## OPTIONS COURSES LIST 2016-17

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<td>C6a Mobility, Nation and the State</td>
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**Who must do what:**
- **M.Sc. and first-year M.Phil. students in Social Anthropology:** Two options, at least one from List A.
- **M.Sc. in VMMA and first-year M.Phil. students in VMMA:** One option from any of Lists A, B or C.
- **M.Sc. and first-year M.Phil. students in Medical Anthropology:** One option from any of Lists A, B or C.
- **Second-year M.Phil. students in VMMA and Social Anthropology:** One option from any of Lists A, B or C, except that or those in which you were examined in your first year.

**NB: options not available for:**
- **M.Sc. students in Cognitive and Evolutionary Anthropology**
- **Second-year M.Phil. students in Medical Anthropology**
A1. The Middle East
(Dr Morgan Clarke and Dr Zuzanna Olszewska)

This introduction to anthropological work on the Middle East caters for first-year graduate students in anthropology. The course is centred on twelve classes, supplemented by recommended documentary films. Material may be drawn from throughout the MENA region, but particularly the Arab and Persianate worlds. Topics to be covered include classic considerations of systems of Islamic learning, concepts of self and society, relations between the sexes, ideologies of descent and marriage, and local constructions of history, but also contemporary popular culture, political movements, states and governance, and the politics and ethics of representation in a time of war.

Introductory reading list:

A2. Japanese Anthropology
(Prof. Roger Goodman: roger.godman@nissan.ox.ac.uk)

Eight lectures in Hilary Term; 12 classes in Hilary and Trinity Term

This course has two main aims: (a) to provide an introduction to Japanese society from an anthropological perspective and (b) to show how the study of Japan can contribute to mainstream anthropological theory. Major themes which will be covered include notions of personhood, rituals and symbols, time and space, structure and agency, continuity and change, and the construction of ethnic, gender, sexual and minority identities. It will be possible to study a number of contemporary social institutions in depth, including the Japanese educational, legal, medical, welfare, company, household and kinship systems, new religions, and the worlds of traditional arts and popular culture. At the micro level, the details of these operations and the ideologies which support them will be examined, while at the macro level the course will explore their relation to other social institutions and the wider political and economic arena both inside and outside Japan.

In Hilary Term, there will be a series of 8 lectures that will introduce students to the anthropological literature on Japan. There will also be a weekly class. Students will be able to choose from a list of around 20 topics for the class which they would like to pursue. Each topic is headed by a key anthropological reading which all those who attend the class must read (copies are kept in the Tylor and Nissan libraries) and the purpose of the class is to relate the specific readings on Japan (not all of which will be anthropological) to the themes covered in this anthropological text. Each week, students will be assigned to lead the discussion in the class and also as discussants. In Trinity Term, a further three topics will be covered and there will be revision class.

Recommended Introductory Reading
A3. Native Peoples of Lowland South America
(Dr Laura Rival)

SYLLABUS AND LEARNING OUTCOMES: This course introduces you to lowland South America, a region extremely rich ethnographically, which has been at the forefront of much theoretical development in anthropology over the last 20 years. The cultural area, initially restricted to the lowland tropical and subtropical regions east of the Andes, is defined more broadly today so as to comprises other lowland geographic regions as well, including the coastal and foothill regions on the western side of the Andes. Moreover, the course will show that cultural continuities between the lowlands and the highlands of South America have been much greater than originally thought.

Although part of European political philosophy and social imagination ever since Columbus ‘discovered’ the Americas, lowland South America did not attract large numbers of modern ethnographers before the 1970s. Anthropological and ethnographic studies of the native peoples of lowland South America were pioneered in the U.K. right here in Oxford, through the works of Audrey Butt-Colson and Peter Rivière (see isca.ox.ac.uk/research/Amazonian anthropology).

Building on this tradition, we will introduce you to the lands, peoples and histories of contemporary Amazonians, with a special emphasis on how they think about ‘modernization,’ and how they organize themselves in response to various threats to their ways of living a good life.

By the end of the course, you will have gained a general understanding of: (1) Amerindian ways of life, including native value and thought systems; (2) the ecological, historical, political and economic conditions of contemporary Amazonian communities; and (3) a number of key theoretical debates arising from ethnological analysis. You will also have developed an ability to appreciate the diversity of social forms and cultural meanings within native Amazonia, as well as the ability to use this knowledge in comparative analyses of lowland South America with other regions of the world. Additionally, you will learn how to: develop oral and written skills; identify and systematize bibliographical searches over a number of European and non-European languages; read critically; and evaluate alternative analytical approaches and interpretations.

TEACHING ARRANGEMENTS: Dr L. M. Rival will teach this option on Tuesdays at 11 am at 43 Banbury Road throughout Hilary Term and at the beginning of Trinity Term. Lectures will be followed by graduate seminars. There will be separate tutorial classes for undergraduate students taking the option.

COURSE ASSESSMENT: The course is assessed by means of coursework (formative assessment, not contributing to the final mark) and a three-hour written examination in Trinity Term (summative assessment, on which the final mark is based). The course work consists of two essays of 1700-2000 words each, a book review, and seminar presentations. Essay 1 is due by Friday 5th Week of Hilary Term; Essay 2 by Friday 9th Week of Hilary Term; and the Book review by Friday on 0th Week of Trinity Term.

RECOMMENDED READINGS BEFORE THE START OF THE COURSE:
. Kopenawa, Davi and Bruce Albert. 2013. *The falling sky: words of a Yanomami shaman.* Cambridge, Massachusetts: The Belknap Press of Harvard University Press [undergraduate students may find this text challenging, however, you are all invited to read it].

**LECTURE TOPICS:**
1. Introduction to the region and its peoples
2. Birth: becoming human
3. Marriage: the art of making kin
4. House: growing persons and living well
5. Gardening: the art of transforming crops into food
6. Hunting: how to turn wild animals into game
7. Affines at war
8. Shamans and their arts
9. Modern encounters
10. Debating anthropogenic forests
11. Nature and cosmos in debate
12. Revisions in preparation for the final examination

**A5. Anthropology of South Asia**
(Prof. David Gellner, Dr Robert Parkin, and Dr Ammara Maqsood)

**GENERAL AND INTRODUCTORY TEXTS**

*Introductory*
- Ursula Sharma, *Caste*
- Steven Tyler, *India: An Anthropological Perspective*
- Pauline Kolenda, *Caste in contemporary India*

*Also*
- Louis Dumont, *Homo Hierarchicus*
- Nicholas Dirks, *Castes of Mind: Colonialism and the Making of Modern India*
- Chris Fuller, *The Camphor Flame: Popular society and Hinduism in India* (2nd ed.)
- Peter van der Veer, *Religious Nationalism: Hindus and Muslims in India*
- Stuart Corbridge and John Harriss, *Reinventing India: Liberalization, Hindu Politics and Popular Democracy*
- Isabelle Clark-Decèès (ed.), *Companion to the Anthropology of India*

**LECTURE TOPICS**

Week 1. Caste (DG)
Week 2. Tribes in India (RP)
Week 3. Religion (DG)
Week 4. Kinship and Gender In India (RP)
Week 5. Politics and Nationalism In India (RP)
Week 6. The South Asia Diaspora (DG)
Week 7. Nepal (DG)
Week 8. Pakistan (AM)
A7. Anthropology of Europe  
(Dr Robert Parkin)

LIST OF LECTURES AND RELATED CLASS TOPICS  
(NB: items for presentation may be amended before course starts, depending on numbers)

HILARY TERM 2016

**Week 1. Introductory**  
*NB: no presentations this week: lecture and general discussion on anthropology of Europe (definitions, meanings, special characteristics etc.). Two articles for prior reading:

**Week 2. Mediterranean (I)**  
Lecture: Kinship and gender in Europe  
*Presentations/discussion:*  
  a) Honour and shame  
  b) Amoral familism

**Week 3. Mediterranean (II)**  
Lecture: Class, politics and economic activity  
*Presentations/discussion:*  
  a) Patronage and politics in Italy  
  b) Peripheries and cosmopolitans in Sicily and Sardinia

**Week 4. British Isles**  
Lecture: ‘The Celtic fringe’  
*Presentations/discussion:* British communities  
  a) Communities, culture and society  
  b) Communities with social disadvantage

**Week 5. Other Northern Europe (France, Germany, Scandinavia)**  
Lecture: France, Germany and Scandinavia  
*Presentations/discussion:* France and Germany  
  a) France: the bourgeoisie  
  b) Germany: questions of identity

**Week 6. Eastern Europe (a): socialism and the early transition, with special reference to SE Europe**  
Lecture: The Balkans: socialism  
*Presentations/discussion:*  
  a) Socialist agriculture: Romania and Hungary  
  b) Conflict in the Balkans

**Week 7. Eastern Europe (b): The transition from socialism, with special reference to NE Europe**  
Lecture: The transition in eastern Europe, with special reference to Poland  
*Presentations/discussion:*  
  a) Gender, class and the transition in eastern Europe  
  b) Post-socialist firms in Poland

**Week 8. European Union and regionalism**  
Lecture: The European Union and emerging regional identities  
*Presentations/discussion:*
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a) EU institutions
b) Popular reactions to the EU

TRINITY TERM 2016

Week 1. Ethnicity and nationalism in Europe
Lecture: Ethnicity and nationalism in Europe
Presentations/discussion:
   a) Greece
   b) Basques: biology and culture

Week 2. Self and Other: multiculturalism and tourism in Europe
Lecture: Multiculturalism and tourism in Europe
Presentations/discussion:
   a) Multiculturalism in Europe
   b) Tourism and its impact

Week 3. Religion in Europe
Lecture: Parishioners and priests
Presentations/discussion:
   a) Death and the afterlife
   b) Witchcraft and the evil eye

Week 4. Revision
For graduate students: separate arrangements will be made for undergraduates.

ASSESSMENT:
By unseen sat exam paper in June exams; answer three questions out of nine in three hours.

A8. History and Anthropology in the Sahara
(Dr Judith Scheele and Dr Julien Brachet)

This course provides an overview of the enduring patterns and at times rapid changes that have shaped Saharan societies over the long span of the region’s recorded history, but with particular attention to the period since the late nineteenth century.

Including the present-day Sahelian states of Mauretania, Mali, Niger and Chad to the south, and the Maghribi states of Morocco, Algeria, Tunisia and Libya, as well as the contested territory of the Western Sahara, to the north, this region has often been considered peripheral relative to its contingent worlds of the Atlantic, southern Europe, the Middle East and sub-Saharan Africa. It has more recently begun to receive more serious attention from scholars as constituting a dynamic region in its own right, as well as a ‘frontier zone’ of transcontinental cultural, economic and political crossroads and a new hotspot in international struggles for natural resources and the control of extra-legal mobilities and trade.

The course will consist of eight weekly seminars in Hilary Term, which will combine a 45-minute overview presentation with student-led discussion of readings. Students will be expected to lead discussions and submit two essays in Hilary Term, on topics of their choice.

Course evaluation will be based on an extended essay, to be submitted early in Trinity Term.
B2. Objects in Motion: Debates in Visual, Material and Economic Anthropology
(Dr Inge Daniels) (capped at fifteen students)

OiM website: http://objectsinmotion.ingedaniels.com/

This option explores key anthropological debates about the production, circulation and consumption of commodities through the lenses of markets, religion, and tourism. Drawing on comparative examples from around the world, but with a particular focus on East Asia, the aim is to critically examine contentious issues surrounding commodification, globalisation and cross-cultural circulation of people and things. Topics discussed include the exchange of commodities within gift economies; the impact of commercialisation upon spiritual forms; tourism and notions of authenticity; money, markets and the ethics of global trade; advertising and visual economies, the Internet and mobile technologies, and disposal and the second-hand economy.

The course runs over 8 weeks in Hilary Term (but there will also be an introductory session in week 0). It consists of two components: each week the key readings will be presented by one group of students followed by discussion, while another group will review a film and lead the discussions after a public viewing. Those wanting to take this option should therefore make sure that they are free Tuesdays from 10 am until approximately 4 pm. Because this is an interactive seminar, the option will be capped at 15 students (7 places each are reserved for MSc/MPhils in SA and VMMA, and selection occurs through a lottery draw) and laptops are not allowed (except in special circumstances).

Selective list of relevant ethnographies

Note: Examination is by a single 5,000 word essay, written to a title selected from a list of titles, and submitted in hard copy (3 copies) to the Examination Schools in Trinity Term (noon of Tuesday of Week 2) before the June examinations. The essay may be accompanied by a CD or DVD of video clips, amounting to no more than fifteen minutes of viewing time.
B3. Powerful Things

Hilary Term
Mondays 10-12 pm
PRM seminar room
Professor Laura Peers
Laura.peers@prm.ox.ac.uk

Hybridity
Cultural change
Persistence
Survivance
Heritage
Identity
Postmemory
Sensory engagements
Reconnections
Healing

This option considers the changing meanings and roles of material and visual culture across time and cultures. It will focus on the social and political roles of heritage items and images today as Indigenous societies strengthen distinct identities in postcolonial contexts through re-engagements with material and visual heritage. Examples will be drawn largely from Indigenous North America.

How have objects enabled both change and continuity since contact? How do they feature in contemporary social and political movements to strengthen Indigenous identity? Why do historic objects matter to Indigenous people today?

The series will include object-based sessions in the Pitt Rivers Museum and the Ashmolean Museum, alternating with discussion sessions about the theoretical issues raised.

Each student will make a brief presentation and write a review essay of 2500 words on literature pertaining to that theme, submitted in the week of the presentation.

Assessment: The course will be assessed by a 5,000 word essay on an assigned topic, submitted Trinity Term.

Due to conservation requirements for the object-based sessions, this course is capped at 12 students. Regrettably I cannot accommodate students who wish to audit.

Contact: Professor Laura Peers, laura.peers@prm.ox.ac.uk
This course explores key debates in the anthropology of art and visual culture, drawing on studies of art, artists, museums, and displays from around the world. It will begin with an overview of anthropological approaches to art, and a discussion of questions regarding ‘art’ and aesthetics as a cross-cultural category. We will then examine a range of anthropological concerns with regard to art: distinctions between art and artefacts; processes of production and circulation including art markets, collecting, and the attribution of value; constructions of authenticity and ‘primitivism’, theories of agency, and we will consider how anthropologists might study the burgeoning contemporary transnational artworld. The course will include sessions led by Dr. Hallam on sketching as a method and an analytical tool within anthropological research. Students will have the opportunity to experiment with this methodology and to make presentations on other topics for the seminar group and within the galleries of the Pitt Rivers Museum. They will also be encouraged to make active use of the collections and displays at the Museum of Natural History, the Ashmolean Museum of Art and Archaeology, the Museum of the History of Science, and Modern Art Oxford. It is likely that we will make a fieldtrip to visit exhibitions and museums in London depending upon what is on display in spring 2017.

This course is capped at 12 students with priority given to those taking the VMMA degrees since its subject matter relates so directly to them.

If you have questions about the course please email Prof Harris at: clare.harris@prm.ox.ac.uk
C3. Anthropology of Muslim Societies  
(Dr Mohammad Talib)

This option will draw on material generated from the study of different regions of the Muslim world, as well as the diaspora of Muslim communities in the post-modern / globalized settings of industrialized societies. The topics selected have a comparative and cross-cultural significance. Together they build up a picture of the larger universe of the Muslim world, thereby highlighting the problems and challenges which anthropological representation offers. Different themes in the option will be interlinked to examine methodological and representational orientations in the existing literature. This approach is intended to initiate students into issues in theory and research in anthropological writings on Muslim societies.

Key points:

---Each week, there will be a lecture (1 hour) followed by a class (up to 2 hours) around a topic. The students are expected to contribute, through assigned readings and specific themes to contribute to the general topic in a class.
---The students may either audit the course, or register for being assessed on the basis of an essay (5000 words). There shall be no sat exam.

The lectures and classes for the course shall take place in the Oxford Centre for Islamic Studies at Marston road, Oxford OX3 0EE.

Topics (Weeks 1-8, Hilary Term):
1. Approaches to the anthropological study of Muslim societies.
2. Islamic rituals: Prayer and pilgrimage
3. Religious learning: Madrassahs and society
4. Sufi tradition: Cosmology, institutions and networks
5. Reform and renewal: Tablighis, Muslim identity, and transnationalism
6. Politics and religious symbols: Islamic fundamentalism and social protest
7. Gender in Muslim societies
8. Perceptions and images: Representations of Muslims in the media

Suggested references for general perspective:
(See Introduction: Studying Islam in Practice).
Seán McLoughlin (2007) Islam(s) in context: Orientalism and the anthropology of Muslim societies and cultures 273-296 | Published online: 05 Dec 2007. Download citation  
C5. Ethnographies of Transnationalism and Diasporas: Anthropological and Sociological Perspectives
(Dr Leslie Fesenmyer)

E-mail: leslie.fesenmyer@anthro.ox.ac.uk
Tel: 612381

Overview
The course is an introduction to ethnographic approaches to transnationalism and diasporas with an emphasis on the cultural and social aspects of transnational mobility and diasporic formations in an interconnected, post-colonial world. The course takes as its point of departure the lived experiences of migrants, refugees and other diasporic people, and asks how they make sense of mobility and displacement and construct senses of belonging. We will discuss the challenges of conceptualising, interpreting and contextualising new forms of transnational mobility and diasporic formations, but also ask if they really are new phenomena. This leads to a critical re-assessment of concepts such as place, space and context, and to reflections on methodological nationalism in social science research on migration and mobility. The course is structured around the following key topics: identity and belonging; gender, generation and life course; the state; diaspora cultures, creolization and hybridity; memory and home-making; and urban diversity and multiculture. Adopting a historically-sensitive lens, the course draws on ethnographic examples from across the world.

Course outline

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<td>Routed ethnographies: cosmopolitan methodologies</td>
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Background reading
OPTION COURSE OUTLINES 2016-17


C6a. Mobility, Nation, and the State
(Dr Dace Dzenovska)

Email: dace.dzenovska@compas.ox.ac.uk

Time and place
Wednesdays, 11:00-13:00, 64 Banbury Road

Overview
Contemporary life is hardly imaginable without mobility—of capital, things, ideas, images, and people. However, the effects of these forms of mobility and their desirability are variously distributed and perceived across historical and political contexts. For example, while the desirability of capital flows is hardly questioned by modern polities, migration is increasingly thought to undermine political communities and the institutions associated with them.

This course will investigate mobility-related political tensions of the current historical moment—for example, the tension between the unbouding of nations and the assertion of territorial sovereignty, or the tension between the recognition of multiplicity of identities and the re-assertion of various communities of value. The course will engage with different theories and ethnographies of sovereignty, nation, and the state, as well as consider whether and how practices of mobility open possibilities for imagining alternative political forms.

Firmly grounded in anthropology, the course will draw insights from other disciplines and fields of study, such as history, political theory, cultural studies, and geography. The course will include ethnographies from different regions, while at the same time questioning conventional regional divisions, instead emphasizing relational constitution of people and places.

Format
The course will run as a seminar. Starting from Week 2, the seminar will begin with a 10-15 minute presentation by a student (or a pair of students), during which the student will provide a critical take on the readings and elaborate 2-3 discussion questions.
Workload and expectations
(1) Students are expected to come to class having read the week’s readings and having elaborated at least one question to contribute to the seminar—style discussion.
(2) Students are expected to prepare three reading responses (1---2 pages) in weeks of their choice, except in Week 1. Reading responses are not polished essays. They are meant for critical, yet generous and generative engagement with readings and for raising questions that have emerged while reading the texts. Responses are due at 5pm on the day before that week’s session and are to be circulated to all members of the class. Students will choose their weeks to prepare reading responses during the first session. Feedback will be provided on reading responses.
(3) Students are expected to prepare one 10---15 minute presentation to begin the discussion during a week of their choice. Students will sign up for their presentation during the first session. Depending on class size, students may be paired up for the purposes of preparing the presentation. Important: please do not merely summarize the readings, as all students are expected to come to class having done the reading. The purpose of the student presentation is to point to consequential observations or tensions that might emerge from the readings. The presentations should also link to previous discussions, as appropriate, and elaborate discussion questions that could be picked up by the class.

Assessment
Students will be assessed during a 3-hour option exam. Students will be asked to answer 3 questions from a pool of questions that draw on both options that you will have taken during the term.

Topics
Week 1: The (re)making of national subjects
Week 2: The state effect
Week 3: The nation—state and its others
Week 4: Waning sovereignty?
Week 5: Sovereign effects
Week 6: On being and not being governed
Week 7: Where are the nation and the state in aspirations for better days to come?
Week 8: Making futures
C9. Language and Anthropology
(Dr Ramon Sarro & Dr Theresia Hofer)

Hilary Term 2017

What is the course about?
Understanding and using languages as means of communication lies at the heart of ethnographic fieldwork. Language is however also key to understanding a whole range of other social and cultural issues and theories in social anthropology and its subfields. Language has been one of the core areas of classic anthropology since the days of Malinowski in the UK and Boas in the US. This course will enable students to appreciate the core importance of language as a social practice and its role in socio-cultural processes, including religion, power, resistance, daily life, bureaucracy and introduces students to how anthropologists have studied language as a part of their research and how they theorised their findings. The main aim of the course is to offer an overview of the most significant themes in the anthropological study of language, making students familiar with the main authors and concepts. The course covers a broad range of world regions and allows for comparative perspectives.

We meet two hours each week over the course of term. Each week, one to three new concepts are introduced by five different lecturers, and discussed in smaller groups and in relation to the weekly reading tasks with the help of the lecturers and the co-conveners.

Key Learning Outcomes:
1. Critically discuss key concepts and main theories and authors in the field of linguistic anthropology.
2. Have developed an acute awareness of the importance of language as a socio-cultural practice, and in other socio-cultural processes, including religion, power, resistance, daily life, bureaucracy.
3. Draw on an elementary body of conceptual tools to keep on reading and learning in the field
4. Give and receive constructive feedback among the peers on the course

Themes of the Lectures:
1. Introduction: The Ethnography of Speaking [Dr Stephen Leonard]
2. Language, Culture, Thought: The Relativity Debate [Elisabeth Hsu]
3. Ritual, Metaphor and Performance [Ramon Sarró]
4. Cross-cultural Pragmatics and Conversation Analysis [David Zeitlyn]
5. Anthropological Semantics and the Problem of Voice [Elisabeth Hsu]
6. Language and Semiosis [Theresia Hofer]
7. Politeness and Formality: Beyond Tu-ing and Vous-ing [David Zeitlyn]
8. Conclusion: Language Purism and Language Ideologies [Stephen Leonard]
C10. Introduction to Science and Technology Studies

Dr Javier Lezaun and Prof. Steve Rayner

Course rationale:
This course offers a postgraduate-level introduction to the field of Science and Technology Studies (STS). STS is a thriving interdisciplinary field, with a strong ethnographic tradition, that explores how new scientific and technical knowledge is produced, and its impact on society. STS has multiple empirical and theoretical synergies with anthropology, and has become an engine of new insights for the social sciences and the humanities. It is, in particular, a key resource for a new “anthropology at home”: the careful exploration of the practices that characterize modern Euro-American institutions and their global influence.
The course focuses on some of the key areas of theoretical innovation in STS, and on key domains of empirical investigation in the field. It is not designed (exclusively) for those with a specific interest in the anthropology of contemporary science and technology, but for all students who seek a better understanding of the processes by which societies generate new knowledge and transform themselves in the process.

Course structure and illustrative readings
Week 1: Studying Laboratories

Week 2: Experiments

Week 3: Technologies in the field
Peter Redfield (2015). Fluid technologies: The Bush Pump, the LifeStraw® and microworlds of humanitarian design. Social Studies of Science,

Week 4: Actor-network theory

Week 5: Cyborgs, robotics, human-machine interaction

Week 6: Health, risk and the environment
cultural theory of contagion in relation to AIDS.” and Chapter 14 “A credible biosphere.”

Week 7: Postcolonial technoscience

Week 8: Making a difference: STS collaborations
Ana Viseu (2015). Caring for nanotechnology? Being an integrated social scientist. Social studies of science,