaccorso, Monica 2008. *Conceiving Kinship*. Oxford: Berghahn Books

Lecture 2. Gender & Bodies

Central to concerns with kinship are the material bodies through which meanings are expressed and relations enacted. Anthropological studies of kinship and bodies and the work that people put into feeding, distinguishing and fashioning them allows us a view into the insistence of feminist anthropologists in the late 1970's of the importance of a "unified analysis" of gender and kinship. Attention to bodily acts, agency, and body topography open up possibilities of how we may understand the broader significance of the body for gender and kinship theory.

- How does kinship matter and what is its relationship to bodies, gender, race or sexuality?
- How might anthropological studies of particular bodily practices help to understand the families and relationships that ensue?

Howell, Signe 2003. "Kinning: The Creation of Life Trajectories in Transnational Adoptive Families" in *The Journal of the Royal Anthropological Institute*, Sep., 2003, Vol. 9, No. 3 (Sep., 2003), pp. 465-484

R. Astuti. 1998. "It's a boy", "it's a girl!" Reflections on sex and gender in Madagascar and beyond'. In Lambek and Strathern (ed.) *Bodies and Persons*. Cambridge: CUP.

Boddy, Janice 1982. "Womb as Oasis: the Symbolic Context of Pharaonic circumcision in rural Northern Sudan" in *American Ethnologist* Vol 9, issue 4, pp 682-698

Hendriks, Thomas 2016. "SIM cards of desire: Sexual versatility and the male homoerotic economy in urban Congo" in *American Ethnologist*, Vol. 43, No. 2, pp. 230-242

Sanabria, Emilia 2016. *Plastic Bodies: Sex Hormones & Menstrual Suppression in Brazil*. Ann Arbor: Duke University Press.

Reddy, Gayatri 2006. *With respect to sex: Negotiating hijra identity in South India*. Yoda Press.

Gay-y-Blasco, Paloma 1997. 'A "different" body? Desire and virginity among Gitanos.' *Journal of the Royal Anthropological Institute* 3(3): 517-535.

Kulick, Don 1997. 'The gender of Brazilian transgendered prostitutes', *American Anthropologist* 99(3): 574-585.

J.F. Collier & S.J. Yanagisako 1987. 'Introduction' and 'Toward a unified analysis of gender and kinship' in J.F. Collier & S.J. Yanagisako, eds. *Gender and Kinship*. Stanford: Stanford UP

Bear, L., [Karen Ho](#), Anna Tsing and [Sylvia Yanagisako](#), 2015. "Gens: A Feminist Manifesto for the Study of Capitalism". In *Theorizing the Contemporary, Fieldsights*, March 30, 2015. <https://culanth.org/fieldsights/gens-a-feminist-manifesto-for-the-study-of-capitalism>

Lecture 3. Love

This lecture addresses the misleading conception that romantic love just springs forth spontaneously between young and attractive people wherever they encounter each other. Anthropologists working on love and courting in different times and parts of the world have found it to be profoundly shaped by class, cultural values, kinship organization, gender relations and the state such that love is never merely found to spring forth but is heavily conditioned by the constraints and social standing of its participants, even when the love or sexuality in question stands in direct contestation to those very social values. This lecture will focus on homosexual and heterosexual romantic love, sexual desire and erotic relations to argue that an anthropological reading of love shows the ways in which it connects to other histories and processes to reveal a striking range of concerns. As an analytic, love tells us something about the changing relations between two people but also elicits a reflection of the processes at work within the larger social constellations of meaning and value in which it finds itself.

- What motivates relationships generated through desire, sexual encounter and the erotic economy?

- Are they qualitatively different to relationships of love, marriage, family and kin?

Brennan, Denise 2004. *What's Love Got to Do with It?: Transnational Desires and Sex Tourism in the Dominican Republic*, Duke University Press (<https://read-dukeupress-edu.ezp.lib.cam.ac.uk/books/book/858/What-s-Love-Got-to-Do-with-It-Transnational>)

Boellstorff, Tom 2005. *The Gay Archipelago: Sexuality & Nation in Indonesia*. Princeton: Princeton University Press (https://princetonup-degruyter-com.ezp.lib.cam.ac.uk/view/title/512042?tab_body=toc)

Hendriks, 2017. SIM cards of desire: Sexual versatility and the male homoerotic economy in urban Congo (<https://anthrosource-onlinelibrary-wiley-com.ezp.lib.cam.ac.uk/doi/full/10.1111/amet.12301>)

Hunter, Mark 2002. "The Materiality of Everyday Sex: thinking beyond prostitution" in *African Studies*, 61: 1, 99-120

Wardlow, H. 2006 *Wayward Women: sexuality and agency in a New Guinean society*. University of California Press

Hussain, Delwar. 2013. "The Sexual Lives of Borderlanders", in *Boundaries Undermined: The Ruins of Progress on the Bangladesh-India Border*. London: Hurst.

Ramberg, Lucinda 2014. *Given to the Goddess: South Indian Devadasis and the Sexuality of Religion*. Durham: Duke University Press.

Reddy, Gayatri. 2006. "The Bonds of Love: Companionate Marriage and the Desire for Intimacy among Hijras in Hyderabad, India", in Jennifer S. Hirsch and Holly Wardlow (eds.), *Modern Loves: The Anthropology of Romantic Courtship and Companionate Marriage*. Ann Arbor: University of Michigan Press.

See also this online piece by Dr Nurul Huda Mohd Razif (2020) on polygamous relationships in Malaysia in the time of COVID-19. *Canopy Forum*: <https://canopyforum.org/2020/06/30/polygamy-in-a-time-of-pandemic-hard-times-ahead/>

Lecture 4. Care

What is care and should it be neatly contained within the fields in which it is most immediately expressed and readily understood: that of the clinic and medical treatment, of bodily intervention by curative doctors, of technologies that seek to ameliorate bodily ills? Or is its ambit and scope far more wide and context-driven, encompassing what Yates-Doerr calls "field[s] of care" (2014) with its range of intimacies, political-economy, histories, relations and social structures that shape and define contexts in which care is expressed. This lecture looks at new anthropological studies of care to situate it as a worthwhile analytic capable of addressing ethnographic puzzles relating to how we understand relations of kinship and society at large.

- How has the anthropology of care characterised relations of autonomy and dependence in the context of kinship?
- How do states imagine the care of their citizens, and what do citizens make of states' attempts to care?

Borneman, John 2001. "Caring and to be Cared For: Displacing Marriage, Kinship, Gender & Sexuality" in J. Faubion (ed) *The Ethics of Kinship*. Lanham MD, Rowman & Littlefield (<https://ebookcentral.proquest.com/lib/CAM/detail.action?docID=1331681>)

Mol, Annemarie, Ingunn Moser, and Jeanette Pols. 2010. "Care: Putting Practice in to Theory." In *Care in Practice: On Tinkering in Clinics, Homes and Farms*. Annemarie Mol, Ingunn Moser, and Jeanette Pols, eds. Pp. 7-20. Bielefeld, Germany: Transcript Verlag.

Myers, Neely Lorenzo 2015. *Recovery's Edge: An Ethnography of Mental Health Care and Moral Agency*. Nashville: Vanderbilt (<https://ebookcentral.proquest.com/lib/CAM/detail.action?docID=4228970>)

Stevenson, Lisa 2014. *Life Beside Itself: Imagining Care in the Canadian Arctic*. Oakland: University of California Press (<https://ebookcentral.proquest.com/lib/CAM/detail.action?docID=1711050>)

Mody, Perveez 2019. "Kinship Care" in L. Gelsthorpe, P. Mody, & B. Sloan (eds) *Spaces of Care*, Chapter 10, pp. 183-199. Oxford: Hart

Reece, Koreen 2019. "Home & Away: Mobility & Care in Botswana's Time of AIDS" in Gelsthorpe, L., Mody, P. & Sloan, B. (eds) *Spaces of Care*, Chapter 11, pp. 201-217. Oxford: Hart

Parrenas, Rhacel 2005. *Children of Global Migration*. Stanford University Press: Stanford.

See Fieldnotes on Care (2014) for the Society of Cultural Anthropology, articles by Emily Yates-Doerr, Ruth Fitzgerald, Laura Heinnemann <https://culanth.org/fieldsights/series/care>

Example supervision topic

If kinship is not based on ties of "nature", blood or biology, what makes kin?

Carsten, J. 1995. "The Substance of Kinship and the Heat of the Hearth: Feeding, Personhood and Relatedness among Malays in Pulau Langkawi" *American Ethnologist* 22 (2): 223-41

Luiz, Costa 2017. *The Owners of Kinship: Asymmetrical Relations in Indigenous Amazonia*. Chicago: Hau Books.

Shakuto, Shiori 2019. "Postwork Intimacy: Negotiating romantic partnerships among Japanese retired couples in Malaysia" *American Ethnologist*, Vol. 46, No. 3, pp. 302-312.

Benson, Sue 2008. 'Mixed race children in south London: the management of an ambiguous ethnic identity', *Cambridge Anthropology* 27(2): 10-19.

Borneman, John 2001. "Caring and to be Cared For: Displacing Marriage, Kinship, Gender & Sexuality" in J. Faubion (ed) *The Ethics of Kinship*. Lanham MD, Rowman & Littlefield (<https://ebookcentral.proquest.com/lib/CAM/detail.action?docID=1331681>)

Reece, Koreen 2019. "Home & Away: Mobility & Care in Botswana's Time of AIDS" in Gelsthorpe, L., Mody, P. & Sloan, B. (eds) *Spaces of Care*, Chapter 11, pp. 201-217. Oxford: Hart

Parrenas, Rhacel 2005. *Children of Global Migration*. Stanford University Press: Stanford.

Howell, Signe 2003. "Kinning: The Creation of Life Trajectories in Transnational Adoptive Families" in *The Journal of the Royal Anthropological Institute*, Sep., 2003, Vol. 9, No. 3 (Sep., 2003), pp. 465-484

Lecture series V: Symbolism

Dr. Rupert Stasch (4 lectures, weeks 5-8)

These lectures explore how social anthropologists analyze symbolism, and what insights and challenges arise in recognizing human life to be symbolically mediated.

Lecture 1. Introducing symbolism: signifiers standing for signifieds.

In everyday English, we often use the word *symbol* to mean a material object which stands for something else more abstract. This lecture introduces other terms for talking about relations of ‘standing for.’ The lecture asks us to see such relations as saturating human lives more extensively than we recognize in everyday talk, and it asks us to see what is strange and complex about the process of a symbol making present more than itself. Through the example of Korowai people’s houses in Indonesian Papua, the lecture explores how symbolism is not usually a matter of ‘A means B’, but involves cascading networks of relations. We consider Durkheim’s major early theory of the relation between symbolism and society, from *The Elementary Forms of Religious Life*.

Readings

- Stasch R. 2011. ‘Korowai Treehouses and the Everyday Representation of Time, Belonging, and Death.’ *The Asia Pacific Journal of Anthropology* 12: 327-347.
- Durkheim, E. 1912. *Elementary Forms of Religious Life* [Fields translation], pp. 1-3, 7-9, 205-236, 433-448. Also read the table of contents.
- Turner, T. 2012[1980]. ‘The social skin’. *Hau: Journal of Ethnographic Theory* 2: 486-504.

Lecture 2. Symbolic order and symbolic analysis.

This lecture looks at cross-cultural examples of the meanings of animals, as a means to explore the hypothesis that symbolism is often a patterned system that needs to be studied carefully in its own terms rather than explained by something else. We develop this point by revisiting the theoretical school known as ‘structuralism’, previously introduced in Michaelmas by Dr. Candea.

Readings

- Saussure, F. de. 1906-1911 *Course in General Linguistics* [Baskin translation], pp. 7, 9, 14-15, 16, 65-69, 79-82, 87-90, 98-100, 107-129.
- Lévi-Strauss, C. 1962 *Totemism*, pp. 1-32, 66-110.
- Sahlins, M. 1976. ‘Food Preference and Tabu in American Domestic Animals.’ *Culture and Practical Reason* pp. 170-179
- Leach, E. 1964 ‘Anthropological Aspects of Language: Animal Categories and Verbal Abuse’. In *New Directions in the Study of Language*, ed. E. Lennenberg, pp. 23-63.
- Douglas, M. 1966. *Purity and Danger*, Chapter 3.

Lecture 3. Performative Use of Symbols; Different Modes of ‘Standing For’.

This lecture draws on examples of English speakers using fake Spanish expressions like ‘Hasta la vista, baby,’ and Apache speakers pejoratively impersonating Whites, to raise two issues central to all symbolism. First, individuals’ use of symbols in specific situations is at the center of symbolic order itself, not separate from symbolic order. Second, symbols can stand for meanings in different ways. To appreciate the diversity of ‘standing for’ relations, the lecture introduces the idea of ‘indexicality’ (similar in some instances to ‘connotation’). The lecture further asks whether it actually makes sense to oppose ‘symbolic’ and ‘real’ (as we often do in everyday speech). Via examples such as hunger or child-raising, the lecture explores the degree to which many material, causal processes are also fundamentally symbolic.

Readings

- Hill, J. 2008. “Covert Racist Discourse: Metaphors, Mocking, and the Racialization of Historically Spanish-Speaking Populations in the United States.” *The Everyday Language of White Racism*, pp. 119-157.
- Basso K. 1979. *Portraits of "the Whiteman": Linguistic Play and Cultural Symbols among the Western Apache*.
- Barthes, R. 1957. “Myth Today,” pp. 107-130, 142-145 in *Mythologies*
- Munn, N. 1986. ‘Food Transmission and food Consumption: The Basic Dialectic of Value Transformation’, in *The Fame of Gava*, pp. 49-73.
- Foster R. 2018. Entropy, alchemy and negative pigs: Obviating the matter of wealth. *History and Anthropology* 29: 292-306.
- Keane W. 2005. Signs are not the garb of meaning: on the social analysis of material things. In: Miller D

(ed) *Materiality*. Durham, NC: Duke University Press, 182-205.

Newell S. 2018. The Affectiveness of Symbols: Materiality, Magicity, and the Limits of the Antisemiotic Turn. *Current Anthropology*: 1-22.

Lecture 4. Symbolism and Subjectivity.

This lecture looks at art, stories, humor, and transgression as examples of areas where people are reflexive about their society's symbolic conventions. We use these examples to revisit earlier lectures' topics, but now with special attention to the relation between symbolism and subjective consciousness. We also consider challenges to symbolic theory posed by people's relations to gods, memories, places, social conflicts, or other areas where the 'meaning' of symbols includes qualities of uncertainty or contradiction in symbolic order itself.

Readings

Althusser, L. 1971. second half of "Ideology and Ideological State Apparatuses." *Lenin and Philosophy and Other Essays*, pp. 158-186 (i.e. starting from the section heading "On Ideology").

Allison A. 1991. Japanese mothers and obentōs: The lunch-box as ideological state apparatus. *Anthropological Quarterly*: 195-208.

Robbins J. 2007. You Can't Talk behind the Holy Spirit's Back: Christianity and Changing Language Ideologies in a Papua New Guinea Society. In: Makihara M and Schieffelin B (eds) *Consequences of Contact: Language Ideologies and Sociocultural Transformations in Pacific Societies*. Oxford: Oxford University Press, 125-139.

Example Supervision Topic

What is illuminated or obscured by analyzing spatial forms like buildings, or the bodies of humans or animals, as 'symbolic representations' ?

Supervision topic readings: animals

Brightman R. (1993) *Grateful Prey: Rock Cree Human-Animal Relationships*, Berkeley: University of California Press. <http://ark.cdlib.org/ark:/13030/ft0f59n6tb/>

Candea, M. (2010) "I Fell in Love with Carlos the Meerkat": Engagement and Detachment in Human-Animal Relations'. *American Ethnologist*, 37: 241-58.

Howe, J. (1981) 'Fox Hunting as Ritual'. *American Ethnologist*, 8/2: 278-300.

Kohn, E. (2007) 'How Dogs Dream: Amazonian Natures and the Politics of Transspecies Engagement'. *American Ethnologist*, 34: 3-24.

Schieffelin E. (1976) *The Sorrow of the Lonely and the Burning of the Dancers*, New York: St. Martin's Press.

Tambiah, S. (1969) 'Animals are Good to Think and Good to Prohibit'. *Ethnology* 8/4: 423-459.

Valeri V. (1992) If We Feed Them, We Do not Feed on Them: A Principle of Huauulu Taboo and its Application. *Ethnos* 57: 149-167.

Valeri V. (1994) Wild Victims: Hunting as Sacrifice and Sacrifice as Hunting in Huauulu. *History of Religions* 34: 101-131.

Valeri V. (2000) *The Forest of Taboos: Morality, Hunting, and Identity among the Huauulu of the Moluccas*, Madison: University of Wisconsin Press.

White, Tom & Matei Candea (2018) 'Animals'. *Cambridge Encyclopedia of Anthropology*.

<http://www.anthroencyclopedia.com/entry/animals>

Willerslev, R. (2004) 'Not Animal, Not Not-Animal: Hunting, Imitation, and Empathetic Knowledge among Siberian Yakaghirs'. *Journal of the Royal Anthropological Institute* 10: 629-52.

Supervision topic readings: buildings

Bourdieu, P. (1977) 'The Kabyle House or the World Reversed', in *The Logic of Practice*. Oxford: Polity. Also in Mary Douglas (ed.) (1977) *Rules and Meanings*. London: Allen Lane.

Bowden, R. (1992) 'Art, architecture, and collective representations in a New Guinea society', in *Anthropology, Art, and Aesthetics*, eds J. Coote & A. Shelton, Oxford University Press, Oxford, pp. 67-93.

Cunningham, C. (1964) 'Order in the Atoni house', *Bijdragen Tot de Taal-, Land-en Volkenkunde* 120:34-68.

Enfield, N. J. (2009) 'Everyday ritual in the residential world', in *Ritual Communication*, eds G. Senft & E. Basso, Berg, Oxford, pp. 51-80.

Helliwell, C. (1992) 'Good walls make bad neighbours: The Dayak longhouse as a community of voices', *Oceania* 62:179-93.

Holston, J. (1989) *The Modernist City: An Anthropological Critique of Brasilia*. Chicago: University Press.

Humphrey, C. (1974) 'Inside a Mongolian Tent'. *New Society*, October 1974.

Keane, W. (1995) 'The spoken house: Text, act, and object in eastern Indonesia', *American Ethnologist* 22:102-24.

Miller, D. (1988) 'Appropriating the State on the Council Estate'. *Man* (NS) 23: 353-372.

Sather, C. (1993) 'Posts, hearths and thresholds: The Iban longhouse as a ritual structure', in *Inside Austronesian Houses: Perspectives on Domestic Designs for Living*, ed. J. J. Fox, Canberra: RSPAS, ANU, pp. 64-115.

Stasch R. (2003) The Semiotics of World-making in Korowai Feast Longhouses. *Language & Communication* 23: 359-383.

Lecture series VI: Ethnography
Prof. Joel Robbins (Easter Term, weeks 1 – 4)

Ethnographies – detailed accounts of the social life of a single society – are the one distinctively anthropological kind of writing. These lectures focus on the nature of ethnographic texts. Working in detail with the two set texts for SAN 1, the lectures explore productive ways of reading ethnographies and the best ways to take material from them to use in formulating anthropological arguments. Several lectures also take up issues of the relationship between ethnographic texts and anthropological theory. The core concern of the lectures, however, is on ways of learning about and working with ethnographic materials.

The crucial background reading for these lectures are the two set text ethnographies for SAN1:

Richards, A. (1982 [1956]) *Chisungu: A Girl's Initiation Ceremony among the Bemba of Zambia*. Second Edition. Introduction by J. S. La Fontaine. London: Routledge.

Robbins, J. (2004) *Becoming Sinners: Christianity and Moral Torment in a Papua New Guinea Society*. Berkeley: University of California Press.

Reading the Adam Kuper text listed below under Lecture 1 and the listed chapters from one of the two texts on kinship listed under Lecture 2 below would also be useful preparation.

Lecture 1: Introduction to Ethnography; Ethnography and Social Structure.

This lecture discusses the nature and history of ethnography as a kind of writing and a way of handling the data produced by anthropological fieldwork. It also discusses the concept of social structure and suggests reasons why focusing on their presentations of data on social structure is a good way to formulate an initial reading of many ethnographies.

Kuper, Adam (1983) *Anthropology and Anthropologists: The Modern British School*. London: Routledge. Third Edition.

Lecture 2: Ethnographies of Kin-Based Societies: Kinship and Social Structure.

This lecture discusses some of the basics of kinship analysis with an eye toward understanding how in some societies, including the two societies that are the focus in these lectures, kinship relations are the key building blocks of social structure. (Kinship will have been discussed in other lectures in SAN 1, but the presentation of this topic here will be somewhat different in emphasis.)

Read either: Fox, Robin (1967) *Kinship and Marriage*. Middlesex: Penguin Books; or Holy, Ladislav (1996) *Anthropological Perspectives on Kinship*. London: Pluto Press. [Holy is more recent, Fox is by now quite old and this shows in particular in its handling of gender, but it is also unusually clearly written and so it is worth consulting]. Chapters 4 and 6 in Fox's book or Chapter 5 in Holy's book are particularly relevant for this course, but reading one or the other in its entirety would be well worth the time.]

Lectures 3 and 4: Bemba: Producing Families, Practicing Rituals.

These lectures explore Bemba society in detail. The first lecture lays out their social structure and some of the key challenges it presents to Bemba people. The second lecture looks at how the Chisungu ritual helps them to address these challenges.

Richards, Audrey (1982 [1956]) *Chisungu: A Girl's Initiation Ceremony among the Bemba of Zambia*. Second Edition. Introduction by J. S. La Fontaine. London: Routledge.

Richards, Audrey I. (1940) The Political System of the Bemba Tribe - North-Eastern Rhodesia. In *African Political Systems*. M. Fortes and E. E. Evans-Pritchard, eds. London: Oxford University Press.

Lectures 5 and 6: Urapmin: Producing Moral Selves, Practicing Change.

The first lecture looks in detail at Urapmin social structure and at the process of radical religious change the Urapmin people have experienced as they have converted to Christianity. The Second lecture further considers the role tensions in Urapmin social structure have played in shaping the course of Urapmin conversion to Christianity, and it explores how Christian ritual life addresses these tensions.

Robbins, Joel (2004) *Becoming Sinners: Christianity and Moral Torment in a Papua New Guinea Society*. Berkeley: University of California Press.

Sahlins, Marshall (1985) *Islands of History*. Chicago: University of Chicago Press.

Lecture 7: Ethnography and Theory.

This lecture considers the relationship of ethnography to theory. It looks at the relationship between Chisungu and the structural-functionalist theoretical tradition and at *Becoming Sinners* and its relationship to the traditions of structuralism and symbolic anthropology.

Kuper, Adam (1999) *Among the Anthropologists: History and Context in Anthropology*. London: Athlone. (Chapter 7 “Audrey Richards: A Career in Anthropology”).

Dumont, Louis (1980) *Homo Hierarchicus: The Caste System and its Implications*. M. Sainsbury, L. Dumont, and B. Gulati, transl. Chicago: University of Chicago Press. (Introduction and Postface: Toward a Theory of Hierarchy).

Example Supervision Topic

What is the relationship between ritual and social structure among the Bemba?

(Starred readings are crucial, choose some from amongst the others)

*Richards, A. (1982 [1956]) *Chisungu: A Girl's Initiation Ceremony among the Bemba of Zambia*. Second Edition. Introduction by J. S. La Fontaine. London: Routledge.

*Richards, A. I. (1950) Some Types of Family Structure Amongst the Central Bantu. In *African Systems of Kinship and Marriage*. A. R. Radcliffe-Brown and D. Forde, eds. Pp. 207-251. London: Oxford University Press.

Schneider, David M. (1961) Introduction: The Distinctive Features of Matrilineal Descent Groups. In *Matrilineal Kinship*. D. M. Schneider and K. Gough, eds. Pp. 1-29. Berkeley: University of California Press.

*Richards, Audrey I. (1968) Keeping the King Divine. *Proceedings of the Royal Anthropological Institute*. Pp. 23-35.

Richards, Audrey I. (1940) The Political System of the Bemba Tribe - North-Eastern Rhodesia. In *African Political Systems*. M. Fortes and E. E. Evans-Pritchard, eds. London: Oxford University Press.

*Gluckman, Max (1963) *Order and Rebellion in Tribal Africa*. London: Cohen and West. (Chapter 3, “Rituals of Rebellion in South-East Africa”).

*Handelman, D. 1998. *Models and Mirrors: Towards an Anthropology of Public Events*. New York: Berghahn Books. (Chapter 1: “Introduction”) (There is a long discussion of the Chisungu ritual in this chapter which you may find interesting, but it is the one on the list for the broader theoretical position the author sets out.)

Moore, Henrietta L. (1997) ‘Sex, Symbolism, and Psychoanalysis’. *Differences* 9(1):68-94.

Moore, Henrietta L. (2011) *Still Life: Hopes, Desires and Satisfaction*. Cambridge: Polity. (Read Chapter 2, “Still Life”).

Rasing, Thera (2001) *The Bush Burnt, the Stones Remain: Female Initiation Rites in Urban Zambia*. Münster: Lit Verlag.

Hinfelaar, Hugo F. (1994) *Bemba-Speaking Women of Zambia in a Century of Religious Change (1892-1902)*. Leiden: E.J. Brill.

*Turner, Victor (1967) *The Forest of Symbols: Aspects of Ndembu Ritual*. Ithaca: Cornell University Press. [Read Chapter 1 “Symbols in Ndembu Ritual” and Chapter 3 “Colour Classification in Ndembu Ritual: A Problem in Primitive Classification”]

Turner, Victor (1968) *The Drums of Affliction: A Study of the Religious Process among the Ndembu of Zambia*. Oxford: Oxford University Press. [Chapters 7 and 8 treat an initiation ritual somewhat like Chisungu in a neighbouring Bantu group].

MOCK EXAMINATION PAPER

Below is a mock exam paper which reflects the course content as it will be delivered in 2020-2021

The instructions on a SAN1 exam paper are as follows:

Answer **three** questions.

Candidates will be expected to demonstrate a range of ethnographic knowledge in their answers, and to show a depth of knowledge of some specific ethnographic examples.

1. Discuss the strengths and weaknesses of **one or more** of these concepts as a key to understanding social stability and social change
 - a. culture
 - b. social structure
 - c. discourse
 - d. practice
2. What motivates relationships generated through love, care, sexual encounter and/or the erotic economy?
3. Why should one read the classics? Discuss with reference to **one or more** of the following theoretical traditions:
 - a. evolutionism
 - b. functionalism
 - c. structuralism
4. 'Weapons of the Weak are ineffective forms of resistance'. Critically discuss this claim with reference to a range of ethnographic and theoretical material.
5. 'Nationalism is a response to feelings of insecurity'. Critically discuss this claim with reference to a range of ethnographic and theoretical material.
6. What distinctive insight does anthropology's ethnographic method bring to one or more of the following topics
 - a. Protest
 - b. Borders
 - c. Platform capitalism
 - d. Disaster
 - e. Human-animal relations
7. 'Global health crises are not just about health.' Discuss.
8. Does kinship matter and what is its relationship to bodies, gender, race or sexuality?
9. What is illuminated or obscured by analyzing spatial forms like buildings, or the bodies of humans or animals, as 'symbolic representations'?
10. 'Conflict and inequality are the natural state of humankind'. Critically discuss this claim with reference to theoretical and ethnographic material.
11. 'The distinction between the symbolic and the real is of no value for anthropological analysis'. Discuss.
12. EITHER (a) 'The relationship between social structure and ritual is central to both *Chisungu* and *Becoming Sinners*'. Discuss.
OR (b) How do the different theoretical approaches of Audrey Richards and Joel Robbins shape their respective ethnographies, *Chisungu* and *Becoming Sinners*?