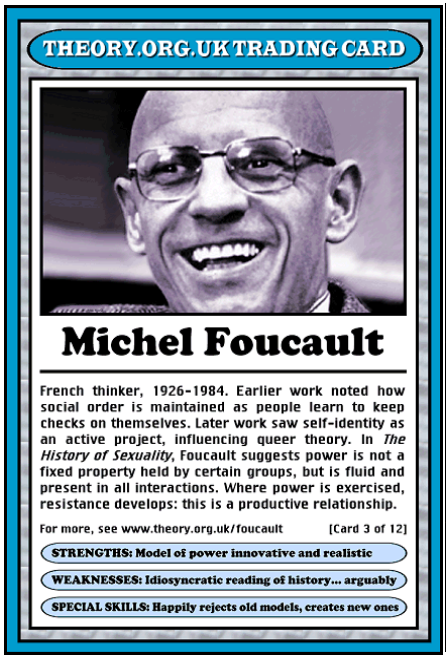
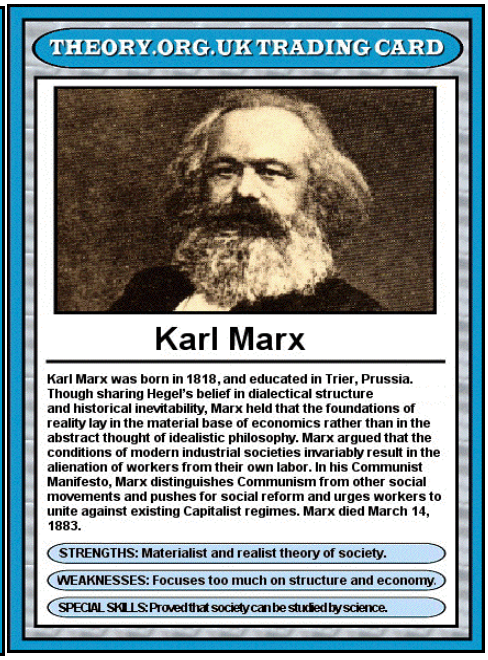
Engaging with Anthropological Theory

AHAN 7036

Module Handbook 2018-2019

Module Convener: Dr Emma-Jayne Abbots
and Dr Eloise Govier





This module explores a range of frameworks and approaches through which to theorise power and political-economic relations. We consider the influence and usefulness of three theorists – Marx, Foucault and Latour – in some depth, and examine how they have been applied in the production of ethnography. In addition to reading the theorists' own works, we will read and discuss ethnographies that have adopted these theoretical frameworks – both explicitly and implicitly – in order to identify the ways theory has been applied. The module thereby considers the nuances of these theorists' work through ethnography. In so doing, it encourages us to critically question both the theoretical approaches and their adoption within anthropology. The module also addresses the intellectual and social context that gave rise to these theoretical works, and as such gives a sense of the evolution and development of ideas, and intellectual genealogies.

In particular we address, through ethnographic examples, the interactions between changing economic and political structures and the ways that people organize their everyday lives in the world today. Throughout the course we will be using the work of Marx, Foucault and Latour to reflect on the nature of power relations and to critically evaluate approaches that have political economy at their heart. A key objective of anthropology has been to understand unequal society by means of a contrast between those organized through the principles of the state and class and those more equal societies originally based on kinship, but now potentially on democracy and free association. Our aim in this module is to understand both the development of large-scale economic and political structures and the self-organized institutions people have made for their own purposes, both in small-scale societies and under the aegis of modern capitalism.

The module begins with Marx before considering ethnographic work that has explicitly used Marxist paradigms and then moving to ethnography in which the influences of Marx is subtle, yet still discernable. It will then address the work of Foucault – following the same model – before considering the work of Latour. Rather than focusing on one specific text by each of the three theorists, students will be encouraged to read a wide variety of their work and those of their contemporaries, in order to situate them in context.

Assessments

1. Coursework (40%): 1 x 10 min presentation and commentary

- Presentation of 10mins (equivalent of 1,000 words) with accompanying slides with written notes (1,000 words) on the key principles of one of the theorists and their usefulness in understanding anthropological data. The presentation can be recorded, rather than given live. A dropbox link will be set up to upload the presentation, but the slides and commentary should be uploaded (in one document, use powerpoint notes) to turnitin.

2. Essay (60%): 1 essay of 3,000 words:

- Identify and review an ethnography in which one of the three theoretical approaches has been used. Your essay should identify ways in which the influence of the theorist can be discerned and critically assess its application.

Assessment criteria and deadlines will be made available on Moodle.

General Readings.

Essential

Barrett, M. 1992 *The Politics of Truth: From Marx to Foucault*. Stanford: Stanford University Press

Foucault, M. 1977 *Discipline and punish: The birth of the prison*. London Allen Lane.

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

Marx, K. 1954 (1857). *Capital vol 1*. Moscow & London: Lawrence and Wishart

Recommended

Bloch, M. 1983 *Marxism and Anthropology*. Oxford: OUP

Burawoy, M. 1982 *Manufacturing Consent*. (esp. ch 4) Chicago: University of Chicago Press

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

Deleuze, G. and Guattari, F. 2004. *A Thousand Plateaus: Capitalism and* 10 *Schizophrenia*. London and New York: Continuum

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

Kurkiala, M. 2002, Objectifying the Past: Lakota Responses to Western Historiography. *Critique of Anthropology*, 22(4).

Law, J. (2002) *Aircraft Stories: Decentring the Object in Technoscience*. Duke University Press

Law, J. and Mol, A. (eds) 2002. *Complexities: Social Studies of Knowledge Practices*. Durham and London: Duke University Press

Meillassoux, C. 1981 *Maidens, Meal and Money*. Cambridge: CUP

Pun, N. 2005, *Made in China: Women Factory Workers in a Global Workplace*. Durham, NC: Duke University Press

Probyn, E. 2000. *Carnal Appetites: FoodSexIdentities*. London and New York:Routledge.

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

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

Stoler, Ann Laura (1995) *Race and the Education of Desire: Foucault's History of Sexuality and the colonial order of things*. Durham: Duke

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

Key Journals

Annual Review of Anthropology

Critique of Anthropology

Current Anthropology

American Ethnologist

American Anthropologist

Journal of the Royal Anthropological Institute

Economy and Society

Dictionaries and Encyclopaedias:

Barnard, Alan & Jonathan Spencer (eds.). 1996. *Encyclopaedia of Social and Cultural Anthropology*. London: Routledge. ISBN: 0-415-20318-X

Ingold, Tim (ed.). 2002. *Companion Encyclopaedia of Anthropology*. London:
Routledge. ISBN: 0-415-28604-2.

Kessing, Roger & Andrew Strathern. 1998. *Cultural Anthropology: A Contemporary Perspective (3rd Edition)*. Orlando: Harcourt Brace & Co. ISBN: 0-03-047582-1

Seymour-Smith, Charlotte. 1985. The Macmillan Dictionary of Anthropology. London: Macmillan. ISBN: 0-333-39334-1

If you don't have an anthropology background, you may also find these introductory textbooks to anthropology useful throughout your programme of study:

Eriksen, Thomas. 1995. *Small Places, Large Issues*. London: Pluto. ISBN: 0-745- 31772-3

Fedorak, Shirley. 2008. *Anthropology Matters!*. Toronto: University of Toronto Press. ISBN: 1-442-60108-6

MacClancy, J (ed.). 2002. *Exotic No More: Anthropology on the Front Lines*. London: University of Chicago Press.

Reading List and Course Outline

The reading list does not list every possible and relevant reading – and is not meant to be an exhaustive list. Rather, the readings listed under each week are only suggestions. You do not have to read them all: just pick and choose those that are of interest. You are also encouraged to browse beyond the confines of this reading list, and try to read a mix of 'theory' and 'ethnography' (although these boundaries are, as you will come to recognise, blurred). **Readings in bold are key and should be tackled!** At the end of every week is a list of suggested questions which are meant to guide your reading and act as prompts to test your understanding– make sure you read the introductory blurb for each week and 'questions to consider' before starting your reading.

Week 1:
Introducing the History of Anthropological Theory

Maybe more than most disciplines, anthropology pays attention to its own history and the acute awareness that the knowledge we produce is shaped by its social and historical context is a central tenet of the discipline. In this introductory week we consider the history of anthropological thought and thinkers, and the emergence and development of the discipline. In particular we consider Malinowski's work in the Trobriands and functionalism, before moving on to the structural functionalists, such as Evans-Pritchard and Radcliffe-Brown, and the structuralism of Levi-Strauss.

We will not be covering these thinkers in much depth, but try to briefly read a section of work of Malinowski, Evans-Pritchard and Levi-Strauss so as to get a sense of their approaches and how they differed and built on one another. You may find general readings on the history of anthropology helpful as well.

<u>There are no key readings for this first week, just suggestions for you to select and browse.</u>

Overview Texts

There are a host of general anthropology books that give an introduction to the discipline, its history, and its theory and key concepts. The ones listed below are particularly helpful, especially if you do not have a background in anthropology, but feel free to explore the range available (many of which are ebooks)

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

Barnard, A. 2000, *History and Theory in Anthropology*. Cambridge: Cambridge University Press

Eriksen, T. H. 2010, *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology, 3rd Edition*. London and New York: Pluto Press

Kuper A. 1996, *Anthropology and Anthropologists: The Modern British School. 3rd edition*. London: Routledge

Ethnography Examples

Chagnon, N. 1968 *Yanomamo: The Fierce People*: New York: Holt, Rinehart & Winston

Evans-Pritchard, E.E. 1951, *Kinship and marriage among the Nuer* Oxford : Clarendon Press

Lévi-Strauss, Claude 1993 "Introduction: Structure and history" in *Structural anthropology*, Harmondsworth: Penguin

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

Radcliffe-Brown, A.R. 1935. "On the Concept of Function in Social Science" *American Anthropologist* 37:394-402

Questions to consider

- How has thinking about societies within anthropology changed throughout its history?
- What were the dominant preoccupations and approaches of anthropologists in particular eras?
- How are those approaches made evident in ethnographic writing?

Week 2:
Introducing Marx

This week we start with an introductory reading of Marx's *Capital*. You are not expected to read this cover-to-cover, but try to get a feel of the overall arguments and dip into it over the course of the coming weeks.

There is a wealth of other material (most of it available on-line) on Marx, including his own work, and that of Engels, and commentaries. Feel free to explore – *Communist Manifesto* is a good starting point for many (and has the benefit of being short).

Barrett, M. 1992 *The Politics of Truth: From Marx to Foucault*. Stanford:

Stanford University Press

Bloch, M. 1983 *Marxism and Anthropology*. Oxford: OUP

Marx, K. 1954 (1857). *Capital vol 1*. Moscow & London: Lawrence and Wishart

Marxist Internet Archive Library. https://www.marxists.org (for a full library and bibliography of Marx's work, which you can browse per subject. An invaluable resource)

Questions to consider:

- Consider the ways that the arguments of Marx (and Engels) compare and contrast to the anthropological thinkers of week 1.

- You may want to consider questions of social cohesion and conflict, and or the focus on social structure and organisation.

Week 3:
Economic Anthropology:
The Relations of Production and Reproduction

Here we focus on Marx's studies of the capitalist labour process, and consider the work of anthropologists who – variably influenced by the work of Marx – have explored issues of class, exploitation, alienation and relations of production. We explore the issue of alienated labour in the factory but also, following the work of such anthropologists of Godelier and Meillassoux, in the household, and highlight the relationships between production and reproduction, and labour and kinship. In doing so we consider how household hierarchies are (re)produced.

Abbots, E-J. 2012, 'In the Absence of Men?: Gender, Migration and Domestic Labour in the Southern Ecuadorean Andes', *Journal of Latin American Studies* 44(1)

Bloch, M. 1983,*Marxism and Anthropology*. Oxford: OUP

Burawoy, M. 1982, *Manufacturing Consent*. (esp. ch 4) Chicago: University of Chicago Press

Carrier, J. 1992,'Emerging Alienation in Production: A Maussian History', *Man* 27: 539- 558

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

Godelier, M. 1977, *Perspectives in Marxist Anthropology*. (chs 6-7) Cambridge: CUP 1975

Godelier, M. 1978, 'The Objects and the Methods of Economic Anthropology", in *Relations of Production: Marxist Approaches to Economic Anthropology*. D Seddon (ed) London: Frank Cass

Goody, J. 1977, *Production and Reproduction: A Comparative Study of the Domestic Domain,* Cambridge: CUP

Graeber, D. 2006, Turning Modes of Production Inside Out: Or Why Capitalism is a Transformation of Slavery' *Critique of Anthropology*. 26(1) 1

Meillssoux, C. 1981, *Maidens, Meal and Money*. Cambridge: CUP

Mollona, M. 2005, 'Factory, Family and Neighbourhood: The Political Economy of Informal Labour in Sheffield', *Journal of the Royal Anthropological Institute* 11: 527-548

Questions to consider:

- How is the concept of alienation applied in these ethnographies?
- Are the relations of production and/or reproduction structured or fluid?
- To what extent can Marx's model of capitalist labour relations be applied to a domestic context?
- How have anthropologists variably dealt with the concept of class?

Week 4:
Searching for Critiques of the Capitalist System: Property and Money

The 1960s saw the dominance of Marxist thought in anthropology, as anthropologists searched for alternatives to the capitalist system and located both resistance and egalitarianism in small-scale societies. Rousseau was also a key influence at this time. In this era, the emphasis in a number of ethnographies was the absence of private property, fetishization, and the disruptive power of money. Later works have questioned the transformative power of capitalism presented in this body of scholarship, suggesting that money and property relations are negotiated and embedded in cultural values, and showing that capitalism develops in very different ways.

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

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

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

Cook, S. 1974 'Structural Substantivism: A critical review of Marshall Sahlins' Stone Age Economics', *Comparative Studies in Society and History* 16(3): 355-379

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

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

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

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

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

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

Questions to consider:

- What is Sahlins's 'original affluent society'?
- To what extent, and how, can the influence of Marx be discerned in the work of Taussig and Sahlins?
- Have anthropologists fetishized money?

Week 5:
The Legacy of Marx?
Political Economy, Hegemony and the Understanding of Social Inequalities

One of the legacies of Marxist thought in anthropology is the situating of the ethnographic particular in broader questions of political economy, and the historical context of inequitable social relations, particularly between the global North and South. Marxist scholars have insisted on the relation of society, culture and history, with a key reference being the Gramscian notion of hegemony. Most contemporary ethnography will also look to account for

both the local and the global, and the ways in which historical and current political and economic relations shape the ways people live today.

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

Abbots, E-J. 2014. 'Embodying Country-City Relations: The Chola Cuencana in Highland Ecuador' in *Food and Foodways in the Country and the City*. N. Domingos, J. Sobral and H.G. West (eds). London: Berg

Comaroff J. and Comaroff J. 1992 'Ethnography and the historical Imagination' in *Ethnography and the Historical Imagination*. Boulder: Westview Press. Pp. 3-49

Gramsci, A 1985 *Selections from cultural writings* London: Lawrence and Wishart

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

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

Mintz, S. 1985. *Sweetness and Power: The Place of Sugar in Modern History*. New York: Viking

Williams, R 1983. *Keywords: A Vocabulary of Culture and Society* London: Fontana

Wolf, E.1982 "Introduction" to *Europe and the people without history* Berkeley, CA, London : University of California Press. Pp. 3-22

Questions to consider:

- How has the anthropological endeavor changed from the time of Malinowski and the structural functionalists?
- In what ways, if at all, can the influence of Marx be discerned in contemporary ethnography?
- What is hegemony?

Week 6:
Introducing Foucault

This week we turn our attention away from Marx to Foucault, and a consideration of how power is dispersed and enacted through everyday life

rather than held. We start with a reading of *Discipline and Punish*. However, do not feel constrained by this text: Foucault addresses a number of similar themes in a range of different works and you may want to consider other texts if they relate more to your own interests

Barrett, M. 1992 *The Politics of Truth: From Marx to Foucault*. Stanford: Stanford University Press

Foucault, M. 1977, *Discipline and punish: The birth of the prison*. London Allen Lane.

Foucault, M. 2002. *The Order of Things: An Archaeology of the Human Sciences*. London: Routledge

P. Rabinow (ed.) 1991, *The Foucault Reader: An Introduction to Foucault's Thought*. London: Penguin

Questions to consider:

- Consider how Foucault's notion of power differs from that of Marx. What are the key differences and similarities?

Week 7:
The Body, Biopolitics and Governance

This week we address ways in which the body is governed and regulated in the capitalist system, and consider Foucault's notion of disciplinary power. Through labour relations and time-management, we consider how the body is manipulated, as well as the ways in which it can be used as a site of resistance. We also consider the ways in which bodies are implicitly regulated, addressing, for example, sexuality, body shape and dietary habits.

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

Bennett, Tony (1995) *The Birth of the Museum: History, Theory, Politics* London: Routledge (Chapter 5)

Coveney, J. 2006. *Food, Morals and Meaning: The Pleasure and Anxiety of Eating*. London: Routledge.

Lupton, D. (1996) *Food, the Body and the Self*. London: Sage

Ong, A. 1988, 'The Production of Possession: Spirits and the Multinational Corporation in Malaysia', *American Ethnologist* 15(1):28-42

Probyn, E. 2000. *Carnal Appetites: FoodSexIdentities*. London and New York:Routledge.

Smith, C. and N. Pun. 2006, 'The dormitory labour regime in China as a site of control and resistance', *International Journal of Human Resource Management* 17(8): 1456-1470

Stoler, Ann Laura (1995) *Race and the Education of Desire: Foucault's History of Sexuality and the Colonial Order of Things*. Durham: Duke

Thompson, E.P., 1967, 'Time, Work Discipline and Industrial Capitalism', *Past and Present* 38

Questions to consider:

- How is the body regulated, disciplined and governed?
- To what extent, if at all, can Foucault illuminate the way we think about everyday bodily practices?
- What do we mean by technologies of the self?

Week 8:
Heterotopias, Truths and Simulacra

This week we explore another dimension of Foucault's work: that of heterotopias. In particular, we consider postmodern critiques of 'truth' and 'knowledge', and examine ways in which anthropologists have drawn on this framework in a range of contexts, and assess its usefulness and attractiveness in relation to the cultural relativist ethos of anthropology. Reflecting back on earlier questions of hegemony, we also reflect on definitions of power and resistance, as well as further developments within postmodern thought.

Baudrillard, J. 1998 'Simulacra and Simulations', in *Jean Baudrillard, Selected Writings*, Mark Poster (ed.), pp.166-184. Stanford: Stanford University Press. Available at http://www.egs.edu/faculty/jean-baudrillard/articles/simulacra-and-simulations/

Baudrillard, J. 1994 *Simulacra and Simulations*. Ann Arbor, MI: University of Michigan Press

Baudrillard, J. 1995 *The Gulf War Did Not Take Place*. Sydney: Power

Ferguson, J. 1994, *The Anti-Politics machine : "Development," Depoliticization, and Bureaucratic Power in Lesotho*. Minneapolis : University of Minnesota Press.

Foucault, M. (1967) *Of Other Spaces, Heterotopias* http://foucault.info/documotents/heteroTopia/foucault.heteroTopia.en.html

Foucault, M. (1991) 'Space, Knowledge, and Power' in *The Foucault Reader: An Introduction to Foucault's Thought*. P. Rabinow (ed.), pp. 239-255. London: Penguin

Kurkiala, M. 2002, Objectifying the Past: Lakota Responses to Western Historiography, *Critique of Anthropology*, 22(4).

Tilley, Christopher (1990) 'Michel Foucault: Towards an Archaeology of Archaeology' in *Reading Material Culture: Structuralism, Hermeneutics and Post-Structuralism* C. Tilley (ed) 281-348 Oxford: Basil Blackwell

Questions to consider:

- How have anthropologists engaged with questions of truth?
- What is the relationship between truth, knowledge and power?
- How can anthropology adopt, apply and utilise Baudrillard's framework?

Week 9:
Introducing Latour, Callon and Actor-Network Theory

Objects, material culture and the transactions of 'things' have been of longstanding interest in anthropology – see, for example, Malinowski's investigations into the kula. More recently this has been developed away from a consideration of the ways in which people affect objects to the ways in which objects affect people. As such, there has been a focus on the ways in which tracing the life-cycles and trajectories of objects can help us understand the ways in which people who may never meet are drawn together in networks of relatedness. In particular, this raises questions as to the agency of objects. This week detour somewhat away from anthropology *per se* to the field of science and technology studies (STS) by delving into what is arguably the most influential and controversial 'approach' to knowledge, science and technology today, known as Actor Network Theory (ANT), largely associated with the work of Michel Callon and Bruno Latour.

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

Callon, M. and B. Latour 1981,Unscrewing the Big Leviathan: How Actors Macro-structure Reality and How Sociologists Help Them to Do So. In Advances in Social Theory and Methodology: Towards an Integration of Micro- and Macro-sociologies. K. Knorr-Cetina and A.V. Cicourel, eds. Boston, London and Henley: Routledge and Kegan Paul. (pp. 277-303).

Callon, M. 1986, Some Elements of a Sociology of Translation: Domestication of the Scallops and the Fishermen of St. Brieuc Bay. *In Power, Action and Belief: a New Sociology of Knowledge?* J. Law, ed. London: Routledge. (pp.

196-223). Also in the *The Science Studies Reader*, edited by M. Biagioli. New York and London: Routledge, 67–84

Callon, M. (1991) Techno-economic Networks and Irreversibility. In A *Sociology of Monsters: Essays on Power, Technology, and Domination*. J. Law, ed. London and New York: Routledge. (pp. 132-64).

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

Latour, B. 1987, Science in Action. Cambridge, MA and London: Harvard University Press.

Latour, B. 1999, Pandora's Hope: Essays on the Reality of Science Studies. Cambridge, MA and London: Harvard University Press.

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)

Law, J. (2002) *Aircraft Stories: Decentring the Object in Technoscience*. Duke University Press

Oppenheim, R. 2007, Actor-Network Theory and Anthropology After Science, Technology, and Society. Anthropological Theory 7(4): 471-93.

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

Questions to consider:

- How does Latour's approach to social relations differ from that of Marx, and other more 'structural' theorists? How does it relate to Foucault? Does this illuminate or obfuscate our understanding of social relations?

- What are the implications of ANT for humanist disciplines such as anthropology and is a post-humanist anthropology desirable, or even possible?

Week 10:
Reflections: Assemblages, Affect and Agency

In this final week we consider how we map social relations, and build on the previous week in considering how anthropologists are analysing human-object relations. In particular we think about the implication of these paradigms in relation to our understanding of agency and the dispersal and enactment of power. We also reflect back on the previous weeks' readings and explore how

anthropological engagements with theoretical paradigms have developed, and the ways that this informs anthropological research.

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 chapters by Coles and Probyn)

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

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

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

Deleuze, G. 1998. *Essays Critical and Clinical*. Translated by D.W. Smith and M.A. Greco. London: Verso.

Deleuze, G. and Guattari, F. 2004, *A Thousand Plateaus: Capitalism and* 10 *Schizophrenia*. London and New York: Continuum

Massumi, B. 2002. *Parables for the Virtual: Movement, Affect, Sensation*. Durham and London: Duke University Press.

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

Questions to consider:

- Do objects have agency?
- Are anthropologists using theory in a different way today than in the earlier days of the discipline? What has changed?