

MATERIAL WORLDS: APPROACHES TO ECONOMIC RELATIONS

AHAN5008

MODULE HANDBOOK 2017-18

Module Convener: Dr Emma-Jayne Abbots



OVERVIEW

This module explores, through the use of ethnographic examples and more theoretical texts, the interactions between people and objects. In particular it considers how humans, in a range of social and cultural contexts, use objects to construct their identities and biographies, and communicate their position in social hierarchies. The module also considers how objects draw people, who may never tangibly meet, into networks of relatedness, and explores how objects – and the ways they are variably used – can create, maintain and rupture social relations. In so doing, it encourages students to critically question ‘Western’ formalist models of economic behaviour and the assumptions on which they are premised, and asks them to examine the ways in which economic practices and the treatment of objects are embedded in social relations.

The module begins by considering some familiar concepts in economic anthropology, such as ‘the gift’, commodities, exchange, and fetishisation, and examines the extent that objects can be considered alienable; highlighting, in the process, a number of central debates in economic anthropology and the influence of key figures such as Marx, Mauss and Malinowski on such debates. It then moves on to address the circulation of objects – at both a local and global level – and considers how global commodities are made locally meaningful. As such, it asks students to examine the ways in which objects are hybridised and creolised. Finally, the module explores recent developments in anthropological approaches to objects, such as the shift away from an emphasis on objects as carriers of symbolic meaning towards a renewed focus on embodied engagement and experience, materialities and the agency of objects.

AIM(S)

- To develop students’ critical awareness of the key principles and approaches in economic anthropology
- To develop students’ understanding of the ways material objects can create, maintain and rupture social relations

LEARNING OUTCOMES

By the end of this module students should be able to:

- Critically discuss diverse anthropological approaches and perspectives to material objects.
- Explain how humans, in a range of social and cultural contexts, use objects to construct and communicate their biographies, tastes and social identities.
- Explain how objects create, maintain and rupture social relations using both conceptual models and specific ethnographic examples.
- Situate their specific ethnographic knowledge within broader political and economic processes.

- Critically examine formalist models of economic practice and their use in a range of contemporary societies and contexts.

ASSESSMENT

Coursework 100%

1. 1 essay of 2,500 words (50%). **Check Moodle for Deadlines**
2. 1 research assignment of 2,500 words (50%). **Check Moodle for Deadlines**

ESSAY QUESTIONS

Select one question from those below. Answers MUST include ethnographic examples and should be a maximum of 2,500 words

1. Private property inevitably creates social hierarchies: Critically discuss.
2. Assess the extent that objects can be 'inalienable'?
3. To what extent can consumption be ethical?
4. How free is the free market?
5. Assess the extent that money becomes embedded in society.
6. How can material objects have a social life?

RESEARCH ASSIGNMENT:

Write an anthropological analysis of a material object of your choice. You must apply two different approaches from the ones listed below to your analysis of the object and assess their benefits and limitations.

1. MacDonaldization
2. Social Hierarchies
3. Creative Consumption
4. Biographical Objects
5. Exchange
6. Materiality

MARKING CRITERIA

See Moodle.

BIBLIOGRAPHY

The following readings will be useful across the module.

ESSENTIAL READINGS

Appadurai, A (ed). 1986, *The Social Life of Things: Commodities in Cultural Perspective*, Cambridge: CUP

Bloch M & J Parry (eds.) 1989 *Money and the Morality of Exchange*, Cambridge: CUP

Miller, D (ed). 1996, *Material Culture: Why Some Things Matter*, Chicago: University of Chicago Press

RECOMMENDED READINGS

Bourdieu, P. 1984, *Distinction: A Social Critique of the Judgement of Taste*. New York and London: Routledge

Carrier, J. 2005 *A Handbook of Economic Anthropology*, Cheltenham: Edgar Elgar

Douglas, M and Isherwood, B. 1996, *The World of Goods: Towards an Anthropology of Consumption*. New York: Routledge

Graeber, D. 2001, *Toward an Anthropological Theory of Value*

Hann C (ed). 1998 *Property Relations: Renewing the Anthropological Tradition*. Cambridge: CUP

Hart, K and C. Hann. 2011 *Economic Anthropology*, Cambridge: Polity Press

Latour, B. 2005. *Reassembling the Social: An Introduction to Actor-Network Theory*. Oxford: Oxford University Press

Narotsky, S. 1997. *New Directions in Economic Anthropology*, London: Pluto Press

Ritzer, G (ed). 2010, *McDonaldization: The Reader*, 3rd ed. LA: Pine Forge

Wilk, R. 1996, *Economies and Cultures: Foundations of Economic Anthropology*, Boulder CO: Westview Press

WEEK BY WEEK READINGS

Please ensure you read *at least 2* key readings before the class and come be prepared to discuss them.

Week 1: The Gift, Reciprocity and Exchange

Here we follow the objects produced in the factory or the field to the market and highlight the political and economic processes implied in the transformation of things into gifts and commodities. We also consider the ways gifts and commodities can both be 'embedded' within, and help define, social relations – considering questions of alienability in the process – and question whether the dichotomy between gift and commodity is a false one. Finally we think about how recent ethnography that is situated in an industrialised, globalised capital context has utilised gift theory.

Key Readings

Malinowski, B. 1922. 'The Essentials of the Kula' in *Argonauts of the Western Pacific*. London: Routledge.

Mauss, M. 1990. *The Gift: The Form and Reason for Exchange in Archaic Societies*.

Weiner, A. 1985, 'Inalienable Wealth', *American Ethnologist* 12(2)

Recommended Readings:

Appadurai, A. 1986. 'Introduction: Commodities and the Politics of Value' in *The Social Life of Things: Commodities in Cultural Perspective*, A. Appadurai (ed.). Cambridge: CUP

Campbell, S.F. 1983, 'Attaining Rank: A Classification of Kula Shell Valuables' in *The Kula: New Perspectives on Massim Exchange*, E. & J. Leach (eds.) Cambridge: CUP

Carrier, J., (ed.) 2005. *A Handbook of Economic Anthropology*. Cheltenham: Edward Elgar

Carrier, J. 1991, 'Gifts, Commodities, and Social Relations: A Maussian View of Exchange', *Sociological Forum* 6(1): 119-136

Carrier, J. 1992, 'Occidentalism: The World Turned Upside-down', *American Ethnologist* 19(2): 195-212

Carrier, J., 1995a, *Gift and Commodities: Exchange and Western Capitalism Since 1700*. (especially the intro, ch 3 & conclusion) London: Routledge

Carrier, J., 1995b, 'Maussian Occidentalism: Gift and Commodity Systems', in *Occidentalisms: Images of the West*. J. Carrier (ed.) Oxford: OUP

Daniels, I. 2009, 'The 'Social Death' of Unused Gifts' *Journal of Material Culture* 14(3): 395-408

Gell, A. 1992, 'Inter-Tribal Commodity Barter and Reproductive Gift-Exchange in Old Melanesia', in *Barter, Exchange and Value: An Anthropological Approach*. C Humphrey & S Hugh-Jones (eds) Cambridge: CUP

Gregory, C. 1994, 'Exchange and Reciprocity' in *Companion Encyclopedia of Anthropology* T. Ingold (ed.), London: Routledge

Godelier, M. 1996, *The Enigma of the Gift*. Cambridge: Polity Press

Gouldner, A. W. 1960, 'The Norm of Reciprocity', *American Sociological Review*. 25: 161-178

Feil, D., F. H. Damon and C. Gregory. 1982, 'Alienating the Inalienable', *Man* 17(2)

Hurn, S. 2008, 'The 'Cardinauts' of the Western Coast of Wales: Exchanging and Exhibiting Horses in the Pursuit of Fame', *Journal of Material Culture* 13(3).

Josephides, L. 1985, *The Production of Inequality: Gender and Exchange Among the Kewa*. London: Tavistock

Liep, J. 1986, 'Further Comments on Inalienable Wealth', *American Ethnologist* 13(1)

Liep, J. 1986, 'Airborne Kula: The appropriation of birds by Danish ornithologists', *Anthropology Today* 17(5)

MacCormack, G. 1976, 'Reciprocity', *Man* 11

Munn, N. 1986, *The Fame of Gawa: A Symbolic Study of Value Transformation in a Massim Society*. Cambridge: CUP

Parry, J. 'The Gift, The Indian Gift and 'The Indian Gift'', *Man* (21): 453-473

Parry, J., 1989 'On the Moral Perils of Exchange', in *Money and the Morality of Exchange*. J Parry & M Bloch (eds) Cambridge: CUP

Strathern, M. 1988, *The Gender of the Gift*. Berkeley: University of California Press

Watt, R. J. 1986, 'On inalienable wealth', *American Ethnologist* 13(1)

Weiner, A. 1980, 'Reproduction: A Replacement for Reciprocity', *American Ethnologist* 7

Weiner, A. 1983, *Women of Value, Men of Renown: New Perspectives in Trobriand Exchange*. Austin, TX: University of Texas Press

Weiner, A. 1986, 'Comment on inalienable Wealth', *American Ethnologist* 13(2)

Weiner, A. 1992, *Inalienable Possessions: The Paradox of Keeping-While-Giving*. (especially the intro & ch 2) Berkeley: University of California Press

Woodburn, J. 1998, 'Sharing is not a form of exchange: an analysis of property sharing in immediate hunter-gatherer societies' in *Property Relations: Renewing an Anthropological Tradition* C. Hann (ed). Cambridge: CUP

Yang, M. 1989 'The Gift Economy and State Power in China', *Comparative Studies in Society and History*. 31(1): 25-54

Week 2: Property Relations

We will explore what is meant by 'property' in the western tradition and how this has affected exchanges with other societies that have different property forms. We consider the role of the state in upholding private property and the emergence of inequalities, asking what it means to be 'affluent'.

Key Readings:

Hann C (ed). 1998, *Property Relations: Renewing the Anthropological Tradition*. Cambridge: CUP

Myers, F. 'Burning the Truck and Holding the Country: Property, Time and the Negotiation of Identity among Pintupi Aborigines', in *Hunters and Gatherers: Property, Power and Ideology*. (vol 2) T Ingold, J Woodburn & D Riches (eds); pp 52-74, London: Berg

Sahlins, M. 1974, *Stone Age Economics*. London: Routledge

Recommended Readings:

Bird-David, N. 1992, 'Beyond the Original Affluent Society: A culturalist reformation', *Current Anthropology* 33(1): 25-47.

Brown, M.F. 1998, 'Can Culture Be Copyrighted?', *Current Anthropology* 39(2): 193-222

Brown, M. F. 2003, *Who Owns Native Culture?*, Cambridge MA: Harvard UP

Cook, S. 1974 'Structural Substantivism: A critical review of Marshall Sahlins'

Stone Age Economics', *Comparative Studies in Society and History* 16(3): 355-379

Engels F. 1972, *The Family, Private Property and the State*. Moscow: Progress Publishers

Gudeman, S. 1986, *Economics as Culture: Models and Metaphors of Livelihood*. London: Routledge and Kegan Paul

Hayden C. 1998, 'A Biodiversity Sampler for the Millennium' in *Reproducing Reproduction: Kinship, Power, and Technological Change*, S. Franklin & H. Ragoné (eds), pp 173-206. Philadelphia: U Pennsylvania Press

Ingold, T. 1980, *Hunters, Pastoralists and Ranchers: Reindeer Economies and their Transformations*. Cambridge: CUP

Locke, J. 1988, *Two Treatises of Government*. Cambridge: CUP 1993

Rousseau, H. 1994, *A Discourse Upon the Origin and the Foundation of Inequality Among Mankind*. London: Verso 1988

Scott, C. 'Property, Practice and Aboriginal Rights Among Quebec Cree Hunters', in *Hunters and Gatherers: Property, Power and Ideology*. (vol 2) T Ingold, J Woodburn & D Riches (eds), London: Berg

Seddon, M. (ed). 1978, *Relations of Production: Marxist Approaches to Economic Anthropology*. London: Cass

Week 3: Money, Markets and Moralities

We will consider the effects of introducing standardised units to spheres of exchange, why this happens, the connections between the state and some money forms, and emerging forms of community money. Introducing the formalist/substantivist debate we will think about western theories of the market; how these fit both within Western practice, and the assumptions made about people's economic behaviour that underpin classical economics and models of 'economic man'. Finally, we ask, how free is the free market?

Key Readings:

Bloch M & J Parry (eds.). 1989, *Money and the Morality of Exchange*. (esp intro) Cambridge: CUP

Carsten J. 1989, 'Money, Gender and the Symbolic Transformation of the Means of Exchange in a Malay Fishing Village', in *Money and the Morality of Exchange*. M Bloch & J Parry (eds) Cambridge: CUP

Maurer, Bill. 2006, 'The Anthropology of Money', *Annual Review of Anthropology*. 35:15-36

Zaloom, C. 2003 'Ambiguous Numbers: Trading Technologies and

interpretation in financial markets', *American Ethnologist*. 30(2): 258-272

Recommended Readings:

Alexander J and P. Alexander. 1991, 'What's in a Fair Price? Price Setting and Trading Partnerships in Javanese Markets', *Man*. 26(3)

Bestor, T. 2001, 'Supply-side sushi: Commodity, market, and the global city', *American Anthropologist* 103 (1): 76-95

Bohannan L & P. Bohannan. 1968, *Tiv Economy*. Harlow: Longmans

Carrier, J (ed.). 1997, *Meanings of the Market: The Free Market in Western Culture*. Oxford: Berg

Dilley, R. 1991, 'Contesting Markets', *Anthropology Today* 7(4): 14-18

Graeber, D. 2012, *Debt: The First 5,000 Years*. Melville Press [on order]

Hart K. 1986 'Heads or Tails? Two Sides of the Coin', *Man*. (22): 637-655

Hart K. 2001 'Money in an Unequal World', *Anthropological Theory* 1(3): 307-330.

Humphrey C & S Hugh-Jones (eds) 1992, *Barter, Exchange, and Value: An Anthropological Approach*. (esp intro) Cambridge: CUP

Hutchinson, S. 1996, *Nuer Dilemmas: Coping with Money, War, and the State*. Berkeley: University of California Press

Leyshon, A & N Thrift. 1997, *Money/Space: Geographies of Monetary Transformation*. London: Routledge

Miller, D. 1997, *Capitalism: An Ethnographic Approach*, Oxford: Berg

Nelson, J. and M. Ferber. 2003, *Feminist Economics Today: Beyond Economic Man*, Chicago: Chicago UP [on order]

Polanyi, K. 1957, *The Great Transformation*. Boston: Beacon Press 1991

Schneider, J. 2002, 'World Markets: Anthropological Perspectives'. J MacClancey (ed.). *Exotic No More: Anthropology on the Front Lines*. Chicago: Chicago University Press

Simmel, G. 2011, *The Philosophy of Money*. London: Routledge Classics

Taussig, M. 1977, 'The Genesis of Capitalism Among a South American Peasantry: Devil's Labour and the Baptism of the Banknote', *Comparative Studies in Society and History* 19

Taussig, M. 1980, *The Devil and Commodity Fetishism in South America*. Chapel Hill: University of North Carolina Press

Zelizer V A. 2005. *The Purchase of Intimacy*, Princeton, NJ: Princeton UP.

Week 4: The Social Life of Things: Approaches to Material Culture

This week we will reflect upon the material and topics we have covered in the first three weeks in order to discern the various theoretical influences and different approaches to the study of objects that anthropologists have utilised. We will also start to consider the influential approach of Appadurai and evaluate the notion that objects have 'social lives'.

This week will include a 'show and tell' session in which you will discuss the social life of a particular object of your choosing. Come prepared!

Key Readings:

Appadurai, A. 1986. 'Introduction: Commodities and the Politics of Value' in *The Social Life of Things: Commodities in Cultural Perspective*, A. Appadurai (ed.). Cambridge: CUP

Kopytoff, I. 1986, 'The Cultural Biography of Things: Commoditization as Process' in *The Social Life of Things: Commodities in Cultural Perspective*. A Appadurai (ed) Cambridge: CUP

Recommended Readings

There are no additional recommended readings for this. Instead you are encouraged to reflect back upon the readings you have done thus far (or select a couple of pieces that you haven't yet read) and consider the approaches that have been adopted to the study of the object.

Week 5: Globalization: Consumption as a Creative Practice

This week we embark on the second half of the module, which is dominated by consumption. We ask 'what are social actors purchasing when they consume', exploring ethnographies that illuminate how 'global' symbols and brands are locally consumed. We thereby reflect on the nature of the global-local dynamic and start to consider way that people use commodities to create identities and position themselves in a globalised world. In particular, we consider whether globalization is leading to greater homogenization in the world and whether we can think of consumption as a creative or passive practice.

Key Readings:

Adorno T.W. 1991, *The Culture Industry: Selected essays on mass culture*, Routledge, London.

OR Horkheimer, M., & Adorno, T. W. (1976). The culture industry: Enlightenment as mass deception (J. Cumming, Trans.). In *Dialectic of Enlightenment* (pp. 120-167. Continuum International Publishing Group

[See also: <http://www.marxists.org/reference/archive/adorno/1944/culture-industry.htm>] and <http://www.theory.org.uk/ctr-ador.htm>

Caldwell M. 2004, Domesticating the French Fry: McDonald's and Consumerism in Moscow' *Journal of Consumer Culture* 4(1), 5-26.

Miller, D. 1995, 'Consumption and Commodities' in *Annual Review of Anthropology* 24, 141-61

Ritzer, G (ed). 2010, *McDonaldization: The Reader*, 3rd ed. (Esp. see the introduction and Part IV: The Debate Over the Relationship between McDonaldization and Globalization) LA: Pine Forge

Recommended Readings:

Abbots, E-J. 2012, 'The Celebratory and the Everyday: Guinea Pigs, Hamburgers and the Performance of Food Heritage in Highland Ecuador', in *Celebrations: Proceedings of the 30th Oxford Symposium on Food and Cookery*, London: Prospect Books

Abu-Lughod, L. 1995. 'The Object of Soap Opera' in *Worlds Apart* (ed. D. Miller), London: Routledge

Appadurai. A. 1996, *Modernity at Large: Cultural Dimensions of Globalization*. Minneapolis: University of Minnesota Press

Appadurai A. 1990, 'Disjuncture and Difference in the Global Cultural Economy', in *Global Culture: Nationalism, Globalisation and Modernity*. M Featherstone (ed) London: Sage.

Carrier, J. 1990, 'The Symbolism of Possession in Commodity Advertising', *Man* 25: 4: 693-706

Douglas, M and Isherwood, B. 1996, *The World of Goods: Towards an Anthropology of Consumption*. New York: Routledge

Erikson, T. H. 2003, *Globalisation: Studies in Anthropology*. London: Pluto Press

Gross, J., D. McMurray & T. Swedenburg, T., 2001, Arab Noise and Ramadan Nights: Rai, Rap and Franco-Maghrebi Identities' in *The Anthropology of*

Globalization: A Reader J. X. Inda & R. Rosaldo (eds), Malden, Mass: Blackwell [on order]

Friedman, J., 2001 [2nd ed 2008], 'Globalization and Localization' in *The Anthropology of Globalization: A Reader*. J. X. Inda & R. Rosaldo (eds), Malden, Mass: Blackwell [on order]

Inda, J. X & R. Rosaldo, 2001 [2nd ed 2008], 'Introduction: A World in Motion' in *The Anthropology of Globalization: A Reader*. J. X. Inda & R. Rosaldo (eds), Malden, Mass: Blackwell [on order]

Kearney M. 1995, 'The Local and the Global: The Anthropology of Globalization and Transnationalism', *Annual Review of Anthropology* 24(1). 547-565

Lechner, F. and J. Boli. 2004, *The Globalization Reader*. Malden MA: Blackwell (especially part III, Experiencing Globalization')

Mazzarella, W. 2003. "Very Bombay": Contending with the Global in an Indian Advertising Agency, *Cultural Anthropology*, 18(1): 33-71

Miller, D. 1987, *Material Culture and Mass Consumption*: Oxford: Berg

Miller, D (ed). 1996, *Material Culture: Why Some Things Matter*, Chicago, University of Chicago Press

Miller, D. 1998, *A Theory of Shopping*, Oxford: Polity or *The Dialectics of Shopping* (2001), Chicago: University of Chicago Press

Miller, D. 2011 *Global Denim*. Oxford: Berg

Tranberg Hansen, K. 2004, 'Helping or Hindering? Controversies around the Second-hand Clothing Trade'. *Anthropology Today* 20(4): 3-9

Tranberg, H. 2000, *Salaula: The World of Secondhand Clothing in Zambia*, Chicago, University of Chicago Press

Watson, J & M. Caldwell. 2005, *The Cultural Politics of Food and Eating; A Reader* (contains abbreviated chapters by Caldwell, Miller and Roseberry and a range of similar ethnographic case studies)

Wilk, Richard (2006) *Home Cooking in the Global Village: Caribbean Food from Buccaneers to Ecotourists*. Oxford: Berg [on order]

Week 6: READING WEEK: NO CLASSES

Week 7: Consumption, Class and Identity

This week we consider how identity is performed through consumption, with a specific focus on class. We examine Bourdieu's concept of distinction, and explore the role that particular symbols, practices and objects play in the construction of social subjectivities and relations. In particular we will explore the politics of taste and questions of aesthetic 'judgements'.

Key Readings:

Abbots, E-J. 2011 "It Doesn't Taste as Good from the Pet Shop": Guinea Pig Consumption the Performance of Transnational Kin and Class Relations in Highland Ecuador & New York City', *Food, Culture & Society* 14(2): 205-224

Bourdieu, P. 1984, *Distinction: A Social Critique of the Judgement of Taste*. New York and London: Routledge

Roseberry, W. 'The Rise of Yuppie Coffees and the Reimagination of Class in the United States, *American Anthropologist* 98 (4) 762-75

Recommended Readings:

Colloredo-Mansfeld, Rudi (1994) Architectural Conspicuous Consumption and Economic Change in the Andes. *American Anthropologist* 96(4): 845-865.

Colloredo-Mansfeld, Rudi (1999) *The Native Leisure Class: Consumption and Cultural Creativity in the Andes*. Chicago: University of Chicago Press [on order]

Gell, A. 1986, 'Newcomers to the World of Goods; Consumption among the Muria Gonds' in *The Social Life of Things*, A. Appadurai (ed.) Cambridge: Cambridge University Press

Holston, James (1991) Autoconstruction in Working-Class Brazil. *Cultural Anthropology* 6(4): 447-465.

Friedman, J. ed. 1994. *Consumption and Identity*. Harwood Academic

Mauss, M. 1985. 'The Category of the Person' in *The Category of the Person* Carrithers, M., Collins, S. and Lukes, S (eds.)

Pilcher, Jeffrey (2002) "Industrial tortillas and folkloric Pepsi: the nutritional consequences of hybrid cuisines in Mexico," in *Food Nations: Selling Taste in Consumer Societies*, eds. W. Belasco & P. Scranton (New York: Routledge), pp. 222-39.

Veblen, T. (1994 [1899] *The Theory of the Leisure Class*. New York: Dover

Warde, Alan and Lydia Martens (2000) *Eating Out: Social Differentiation, Consumption and Pleasure* (Cambridge: Cambridge University Press)

Week 8: Ethical Consumption and Fair Trade

We consider the question of 'ethical' consumption this week, asking whether such a thing can exist and exploring the extent that ethical consumption can be understood as a class-driven ideology. As such, we build on the theme of the previous week. In preparation for this week, you will participate in a research exercise on Fair Trade.

Key Readings:

Lewis, T and A. Potter (eds.) *Ethical Consumption: A Critical Introduction*. London: Routledge

West, H.G & N. Domingos. 2012, 'Gourmandizing Poverty Food: The Serpa Cheese Slow Food Presidium', *Journal of Agrarian Change* 12(1): 120-143

Recommended Readings:

Leitch, A 2003, 'Slow Food and the Politics of Pork Fat – Italian Food and European Identity', *Ethnos* 68(4); 437-462

Abbots, E-J, A. Lavis and L. Attala (eds) 2015, *Careful Eating: Bodies, Food and Care*, especially the Introduction and chapter by Eli, McClennan and Schneider.

Week 9: Biographical Objects, Intimacies and Memory

This week we continue our discussion of the ways in which consumption and material objects enable the construction, representation and performance of social identities and relations. Focusing on the individual, we think about the personal narratives of objects and the interplay between objects and memory. We further consider how objects can symbolically 'stand in' for individuals who are not physically present and pay particular attention to objects that are close to (and in) individual bodies, such as dress and food.

Key Readings:

Carsten, J. (ed) 2007 *Ghosts of Memory: Essays on Remembrance and Relatedness* Oxford: Blackwell (especially chapter by Empson)

Gell, A. 1986, 'Newcomers to the World of Goods; Consumption among the Muria Gonds' in *The Social Life of Things*, A. Appadurai (ed.) Cambridge: Cambridge University Press

Hoskins, Janet, 1998 *Biographical Objects: How things tell the stories of people's lives*. New York: Routledge

Krmpotich, C. (2010) Remembering and Repatriation: The Production of Kinship, Memory and Respect. *Journal of Material Culture* 15(2): 157-179

Recommended Readings:

Abbots, Emma-Jayne (2015) 'The Intimacies of Industry: Affect, Effect and the 'Stuff' of Celebrity Chefs' *Food, Culture and Society*

Banerjee, M and Miller, D. 2003 *The Sari* Oxford: Berg

Brenner, S. 1996. 'Reconstructing Self and Society: Javanese Muslim Women and 'The Veil' in *American Ethnologist*, 23 (4): 673-697

Burrell, Kathy (2008) Managing, Learning, Sending: The Material Lives and Journeys of Polish Women in Britain. *Journal of Material Culture* 13(1): 63-83.

Carsten, Janet (1995) "The substance of kinship and the heat of the hearth: feeding, personhood, and relatedness among Malays in Pulau Langkawi," *American Ethnologist* 22: 223-41.

Colloredo-Mansfeld, Rudi (2003) Consuming: Andean Televisions. *Journal of Material Culture* 8(3): 273-284.

Gell, Alfred (1998) *Art and Agency: An Anthropological Theory* Oxford: Clarendon Press.

Glass, A. 2008. Crests on Cotton: "Souvenir" T-Shirts and the Materiality of Remembrance Among the Kwakwaka'wakw of British Columbia' in *Museum Anthropology* 31(1): 1-18

Holtzman, Jon D. (2006) 'Food and memory,' *Annual Review of Anthropology*, 35: 361-78.

Morris, Brian. 1994. *Anthropology of the Self*: (Introduction & Chapters 6-7)

Morton, Christopher (2007) Remembering the House: Memory and Materiality in Northern Botswana. *Journal of Material Culture* 12: 157-179

Sutton, David E. (2001) *Remembrance of Repasts: An Anthropology of Food and Memory* (Oxford: Berg). Chapters 3 & 4. (Other chapters according to interest.)

Tarlo, E. 1996 *Clothing Matters* (Chicago: University of Chicago Press).

Tranberg Hansen, Karen. 2004. 'The World in Dress: Anthropological Perspectives on Clothing, Fashion, and Culture'. *Annual Review of Anthropology*. 33 369-392

Woodward, S 2005. 'Looking Good: Feeling Right – aesthetics of the self' in Miller and Kuchler (eds) *Clothing as Material Culture* (Oxford: Berg).

Week 10: Networks, Affect and New Materialisms

This week we consider new approaches to material worlds that look to move away from the symbolic meanings of objects and focus, instead, on the materialism, affect and embodied experience of objects. We also explore Actor Network Theory (ANT) and the work of Latour, asking, in the process, whether we can understand material objects as being actors in networks of relatedness and can argue that they have agency. We further consider ways in which these approaches can be reconciled, if at all, with more established 'symbolic' approaches to objects.

Key Readings:

Abbots, E-J and Lavis A. (eds) 2013, *Why We Eat, How We Eat: Contemporary Encounters Between Foods and Bodies*. Aldershot: Ashgate (see introduction and/or chapter by Coles or Ormond)

Latour, B. 2005. *Reassembling the Social: An Introduction to Actor-Network Theory*. Oxford: Oxford University Press [on order]

Browse this site: <http://www.bruno-latour.fr/> (a collection of all of Latour's writings of the last thirty years)

Krmpotich, C et al. (2010) The substance of bones: The emotive materiality and affective presence of human remains. *Journal of Material Culture* 15(4): 371-84

Recommended Readings:

Bennett, J. 2010 *Vibrant Matter: The Political Ecology of Things*. Durham: Duke

Clough, P.T and Halley, J. (eds) 2007. *The Affective Turn: Theorizing the Social*. Durham and London: Duke University Press. [on order]

Collier, S.J. and Ong, A.(eds) 2005, *Global Assemblages: Technology, Politics and Ethics as Anthropological Problems*, Oxford: Blackwell Publishing.

Latour, B. 2004 On the Difficulty of Being an ANT: an Interlude in the Form of a Dialog. In *The Social Study of Information and Communication Technology*. C. Avgerou, C. Ciborra, and FF Land. Oxford and London: Oxford University Press. (pp. 62-76) (version available online: <http://www.bruno-latour.fr/articles/article/090.html>)

Ingold, T. 2013. *Making: Anthropology Archaeology, Art and Architecture*. Abingdon: Oxon: Routledge

Law, J. and J Hassard, (eds.) 1999, *Actor Network Theory and After* (Sociological Review Monographs), Oxford: Wiley-Blackwell

Seigworth G.J. and Gregg, M.(eds) 2010, *The Affect Theory Reader*, Durham and London: Duke University Press.

It is also suggested that you return some of the previous ethnographic readings that appear to have focused on the symbolic meaning and/or political economy of objects and try to discern the way that 'affect', 'materialities' and 'visceralities' are implied (perhaps without the author recognising as such).

Week 11: Reflections and Revision

In this final week, we will discuss your research reports and the core conceptual themes you will be applying to your object. There will also be an individual drop-in session to discuss your reports.