



## **Anthropology and Social Change**

ANTH 3500 (4 Credits / 60 class hours)

International Honors Program:

**Social Entrepreneurship: Innovation, Technology, Design, and Social Change**

**PLEASE NOTE: This syllabus is representative of a typical term. Because courses develop and change over time to take advantage of unique learning opportunities, actual course content varies from semester to semester.**

### **Course Description**

This course introduces students to applied, cultural and design anthropology through an in-depth and experience based exploration of social change and social entrepreneurship across four countries. Applied anthropology centers around the close study of a local community, culture, group or activity. Both cultural and applied anthropologists use ethnography to uncover how cultural practices take shape and draw from an interdisciplinary array of qualitative fieldwork and/or primary research methods including: participatory involvement, observation, photography, mapping exercises, depth interviews, note taking and analysis, interpretation and triangulation. Through comparative methods, cultural anthropology looks primarily to cultural expression and articulation to understand humans, and places a particular focus on the tensions between the local and the global, and between nature and culture. The burgeoning field of design anthropology draws on design practice and traditional anthropological methods to create contextual knowledge as well as to affect certain kinds of social change. By its very nature, design anthropology challenges traditional ideas around knowledge creation and its real-world implications.

Through the cross-cultural study of design, technology and social business, the anthropological lens of this course pays special attention to visual research methodologies and ethics of representation. Readings in visual anthropology and visual culture are drawn on to deepen students' understanding of the power dynamics present in the practice of design, co-creation and representation. Through the focus on social change, this course also engages key thinkers from sociology, philosophy and economics on the themes of colonialism, globalization, world systems, cultural identity, development, social justice and ecology.

The three respective fields within anthropology, as well as the topical themes in social theory, have been selected to equip students with critical, analytic, theoretical and empathetic tools to best observe, absorb, interpret and respond to the diverse contexts in which they find themselves. The theory engaged with in this course will be applied to the social, personal and cultural dimensions of home-stays, the academic and practical experiences with social businesses, the complexities of cross-cultural

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communication as well as transit and travel experiences. This course should empower students to make the most of their learning journey.

Key questions to be explored:

- What are the broader historical paradigms and societal structures that frame the development of social entrepreneurship as a field?
- What kinds of assumptions about human needs, practices and processes inform social entrepreneurs/enterprises?
- What are the power dynamics between the various agents within the social enterprise field, and how might anthropology help to illuminate the ethical complexities therein?
- How do we determine and evaluate when and how a social enterprise is affecting social change? What conceptions of human development and progress are informing the field?
- How are key concepts of social change and social impact understood and articulated in various cultural contexts? How do history, geography, culture and power relations play a role in defining these concepts?
- How can anthropology help us to learn about the design practices, cultural identities and aspirations for the future from the diverse communities that we spend time in?

### **Methodology and Assignments**

This course is based both on theoretical learning and practical/ methodological experimentation. Most classes will be based on readings and discussions. There will be one assignment in each country and all three will require a combination of practical fieldwork and theoretical reflection. Students will be introduced to ethnographic methods of data collection and analysis and will apply anthropology to the study of social change and entrepreneurship through observation and analysis, including writing projects designed around students' existing experiences, strengths and interests and group discussions. All students will conduct ethnographic investigations and practice journal keeping, field note recording, interviewing, transcription, and interpretation/analysis for research findings. In addition, students will engage with questions about research ethics, the ethics of representation, concepts of visibility and power and will have opportunity to reflect on the complexities of real fieldwork experiences.

### **Learning Outcomes**

The *Anthropology and Social Change* course comprises 60 class hours of instruction and field experience (4 credits). Upon completion of the course, students will be able to:

- Explain, identify and put into practice the principles of cultural, applied and design anthropology when addressing or considering social issues;
- Recognize how social enterprises are adopted, are accepted or get rejected by individuals and/or a given community;
- Evaluate and thoughtfully/sensitively use methodological techniques from applied, cultural and design anthropology in diverse contexts;
- Demonstrate a critical and nuanced understanding of social change, social value, social impact and sustainability;
- Develop comparative lenses for cross-cultural and cross-geographic understanding of issues related to social justice, ecology, globalization, cultural identity, development and colonialism.

### **Readings**

Students will be expected to read between 30-40 pages per class. In the cases where readings exceed this amount, readings will be divided up amongst students and feedback on the readings will be provided by groups to the class. At the end of the syllabus there is a corresponding list of recommended readings for each class – it is not expected that you read all of these. However, they may

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be particularly helpful to refer back to during assignments.

### **Pre-Departure Readings:**

- Appadurai, A. 1986. Theory in Anthropology: Center and Periphery, Comparative Studies in Society and History, Vol. 28, No. 2 (Apr., 1986), pp. 356-361

Course Schedule:

## **LAUNCH San Francisco, CA, USA**

### **CLASS 1: Introduction to Applied and Design Anthropology**

This class will aim to empower students with a working understanding of a) cultural anthropology, b) applied anthropology, c) design anthropology and d) how these sub disciplines are relevant to this program in social entrepreneurship.

Anthropology is the scientific study of human beings as social organisms interacting with each other in their environment, and cultural aspects of life. Although fairly new as an academic field, anthropology has been used for centuries. Anthropology is holistic, comparative, field-based, and evolutionary. Historically anthropology was seen as "the study of others," meaning foreign cultures. Now, anthropologists strive to uncover the mysteries of foreign cultures and eliminate any prejudice that it may have first created. Anthropologists participate in the constructing of social scientific knowledge and meaning that looks beyond inequality, hierarchy, and ecological disaster.

Some key questions that we will consider are: what is the role and responsibility of cultural and social anthropology and the other social sciences in helping to bring about positive social change? How can anthropologists help social entrepreneurs and businesses better understand and address the global challenges with which we are all facing? Students will explore these terms and begin to develop their own understanding and working definitions of them in addition to considering the practical application of anthropology as a tool help bring about social change and innovation.

In terms of applied anthropology, the visit to Google Headquarters will give students a real-life encounter with anthropology in the workplace. Major companies are increasingly hiring anthropologists - Intel has an in-house cultural anthropologist and Microsoft is reportedly the second-largest employer of anthropologists in the world. Students will be able to investigate why giant companies are seeking and investing in this kind of cultural expertise. How can anthropology help social entrepreneurs develop innovative new business models to address some of the world's greatest social challenges?

Finally, while maintaining a focus on knowledge production and the power relations implicated therein, we will ask how does design anthropology put into question some of the fundamental assumptions about anthropology? What are some of the issue that might emerge if an academic discipline is 'solution focused'? How have design practices met with anthropological imperatives in the form of ethnography? How can some of these tensions inform this course in the coming weeks?

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Required Readings:

- Chapter 1. Gunn, Wendy. (Editor), Ton Otto (Editor), Rachel Charlotte Smith (Editor). 2013. Design Anthropology: Theory and Practice. Bloomsbury Academic.
- Kottak, C. Chapters 1 and 10 in Kottak, C. (2013). Mirror for Humanity: A Concise Introduction to Cultural Anthropology. McGraw-Hill

## Kampala, Uganda

### SUMMARY Sessions in Kampala

CLASS	Lecture Topic	Key Concepts or Topics
2	Ethnography, Ethics and Fieldwork	Knowledge and Power Research subject/object Responsibility and Reciprocity Privilege and Identity
3	Colonialism, Anthropology and Representation	Anthropological gaze Vision and Power Colonialism (post-, neo- and decoloniality)
4	Globalization and the Development A	Bottom of the Pyramid Global South/ Global North Capitalism Neo-liberalism Development and Modernity Human Livelihoods and Dignity

#### CLASS 2: Ethnography, Ethics and Gender

This class introduces students to fundamental aspects of research ethics within the field of anthropology, and the social sciences more generally. As a social science, anthropology deals with both the objective collection and recording of empirical data and the treatment of such findings in terms of an explanatory system. Some key methodological readings will be discussed, and experiences that students will use in the field will be reflected on (including participant observation, interviews, and surveys).

Guided by readings about critical and ethical ethnographies, we will think through issues relating to responsibility and reciprocity, positionality, privilege and power. The class will work through real life scenarios to understand how these theoretical frameworks might come to bear within the IHP journey itself. To ground the discussion, the class will also look back at the traditional relationships established within the discipline of anthropology between researcher and research subject. We will consider questions such as: what power relations undergirded the development of anthropology as a discipline? What implications for knowledge production does anthropologies

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historical entanglement with the project of imperialism and colonialism have today?

The Code of Ethics as presented by the American Anthropological Association (AAA) and the Society for Applied Anthropology (SAA) are used as primary guides support as well as utilize information gained in an appropriate fashion. This document will be introduced for practical purposes. Key methods that will be covered are: participant observation, interviewing, ethnography, field notes.

### Required Readings:

- American Anthropological Association (2009) Code of Ethics. (<http://s3.amazonaws.com/rcms-aaa/files/production/public/FileDownloads/pdfs/issues/policy-advocacy/upload/AAA-Ethics-Code-2009.pdf>)
- Scheyvens, R and Leslie H. (2000). Gender, Ethics and Empowerment Dilemmas of Development Fieldwork. *Women's Studies International Forum*, 23 (1): 119-130.
- Madison, D. Soyini (2005) *Critical Ethnography: Method, Ethics and Performance*. Thousand Oaks, Calif. Sage. Chapter 2: "Methods 'Do I really need a method?'" pp. 17-41.
- Cleary, Linda Miller. (2013). *Gathering Data While Respecting Participants*. In Linda Miller Cleary, *Doing Cross Cultural Research with Integrity: Collected Wisdom from Researchers in Social Settings*. London: Palgrave MacMillan, pp 158-187.
- Sarah N Ssali. 2006. Revisiting choice: gender, culture and privatised health care in Uganda, *Agenda*, 20:68, 42-53

### Recommended Reading:

- Clifford, J. 1990/ Notes on (Field)notes. In Roger Sanjek (ed.) *Fieldnotes: The Makings of Anthropology*. Ithaca and London: Cornell University Press, pp 47-70.
- Bernard, H. Russell (2006). Participant Observation and Direct and Indirect Observation. In *Research Methods in Anthropology: Qualitative and Quantitative Approaches*. Lanham, MD: AltaMira Press. pp 342-386, 413-450 .
- Bernard, H. Russell (2006). Interviewing: Unstructured and Semi-Structured. *Research Methods in Anthropology: Qualitative and Quantitative Approaches*. Lanham, MD: AltaMira Press. pp 210-250.

## CLASS 3: Colonialism, Anthropology and Representation

This class further explores the intersection of colonialism and anthropology by focusing on the act of visual representation as an important mechanism of colonial control and an important source of anthropological knowledge. An outlined history of colonialism in East Africa will serve as a framework to introduce concepts like colonial legacy, post-colonialism, neo-colonialism and decolonization. This historical and theoretical framing is important for our ongoing comparative analysis of the social realities we will be encountering, as well as the research methodologies we will be practicing in our travel from North America, through three post-colonial countries in Latin America, South Asia and East Africa.

The fields of Cultural Studies and Visual Anthropology will be introduced. These fields look in

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particular at the special opportunities, obligations and ethical complications in the field of image making and visual representation that students will be expected to engage in. Power relations involved in the creation of images, and types of knowledge created through images will be introduced, as well as conversely, how representation can also be a form of resistance and decoloniality.

**Required Readings:**

- Poole, D. 2005. An Excess of Description: Ethnography, Race, and Visual Technologies in *Annual Review of Anthropology*, Vol. 34 pp. 159-179
- Bagnoli, Anna. 2009. Beyond the Standard Interview: The Use of Graphic Elicitation and Arts-Based Methods. *Quantitative Research* 9(5): 547-570
- Harper, D. 1998. On the Authority of the Image pp 403-412 in Norman K. Denzin, Yvonna S. Lincoln (eds). 1998. *Methods of Collecting and Analysing Empirical Materials*
- Sontag, S. Against Interpretation pp 2-10.
- Chilisa, B. 2012. Chapter 1 – Situating Knowledge Systems pp 1- 45 in *Indigenous Research Methodologies*. Sage Publications: California

**CLASS 4: Globalization and the Development Agenda**

This class introduces critiques of globalization and an historical perspective on the evolution of a global capitalist economic system. This framework will introduce us to some of the larger structural and social issues (relating to neo-liberalism, globalization and colonialism) that are particular to the African continent, as well as some that help to expose conditions of a variety of development contexts. Through our reading of James Ferguson’s ‘Global Shadows: Africa in the neo-liberal world order’, we will be introduced to the concept of development as an international social, political and economic regime.

In relation to the ideas about development, progress and globalization the idea of ‘Social Entrepreneurship’ can begin to be contextualized. Who is informing the dominant discourses around social entrepreneurship? What are the patterns of capitalism that are being reframed in the SE discourses/ landscapes? What existing institutions/ frameworks/ contexts (global and local markets, state, NGO) does Social Entrepreneurship necessarily have to engage with and how does this play out in different contexts?

The role of US institutions, global institutions (IMF, WTO etc) will be touched upon. We will begin to explore some contradictions in the development agenda, the relationships between development and neo-liberalism and the differences and tensions between sustainability and profitability. We will explore debates around market-based interventions versus distribution models; micro-credit as alleviating poverty or ensuring more debt.

**Required Readings:**

- Ferguson, J. 2006. Chapter 1 pp 25- 50 in Ferguson, J 2006. *Global shadows: Africa in the neo-liberal world order*. Durham & London: Duke University Press.
- Wallerstein, I. 2000. *Globalization or the Age of Transition? A Long-Term View of the*

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*Trajectory of the World System* (<http://iwallerstein.com/wp-content/uploads/docs/TRAJWS1.PDF>)

- Stiglitz, J. 2001. Chapter 1 – The promise of Global Institutions pp 3 – 22 *Globalisation and its Discontents*. Penguin Books: New Delhi
- Escobar, A.1995. Chapter 1 Introduction: Development and the Anthropology of Modernity pp 3 -21. *Encountering Development: The Making and Unmaking of the Third World*. STU - Student edition. Princeton University Press

Required Viewing:

Poverty Inc. 2014. Documentary by Michael Matheson Miller

Recommended/ Additional Reading:

- Koch, Louise and Glynn, Anne Marie Munch Birch.(2011). Learning to Trade and to Innovate at the Base of the Pyramid. Innovation Management. (<http://www.innovationmanagement.se/2010/02/16/learning-to-trade-and-to-innovate-at-the-base-of-the-pyramid/>)
- Ans Kolk, Miguel Rivera-Santos & Carlos Rufin (2014). Reviewing a Decade of Research on the (BoP) Bottom of the Pyramid Concept. Business and Society Thousand Oaks, CA: Sage Journal Publications. (<http://www.csringreece.gr/files/research/CSR-1357820906.pdf>)

## DELHI, INDIA

### SUMMARY- Sessions in India

CLASS	Lecture Topic	Key Concepts or Topics
5	Social Change, Culture and Identity	Identity, taste and class Social, Cultural and Symbolic Capital Social Structure Structural inequality
6	Social Impact, Social Inclusion and Justice	Social Inclusion/ exclusion Social and Distributive justice Equality of opportunity vs equality of outcome Equality vs equity Capabilities Approach
7	Representation and Agency	Occular-centrism, Participant Observation, Deep Hanging Out, In-depth Interviews

#### CLASS 5: Social Change, Culture and Identity

In this class, we move from our analysis of theories of globalization that look at social change in terms of macro-economics, social theory and history, to theories of globalization that focus on

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cultural expression and identity. In India evidence of cultural, religious and social diversity is written into the city landscape, the visual identity of people students will encounter and the practices of everyday life. In order to try to make sense of the domestic context and the sites of study, we will draw on Indian thinkers Homi Bhabha and Arjun Appadurai, who have been formative in the field of cultural studies and critical theory with concepts like cultural diversity, plurality, dominance and cultural difference.

Pierre Bourdieu's conceptualization of social, cultural, financial and symbolic capital also provide a useful framework for thinking through not only the expressions of cultural identity and taste observed in the Indian context, but also as a way to think through our own identity and positionality as traveling students/ researchers.

#### **Required Readings:**

- Bhabha H. 2003. Cultural diversity and cultural difference in B. Ashcroft, G. Griffiths and H. Tiffin. *Post-colonial studies: The key concepts*. London: Routledge. 155-157
- Appadurai, A.1996. Chapter 2- Disjuncture and Difference in the Global Cultural Economy, pp 27-47 in Appadurai, A.1996. *Modernity at Large: Cultural Dimensions of Globalization*, Public Worlds, Volume 1, University of Minnesota Press: Minneapolis
- Bourdieu. P. 1984. Introduction pp 1 -7 in Bourdieu. P. 1984. *Distinction: A Social Critique of the Judgment of Taste*.

#### **CLASS 6: Social Impact, Social Inclusion and Social Justice**

By asking what development and progress is aiming for, and what a developed society looks like, we can begin to uncover the assumptions about the values and ideals behind these concepts. Is a developed society a good society? In Bhutan, development indicators are not economic but rather social and psychological. How do we know if a society is solving its problems and 'getting better'? How did the term 'social impact' emerge and who defined it? To whom is the concept useful and what understandings of society, anthropology and human systems inform the concept?

It is here that the notion of Social Justice becomes important – this class will study thinkers like Amartya Sen, Martha Nussbaum, David Harvey and Nancy Fraser to gain an understanding of the following key concepts: Social and Distributive justice, Equality of opportunity vs equality of outcome, Equality vs equity, the Capabilities Approach.

Additionally, in the context of structural inequality, how does social change become possible? What options do the most disempowered social groups have to change their circumstances? Does social entrepreneurship challenge or support established social paradigms? How does it relate to theories of change we have studied in this class? In this class, we will have opportunity to reflect on traditional Gandhian and modernist Nehruvian ideas about development as a form of social change, and consider what these different visions of development have meant for social entrepreneurship in India.

#### **Required Readings:**

- Afonso, H; LaFleur, M & Alarcón, D. 2015. Concepts of Inequality Development Issues No. 1 Summary. Policy note developed by the Development Strategy and Policy Analysis Unit in the Development Policy and Analysis Division of UN/DESA. ([http://www.un.org/en/development/desa/policy/wess/wess\\_dev\\_issues/dsp\\_policy\\_01.pdf](http://www.un.org/en/development/desa/policy/wess/wess_dev_issues/dsp_policy_01.pdf))

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- Brown, C. 2010. On Amartya Sen and "The Idea of Justice", *Ethics & International Affairs*, Volume 24.3 (Fall 2010)
  - David A. Clark. 2006. The Capability Approach: Its Development, Critiques and Recent Advances in Clark, D. A. (ed.) (2006), *The Elgar Companion to Development Studies*, Cheltenham: Edward Elgar. (<http://www.gprg.org/pubs/workingpapers/pdfs/gprg-wps-032.pdf>)
  - Sen, A. 2005. Human rights and capabilities. *Journal of Human Development* (Taylor and Francis) 6 (2): 151–166.
  - Deneulin, S. and McGregor, JA. 2010. The capability approach and the politics of a social conception of wellbeing. *European Journal of Social Theory* 13(4) 501–519
  - Banerjee, A., & Duflo, E. 2011. *Poor Economics- A Radical Rethinking of the Way to Fight Global Poverty*. New York, NY: Public Affairs - <http://www.pooreconomics.com/about-book>

Suggested/ Additional Readings:

- Fraser, N. 2003. *Social Justice in the age of identity politics: Redistribution, recognition and participation*.
- Harvey, D. 2005. *A Brief History of Neoliberalism*. Oxford University Press
- Nussbaum, M. 2011. *Creating Capabilities: The Human Development Approach*. Cambridge, MA: Harvard University Press.

## CLASS 7: Representation and Agency

This class builds on theories and ethics of representation, asking students to engage more deeply with the power relations established through the act of representation. By looking at John Berger's *Ways of Seeing* it will cover concepts like the male gaze, gendered objectivity, 'bifurcated self-definition'. The idea of the 'reverse gaze' and the ethics of the relations between tourists/ locals, between researchers/ participants and between businesses/ beneficiaries will be explored. Students will get an opportunity to reflect on their experiences with image making and difficulties in representational justice in the course thus far.

Ideas of 'Visual Culture' (as the application of critical thinking to our experience of the world as strongly mediated and encountered through images and representation) and 'Visual Literacy' (the ability to interpret and read visual cues) will be revisited. Visual Culture as what we see and learn not to see, and as "something we engage in as an active way to create change, not just a way to see what is happening" (Mirzoeff, 2015:14). Representation as a form of resistance, activism and radical redefinition will also be explored.

Key methods that will be covered are: participant observation vs deep hanging out; interviewing – structured/ unstructured; language barriers in fieldwork and working with interpreters; camera interviews; photo elicitation.

### Required Readings:

- Gillespie, A. 2006. Tourist photography and the reverse gaze. *Ethos*, 34 (3). pp. 343-366. ISSN 0091-2131

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- [http://eprints.lse.ac.uk/38652/1/Tourist\\_photography\\_and\\_the\\_reverse\\_gaze\(LSERO\).pdf](http://eprints.lse.ac.uk/38652/1/Tourist_photography_and_the_reverse_gaze(LSERO).pdf)
- Mirzoeff, N. 2015. How to See the World. Chapter 6- The Changing World pp 213 - 252.
  - Berger, J. 1972. Ways of Seeing. Penguin: London:  
<http://waysofseeingwaysofseeing.com/ways-of-seeing-john-berger-5.7.pdf>
  - Harper, D. 2002. Talking about pictures: a case for photo elicitation. Visual Studies, Vol. 17, No. 1, 2002.

## SAO PAULO, BRAZIL

### SUMMARY Sessions in Brazil

CLASS	Lecture Topic	Key Concepts or Topics
8	Voices from South America	Decoloniality Ethnography Indigenous and peripheral literature Global South Conceptions of 'Empowerment'
9	Environment and the Anthropocene	Anthropocentrism Ecology and Ideology Indigenous Knowledge Sustainability
10	Methodology Review and Research Des	Interpretation, Self Reflexivity, Intention and intervention

#### CLASS 8: Voices from South America

Voices from non-academic spaces are introduced in this class as we read ethnographies and testimonies from Brazilian and Bolivian writers who experienced the social challenges and complexities that we have been introduced to through theory. We will also work through the ideas of Anibal Quijano and Walter D. Mignolo to gain an understanding of the entangled histories of globalization, modernity, colonialism and industrial development from a South American perspective. These themes that we explored in previous countries such as race, colonialism and the division of labor will be viewed in a comparative context. The combination of readings aims to deepen our understanding of the contested nature of knowledge production, the breadth of the fields of anthropology and sociology and the importance of positionality of the voices we encounter through our studies.

#### Required Readings:

- Mignolo, WD. 2007. Introduction, Cultural Studies, 21:2-3, 155-167

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- Quijano, Anibal 2002. *Coloniality of Power and Eurocentrism in Latin America*, Nepantla; Views from the South, Baltimore, 2002, Vol3/2, S. 533-542.
- Levine. M. The cautionary tale of Carolina Maria de Jesus. Helen Kellogg Institute for International Studies. IIBP Number: 00182195. p. 55-84. Accessed: [http://www.latinamericanstudies.org/brazil/Carolina\\_Maria\\_de\\_Jesus.pdf](http://www.latinamericanstudies.org/brazil/Carolina_Maria_de_Jesus.pdf)
- Jesus, Carolina Maria de. 1962. Chapter 1 pp 17. *Child of the Dark; the Diary of Carolina Maria De Jesus*. New York: New American Library
- Barrios de Chungara, D., & Viezzer, M. 1978. Chapter 1. *Let me speak!: Testimony of Domitila, a woman of the Bolivian mines*. New York: Monthly Review Press.

### CLASS 9: Environment and the Anthropocene

We will consider how anthropology has responded to the environmental crisis that we find ourselves in, particularly when anthropocentrism is seen to be the cause of much environmental devastation. In a world of increasing vast socio-economic disparities and what are our obligations as humans to one-another, to future generations and to the environment? What are the ideological and practical implications of putting humans first? Should there be different ethical obligations towards the environment according to socio-economic status of communities and countries? These larger macro questions about humans, international political systems and our environment will frame further discussions about relevant social and political conflicts in South America, and their relation to limited natural resources and environmental degradation.

We will look at the contested notion of ‘indigenous knowledge’ to understand how it bears on discussions around environmental protection. We will try to understand what opportunities and limitations are afforded within the social entrepreneurship field to develop environmentally beneficial practices. In addition, we will look at the tensions and conflicts at play in pursuing economic and sustainable development through the case studies that we visit.

#### Required Readings:

- Zizek, S. On Ecology. Transcription. Taylor, Astra. 2009. *Examined Life: Excursions with Contemporary Thinkers*, The New Press: New York
- Julia J.A. Shaw & Hillary J. Shaw. 2016. Mapping the technologies of spatial (in)justice in the Anthropocene. *Information & Communications Technology Law*, 25:1, 32-49
- Denise L. Parris & Cecilia V. McInnis-Bowers. 2014. Social Entrepreneurship Questioning the Status Quo: Waste as a Resource, *Journal of Economic Issues*, 48:2, 359-366

#### Required Viewing:

- Banking Nature. 2016. Documentary
- Slavoj Zizek in Examined Life: <https://www.youtube.com/watch?v=iGCfiv1xt0U>

### CLASS 10: Methodology Review and Research Design

In this class, we will consider what research design methods are available to assist in cross-cultural anthropological comparisons. We will revisit questions of research ethics, the implications of theoretical and cultural lenses upon real world scenarios and contradictions and difficulties experienced by students in the field. In preparation for the final Anthropology and Social Change paper, this class aims to fill any academic gaps and guide the process of analysis. Students will get

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a chance to discuss their comparative projects and share ideas about interpreting field notes and be guided through suggestions of how to analyze their research findings.

Key methods that will be covered are: interpretation, research design, comparative methods, revisiting ethnographic writing, self-reflection vs self reflexivity; intention and intervention in design anthropology.

### **Required Readings:**

- Janesick, V. J. 1998. The dance of qualitative research design: metaphor, methodolatry and meaning. *Strategies Of Qualitative Inquiry* / Norman K. Denzin, Yvonna S. Lincoln Editors
- Denizen, NK; Lincoln, N,S. Entering the Field of Qualitative Research pp 1-17 in Norman K. Denzin,. Yvonna S. Lincoln (eds). 1998. *Methods of Collecting and Analysing Empirical Materials*
- Saldana, Johnny. 2009. *The Coding Manual for Qualitative Researchers*. Thousand Oaks, CA: Sage Publications.

## **Evaluation and Grading Criteria**

### **Description of Assignments**

#### **1. Participation and Group-work (20%):**

Students are expected to participate actively in all sessions, meetings, guest lectures, site visits and any other related-activities. "Participation," is defined as active engagement, demonstrating curiosity, interest and being collaborative. In some class sessions, students will be asked to prepare responses to readings and work collaboratively with the lecturer to lead the session. These contributions will be graded at 5% per country and although participation will be done in groups, students will be assessed individually. The faculty will provide feedback on student participation at the end of each country program.

#### **2. Uganda and India: Two Country Essays (50%)**

There will be two individual written assignments in the form of short papers that will count for 25% each. These assignments will relate to the theory covered in classes, as well as experiences in the field and should draw richly from field notes.

Students will be expected to keep ongoing individual written observations and notes in a notebook specifically designated for this class. As we would like to foster a practice of note-taking, observation and self-reflection, students will be expected to carry this notebook with them on all excursions and make notes/ observations wherever they feel it is necessary. Through this practice, students will also be guided to engage anthropological methods of ethnographic observation and interviewing (structured and unstructured). This will be useful for the other 3 courses, and in particular for the construction of case studies and final assignments. Students' notebooks will be submitted along with their 2 country essays and their final comparative paper. Faculty will provide feedback and assess the quality of field-notes, the extent to which they are useful to inform the country essays and to provide guidance in the development of the note-taking practice.

Students will be given a choice of essay questions to respond to in these two papers. The 4-5 page essays (double spaced, 12pt. font, 1-in. margins) will be submitted at the end of the country program in Brazil and India – in both cases students are given a few days after the country program ends to

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complete these essays. Please see due dates below. Papers should include:

- at least 2 of the readings assigned in that country module,
- at least 3 additional sources from research you do on your own,
- make reference to at least 1 site visit or guest lecturer.
- make reference to field-notes taken by the student

Use APA style for citations in text, such as (Smith, 2013), and include a bibliography. Primary sources such as guest lecturers and site visits should also be included in the bibliography.

### 3. Final Comparative Term Paper (30%)

This class will culminate with a longer (at least 8-10 page), comparative, individual term paper worth 30%. It is expected that students make reference to a number of academic resources studied through the term and demonstrate critical analytic and comparative thinking skills. The paper is expected to be academically rigorous, reflective, well structured and demonstrating a good grasp of the application of anthropology methods to the real world.

In the second country, students will choose a theme they are interested in comparing with guidance from the faculty. This theme will inform the comparative paper will be tied to the theme chosen by students at the beginning of the course – however this will be an individual project. Students will be asked to keep this comparative paper in mind as they engage with various social enterprises and are immersed in local communities in each country. Because students are expected to gather data to compare throughout the countries, the (rough) research question for each student will be chosen in consultation with the faculty in the second country. Thereafter, the collection of field-notes and data could happen on an ongoing basis (please see the assignment above for details on the field journals).

**NOTE:** *See examples of the actual assignments at the end of the syllabus.*

### Assessment:

USA	Participation (5 %)
Uganda	Participation (5%) Brazil essay (25%)
India	Participation (5%) India essay (25%)
Brazil	Participation (5%) Comparative Paper (30%)

Rubrics for individual assignments will be handed out later in the course.

### Examples of criteria:

- Strength and effective development of arguments supporting your position
- Clear analytical connections to concepts we have studied
- Effective use of primary and secondary information for descriptive and analytical purposes
- Ability to skillfully synthesize information from various sources
- Clarity and concise communication

### Rubric:

	Sophisticated	Highly Competent	Fairly Competent	Not Yet Competent
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Depth of analysis	<p>Paper goes beyond the assignment to explore the implications of arguments or evidence in new contexts or in particularly thoughtful, insightful, and/or original ways.</p> <p>Paper shows a nuanced grasp of the theoretical issues at hand and demonstrates insight in their application in the current context.</p>	<p>Paper fully meets the parameters of the assignment but does not exceed them. (and/or...) Paper demonstrates a good grasp of theoretical issues but has some awkwardness applying them to the current context.</p>	<p>Paper does not address some aspects of the assignment. (and/or...) Paper demonstrates a somewhat shaky grasp of theoretical issues under discussion.</p>	<p>Paper does not address the assignment. (and/or...) Paper demonstrates an incoherent interpretation of the theoretical issues and their potential application to the students' context.</p>
Grasp of reading(s)	<p>Paper represents the authors' arguments, evidence and conclusions accurately, fairly and eloquently. Demonstrates a firm understanding of the implications of the author's arguments.</p>	<p>Paper represents the author's arguments, evidence and conclusions accurately.</p>	<p>Paper represents the authors' arguments, evidence and conclusions accurately though not sufficiently clearly. (and/or...) There are minor inaccuracies.</p>	<p>Paper badly misrepresents the authors' arguments, evidence, and/or conclusions.</p>
Conclusion	<p>Elegantly synthesizes and reframes key points from the paper. Suggests new perspectives or questions relevant to the central argument, and brings closure.</p>	<p>Synthesizes and brings closure but does not examine new perspectives or questions.</p>	<p>Restates the same points as the topic paragraph without reframing them. (and/or...) Introduces new material rather than new perspectives.</p>	<p>Is missing or cursory. (and/or...) Repeats the topic paragraph more-or-less verbatim.</p>
Organization	<p>Organization of paper as a whole is logical and quickly apparent. Connections among paragraphs are clearly articulated. Transitions between paragraphs are smooth.</p> <p>Every paragraph makes one distinct and coherent point, expressed in a clear topic sentence; the parts of each paragraph connect logically and persuasively, and internal transitions are smooth.</p>	<p>Organization of paper as a whole is logical and apparent, but transitions between paragraphs are not consistently smooth.</p> <p>Every paragraph makes one distinct and coherent point and, for the most part, the parts of each paragraph connect logically and effectively.</p> <p>In all but a few cases, the paragraph's point is expressed in a clear topic sentence.</p>	<p>Organization of the paper as a whole can only be discerned with effort. (and/or...) Not all parts of the paper fit the organizational structure. (and/or...) Not all the parts of the paper are effectively integrated. In a number of paragraphs, there is not a distinct or coherent point. (and/or) Topic sentences are missing or unclear in a number of paragraphs. (and/or)</p>	<p>Organization of the paper as a whole is not logical or discernable.</p>

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			In a number of paragraphs, the parts do not connect logically.	
Clarity	<p>Throughout the paper, wording is precise and unambiguous.</p> <p>Sentence structure is consistently clear and lucid.</p> <p>Quotations are all framed effectively in the text (i.e. integrated properly in terms of both grammar and meaning) and explicated where necessary.</p>	<p>Paper is for the most part precisely worded and unambiguous.</p> <p>Sentence structure is mostly clear.</p> <p>Quotations are framed effectively in the text.</p>	<p>Wording is imprecise or ambiguous fairly often. (and/or...)</p> <p>Sentence structure is often confusing. (and/or...)</p> <p>Quotations are not framed effectively in the text.</p>	<p>Throughout the paper, wording is imprecise or ambiguous. (and/or...)</p> <p>Sentence structure is consistently confusing.</p>
Mechanics	<p>Paper is clean and appropriately formatted.</p> <p>There are no incomplete or run-on sentences.</p> <p>Quotes are all properly attributed and cited.</p> <p>There are virtually no spelling or grammatical errors.</p>	<p>There are a few minor spelling or grammatical errors.</p> <p>Quotes are all properly attributed and cited.</p>	<p>There are a number of spelling and grammatical errors. (and/or)</p> <p>In a few places, quotes are not attributed and cited.</p>	<p>Paper is unacceptably sloppy. (and/or...)</p> <p>Quotes are frequently not attributed or improperly cited.</p>

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## Grading Scale:

94-100%	A	Excellent
90-93%	A-	
87-89%	B+	
84-86%	B	Above Average
80-83%	B-	
77-79%	C+	
74-76%	C	Average
70-73%	C-	
67-69%	D+	
64-66%	D	Below Average
below 64	F	Fail

**Explanation:** An “A” represents truly outstanding work that exemplifies through analysis, superior insights and crystal clear presentation. A “B” signifies highly competent work that accomplishes the task at hand very well, through considerable thought, reasonable analysis and an organized presentation. A “C” represents adequate work that meets basic requirements but does not demonstrate distinction in terms of analytical insight or organization. A “D” is characterized by poorly or partially completed work that reflects a lack of initiative, inconsistent analysis and/or erratic presentation. Plus and minus indicate relatively better or poorer work within each category. There is no A+.

Papers/reports/presentations without thematic ideas or arguments – those that lapse into mere narration or description, or whose arguments are buried within the text – will be graded with their low level of organization.

## Expectations and Policies

**Participation:** IHP is an experiential learning program. You have to show up to have the experience. As such, participation is a minimum expectation, not generally to be rewarded with class credit. Students are expected to attend all classes, guest lectures, and field activities unless they have a medical excuse that has been communicated and approved of by IHP staff, faculty, or Fellow.

**Class Preparation:** Show up prepared and have your readings completed and points in mind for discussion or clarification. Complying with these elements raises the level of class discussion for everyone. This program is built upon the strong belief that your experiences result in deep insights and powerful learning. Course assignments are created to facilitate learning opportunities and experiences. Dialogue in class about these insights and participation in these activities is critical. For this reason, your participation is very important. As a learning community, each one of us will influence the learning environment. Please take responsibility for your role in this environment and come to class prepared and ready to engage with others in a positive and thought-provoking manner.

**Meeting deadlines:** All assignments have to be turned in on the date indicated on the specific country module schedule. Have assignments completed on schedule, printed, and done accordingly to the specified requirements. This will help ensure that your assignments are returned in a timely manner. In keeping with IHP policy, late papers will drop one point per day, unless other arrangements have been made in advance. Course assignments are due at the beginning of the day.

**Technology in the classroom:** Electronic devices are critical tools for learning and communication, but our IHP courses prioritize engaged conversations unhindered by personal electronic devices.

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Students, faculty, and visitors are expected to keep cell phones, laptop computers, and other devices out of sight, sound, and mind during class sessions – except under extenuating circumstances that have been discussed in advance with the faculty member.

**Academic Integrity:** Academic dishonesty is the failure to maintain academic integrity. It includes, but is not limited to, obtaining or giving unauthorized aid on an examination, having unauthorized prior knowledge of the content of an examination, doing work for another student, having work done by another person for the student, and plagiarism. Academic dishonesty can result in severe academic penalty, including failure of the course and/or dismissal from the institution/program.

**Plagiarism** is the presentation of another person's ideas or product as one's own. Examples of plagiarism are: copying verbatim and without attribution all or parts of another's written work, using phrases, charts, figures, illustrations, computer programs, websites without citing the source; paraphrasing ideas, conclusions or research without citing the source; using all or part of a literary plot, poem, film, musical score, computer program, websites or other artistic product without attributing the work to its creator.

Students can avoid unintentional plagiarism by carefully following accepted scholarly practices. Notes taken for papers and research projects should accurately record sources of material to be cited, quoted, paraphrased, or summarized, and research or critical papers should acknowledge these sources in footnotes or by use of footnotes.

**Respect differences of opinion:** (classmates', lecturers, local constituents engaged with on the visits) You are not expected to agree with everything you hear, but you are expected to listen across difference and consider other perspectives with respect.

Please refer to the SIT Study Abroad Student Handbook for policies on academic integrity, ethics, warning and probation, diversity and disability, sexual harassment, and the academic appeals process.

## **Assignment Examples (Spring 2017):**

### **Uganda Country Essay (25%)**

This is one of the two individual written assignments in the form of short papers that will count for 25% each. These assignments will relate to the theory covered in classes, as well as experiences in the field.

#### **Essay Topic:**

Choose 1 of the following to write about:

1. Between Immanuel Wallerstein, James Ferguson and Arturo Escobar, what are the main similarities and differences in how these authors: a) articulate their primary criticism of globalization and modernity (consider their opinions about the main causes of structural inequality and the current condition of advanced and globalised capitalism), b) problematise the idea of 'development' and c) differ in terms of the kinds of change that they imagine is possible within this system? Which (if any) argument do you find more convincing in conclusion and why? What would each of these thinkers say about the advent of social entrepreneurship and the concept of social businesses?

OR

2. What is design anthropology, what disciplinary and philosophical basis does it ground itself in and in which important ways does it deviate from traditional anthropology? (Refer to Clifford, James (1990); Bernard, H. Russell (2006) and Cleary, Linda Miller (2013). What are

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some of the (potential ethical) tensions around an academic discipline that is a) future orientated, b) 'solution focused' and c) what are some of the risks and values of intervention-based research? In terms of the kind of knowledge that design anthropology aims to create, how might this field be relevant to social entrepreneurship? What are some of the strategies presented by design anthropologists (for example Tunstall) to mitigate the risk of cultural imperialism inherent in the emergent discipline? Do you find these strategies convincing, and what might be some examples of enacting these strategies in the social entrepreneurship landscape?

OR

3. What are some of the strongest critiques of traditional development models that rely on foreign aid and sustain the 'poverty industry'? In what ways might the marred history of foreign aid in Africa in particular affect the landscape of social entrepreneurship? Consider the case of the Ruhira Development Village, part of economist Jeffrey Sachs' global Millennium Village Project, both from a personal and theoretical perspective. What were some of the ethical complexities about setting up this project in the first place, and what have been some of the primary critiques of the project? How did your own experience in Ruhira relate to what you have read about ethics, development and empowerment thus far?

### **India Country Essay (25%)**

This is one of the two individual written assignments in the form of short papers that will count for 25% each. These assignments will relate to the theory covered in classes, as well as experiences in the field.

#### **Essay Topic:**

Choose 1 of the following to write about:

#### **1. Waste Economies, Social Value and Social Change**

Compare the value chains both created by and utilized by 1) GOONJ and 2) the Panipat rag-pickers/ Shoddy blanket makers (described in Norris, 2012) in terms of the following:

a) the power relations between different actors, b) sustainability, c) social change (what is changing and how) and d) social, cultural and economic value.

In order to conduct this analysis, create 2 value chain diagrams/ illustrations/ maps to illuminate the differences and similarities in these two systems. What are the primary overlaps? What opportunities for social change do either system present? How do concepts that we have explored in previous classes of capitalism, globalization, neo-liberalism, development and Global South/ Global North relate to this system? How might gender, class, race and caste relate to this system? (You may choose to explore either or both of those last prompts in more detail).

OR

#### **2. Social Entrepreneurship, Development and Tradition in India**

Conduct further reading to explore traditional Gandhian and modernist Nehruvian ideas about development as a form of social change. Consider what these different visions of development might mean for 'social entrepreneurship' in India and how it should ideally look according to the two different 'schools' of thought. Reflecting on some of the social businesses and organisations that you have encountered in India, how might some of these conceptions of development have influenced what you have been exposed to in the country? Choose one of the organisations to compare with a Ugandan business/ organization and explore some of the primary organizational and possibly cultural differences that you

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perceive. Consider the role of culture, governance, colonialism and neo-liberalism in the projects you discuss.

OR

### **3. The ethics of representation and image-making/ taking in ‘the field’**

The fields of Cultural Studies and Visual Anthropology pay attention to the special opportunities, obligations and ethical complications in the field of image making and visual representation. Mirzoeff talks about visibility as the defining aspect of contemporary culture in which millions of ordinary people partake in the creation and consumption of images and representations on a daily basis. Through an anthropological lens, we may look at the power relations involved in the creation of images (of dominance and oppression), the types of knowledge created through images, as well as conversely, how representation can also be a form of resistance and decoloniality.

Reflecting on Gillespie’s ‘Tourist photography and the reverse gaze’, Poole’s ‘Ethnography, Race, and Visual Technologies’ and Berger’s ‘Ways of Seeing’, choose a set of images that you have encountered in India that you would like to discuss in relation to these prompts and readings. Who made the image, what are the power dynamics embedded in its creation, what kind of discourse is it contributing to or responding to (or both)? It could be a set of advertisements, a series of photographs that you or a classmate has taken, images in magazines/ newspapers or promotional material for one of the organisations that we have visited. Your choice must be discussed with your faculty before settling on this topic.

OR

### **4. Capabilities, Agency and Social Entrepreneurship in India**

Amartya Sen’s capabilities approach has been celebrated for its contribution to thinking about well-being and his focus on agency and choice in defining human freedom. However, he has been criticized as a proponent of *ethical individualism*. What exactly does this term mean, is it an accurate understanding of Sen’s theory – what might Sen’s reasons for endorsing this perspective in his theory be and what are some of the primary critiques thereof? You will have to do additional readings and research in this assignment.

By reflecting on some of the organisations and businesses that you have been introduced to in India (in theory or in reality) what opportunities *could* social entrepreneurship offer to enhance agency in disempowered groups?

#### **Sources:**

Students will be expected to keep ongoing individual written observations and notes in a notebook specifically designated for this class. As we would like to foster a practice of note-taking, observation and self-reflection, students will be expected to carry this notebook with them on all excursions and make notes/ observations wherever they feel it is necessary. Through this practice, students will also be guided to engage anthropological methods of ethnographic observation and interviewing (structured and unstructured). This will be useful for the other 3 courses, and in particular for the construction of case studies and final assignments. Students’ notebooks will be submitted along with their 2 country essays and their final comparative paper. Faculty will provide feedback and assess the quality of field-notes, the extent to which they are useful to inform the country essays and to provide guidance in the development of the note-taking practice.

Students will be given a choice of essay questions to respond to in these two papers. The 4 page essays (single spaced, 12pt. font, 1-in. margins) will be submitted at the end of the country program in Brazil and India – in both cases students are given a few days after the

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country program ends to complete these essays. Please see due dates below. Papers should include:

- at least 2 of the readings assigned in that country module,
- at least 3 additional sources from research you do on your own,
- make reference to at least 1 site visit or guest lecturer.
- make reference to field-notes taken by the student

Use APA style for citations in text, such as (Smith, 2013), and include a bibliography. Primary sources such as guest lecturers and site visits should also be included in the bibliography.

**Submission Details:** India Country Paper due date: Friday 31st March (9:00am). Please submit in person on a flashdrive. Save your papers as Name. India Country Essay.doc

### **BRAZIL: Final Comparative Paper (30%)**

*The ASC class will culminate with a longer (8-page single spaced 12pt Times New Roman), comparative, individual term paper worth 30%. This paper provides the opportunity for the final synthesis of, comparative analysis and reflection on the case study research in Uganda, India and Brazil (as well as your observations in the USA).*

During your 4 weeks in Sao Paulo, you will visit a few enterprises that connect to your theme of study as a class group, as well as in your case study groups. You will be expected to engage experientially and academically with these visits, and explain their functioning, their relevance and the key insights you gleaned from them in relation to your case study research question. With respect to these findings, where do the insights gleaned from the other countries stand? Under what framework might you compare these experiences/ entities? What further insights into the field of social entrepreneurship and the methodology of anthropology and social theory might be yielded through this comparison?

It is expected that students make reference to a number of academic resources studied through the term and demonstrate critical analytic and comparative thinking skills. The paper is expected to be academically rigorous, reflective, well-structured and should demonstrate a good grasp of the application of anthropology methods to the real world. It is also mandatory for students to discuss their papers with the faculty before submission (and upon individual appointment before Friday 4 May 12:00am). The paper has two main components - comparative analysis of case study theme and key insights from fieldwork (3 quarters of paper) and a reflection on the methodology (at least 1 quarter of the paper).

1) Exploration and comparative analysis of the **Case Study THEME**. This component should include reference to relevant theoretical frameworks, site visits and field experiences in previously visited countries on IHP SEN. In this component, you will need to make sure you cover the following:

- Why have you chosen this theme, is this a pressing (globally relevant) social issue and if so why? What conceptions of social impact and or social justice have influenced your choice?
- Outline and theoretically define your theme with reference to other thinkers, justify from what perspective(s) you have chosen to approach your theme and how these ideas have been challenged or re-affirmed in the countries you have visited.
- How has this challenge/ theme been articulated at the local levels that you have encountered it (please present a comparative analysis relating to the 4 countries you

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- have visited)?
- What have traditional methods of addressing this challenge / theme been and how has innovation played into addressing this in the contemporary context in the 4 countries you have visited?
- How has the field of social entrepreneurship engaged with this particular challenge, please assess **critically**? Do you think that this is a social issue that should be addressed through market solutions, if not what alternatives might be (additionally) considered?

2) Exploration and reflection on the **research process and METHODOLOGY** used during the case study visits in each country. Please pay special attention to the ethical dimensions and power dynamics relating to the following: researchers' responsibility, positionality, accountability, reciprocity, dialogue, subjectivity vs objectivity. You need to ask yourself the following questions:

- What was the process of defining your purpose, intention and frames of analysis as a researcher, both as an individual and as a group? How did your own frames of judgment, socio-cultural and economic positioning play into this process?
- Was there a dialogue of collaboration between the Self and Other in your interactions (both within the group and others you engaged with, what significant challenges did you face in gaining insights into the theme/ enterprise that you studied)?
- What are the potential consequences of your insights, analyses and representations - to whom will they have meaning and what will they mean to your research participants?

Please be explicit in your reflection of your methods - make reference to the relevant academic readings on anthropology methods you have been given. Explain also where you have utilised visual methods (map-making, photo documentation, visual storytelling) and explain how these methods have contributed to (or limited) your insights.

**Sources:** Students will be expected to keep ongoing individual written observations and notes in a notebook specifically designated for this class. As we would like to foster a practice of note-taking, observation and self-reflection, students will be expected to carry this notebook with them on all excursions and make notes/ observations wherever they feel it is necessary. Through this practice, students will also be guided to engage anthropological methods of ethnographic observation and interviewing (structured and unstructured). This will be useful for the other 3 courses, and in particular for the construction of case studies and final assignments. Students' notebooks will be submitted along with their 2 country essays and their final comparative paper. Faculty will provide feedback and assess the quality of field-notes, the extent to which they are useful to inform the country essays and to provide guidance in the development of the note-taking practice.

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