

# **ANTHROPOLOGY**

## **ISSUES IN CONTEMPORARY ANTHROPOLOGY**

**2nd Year : Spring Term 2010**

Course Tutor: Professor James Fairhead, C128. j.r.fairhead@sussex.ac.uk

### **OBJECTIVES**

The aims of the course are:

- to examine how contemporary anthropology and anthropologists engage with issues of the day, whether in understanding and helping solve social problems wherever they occur, or in contributing to areas of life usually associated with leisure or "high" culture, including the media, visual arts, tourism, and music.
- to develop debates concerning the nature and conduct of modern anthropological study, through discussing with anthropologists the research that they do.
- to see how the researchers contextualise and conduct their research and writing in the context of research financing, the wider policy world and work in other disciplines.

To achieve these broad objectives the course involves 4 anthropologists presenting their own research, each over 3 weeks teaching, and discussing issues arising with students in classes that they lead. It thus covers four areas of work drawn from a range of issues of particular research interest to Sussex anthropologists.

The reading list distinguishes between core and recommended reading. This year, for the first time, key readings for the first three weeks are supported by a reading pack. Key readings for the following three weeks are available either on the 'study direct' site for this course, or on line (from the Library). Key readings for the final three weeks will be made available during the term. For 'further readings', students are encouraged to explore references cited in the texts.

### **Learning Outcomes:**

By the end of the course, a successful student should be able to:

1. Demonstrate a critical perspective on the contribution that anthropology can make to the understanding of contemporary issues.
2. Demonstrate an awareness of key applications of anthropology to contemporary issues.
3. Demonstrate an ability to locate such themes in a wider debate of anthropological theory.
4. Demonstrate an awareness of ways that anthropologists develop their problematics.
5. Express adequate understandings in written and oral forms.

## ORGANISATION

Issues in contemporary anthropology is an 18 credit course taught in the Spring and Summer terms. There is a 1 hour lecture (timetabled for 2 hours, to enable the use of visual materials, and for initial discussion) and a 1 hour seminar each week. The course is taught by 4 members of faculty, each taking 3 weeks of the course. During the introductory lecture there will also be time to discuss the course, its learning outcomes, and the mode of evaluation. In the final week will draw together each of the four tutors in a 2 hour 'round table' to discuss cross cutting questions concerning themes emerging from this course.

The course is evaluated through two, 1,500 word essays. The first is due in week 10 of the Spring term: **two copies** to be submitted to the School of Global Studies School Office, no later than **16:00 on Thursday 18 March 2010**. The second is due in week 5 of the Summer term: **two copies** to be submitted to the School of Global Studies School Office, no later than **16:00 on Wednesday 19 May 2010**.

**You are able to develop your own questions**, however some indicative essay titles are given below, and we will make others available. Usually the first essay should focus on materials from the first two units of the course, and the second should focus on materials from the second two units. If, however, you would like to write to your own title, you can develop an essay in relation to only one topic, BUT will need (a) to clear this title with the course convenor (James Fairhead) so that it is in the spirit of the course, and (b) incorporate a wider set of readings, going beyond those of the faculty member taking that topic.

**Please check Sussex Direct for your lecture and seminar timetable.**

### Indicative essay titles:

(In all cases, essays should draw on specific examples taken from more than one module of the course)

Drawing on course material, compare the different ways that at least two anthropologists engage with history.

How does research funding shape the nature of anthropological research

Drawing on course material, compare and contrast the different approaches which anthropologists may have to **either** violence **or** rights

In what ways is modern anthropology 'ethnographic'?

Is anthropology inevitably 'applied' ? Is this a problem?

or

Can Anthropology be divorced from activism?

Is anthropology inevitably interdisciplinary?

What limits the replicability of anthropological research?

In what ways is contemporary anthropology 'multi-sited'? Discuss using examples drawn from at least two cases.

or

What problems do anthropologists face in delimiting their field of study? Discuss using examples drawn from at least two cases

### **Week 1: Introduction to the course - and 'Anthropologists and Espionage' (James Fairhead)**

For the first hour, the lecture will introduce the course.

For the second hour, Fairhead will lecture on a controversy that has been unfolding since 2006 on the militarisation of anthropology. That Anthropology can be useful has recently been appreciated by Military powers in both the US and UK. Whether it should be has been the stuff of heated debate within the discipline. In this week we examine the new popularity of the discipline, and the difficulties this has engendered. You are encouraged to read the most recent articles in the journal 'Anthropology Today' (short articles easily available on line) to keep up with debates and developments. In the seminar, we will discuss dilemmas currently facing the UK academic community in relation to those that anthropology faced during the Cold War and Vietnam War.

#### **Core reading:**

##### **Essential Historical Context**

Price, David H., 2008, *Anthropological intelligence: the deployment and neglect of American anthropology in the Second World War*, Durham, N.C. : Duke University Press, 2008 (**esp. Chapter 3**)

Solovey, M., 2001, Project Camelot and the 1960s epistemological revolution. *Social Studies of Science*, 31,2, 171-206

McFate, M 2005, Anthropology and counterinsurgency: the strange story of their curious relationship. *Military Review*, 2005, 24-38

##### **The current debate**

###### **2005**

Moos, F., Richard Fardon, and Hugh Gusterson 2005, Anthropologists as spies *Anthropology Today* (June 2005) 21, 3, Page 25 -

Houtmann, G. Editorial *Anthropology Today*, December 2006, 22, 6, 1-3

###### **2006**

\* Kipp, J., L Grau, K. Prinslow and D. Smith 2006, The Human Terrain System: A CORDS for the 21st Century. [Military Review](http://www.army.mil/professionalwriting/volumes/volume4/december_2006/12_06_2.html) Sept-Oct 2006  
[http://www.army.mil/professionalwriting/volumes/volume4/december\\_2006/12\\_06\\_2.html](http://www.army.mil/professionalwriting/volumes/volume4/december_2006/12_06_2.html)

Keenan, J. 2006, Conspiracy theories and terrorists: how the war on terror is placing new responsibilities on anthropology. *Anthropology Today*, December 2006, 22, 6, 4-9

Packer, G. Knowing the enemy: can social scientists redefine the "war on terror". *New Yorker* Dec 18<sup>th</sup> 2006, 60-69

## **2007**

González, Roberto J., 2007, Towards mercenary anthropology? The new US Army counterinsurgency manual *FM 3-24* and the military-anthropology complex *Anthropology Today* Vol 23 No 3, June 2007

*Kilcullen, David* 2007 Ethics, politics and nonstate warfare A response to González in this issue *Anthropology Today* Vol 23 No 3, June 2007

Ellis, Stephen and Jermy Keenan 2007, The Sahara and the War on Terror *Anthropology Today*, Volume 23, Issue 3, Page 21-22, Jun 2007

At building bridges or burning heretics? A response to González in this issue *Anthropology Today* Volume 23, Issue 3, Page 21-22,

Gusterson, H. 2007, Anthropologists and war A response to David Kilcullen (AT 23[3]) *Anthropology Today* Vol 23 No 4, August 2007 29

Rohde, D. 2007, Army Enlists Anthropology in War Zones: *New York Times* October 5, 2007

[http://www.nytimes.com/2007/10/05/world/asia/05afghan.html?\\_r=1&hp&oref=slogin](http://www.nytimes.com/2007/10/05/world/asia/05afghan.html?_r=1&hp&oref=slogin)

González, Roberto J., 2007, Towards mercenary anthropology? The new US Army counterinsurgency manual *FM 3-24* and the military-anthropology complex *Anthropology Today* Vol 23 No 3, June 2007

## **2008**

Ellis, Stephen and Jermy Keenan 2007, The Sahara and the War on Terror *Anthropology Today*, Volume 23, Issue 3, Page 21-22, Jun 2007

Gusterson, H. 2007, Anthropologists and war A response to David Kilcullen (AT 23[3]) *ANTHROPOLOGY TODAY* Vol 23 No 4, August 2007 29

At building bridges or burning heretics? A response to González in this issue *Anthropology Today* Volume 23, Issue 3, Page 21-22, Jun 2007

Lindisfarne, N 2008, *Culture wars* *Anthropology Today* 24, 3, 3-4

Fluehr-Lobban, Carolyn, 2008 Anthropology and ethics in America's declining imperial age *Anthropology today* 24, 4, 18-22

González, Roberto J. 2008 'Human terrain' Past, present and future applications *Anthropology Today* 24, 1, 21-6

Spencer, J. 2008, The perils of engagement: a space for anthropology in the age of security?

Brown, K., 2008, "All they understand is force" : Debating culture in Operation Iraqi Freedom. *American Anthropologist* 110, 4, 443-453

**2009,**

Robben, A. 2009, Anthropology and the Iraq war: An uncomfortable engagement *Anthropology Today*, 25, 1, 1-3.

Further reading:

Skinner, J., Ross, E., Price, D., 2005 Special edition of Journal "Anthropology in Action" 12, 3, (including articles by Schafft on 'Nazi Anthropology and Public Health'; Price on 'Anthropology and Total Warfare'; Ross on 'Vicos as Cold War Strategy');

Salemink, O. 2001, Moral versus political economy and the Vietnam war. in Philip Quarles Van Ufford and Ananta Giri (eds.) *A moral critique of development: in search of global responsibilities*. London and New York: Routledge.

## **Week 2**

### **Week 2. Anthropology, political ecology and historical ecology – research in West Africa and Amazonia.**

Forests have become increasingly central to environment and development debates as local concerns with forest products, livelihoods and watershed protection have been joined by 'global' issues around biodiversity and climate change.

In this session, we will examine research from West Africa and Amazonia which indicates how understandings of an original 'pristine' forest and its loss, has supported it obscures how forests have been – and are being – shaped by those who use them. By interrogating dramatic analyses of forest loss and degradation using anthropological and historical methods, we reveal more complex people-landscape dynamics leading us to reflect on the institutional and power relations embedded in the ecological research underpinning contemporary policy.

**Video: 1. Second Nature**

**Video: 2 The secret of El dorado.**

#### **Core reading: West Africa**

Fairhead, J. and M. Leach, 1996, Enriching the landscape. *Africa* 66, 1, 14-36

Leach, M. and R. Mearns. Environmental Change and policy: challenging received wisdom in Africa. In Leach, M and R. Mearns (eds.) 1-33. Oxford: James Currey

Fairhead, J. and M. Leach, 1995, 'False forest history, complicit social analysis: rethinking some West African environmental narratives', *World Development*, 23 (6): 1023-1036

Fairhead, J 2009, *Anthropogenic dark earths in Africa*: Research proposal. (ms)

### **Core reading on Amazonia**

Erickson, C. L. 2008, Amazonia: the historical ecology of a domesticated landscape. In *Handbook of South American Archaeology*, edited by Helaine Silverman and William Isbell. Springer, New York

Heckenberger, Pre-Columbian Urbanism, Anthropogenic Landscapes, and the future of the Amazon. *Science*, 29 August 2008, 321, 1214-1217

### **Further reading: West Africa**

Leach, M., J. Fairhead and K. Amanor 2002, Science and the policy process: perspectives from the forest. *IDS Bulletin* 33,1, 2002

Leach, M., I. Scoones and B. Wynne (eds.) 2005, Science and Citizens: Globalization and the Challenge of Engagement (Claiming Citizenship: Rights, Participation and Accountability) (Hardcover). London: New York, Zed Press., esp. Chapter 2

Fairhead, J and M. Leach, 1998, *Reframing deforestation*. London: Routledge

Leach, M. and J. Fairhead. 2002, Anthropology, culture and the environment in MacClancy, J. (ed) 2002, *Exotic no more: anthropology on the front lines*. University of Chicago Press

Fairhead, J. and M. Leach 2003, *Science, society and power: Environmental knowledge and policy in West Africa and the Caribbean*. Cambridge: Cambridge University Press, esp. Chapter 1

### **Further reading: Amazonia**

Mann, C., '1491: New revelations of the Americas before Columbus', esp. Chapter 4. (see also Mann, C. 2002, "1491" *The Atlantic Monthly* March 2002, 41-53)

Denevan, W. The pristine myth: the landscape of the Americas in 1492. *Annals of the association of American Geographers* 82,3,369-385 [on line]

Balee, William., 2006, The Research Program of Historical Ecology *Annual Review of Anthropology* 2006. 35:75–98

### **Week 3: Anthropology of medical research in Africa**

There has been a boom in the conduct of pharmaceutical research in Africa and other poor regions. But how is it experienced by those who participate in trials and by those who decline to? What does this say about the nature of current debates concerning research ethics? In many cases, anthropologists exploring how pharmaceutical research is experienced in Africa have contextualised their work also within the anthropology of 'rumour' (e.g. of blood stealing) and of 'witchcraft'. Is this useful?

### Core reading

Fairhead, J and M. Leach et. al., 'When global technoscience meets poverty: pharmaceutical research and an economy of blood in The Gambia' *Social science and medicine* 63, 2006, 1109-1120 [on line]

Petryna, Adriana Ethical variability: Drug development and globalizing clinical trials *American Ethnologist* May 2005, Vol. 32, No. 2: 183-197. [on line]

Geissler, P. Wenzel, 'Kachinja are coming!': encounters around medical research work in a Kenyan village Africa, Volume 75, Number 2, July 2005, pp. 173-202(30) [on line]

Geissler, P. and R. Pool, 2006, Popular concerns about medical research projects in sub-Saharan Africa – a critical voice in debates about medical research ethics *Tropical medicine and international health* 11, 7, 975-982 <http://www.blackwell-synergy.com/doi/pdf/10.1111/j.1365-3156.2006.01682.x>

Geissler, P.W.; Kelly, A.; Imoukhuede, B.; Pool, R.; 'He is now like a brother, I can even give him some blood' - Relational ethics and material exchanges in a malaria vaccine 'trial community' in The Gambia. *Social Science and Medicine*. 2008 Sep;67(5):696-707. Epub 2008 May 2.

### Further reading

For anthropological approaches to 'blood stealing' rumours, see:

White, L., (2000). *Speaking with Vampires: rumour and history in Colonial Africa*. California: University of California Press. [1] Available on line: <http://ark.cdlib.org/ark:/13030/ft8r29p2ss/>

Musambachime, M. C. (1988). The impact of rumor: the case of the Banyama (vampire men) scare in northern Rhodesia, 1930-1964. *International Journal of African Historical Studies*, 21(2), 201-215

Shaw, R. (2001). Cannibal transformations: colonialism and commodification in the Sierra Leone hinterland, in Moore, H and T. Sanders, (eds.) *Magical Interpretations, Material Realities: Modernity, Witchcraft and the Occult in Postcolonial Africa*. London: Routledge.

Weiss, B. (1998). Electric vampires: Haya rumours of the commodified body. In M. Lambeck, M and A. Strathern (eds) *Bodies and person: comparative perspectives from Africa and Melanesia*, Cambridge: Cambridge University Press, 172-194.

Niehaus, Isak 2005, Witches and Zombies of the South African Lowveld: discourse, accusation and subjective reality *The Journal of the Royal Anthropological Institute*, Volume 11, Number 2 (June 2005) 191-210

Petryna, A., A. Kleinman & A. Lakoff 2006, *Global Pharmaceuticals* (Duke, 2006); introduction and chapters at you find interesting.

Angell, M. 2004, *The truth about the drug companies* Random House

Shah, S. 2008, *The Body Hunters* (New Press, 2008)

Fairhead, J. 2007. *Vaccine Anxieties*: London Earthscan

## TOPIC 2: Weeks 4-6

Nigel Eltringham (room C250, [n.p.eltringham@sussex.ac.uk](mailto:n.p.eltringham@sussex.ac.uk))

### APPROACHES TO THE ANTHROPOLOGY OF CONFLICT AND VIOLENCE

#### Week 4: The Anthropologist as Activist

Claude Lévi-Strauss argued that “Anthropology is ... one of the few true vocations”. But what sort of calling is it? To what extent should anthropologists consider themselves as activists who seek not only to describe social contexts, but to alter them? In this session, we will consider arguments by anthropologists working in contexts of violence and social injustice and reflect upon their position that the anthropologist cannot, and should not, remain a neutral observer.

#### **Core Reading**

Eltringham, N. (2003) 'The Blind Men and the Elephant: the Challenge of Representing the Rwandan Genocide' in Caplan, P. (ed.) *The Ethics of Anthropology* (London: Routledge). **Scanned version available through Study Direct.**

Scheper-Hughes, N. (1995) 'The Primacy of the Ethical: propositions for a Militant Anthropology', *Current Anthropology*, Vol. 36, No. 3. **Available online through the University Library Website.**

Skidmore, M. (2006) 'Scholarship, Advocacy, and the Politics of Engagement in Burma (Myanmar)', in V. Sanford and A. Angel-Ajani (eds) *Engaged Observer: Anthropology, Advocacy, and Activism*. (New Brunswick, N.J. ; London: Rutgers University Press). **Scanned version available through Study Direct.**

Sluka, J. A. (1999) 'State Terror and Anthropology' in Sluka, J. A. (ed.) *Death Squad: The Anthropology of State Terror* (Philadelphia: University of Pennsylvania Press). **Scanned version available through Study Direct.**

#### **Recommended Reading**

Bourgeois, P. (1990) 'Confronting Anthropological Ethics: Ethnographic Lessons from Central America', *Journal of Peace Research*, Vol. 27 No. 1. **Available online through the University Library Website.**

Chomsky, N. (2001) 'The Moral Role Of Intellectuals: An Interview with Robert Borofsky', *Public Anthropology*. Available online at <http://www.publicanthropology.org/Journals/chomsky.htm>

Hymes, D. (1999) *Reinventing Anthropology*. New ed. (Ann Arbor, Mich: University of Michigan Press).

Kirsch, S. (2002 ) 'Anthropology and Advocacy: A Case Study of the Campaign against the Ok Tedi Mine', *Critique of Anthropology*, Vol. 22 No. 2. **Available online through the University Library Website.**

Nordstrom, C. (1997) 'Creativity, Violence and the Scholar' in *A Different Kind of War Story*. (Philadelphia: University of Pennsylvania Press). **Scanned version available through Study Direct.**

Nordstrom, C., and A. C. G. M. Robben (1995) *Fieldwork Under Fire: Contemporary Studies of Violence and Survival*. (Berkeley: University of California Press).

Scheper-Hughes, N. (1992) 'Introduction', *Death Without Weeping: The Violence of Everyday Life in Brazil*. (Berkeley: University of California Press). **Scanned version available through Study Direct.**

### **Week 5 Past and Present - the Uses of History**

George Santayana's statement that "Those who cannot remember the past are condemned to repeat it" is often repeated following violence and mass atrocity. Anthropologists would, however, suggest that while one history may dominate, there are always multiple, evolving *pasts*; that history is a product of the present oriented towards the future rather than what has gone before; and that remembrance, rather than protection is also what perpetuates and generates violence. In this session, we consider the nature of "history" and its role in conflicts in the Great Lakes Region of Africa.

#### **Key Reading**

Eltringham, N. (2004) 'Appealing to the Past: The Debate over History' in *Accounting for Horror: Post-Genocide Debates in Rwanda* (London: Pluto). **Scanned version available through Study Direct.**

Eltringham, N. (2006) 'Debating the Rwandan Genocide', in P. Kaarsholm (eds) *Violence, Political Culture and Development in Africa*. (Oxford: James Currey).. **Scanned version available through Study Direct.**

Eltringham, N. (2008) 'Besieged history? An evaluation of Shooting Dogs', *Environment and Planning D: Society and Space*, Vol. 26 No. 4. **Available online through the University Library Website.**

Leopold, M. (2005) "Why Are we Cursed?": Writing History and Making Peace in North West Uganda', *The Journal of the Royal Anthropological Institute*, Vol. 11 No. 2. **Available online through the University Library Website.**

#### **Additional Reading**

Appadurai, A. (1981) 'The Past as a Scarce Resource', *Man*, Vol. 16 No. 2. **Available online through the University Library Website.**

- Connerton, P. (1990) *How Societies Remember*. (Cambridge: Cambridge University Press).
- Eltringham, N. (2006) "Invaders who have stolen the country': The Hamitic Hypothesis, Race and the Rwandan Genocide', *Social Identities*, Vol. 12 No. 4. **Available online through the University Library Website.**
- Jackson, M. (2002) 'Preface' in *The Politics of Storytelling: Violence, Transgression, and Intersubjectivity*. (Copenhagen: Museum Tusulanum Press).
- Lowenthal, D. (1985) *The Past is a Foreign Country*. (Cambridge: Cambridge University Press).
- Malkki, L. H. (1995) 'The Uses of History in the Refugee Camp: Living the Present in Historical Terms', *Purity and Exile: Violence, Memory, and National Cosmology among Hutu Refugees in Tanzania*. (London: University of Chicago Press).
- Trouillot, M.-R. (1995) *Silencing the Past: Power and the Production of History*. (Boston, Mass.: Beacon).

### **Week 6: International Criminal Justice**

Criminal trials for violations of international humanitarian law (genocide, crimes against humanity, 'war crimes') have become a key feature of the contemporary world. From the International Criminal Tribunals for the Former Yugoslavia and Rwanda to the creation of the International Criminal Court, such trials are premised on an ability to eradicate impunity and contribute to 'reconciliation' through assigning guilt and providing an authoritative historical account of past events. But, these courts must also be understood as sites of intense social and cultural negotiation. For example, how do experienced lawyers and judges adapt to a context in which the crimes in question were committed in a country of which they have limited knowledge and where they can only communicate with witnesses through interpreters? How do they respond to the need to work with unfamiliar legal practices and with colleagues who have very different expectations about trial procedure and required courtroom behaviour? In this session, we will explore these issues (and reflect again on history) in relation to the International Criminal Tribunal for Rwanda (<http://www.ictj.org/>).

### **Key Reading**

- Eltringham, N. (2008) 'A War Crimes Community": The Legacy of the International Criminal Tribunal for Rwanda Beyond Jurisprudence', *New England Journal of International and Comparative Law*, Vol. 14 No. 2. **Pdf available through Study Direct.**
- Eltringham, N. (2009) "We are not a Truth Commission': Fragmented Narratives and the Historical Record at the International Criminal Tribunal for Rwanda', *Journal of Genocide Research*, Vol. 11 No. 1. **Available online through the University Library Website.**

Eltringham, N. (2010) 'Judging the "Crime of Crimes": Continuity and Improvisation at the International Criminal Tribunal for Rwanda', in A. Hinton (eds) *Transitional Justice: Global Mechanisms and Local Realities in the Aftermath of Genocide and Mass Violence*. (New Brunswick, N.J: Rutgers University Press). **Scanned version available through Study Direct.**

Wilson, R. A. (2007) 'Tyrannosaurus lex: the anthropology of human rights and transnational law', in M. Goodale and S. E. Merry (eds) *The Practice of Human Rights: Tracking Law Between the Global and the Local*. (Cambridge: Cambridge University Press). **Scanned version available through Study Direct.**

### **Additional Reading**

Douglas, L. (2001) *The Memory of Judgment: Making Law and History in the Trials of the Holocaust*. (New Haven, CT ; London: Yale University Press).

Gouri, H. (2004) *Facing the Glass Booth: The Jerusalem Trial of Adolf Eichmann*. (Detroit, Mich.: Wayne State University Press ; London : Eurospan).

Hagan, J. (2003) *Justice in the Balkans: Prosecuting War Crimes in the Hague Tribunal*. (London: University of Chicago Press).

Kelsall, T. (2006) 'Politics, Anti-politics, International Justice: Language and power in the Special Court for Sierra Leone', *Review of International Studies*, Vol. 32, No. 4. **Available online through the University Library Website.**

Portelli, A. (1985) 'Oral Testimony, the Law and the Making of History: the 'April 7' Murder Trial', *History Workshop Journal*, Vol. 20 No. 1. **Available online through the University Library Website.**

Wald, P. (2001) 'The International Criminal Tribunal for the Former Yugoslavia Comes of Age: Some Observations on Day-to-Day Dilemmas of the International Court', *Washington University Journal of Law and Policy*, Vol. 5. **Available online through the University Library Website.**

Wilson, R. A. (2005) 'Judging History: The Historical Record of the International Criminal Tribunal for the former Yugoslavia', *Human Rights Quarterly*, Vol. 27 No. 3. **Available online through the University Library Website.**

### TOPIC 3: Weeks 7-9

Dimitrios Dalakoglou (room C224, [d.dalakoglou@sussex.ac.uk](mailto:d.dalakoglou@sussex.ac.uk) Tel. Ext.: 3536)

**NOTE 1: The key readings for these 3 weeks, or will be available on Sussex Direct on January, or are coming from Electronic Sources available in the Library's webpage**

**NOTE 2: The Seminars for these 3 weeks will take place on FRIDAYS  
Please Check SUSSEX DIRECT!**

#### **WEEK 7:**

##### **Roads and Houses: The Materiality of Transnationalism**

Mikhail Bakhtin suggested that 'the chronotope of the road is immense, the (fictional) narratives which do not include it are rare'. This is the case of ethnographic narratives as well, however the anthropological analysis of roads came only in the 1980s. This week we will discuss about the links between two of the most widespread -over time and space- human-made material creations: roads and houses. What is cultural in the house? How house and culture have been changed since 19<sup>th</sup> century? What happens to culture when it goes on the roads? Why anthropologists neglected roads for so long and how this neglect is linked with the changing perceptions of the house and culture? What is the future of -supposedly- static and geographically fixed material entities such as houses and roads in the contemporary dynamic and fluid transnational world? How can we theorize the classical anthropological subject of house together with the newly emerging subject of the roads? and what a combined analysis of house and roads can tell us about our socio-cultural condition of postmodernity?

#### **Key Readings**

Dalakoglou Dimitrios 'Migrating-Building-Inheriting-Dwelling: The Making of the House as Proxy Presence in Postsocialist Albania' (Forthcoming). Manuscript under consideration by the Journal of the Royal Anthropological Institute.

Dalakoglou Dimitris (2009) 'Building and Ordering Transnationalism: The 'Greek House' in Albania as material process' in Miller D. (ed) *Anthropology and the Individual*. Oxford: Berg

Dalakoglou Dimitris (2010) 'The Road: An Ethnography of the Albanian-Greek Cross-Border Motorway'. In *American Ethnologist* vol. 37(1)

#### **Further Readings**

- Appadurai, A (1994) 'Disjuncture and difference in the global cultural economy'. In *Public Culture* 2, 2 (reprinted also in Appadurai (ed) *Modernity at large*).
- Augé, Marc (1995) *Non-places: introduction to an anthropology of supermodernity*, Verso
- Bachelard, Gaston (1994) *The poetics of space*, Beacon Press.
- Blier, Suzanne Preston (1987), *The anatomy of architecture : ontology and metaphor in Batammaliba architectural expression*, Cambridge University Press,

- Bourdieu P. (1990) Appendix: the Kabyle house or the world reversed, in his *The Logic of Practice*
- Buchli Victor. (2002) Architecture and the Domestic Sphere, in Buchli V. (ed.) *The Material Culture Reader*. Oxford: Berg pages: 207-215
- Buchli, Victor. (1999) *An archaeology of socialism*, Oxford Berg Publishers
- Carsten, Janet, Hugh-Jones, Stephen, (1995) *About the house : Levi-Strauss and Beyond*, Cambridge University Press,
- Da Matta R. 1987. *A Casa & a Rua*. Rio de Janeiro: Editora Guanabara.
- Gell, Alfred, 1998, "The Maori meeting house" in *Art and agency* by Gell, Alfred, Clarendon Press, pages 251-258
- Hannerz, U. (1996) *Transnational Connections: Culture, People, Places* (especially
- Harvey P. 2005. *The Materiality of State Effect: An Ethnography of a Road in the Peruvian Andes*. In Krohn-Hansen C. and Nustad K. (ed.) *State Formation*: 216-247. London: Pluto.
- Harvey, D (1990). *The Condition of Postmodernity: An Enquiry into the Origins of Cultural Change*, Malden, Mass: Blackwell.
- Hayano D. (1990). *Road through the Rainforest: Living Anthropology in Papua New Guinea*. Prospect Heights, IL: Waveland Press.
- Heidegger, M. (1971) *Building, Dwelling, Thinking*. From *Poetry, Language, Thought*, translated by Albert Hofstadter, Harper Colophon Books, New York,
- Humphrey, C. (1974)., "Inside a Mongolian Tent" in *New society*(31 October),
- Kerouac J. (1957) *On the Road*. Viking Press
- Lefebvre, Henri, (1991) *The production of space*, Basil Blackwell
- Lévi-Strauss, Claude, (1982) "The social organization of the Kwakiutl" in *The way of the masks* by Lévi-Strauss, Claude, University of Washington Press: 163-187
- Löfgren O. (2004). *Concrete Transnationalism? Bridge Building in the New Economy* In Focaal- European Journal of Anthropology vol. 43: 59-75.
- Masquelier A. (2002). *Road Mythographies: Space, Mobility and the Historical Imagination in Postcolonial Niger*. *American Ethnologist*, vol. 24, no. 4: 829–856.
- Merriman P (2007). *Driving Spaces: a cultural-historical geography of England's M1 Motorway*. Oxford: Blackwell.
- Miller D. (ed.) (2001), *Home Possessions*. Oxford: Berg
- Miller D. (ed.) (2001). *Car Cultures*. Oxford: Berg.
- Morgan, Lewis Henry, (1965 [1881]). *Houses and house-life of the American aborigines*. University of Chicago Press,
- Ong, A (1999) *Flexible Citizenships: Cultural Logic of Transnationality*, Durham: Duke
- Pieterse, J.N. (1995) Globalization as hybridization. In *Global Modernities*. Featherstone, Lash and Robertson (eds.) Stephen, Cambridge University Press, pages 69-83
- Pina-Cabral J. 1987. *Paved Roads and Enchanted Moresses: The Perception of the Past Among the Peasant Population of the Alto-Minho*. In *Man*. New Series, vol. 22: 715–735.
- Sassen, S. 2000. Spatialities and Temporalities of the Global: Elements for a Theorization. In *Public Culture* 12(1): 215-232
- Virilio P. 1986 [1977] *Speed and Politics: An Essay on Dromology*. New York: Semiotext(e).
- Whitfield S. (2000). *Life Along the Silk Road*. Berkeley: University of California Press.

- Wood F. (2004). *The Silk Road: Two Thousand Years in the Heart of Asia*. Berkeley: University of California Press.

## **WEEK 8:**

### **Cultural Heritage and the Past: The Spatialities and Materialities of Memory**

'All recollections,' argue Samuel and Thompson, 'are told from a standpoint in the present. In telling they need to make sense of the past.' The ways that human beings are dealing with the(ir) past in the present and the notion of past as such today are typical anthropological subjects. Within these debates emerge questions regarding the spatial and material dimensions of memories of the pasts. What is recollection and what is memory? How we got the anthropological memory boom? What is the past and who owns it? How the material and spatial dimensions of past and memory are being formed? What is heritage? When it was invented and what are monuments or memorials? And what led to their emergence? What are the implications of heritage? How collective is 'collective heritage'? Who is included and who is excluded in heritage politics? Can culture be copyrighted? What is the role of culture brokers?

### **Key Readings**

Basu Paul (2005). 'Macpherson Country: Genealogical Identities, Spatial Histories and the Scottish Diasporic Clanscape', *Cultural Geographies* 12(2):123-150

Brown, M., 1998 "Can culture be copyrighted?" in *Current anthropology*, 39(2), 1998, pages 193–222.

Dalakoglou Dimitris (Forthcoming) 'Inheriting Stones and Building the Bricks'. *Article under consideration from Ethnologia Europeaea*, vol .40 (1-2)

Dalakoglou Dimitris (Forthcoming) *Heritage in the City: An Ethnographic Approach of a UNESCO World Heritage Site in Albania*. Article under consideration from *Anthropology Today*

Dalakoglou Dimitris (Forthcoming) 'Good Bye Lenin?' Editorial in (Im)materialities of (Post)socialism: Inheriting and Reconfiguring the Material Culture of Socialism in Eastern Europe. Editorial of a Special issue, under consideration from *Ethnos*.

### **Further Readings**

- Berliner, D. 2005. 'The Abuses of Memory: Reflections on the Memory Boom in Anthropology.' *Anthropology Quarterly* 78 (1): 197-211.
- Bell, D. 2003, 'Mythscape: memory, mythology and national identity' in *The British journal of Sociology*, 54, pages 62-81.
- Blake, J., "On Defining the Cultural Heritage" in *The International and comparative law quarterly*, 49(1), 2000, pages 61-85
- Butler, B 2006, "Heritage and the Present Past" in *Handbook of material culture* by Tilley, Chris, SAGE,
- Carrier, P. 2004. *Holocaust Monuments and National Memory Cultures in France and Germany since 1989*. Oxford: Berghahn.
- Casey, E.S. 1987. *Remembering: A Phenomenological Study*. Bloomington: Indiana U.P.
- Charlesworth, A. 1994. 'Contesting Places of Memory: The Case of Auschwitz.' *Environment & Planning D: Society & Space* 12: 579-593.

- Cleere, H. 2006, "The World Heritage Convention: Management by and for whom?" in *A future for archaeology: the past in the present* by Ucko, Peter J, Layton, Robert, Shennan, , Stone, Peter G., UCL Press, pages 65-74
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- Coombes, A.E. 2000. *Translating the Past: Apartheid Monuments in Post-Apartheid South Africa*. In *Hybridity and its Discontents* edited by A. Brah & A.E.Coombes. London: Routledge.
- Eriksen, Thomas Hylland, (2003) "Between universalism and relativism : a critique of the UNESCO concept of culture" in *Culture and rights : anthropological perspectives* by Cowan, Jane K., Dembour, Marie-Bénédicte, Wilson, Richard, Cambridge University Press, pages 127-148
- Gillis, J.R., ed. 1994. *Commemorations: The Politics of National Identity*. Princeton, NJ: Princeton University Press. Introduction: *Memory and Identity: A History of the Relationship*.
- Halbwachs, M. 1992. *On Collective Memory*. Chicago: University of Chicago Press.
- Hall, Stuart, (2000) "Whose heritage?: un-settling 'the heritage', re-imagining the post-nation" in *Third Text*, 49, pages 3-13
- Hamilakis Y. (1999) *Stories from Exile: fragments from the cultural biography of the Parthenon (or 'Elgin') marbles*, *World Archaeology* 31(2): 303-320 (pdf)
- Hoelscher, S. 2006, "Heritage" in *A companion to museum studies* by Macdonald, Sharon, Oxford: Blackwell
- Holtorf, C. 2006, "Can Less be More? Heritage in the Age of Terrorism" in *Public archaeology*, 5(2), James and James, , pages 101-110
- Hughes, R. 2005. *Memory and Sovereignty in Post-1979 Cambodia: Choeng Ek and Local Genocide Memorials*. In *Genocide in Cambodia and Rwanda: New Perspectives* edited by S. E. Cook. Piscataway, New Jersey: Transaction.
- James, Jason. 2004, "Recovering the German Nation: Heritage Restoration and the Search for Unity." in *Marketing heritage : archaeology and the consumption of the past* by Rowan, Yorke M, Baram, Uzi, Altamira Press, pages 143-165
- King, A. 1998. *Memorials of the Great War in Britain: The Symbolism and Politics of Remembrance*. Oxford: Berg.
- Kirshenblatt-Gimblett, B, 2004, *Intangible Heritage as Metacultural Production*, in *Museum*, 56(1-2), pages 52-65
- Meskell, L. 2002, "Negative Heritage and past mastering in Archaeology." in *Anthropological quarterly*, 75(3), , pages 557-574
- Kohl P. (1998) *Nationalism and Archaeology: on the constructions of nations and the reconstructions of the remote past*, *Annual Review of Anthropology* 27: 223-246
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- Ledgerwood, J. 1997. 'The Cambodian Tuol Sleng Museum of Genocidal Crimes: National Narrative.' *Museum Anthropology* 21 (1): 82-98.
- Lowenthal, D. 1985. *The Past is a Foreign Country*. Cambridge: Cambridge University Press.
- Nanda, S. 2004. 'South African Museums and the Creation of a New National Identity.' *American Anthropologist* 106 (2): 379-385.
- Nora, P. 1989. 'Between Memory & History: Lieux de Mémoire.' *Representations* 26 (1): 7-25.
- Radstone, S. & Hodgkin, K., eds. 2003. *Regimes of Memory*. London: Routledge.

- Riegl, A. 1999. The Modern Cult of Monuments: Its Character and its Origins. In *Oppositions Reader* edited by K. M. Hays. Princeton: Princeton Architectural Press.
- Rossington, M. & Whitehead, A., eds. 2007. *Theories of Memory*. Edinburgh University Press.
- Rowlands, M. 1999. Remembering to Forget: Sublimation as Sacrifice in War Memorials. In *The Art of Forgetting* edited by A. Forty & S. Küchler. Oxford: Berg.
- Rowlands, M. and Tilley, C. 2006, "Monuments and memorials" in *Handbook of material culture* by Tilley, Chris, Sage, 2006, pages 384-401
- Rowlands, Michael, 2004 "Cultural Rights and Wrongs: Uses of the Concept of Property" in *Property in question: value transformation in the global economy* by Verdery, Katherine, Humphrey, Caroline, Berg, pages 207-226
- Strathern, M. 1996, "Potential property. Intellectual rights and property in persons" in *Social Anthropology* 4(1): 17-21.
- Verdery, Katherine, 1999 *The political lives of dead bodies: reburial and postsocialist change*, Columbia University Press,
- Winter, J. 1995. *Sites of Memory, Sites of Mourning: The Great War in European Cultural History*. Cambridge: Cambridge University Press.
- Yalouri E. (2001) *The Acropolis: global fame, local claim – extracts*
- Young, J.E. 1993. *The Texture of Memory: Holocaust Memorials and Meaning*. New Haven: Yale University Press.

### **WEEK 9:**

#### **Sun and Modernity: Technology, Energy, Infrastructure and Risk**

Sun was introduced in the traditional socio-cultural anthropology through the studies of solar calendars and solar-centric cosmologies, religions and rituals and their material culture (especially in reference to Amerindians). During late modernity, with our ongoing concerns about ecological and economic crises and the risks which are involved into the current fluid and 'uncontrolled' world, sun has been rediscovered by sciences, architecture, politics, art, humanities and gradually by social sciences. The contemporary re-conceptions of sun along the technology of solar power are culturally relative and they can be understood and theorized today with a reconfiguration of existing anthropological categories. The anthropological parameters we will discuss and reconfigure in reference to the sun, this week are: a.) Energy b.) Technology c.) Infrastructure and d.) Risk.

#### **Key Readings**

Barad, Karen, "Getting Real: Technoscientific practices and the materialization of reality, differences" in *Differences*, 10(2), 1998, pages 87-128

Humphrey, Caroline (2003) 'Rethinking Infrastructure: Siberian Cities and the Great Freeze of January 2001'. In Schneider J. and Susser I. (ed.) *Wounded Cities*: 91-107. Oxford: Berg

Latour, Bruno (1991) 'Technology is Society made Durable' in Law J (ed.) *A sociology of Monsters*. London

Dalakoglou Dimitris. (Unpublished manuscript) 'Sun and modernity: Technology, Energy, Infrastructure and Risk.'

## Further Readings

- Bradford, Travis (2006). *Solar Revolution: The Economic Transformation of the Global Energy Industry*. MIT Press
- Perlin, John (1999). *From Space to Earth (The Story of Solar Electricity)*. Harvard University Press
- Behling, Sophia, Behling, Stefan (ed) (1996) *Solar power : the evolution of solar architecture* Munich : Prestel, 1996./
- Cesare Silvia (1995) *The Future of Solar Energy*. Leonardo, Vol. 28, No. 4 pp. 325-326
- Claus Jürgen (2003) Editorial: Art for the Solar Age. Leonardo, Vol. 36, No. 3 pp. 175-176
- Collier George (1994) *The Rebellion in Chiapas and the Legacy of Energy Development*. in *Mexican Studies /Estudios Mexicanos*, Vol. 10, No. 2 pp. 371-382
- Collins Jane (1983) *Seasonal Migration as a Cultural Response to Energy Scarcity at High Altitude* *Current Anthropology*, Vol. 24, No. 1 (Feb., 1983), pp. 103-104
- Dean Erin (2008) *The Zanzibar Blackout and Alternative Energy* *Anthropology News*, Volume 49, Issue 8
- Dethlefsen E. Stewart (1978) *On Redefining Energy: A Humanistic Proposal* *Anthropology and Humanism*, Volume 3, Issue 4 Pages: 21-25
- Douglas Mary (1966) *Purity and Danger*. London: Routledge
- Douglas Mary & Wildavsky A.(1980) *Risk and Culture*.
- Douglas Mary (1994) *Risk and Blame*. London: Routledge
- Gell, Alfred (1992) "The technology of enchantment and the enchantment of technology" in *Anthropology, art, and aesthetics* by Coote, Jeremy, Shelton, Anthony, Oxford University Press, pages 40-63
- Harding, Sandra G (1998), "Cultures as Toolboxes for Sciences and Technologies" in *Is science multicultural? : postcolonialisms, feminisms, and epistemologies* by Harding, Sandra G, Indiana University Press, pages 55-72
- Harvey M. Bricker, Victoria R. Bricker, Anthony F. Aveni, Michael P. Closs, **Munro Edmonson**, Floyd G. Lounsbury, Eric Taladoire (1983) *Classic Maya Prediction of Solar Eclipses [and Comments and Reply]* *Current Anthropology*, Vol. 24, No. 1 pp. 1-23
- Hess, David J, "Critical and Cultural Studies of Science and Technology" in *Science studies : an advanced introduction* by Hess, David J, New York University Press, 1997, pages 112-147
- Katz Richard (1982) *Accepting "Boiling Energy": Ethos*, Volume 10, Issue 4: 344-368
- Knight Chris (1997) *The Wives of the Sun and Moon* *The Journal of the Royal Anthropological Institute*, Vol. 3, No. 1, pp. 133-153
- Laird Frank (2001) *Solar Energy, Technology Policy, and Institutional Values*. Cambridge University Press
- Latour Bruno (1987) *Science In Action: How to Follow Scientists and Engineers Through Society*, Cambridge (Mas): Harvard University Press.
- Latour Bruno & Steve Woolgar, (1979) *Laboratory Life: the Social Construction of Scientific Facts*, London: Sage.
- Latour Bruno (1996) *Aramis, or the love of technology*, Harvard University Press, Cambridge Mass., USA, 1996.
- Latour Bruno (1999) *Pandora's hope: essays on the reality of science studies*, Harvard University Press, Cambridge Mass., USA.
- Lynch Caitlin (2005) *Bringing Solar Power to Sri Lanka* *Anthropology News*, Volume 46, Issue 3

- Makarius Raoul (1980) 'On Godelier on Superstructures and Infrastructure' Current Anthropology, Vol. 21, No. 2: 252-250
- Newbold Richard Adams (1978), Man, Energy, and Anthropology: I Can Feel the Heat, But Where's the Light? American Anthropologist, Volume 80, Issue 2 Pages: 297-309
- Newbold Richard Adams (1988) The Eighth Day: Social Evolution as the Self-Organization of Energy. Austin: University of Texas Press
- Pfaffenberger, B. (1992) , "The Social Anthropolgy of technology" in *Annual review of anthropology*, 21, pages 491-516
- Ring James (1996) Windows, Baths, and Solar Energy in the Roman Empire Windows, Baths, and Solar Energy in the Roman Empire American Journal of Archaeology, Vol. 100, No. 4 pp. 717-724
- Scheer Hermann (1995) Solar Energy Is the Energy. *Leonardo*, Vol. 28, No. 2 pp. 145-146
- Turner Edith (1997) 'There Are No Peripheries to Humanity: Northern Alaska Nuclear Dumping and the Iñupiat's Search for Redress Anthropology and Humanism, Volume 22, Issue 1: 95-109
- Von Hagen Victor The Ancient Sun Kingdoms of the Americas: Aztec, Maya, Inca
- Watanabe John (1983) In the World of the Sun: A Cognitive Model of Mayan Cosmology. *Man, New Series*, Vol. 18, No. 4 (Dec., 1983), pp. 710-728
- Zaro, Gregory Jon C. Lohse (2005) Agricultural Rhythms and Rituals: Ancient Maya Solar Observation in Hinterland Blue Creek, Northwestern Belize. in *Latin American Antiquity*, Vol. 16, No. 1, pp. 81-98

## **SUMMER TERM (Weeks 1-4) Mattia Fumanti**

### **Weeks 1-3**

#### **Week 1: Coming of Age: Anthropological approaches to youth**

Historically anthropological studies of youth did so through the lenses of cultural development- the ways in which culture is transmitted to younger people- and included discussions about rites of passage, liminality and transition to adulthood. In these early studies the youth emerged as passive recipients of cultural values and norms transmitted by their seniors. In recent years anthropologists have adopted a novel approach that brings to the fore the youth own agency and one that stresses youth as a relational category beyond the earlier developmental approach. This lecture aims to introduce the students to this theoretical shift. In the first part of the lecture I will sketch a brief outline of the early studies of youth in anthropology. In particular, I will look at Margaret Mead's 'Coming of age in Samoa' a classic ethnography for the developmental argument. In the second part I will focus on the work of the 'Birmingham School' of sociology, which in studying urban youth in post-war Britain introduced class analysis and the concept of sub-culture for the understanding of youth and thus opened up the way to the more recent theoretical developments on youth agency, self-fashioning and subjectivities. In the third part of the lecture I will introduce you to more recent ethnographic studies of youth. An important part of the literature will come from Africa. This part serves as a way of introduction to the following two lectures.

**Key readings:**

Cole, J. and Durham, D. 2006 *Generations and Globalization: youth, age and family in the new world economy*, Bloomington, Indiana University Press

Clarke, J., Hall, S., Jefferson T., and Brian Roberts 1997 'Subcultures, cultures and class' in Gelder, K. & Thornton, S. (eds.) *The subcultures reader*, London, Routledge

Mead, M. 2001 [1930] *Coming of age in Samoa*, New York, Perennial Classics

**Further Readings:**

Best, A. L 2007 *Representing youth: methodological issues in critical youth studies*, New York, New York University Press

Cohen, S. 1972 *Folk Devils and Moral Panics*, London, McGibbon & Kee

Coe, C. 2006 *Dilemmas of culture in African schools: youth, nationalism and the transformation of knowledge*, Chicago, Chicago University Press

F. DeBoeck & A. Honwana (eds), 2005 *Makers and Breakers: Children and Youth in Postcolonial Africa*, Oxford, James Currey and Trenton, New Jersey, Africa World Press

Durham, D. 2000 'Youth and the social imagination in Africa' *Anthropological Quarterly* 73 (3): 113-120

Gelder, K. & Thornton, S. (eds.) 1997. *The subcultures reader*, London, Routledge

Hall, S. & Jefferson, T. (eds.) 1975 *Resistance through Rituals. Youth subcultures in post-war Britain*, London, Hutchinson

Hebdige, D. 1979 *Subculture. The Meaning of Style*, London, Methuen

McRobbie, A. & Garber, J. 1975 'Girls and Subcultures. An Exploration' in Hall & Jefferson (eds.), *Resistance through Rituals. Youth subcultures in post-war Britain*, London, Hutchinson

Sharp, Lesley A. 2002 *The Sacrificed Generation. Youth, History, and the Colonised Mind in Madagascar*, Berkeley, L.A. and London, University of California Press.

Skelton, T. & Valentine, G. (eds) 1998 *Cool Places: Geographies Youth Cultures*, London, Routledge

Varzi, R. 2009 *Warring Souls: Youth, Media and Martyrdom in Post-Revolution Iran*, Duke University Press

Wulf, H. 1995 'Introducing youth culture in its own right: the state of the art and new possibilities' in Amit-Talai, V. & Wulf, H. (eds) *Youth Cultures: A cross-cultural perspective*, London & New York, Routledge

**Week 2: Youth, Age and Generation in Africa**

Youth in Africa have long been portrayed in a supportive role to their elders. In societies often understood exclusively as gerontocratic, the younger generation are

always depicted as passively inheriting the values, ideals and expectations of their seniors. If this argument might have been true for some of the highly stratified age-group systems of East and West Africa, a more recent literature shows that youth in Africa have not been lacking agency altogether. After a review of some of the classic studies on age group systems, this lecture will introduce you to the recent literature on youth in Africa. This literature advances our understanding of youth in Africa in arguing convincingly how from the early colonial era, youth have been actively engaged in shaping and reshaping the social and cultural values that have constituted their communities. As some of the ethnographic examples indicate, this process was accompanied by resistance, often though violent and bitter generational struggles.

### **Key Readings:**

Argenti, N. 2007 *The Intestines of the State: Youth, Violence and Belated Histories in the Cameroonian Grassfields*, Chicago and London, University of Chicago press

Fumanti, M. 2007 'Imagining post-apartheid society and culture: playfulness, officialdom and civility in a youth elite club in Northern Namibia', in *Transitions in Namibia, which changes for whom?* H. Melber (ed.), Uppsala, Nordic African Institute

Fumanti, M. 2007 Burying E.S: Educated Elites, Subjectivity and Distinction in Rundu', *Journal of Southern African Studies*, 33(3): 469-483

McKittrick, M. 1998 'Generational Struggles and Social Mobility in Western Owambo Communities 1915-1954' in Hayes, P.-Sylvester, J. & Hartman, W. (eds) *Namibia Under South African Rule- Mobility and Containment 1915-1946*, London, James Currey

### **Further readings:**

Aguilar, M. 1998 *The politics of Age and Gerontocracy in Africa*, Asmara and Trenton, NJ, Africa World Press Inc.

Auslander, M. 1993 'Open the Wombs. The symbolic politics of modern Ngoni Witch finding', in Comaroff, J. & Comaroff, J. (eds) *Modernity and Its Malcontents. Ritual Power in Postcolonial Africa*, Chicago, University of Chicago Press

Baxter, P.T.W. & Almagor, U. (eds) 1978 *Age, generation and time: some features of East African age organisations*, New York, St. Martin's Press

Bernardi, B. 1985 *Age class systems: Social Institutions and politics based on age*, Cambridge, Cambridge University Press

Carton, B. 1998 "The new generation... jeer at me, saying we are all equal now": Impotent African Patriarchs, Unruly African sons in Colonial South Africa', in Aguilar, M. *The politics of Age and Gerontocracy in Africa*. Asmara and Trenton, NJ, Africa World Press Inc

Carton, B. 2000 *Blood from your children: the colonial origins of generational conflict in South Africa*, Charlottesville (VA), University Press of Virginia

Edmunds, J. & Turner, B.S.(eds.) 2002 *Generational Consciousness, Narrative and Politics*, Lanham, Rowman & Littlefield Publishers, Inc.

Kurimoto, E. 1998 *Conflict, Age and Power in North-East Africa: Age Systems in Transition*, Oxford, James Currey

Mannheim, K. 1952 'The problems of generation'. In Karl Mannheim, *Essays on the Sociology of Knowledge*, London, Routledge and Kegan Paul

Meillassoux, C. 1981 *Maidens, Meal and Money. Capitalism and the Domestic Economy*, Cambridge, Cambridge University Press

McKittrick, M. 2002 *To Dwell Secure: generation, christianity and colonialism in owamboland*, Heinemann, Georgetown University

Simpson, G.L 1998 'Gerontocrats and Colonial Alliances', in Aguilar, M. *The politics of Age and Gerontocracy in Africa*, Asmara and Trenton, NJ: Africa World Press Inc

Tetelman, M.S.1998 'In search of discipline: generational control, political protest, and everyday violence in Cradock, South Africa, 1984-85'. in Aguilar, M. 1998 *The politics of Age and Gerontocracy in Africa*, Asmara and Trenton, NJ, Africa World Press Inc.

### **Week 3: Youth, Popular Culture and Self-fashioning: freedom, pleasure and danger**

Youth in Africa, like everywhere else, are avid consumers of popular culture, be it music, cinema or fashion. In an increasingly globalised world the icons and images of popular culture come from a wide range of places, both outside and inside Africa. From European and African footballers to US, British and African rap and R&B musicians, from Indian Bollywood movies to Nigerian Nollywood, from Caribbean rhythms to Quassa-Quassa musicians in Congo and Kwaito singers in South Africa, these icons are taking centre stage in the imagination of African youth. But nowhere are the youth just passive consumers of these images. They engage with them, deconstruct them and adapt them to their local and cultural context to create complex hybridised forms. Often, these new images become very powerful social and political commentaries, through which the youth can address issues central to their lives. They also delineate new spaces for socialization and sociability. Bars, pubs, and clubs become new spaces where the African youth consume, often conspicuously, global and local popular culture. Yet, these 'fun' spaces are equally dangerous. In these spaces pleasure, freedom and danger are intimately intertwined, hustlers and gangsters rubbing shoulders, and sharing drinks, with workers, university and school students, teachers, civil servants and the professional elites. For all the shadow of HIV-Aids looms large. In this lecture we will explore the way in which African youthful subjectivities are constructed through a process of self-creation and active cultural engagement as they seek freedom, pleasure and danger.

#### **Key Readings:**

Fumanti, M. 2009 'I like my Windhoek Lager', in M.Fumanti and S.Van Wolputte, *Beer as Local and Transnational Commodity in Africa*, Berlin, Lit Verlag.

Glaser, C. 1998 'We must infiltrate the Tsotsis': School politics and youth gangs in Soweto, 1968-1976' in *Journal of Southern African Studies*, Vol. 24 (2), pp. 301-323

Gondola, D. 1999 'Dream and Drama: The search for Elegance among Congolese Youth', *African Studies Review*, 42 (1):23-48

Larkin, B. 1997 Indian Films and Nigerian Lovers: Media and The Creation of Parallel Modernities., *Africa* 67 (3): 406-439

**Further Readings:**

Akyeampong, E. 1996 *Drink, power and cultural change. A social history of alcohol in Ghana, c 1800 to recent times*, Oxford, James Currey (Read Chapters 5-6)

Barber, K. (ed.) 1997 *Readings in African Popular Culture*, Bloomington & Oxford, Indiana University Press and James Currey

Behrend, H. 2002 'I am like a movie star in my street': Photographic self-creation in Postcolonial Kenya, in Werbner, R.P. (ed) *Postcolonial Subjectivities in Africa*, London, Zed Books

Burton, A. 2001 'Urchins, loafers and the cult of the cowboy: urbanization and delinquency in Dar es Salaam, 1919-1961' in *Journal of African History*, Vol. 42, pp. 199-216

Collins, J. 2002 'The Generational Factor in Ghanaian Music. Concert parties, Highlife, Simpa, Kpanlogo, Gospel and Local Techno-Pop' in Kirkegaard A., and Palmberg M., (eds.) *Playing with Identities in Contemporary Music in Africa*, Uppsala, Nordiska Afrika Institute

Dolby, N. 1999 'Youth and the Global Popular. The Politics and Practices of race in South Africa', *European Journal of Cultural Studies* 2(3): 291-309

Fabian, J. 1978 'Popular Cultures in Africa: Findings and Conjectures', *Africa* 48 (4): 315-34

Friedman, J. 1990 'The Political Economy of Elegance', *Culture and History* 7: 101-125

Frederiksen, B.F. 2002 'Popular culture, Gender Relations and the Democratization of Everyday Life in Kenya', *Journal of Southern African Studies*, 26 (2): 209-222

Glaser, C. 1998 'Swines, hazels and the Dirty Dozen: masculinity, territoriality and youth gangs in Soweto, 1960-1976', in *Journal of Southern African Studies* Vol. 24 (4), pp. 719-736

Glaser, C. 2000 *Bo-Tsotsi: The youth gangs of Soweto 1935-1976*, Oxford, James Currey

Hannerz, U. 1994 'Sophiatown. The view from Afar', in *Journal of Southern African Studies* 20 (2), pp.181-193

Kynoch, G. 1999 'From the Ninevities to the hard living gangs: township gangsters and urban violence in twentieth-century South Africa' in *African Studies*, Vol. 58 (1), pp. 55-85

La Hausse, P. 1990 "'The cows of Nongoloza': Youth, Crime and Amailata gangs in Durban, 1900-1936" in *Journal of Southern African Studies* Vol. 16 (1), pp. 79-111

- McCaskie, T.C 2008 'Gun Culture in Kumasi', in *Africa*, Vol. 78, (3), pp. 433-454
- MacGaffey, J and Bazenguissa-Ganga, R. 2002 *Transnational traders on the margins of the law*, Oxford and Bloomington, Indiana University Press
- Martin, P. 1995 *Leisure and Society in Colonial Brazzaville*, Cambridge, Cambridge University Press
- Nyamnjoh, F.B & Page, B. 2002 "'Whiteman kontri' and the enduring allure of modernity among Cameroonian Youth", *African Affairs*, 101 (405): 607-634
- Ranger, T. 1975 *Dance and Society in Eastern Africa, 1890-1970*, Berkeley, University of California Press
- Savishinsky, N.J. 1994 'Rastafari in the Promised Land: The Spread of a Jamaican Socio-religious movement among the youth of West Africa', *African Studies Review* 37 (3): 19-50
- Schoss, J. 1996 'Dressed to Shine: Work, Leisure and style in Malindi Kenya' in Hendrickson, H. *Clothing and Difference. Embodied Identities in Colonial and Postcolonial Africa*, Durham and London, Duke University Press
- Tranberg Hansen, K. 2000 *Salaula. The world of second-hand clothing and Zambia*, Cambridge, Cambridge University Press
- Turino, T. 2000 *Nationalists, cosmopolitans and popular music in Zimbabwe*, Chicago, The University of Chicago Press (see chapters 2, 4 and 9).
- Weiss, B. 2002 'Thug realism: Inhabiting fantasy in urban Tanzania', *Cultural Anthropology* 17 (1): 93-124
- White, B.W. 2002 'Congolese Rumba and Other Cosmopolitanisms', *Cahiers d'études Africaines*, 168 (4): 663-686
- Werbner, R.P 2002 'Introduction. Postcolonial Subjectivities: The Personal, the political and the moral' in Werbner, R.P. *Postcolonial Subjectivities in Africa*, London, Zed Books

#### **Week 4: Final Round-Table**

In this week's lecture slot, all four tutors (Fairhead, Eltringham, Dalakoglou, Fumanti) will participate in a 'round table' on the nature of contemporary anthropology. Students are invited to formulate and pose questions and comments on the issues that have arisen in this course, and elsewhere in your studies of anthropology, and to engage with the tutors in the exploration of these issues.

**NO SEMINARS THIS WEEK.**