

## Protokoll for møte i programrådet, onsdag 13. april 2016

Programrådsleder:	Arnd Schneider
Programleder for master:	Keir Martin
Programleder for bachelorgraden:	Wenzel Geissler
Rep. fra de midl. vit. tilsatte:	Nina Haslie (vikar for Lena Gross)
Studentrepresentanter:	Mia Østrup Nordentoft (BA) Kaja Berg Hjukse (MA)
Programrådsekretær:	Kirsten Greiner (vikar for Katrine Blindheimsvik)

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### Saksliste

#### Sak 9/16 Referat og orienteringssaker

Innkalling og referat fra møte 17. mars 2016 ble godkjent.  
Det ble ikke meldt inn noen saker til 'Eventuelt'.

#### Sak 10/16 Endring av pensum SOSANT4110 Teori og Metode

##### Vedtak:

*Programrådet returnerer saken til leder for masterprogrammet som utarbeider revidert pensumforslag på bakgrunn av en bredere konsultasjon. Leder for masterprogrammet presenterer revidert forslag for Programrådet per e-post og vedtak fattes på sirkulasjon.*

*Følgende pensum er vedtatt på sirkulasjon:*

##### Revised course curriculum Sosant 4110.

The new reading list for Sosant 4110 is designed to address feedback received from MA students over the past two years. Students reported that whilst some aspects of the course worked well that it felt as if theory and method were too rigidly separated in the current set-up making it hard to develop an understanding of how theory and method mutually influence each other. This is particularly important in terms of the course developing an understanding that theory is not primarily an abstract list of names and concepts to be learnt, but rather a way of thinking and intellectual resources designed to help develop perspectives on particular issues and problems. As such, we have redesigned the course in order to integrate theory and method more closely throughout the course.

##### Core readings.

The most important readings in the course are the two ethnographies that the course is built



##### Sosialantropologisk institutt

Postadr.: Postboks 1091 Blindern, 0317 Oslo  
Kontoradr.: Eilert Sundts hus 6. et., Moltke  
Moes vei 31, 0851 Oslo

Telefon: 22 85 65 26  
Telefaks: 22 85 45 02  
postmottak@sv.uio.no  
www.sv.uio.no  
Org.nr.: 971 035 854

around. We have chosen two very different texts that cover different regional and theoretical specialities and approaches in order to demonstrate with reference to these texts throughout the 12 weeks how different research questions and field sites might encourage different approaches to theoretical and methodological questions. In particular, we have chosen two recent monographs by members of staff at SAI as it will enable us to use those two authors to interact with students and talk to them throughout the course about how research questions, theoretical approaches, choice of field site, methodologies, gendered subjectivities etc. interact throughout the process of designing and conducting research in order to produce a completed ethnographic project. These monographs will be referred to throughout each lecture of the course in order to illustrate how the different issues raised in producing ethnography are dealt with differently in the course of different kinds of research projects and students will be pointed in the direction of these texts to illustrate issues that might be of particular importance to their own research. In addition two other monographs will be referred to in lectures although they are not part of the compulsory reading list as appropriate when they illuminate different angles on the issues under discussion. The other readings complementing each lecture on a week by week basis will be used to introduce broader theoretical perspectives relevant to these particular issues.

Lien, M. 2015. *Becoming Salmon: Aquaculture and the domestication of a fish*. Berkeley. University of California Press. 232 pages.

Martin, K. 2013. *The Death of the Big Men and the rise of the Big Shots: Custom and conflict in East New Britain*. New York. Berghahn Books. 272 pages.

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#### *Supplementary monographs to be referred to in lectures*

Bourgeois, P. 1996. *In Search of Respect: Selling crack in El Barrio*. Cambridge. Cambridge University Press. 396 pages.

Hutchinson, S. 1996. *Nuer Dilemmas: coping with money war and the state*. Berkeley. University of California Press. 408 pages.

#### ***A note on the readings.***

Students will be expected to pick two of the ethnographies from the list to read in their entirety to gain a sense of how an entire monograph is put together, covering the different issues raised in this course and 4120. In addition they will be expected to show some familiarity with the issues raised in the other two monographs, by virtue of selective reading of aspects of those monographs relevant to particular issues in their emerging research project. This means that the required readings is a lower number of pages than the headline figure for the course, although we encourage students to read as widely and deeply as possible. The ways in which the monographs differently illustrate the different concerns raised in the course will be the main focus of teaching in the lectures in order to facilitate this learning outcome as well. The other readings are designed to supplement this learning by providing a mixture of different perspectives and classic texts dealing with these issues. Due to the nature of the course and the division of subject matters, the length of readings that will be referred to varies considerably from lecture to lecture. Some lectures will be more heavily focussed on the four monographs whilst others will have a larger amount of supplementary

teaching of associated short texts. In weeks where the amount of reading is relatively short then students would be expected to demonstrate that they had read all the texts concerned. In other weeks with more readings they would be expected to demonstrate reading of 2-3 texts and would be encouraged to read others in order to supplement the learning from lectures and seminars.

The first two weeks have less reading than the other weeks as students are settling into the course and to give a chance for students to begin engage properly with the monographs.

### **A note on seminars**

Each week we want students to bring a short piece of writing (1-2 pages) based upon the lectures and readings that week (including relevant sections of the core monographs) that relate the issues concerned to the ongoing development of their own research proposal and their own research project. For example, students may reflect on the literature concerned with subject positions in the field or theories of culture and attempt to relate that to working through possible methodologies or research questions in their own project. The aim is to help students integrate theory and method learning in the course more closely with the students' own research project development in order to develop stronger research proposals. In particular the two members of staff at SAI whose monographs are being taught, will share experiences and documents (research proposals, field notes etc) in discussion with students in some of the lectures to develop this understanding; Martin as a lecturer on the course and Lien has agreed to take part in this process as guest in lectures on occasion.

### **Week One**

#### **What is anthropological theory?**

In this week we ask what is theory and how to use it in understanding social life. Often theory is thought of as something that is necessarily complex and obscure and as something that needs to be 'added' to ethnographic data. But is this always the case? When does an attempt to explain a complex ethnographic situation become 'theory' for example and what is the relationship between theories that emerge out of in-depth observation of complex situations and those that are derived from academic discourse? How do these two different ways of doing theory interact with each other in the process of planning, conducting and writing up ethnographic research?

Moore, H. Anthropological Theory at the Turn of the Century. In H. Moore (ed.) *Anthropological Theory Today*. Cambridge. Polity Press. 23 pages.

(Short 1-2 page discussion papers).

Lamphere, L. 2010. Why Theory Matters. In P. Erickson and L. Murphy (eds.). *Readings for a history of anthropological theory*. Toronto. University of Toronto Press. 2 pages.

Brenneis, D. 2010. Why Theory Matters. In P. Erickson and L. Murphy (eds.). *Readings for a history of anthropological theory*. Toronto. University of Toronto Press. 1 page.

Abu-Lughod, L. 2008. Speaking About Theory. In P. Erickson and L. Murphy (eds.). *A history of anthropological theory*. Toronto. University of Toronto Press. 2 pages.

Baker, L. 2008. Speaking About Theory. In P. Erickson and L. Murphy (eds.). *Readings for a history of anthropological theory*. Toronto. University of Toronto Press. 2 pages.

Boddy, J. 2008. Speaking About Theory. In P. Erickson and L. Murphy (eds.). *Readings for a history of anthropological theory*. Toronto. University of Toronto Press. 2 pages.

32 pages.

## **Week Two**

### **What is a Research Question?**

The key to good ethnographic research is framing a research question. This involves careful critical reflection on what issues interest the researcher, why they should be of interest to other people, how do they address particular gaps in current knowledge, how to they build on and complement previous theoretical approaches without replicating them. Is the research feasible? Is the researcher proposing it the right person to conduct it? Is the field site proposed for the research a suitable place to explore the theoretical issues under consideration and why? Answering these questions poses challenges that are simultaneously theoretical and methodological and shows how theory is a guide to action to be revisited and revised in the light of experience and not simply a list of long words or large books on a library shelf.

Russell, H. 2006. Preparing for Research. In H. Russell. *Research methods in anthropology: qualitative and quantitative approaches*. Pp. 69-95. Lanham. Altamira Press. 26 pages.

Marshall, C. 1995. *Framing the Research Question*. In C. Marshall. *Designing qualitative research*. Pp. 15-37. Thousand Oaks. Sage. 22 pages.

48 pages

## **Week Three**

### **Researching Culture**

Culture remains perhaps the key theoretical concept by which anthropology is identified outside of the academic discipline, and even if we largely no longer use the concept as we did in the past, we still grapple with many of the issues that the concept of culture was designed as a theoretical tool to help explain. By looking at how the concept of culture has been variously used or criticised by a number of leading theorists in the history of the discipline we look at how a theoretical tool influences research methods on the one hand and conversely how reflecting on the findings of ethnographic research might force us to adapt our theoretical tools on the other.

Benedict, R. 1934. The Science of Custom. In R. Benedict. *Patterns of Culture*. Pp. 1-21. Boston. Houghton Mifflin. 20 pages.

Geertz, C. Thick Description: Toward an Interpretive Theory of Culture. In. C. Geertz. *The interpretation of cultures: selected essays*. Pp. 3-30. New York. Basic Books. 27 pages.

Clifford, J. 1986. *Partial Truths*. In J. Clifford and G. Marcus (eds.). *Writing Culture: the poetics*

*and politics of ethnography*. Pp. 1-26. Berkeley. University of California Press. 26 pages.  
 Sahlins, M. 1999. Two or Three Things I know about Culture. *JRAI*. 5(3):399-421. 22 pages.

95 pages

#### **Week Four**

##### **Fieldsites: defining, constructing and gaining access.**

Conducting anthropological research requires deciding upon a site of research. But what is the nature of that site? How do we select physical locations, sets of people or objects that make up that site? To what extent is the fieldsite we study a pre-existing social field or to what extent is it itself the outcome of our own theoretical and methodological framing of a particular set of research questions? The answer to these questions to a large extent emerges from theoretical framings, such as the question of how we think about 'culture', as discussed in the previous lecture for example.

Marcus, George E. 1998. Ethnography in/of the World System. The Emergence of Multi-Sited Ethnography. Pages. 79-104. In *Ethnography through Thick & Thin*, 25 pages.  
 Candea, M. 2007. Arbitrary locations: in defence of the bounded field-site. *JRAI*. 13 (167-184). 17 pages.  
 Madden, R. Ethnographic fields: home and away. In R. Madden. *Being Ethnographic: A guide to the theory and practice of ethnography*. Pp.37-57. Thousand Oaks. Sage. 20 pages.  
 Kolshus, T. 2011. The Technology of Ethnography. An empirical argument against the repatriation of historical accounts. *Journal de la societe des Oceanistes*. Pp.299-308. 10 pages.

72 pages

#### **Week Five**

##### **Gender, Race, Class and Caste as objects of theory and aspects of fieldwork.**

One aspect of the move towards more fluid conceptions of theoretical concepts such as 'culture' and methodological considerations such as the dialogical construction of the 'fieldsite' has been a greater emphasis on the particular kinds of social identities that different people inhabit by virtue of gender, race or other factors. These are important factors in understanding many aspects of social life theoretically. They will also be a central part of ethnographic research regardless of whether or not the research question directly touches upon them, as the relationship between the fieldworker's identity and that of the people that she works with will be a central part of what kinds of research is possible and what kinds of data can be collected and used.

Moore, H. 1999. Whatever Happened to Women and Men: Gender and other Crises in Anthropology. In H. Moore (ed.) *Anthropological Theory Today*. Cambridge. Polity Press. 20 pages.  
 Guha, R. 1997. Chandra's Death. In R. Guha (ed.) *A subaltern studies reader, 1986-1995*. Pp. 34-62. University of Minnesota Press. 28 pages.

Smith, K. 2012. Moving between races and gender categories. In K. Smith. *Fairness, class and belonging in contemporary England*. Pp. 163-185. London. Palgrave. 22 pages.

70 pages

### **Week Six**

#### **Data Collection 1- fieldnotes, interviews, participant observation.**

In this week we explore the practicalities of collecting data in the field and explore how the methods that we use to observe and record social life are intimately tied in with our theoretical approaches, research question, construction of field site and personal subjectivity.

Dewalt and Dewalt. 2005. Writing fieldnotes. In Dewalt and Dewalt. *Participant Observation a guide for fieldworkers*. Pp. 157-178. Lanham. Altamira Press. 21 pages.

Spradley, J. 1980. Doing Participant Observation. In J. Spradley *Participant Observation*. Pp. 53-61. New York. Holt, Rinehart and Wilson. 8 pages.

Spradley, J. 1979. Interviewing an informant. In J. Spradley *The ethnographic interview*. Pp. 55-69. Fort Worth. Harcourt Brace Jovanovich College Publishers. 14 pages.

Wolfinger, N. 2002. On writing fieldnotes. *Qualitative Research*. vol. 2(1): 85-95. 10 pages.

Cohen, A. 1984. Participant Observation. In R. Ellen (ed.) *Ethnographic research: a guide to general conduct*. Pp. 216-229. 13 pages.

Staples, J and Smith, K. 2015. The interview as analytical category. In K. Smith, J. Staples and N. Rapport (eds). *Extraordinary encounters: authenticity and the interview*. Pp. 1-18. New York. Berghahn. 18 pages.

McDougall, D. 1997. The visual in anthropology. In M. Banks and H. Morphy *Rethinking visual anthropology*. New Haven. Yale University Press. 19 pages.

86 pages

#### *Additional recommended reading*

Russel, H. Participant Observation. In H. Russell. *Research methods in anthropology: qualitative and quantitative approaches*. Pp. 387-412. Lanham. Altamira Press. 25 pages.

Russel, H Field Notes: How to Take Them, Code Them, Manage Them. In H. Russell. *Research methods in anthropology: qualitative and quantitative approaches*. Pp. 342-386. Lanham. Altamira Press. 44 pages.

Russel, H Interviewing: Unstructured and Semistructured. In H. Russell. *Research methods in anthropology: qualitative and quantitative approaches*. Pp. 210-251. Lanham. Altamira Press. 41 pages.

Schneider, A. 2012. Anthropology and Art. In O. Harris (et al) *The Sage handbook of social anthropology*. London. Sage. 15 pages.

### **Week Seven.**

#### **Globalisation and Anthropological Research**

The world today is often described as being radically different from the world that anthropologists studied a hundred years ago. In the century since Malinowski conducted fieldwork in the Trobriand Islands, most of the places previously studied by anthropologists have decolonised and the world is said to be more interconnected because of economic globalisation. But how radically different is the world of today to that of a hundred years ago and how do the ways in which we might understand the degree of change shape the ways in which we frame research questions and conduct ethnographic research in the 21<sup>st</sup> century?

- Tsing, A. 2002. The Global Situation. In Xavier, J. and R. Rosaldo (eds.): *The anthropology of Globalization*. Pp. 453-485. Oxford: Blackwell. 22 pages.
- Burawoy, M. 2000. Reaching for the global. In M. Burawoy et al (eds.) *Global ethnography: forces, connections and imaginations in a postmodern world*. Pp.1-40. Berkeley. University of California Press. 40 pages.
- Nash, J. An anthropological odyssey: from structural functionalism to activism. In J. Nash. *Practicing Ethnography in a Globalizing World: An Anthropological Odyssey*. Pp. 1-14. Lanham. Altamira Press. 14 pages.
- Wolf, E. 1982. Introduction: Europe and the People's without history. In E. Wolf. *Europe and the people's without history*. Pp. 3-24. Berkeley. University of California Press. 21 pages.

97 pages.

### **Week Eight**

#### **Data Collection 2- case studies, life histories, digital methods.**

In this lecture we explore other methods of data collection that are often more structured than some of the methods that we studied in the previous lecture on data collection. How does the use of these methods rely upon particular theoretical models or understandings of globalisation and social change for example? What kinds of kinds of research questions or what kinds of construction of fieldsite might make their use be appropriate or not?

- Burawoy, M. The extended case method. *Sociological Theory*. 16:1(4-33). 29 pages.
- Gluckman, M. 1940. Analysis of a social situation in modern Zululand. *Bantu Studies*, 14:1, 1-30. 30 pages.
- Crapanzano, V. 1977. The life history in anthropological field work. *Anthropology and humanism*. Vol 2 pp.3-7. 4 pages.
- Markham, A. Fieldwork in Social Media: What would Malinowski do? *Qualitative Communication Research*, Vol. 2, No. 4, Winter 2013, pp. 434-446. 12 pages.
- Bonilla, Y and Rosa, J. #Ferguson. Digital protest, hashtag ethnography, and the racial politics of social media in the United States. *American Ethnologist*. Vol. 42, No. 1, pp. 4-17. 13 pages.

88 pages.

### **Week Nine**

#### **Language in theory and practice.**

Theories of language have been central to anthropological theories of culture and society from the origins of anthropological research. Levi-Strauss' structural anthropology and Geertz's symbolic anthropology for example both in their different ways build upon linguistic theories and assumptions about the nature of language structure and language use. In recent decades the shift towards postmodern and critical approaches to ethnographic research has itself largely rested upon challenging assumptions about the role of language, either spoken or written, in representing external realities. Understanding how language is used is therefore central to conducting ethnographic research, both theoretically and methodologically as linguistic communication is central to the practical conduct of fieldwork as well.

Lakoff, G and Johnson, M. *Metaphors we live by*, 1980. Chicago: University of Chicago Press. Pages 3-40. 37 pages.

Levi-Strauss, C. 1963. Structural analysis in linguistics and anthropology. In C. Levi-Strauss. *Structural Anthropology Volume 1*. Pp.31-54. New York. Basic. 23 pages.

Robbins, J. 2001. God is nothing but talk: Modernity, language and prayer in a Papua New Guinea Society. *American Anthropologist*. 103(4):901-912. 11 pages.

Hoëm, Ingjerd: "Jeg kan ikke få sagt hvor mye du betyr for meg! Om språk og antropologi" In *Norsk Antropologisk Tidsskrift*, 12 (1-2), 2001. Pages 51-59 (8 pages)

79 pages

### **Week Ten**

#### **Subjectivity and Self in theory and as research tool.**

The ethnographer's own person is the fundamental research tool that she carries with her to fieldwork. It is her ability to construct and limit meaningful relationships, and the kinds of relationships that she is able to enter into and chooses to prioritise that are at the heart of the ethnographic information that she is able to construct. In part this is an outcome of features discussed in lecture 5, such as the anthropologist's gender or class position. In part it is a question of subjective choices that will reflect deeply personal subjective preferences and also theoretical issues such as the central research question or the methodologies that the researcher has chosen.

Davies, J. 2010. Introduction: Emotions in the field. In J. Davies and D. Spencer (eds.) *Emotions in the Field: the psychology and anthropology of fieldwork experience*. Pp.1-31. Stanford. Stanford University Press. 31 pages.

Evans-Pritchard, E. 1976. Some reminiscences and reflections on fieldwork. In E. Evans-Pritchard. *Witchcraft, oracles and magic among the Azande*. Pp. 240-254. Oxford. Oxford University Press. 14 pages.

Hume, L. and Molcock, J. 2004. Awkward spaces, productive places. In L. Hulme and J. Molcock (eds.) *Anthropologists in the field: case studies in participant observation*. Xi-xxvii. New York. Columbia University Press. 16 pages.

Smith, K. 2015. Finding My Wit: Explaining Banter and Making the Effortless Appear in the Unstructured Interview. In K. Smith, J. Staples and N. Rapport (eds). *Extraordinary encounters: authenticity and the interview*. Pp. 83-99. New York. Berghahn. 16 pages.

Wikan, U. 1992. Beyond the Words: The Power of Resonance, *American Ethnologist*, 1992.



Pages. 460 – 682. 22 pages.

99 pages

### **Week Eleven.**

#### **Networks and society.**

Alongside 'culture', the other major concept that has guided anthropological research has been that of 'society' or the 'social'. Like 'culture', the utility of these concepts has been drawn into question over the past few decades with alternatives, such as 'networks' being proposed as means of understanding more fluid kinds of relations, not only amongst humans but increasingly between humans and non-human objects or agents. To what extent does how we conceive of social relations and the kinds of actors that we extend or limit our relations to condition the kind of ethnographic research that we can conduct?

Wagner, R. 1974. Are there social groups in the New Guinea Highlands? In M. Leaf (ed.) *Frontiers in anthropology*. Pp. 95-122. New York. D van Nostrand. 27 pages.

Barnes, J. 1954. Class and committees in a Norwegian island parish. *Human relations* 7:39-58. 19 pages.

Latour, B. 2005. How to resume the task of tracing associations. In B Latour. *Reassembling the social: an introduction to actor network theory*. Pp.1-20. Oxford. Oxford University Press. 20 pages.

Martin, K. 2014. Knot-work not networks. *Hau*. 4(3):99-115. 16 pages.

82 pages.

### **Week Twelve.**

#### **Ethics and safety**

Like all activities involving relations with others, ethnographic fieldwork raises ethical considerations. The challenges of conducting ethnographic fieldwork with due respect for the well-being of those we work alongside is a central component of both designing and conducting anthropological research. In this lecture, we explore how to take that responsibility seriously whilst still creating the conditions that enable useful research and we also consider how to ensure our own personal and emotional security during what can be a testing experience.

McLean, A. 2008. When the Borders of Research and Personal Life Become Blurred: Thorny Issues in Conducting Dementia Research. In A. McLean and A. Leibing (eds.) *The shadow side of fieldwork: exploring the blurred borders between ethnography and life*. Pp. 262-286. London. Blackwell. 24 pages.

Fluehrr-Loban, C. 1994. Informed consent in anthropological research. *Human organization*. 53(1):1-10. 10 pages.

Sen, A. 2004. Mumbai slums and the search for 'a heart': Ethics, ethnography and dilemmas of studying urban violence. *Anthropology Matters* 6(1):1-7. 7 pages.

Pollard, A. 2009. Field of screams: difficulty and ethnographic fieldwork. *Anthropology Matters*. 11(2):1-24. 24 pages.

65 pages.

**Sak 11/16      Endring av pensum SOSANT1000 Innføring i sosialantropologi**

*Vedtak:*

*Programrådet godkjente foreslåtte pensumendringer i SOSANT1000:*

*\*Monografi: Edmonds, Alexander: Pretty Modern: Beauty, Sex and Plastic Surgery in Brazil  
byttes ut med Elisabeth Schober: Base Encounters.*

*\*Følgende artikler tas bort: Grillo, Long, Merry og Wolf,  
og erstattes med: Steven Vertovec: Super-diversity and its implications.*

*Følgende justering ble vedtatt:*

*\*Steven Vertovec: Super-diversity and its implications tas ut av pensum i SOSANT2000.*