**Anthropology and Social Change**

ANTHRO 3500 (4 Credits / 60 class hours)

*Taught by Traveling Faculty*

International Honors Program:
Social Innovation: Entrepreneurship, Design, and Development

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**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, in-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 enterprise of this course pays special attention to the use visual research methodologies, ethics of representation, critiques of knowledge production and power relations. 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 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/actors 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, innovation 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 visuality 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 be particularly helpful to refer back to during assignments.

Pre-Departure Readings:

- Appadurai, A. 1986. Theory in Anthropology: Center and Periphery, Comparative Studies in
Course Schedule:

**San Francisco, UNITED STATES**

**CLASS 1: Anthropology, Design and Social Change**

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 the human condition – past and present – and examines human beings as social organisms situated in particular cultural contexts. Anthropology is holistic, comparative, field-based, and evolutionary. Historically anthropology was seen as "the study of others," meaning foreign – often ‘tribal’ - cultures. Now, rather than being concerned difference, anthropologists strive to uncover the myriad of social dynamisms amongst cultures and challenge normative assumptions it may have first helped to create. Anthropologists participate in the construction of social scientific knowledge and meaning that engages critically with the entanglements of cultural groups and social structures, exploring a wide range of themes that include social and cultural diversity, structural inequality, power dynamics, and ecological degradation.

Some key questions we will consider through the use of the anthropological method: 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 helping to bring about social change and innovation.

Finally, while maintaining a focus on knowledge production and the power relations implicated therein, we will ask how design anthropology puts 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 has design practices met with anthropological imperatives in the form of ethnography? How can some of these tensions inform this course in the coming weeks?

**Required Readings:**

- Gunn, Wendy (Editor), Ton Otto (Editor), Rachel Charlotte Smith (Editor), 2013. Chapter 1. Design Anthropology: Theory and Practice. Bloomsbury Academic.
### Recommended Readings:

### Kampala, UGANDA

#### SUMMARY

**Sessions in Kampala**

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<th>Lecture Topic</th>
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<tr>
<td>2</td>
<td>Ethnography and the Ethics of Research</td>
<td>Positionality, Power and Ethics Ethnographic Research Methods</td>
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<td>3</td>
<td>Anthropology and Representation</td>
<td>The Anthropological Gaze Colonialism(s) Vision and Power</td>
<td>GL: Colonialism &amp; Political Development in UG</td>
</tr>
<tr>
<td>4</td>
<td>Globalization and the Development Agenda</td>
<td>Development and Modernity Neo-liberalism Capitalism Human Livelihoods and Dignity</td>
<td>GL: Intro to UG Economy Ruhiira Millennium Villages Project YARID BRAC</td>
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### CLASS 2: Ethnography and the Ethics of Research

This class introduces students to fundamental aspects of research ethics within the social sciences and more specifically the discipline of anthropology. In practice, anthropology is concerned with both the collection of empirical data through field work and the interpretation of empirical findings through use of social scientific system of meaning – theories. The practice of anthropology is therefore one part critical, objective scientific inquiry and one part subjective experience of human behavior and social processes. The readings highlight key anthropological methodologies and methods used to account for the human condition while also providing examples of some of the socio-cultural tensions and ethical dilemmas anthropologists encounter/navigate in the field. Both will be discussed critically, and experiences that students encounter in the field will be reflected on in detail.

Guided by readings of 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 and methodological 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 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 to support as well as utilize information gained in an appropriate fashion. This document will be introduced for practical purposes.
A focus on ethnography – a research methodology particular to the discipline of anthropology - will cover key methods for collecting data: participant observation, interviewing, field notes and thick description.

**Required Readings:**


**Recommended Reading:**


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**CLASS 3: Colonialism, Anthropology and Representation**

Considering the involvement of anthropology in the colonial project, this class explores the mechanism of colonial control and the implications thereof for the creation of anthropological knowledge. In this class, we come to examine the intersection of colonialism and anthropology, focusing specifically on practices of human indexing and classification via visual mediums of representation. 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 East Africa, South Asia and Latin America.

The fields of Cultural Studies and Visual Anthropology will be introduced. These fields look in 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 Reading & Listening:**

- Bagnoli, Anna. 2009. Beyond the Standard Interview: The Use of Graphic Elicitation

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and Arts-Based Methods. *Quantitative Research* 9(5): 547-570.


**Required Listening:**


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

This class introduces an historical perspective on the evolution of a global capitalist economic system and critiques of globalization. This framework will introduce us to some of the larger structural and social issues (relating to the ideologies of 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.

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. Anthropological approaches to neoliberalism will be explored as a means of providing students with a theoretical grounding useful for identifying and critically engaging with the various development undertakings and attempts at social change encountered during the IHP journey.

The readings serve as guides, helping us to contextualize the concept of ‘Social Entrepreneurship’. 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’s) does Social Entrepreneurship necessarily have to engage with and how does this play out in different contexts?

**Required Reading & Viewing:**

Required Viewing:
- Poverty Inc. 2014. Documentary by Michael Matheson Miller

Recommended/ Additional Reading:

Delhi, INDIA

SUMMARY
Sessions in India

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<thead>
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<th>Lecture Topic</th>
<th>Key Concepts or Topics</th>
<th>Site Visits/Guest Lectures</th>
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<tr>
<td>5</td>
<td>Culture, Identity and Social Change,</td>
<td>Taste, Class and Identity Social Structures</td>
<td>GL: Introduction to India GL: India Caste System</td>
</tr>
<tr>
<td>7</td>
<td>Representation and Agency</td>
<td>Participant Observation, Deep Hanging Out, In-depth Interviews</td>
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CLASS 5: Culture, Identity and Social Change

In this class, we move from analyses 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 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.

Considering cookbooks as artifacts revealing of ‘culture in the making’, Appadurai provides us with an analysis of how the ‘authenticity’ of culture and the creation of a national identity are ongoing processes of construction informed and shaped by legacies of colonialism and the rise of globalization.
Pierre Bourdieu’s conceptualizations of social, cultural, financial and symbolic capital will serve to help build a framework for thinking through the expressions of cultural identity and taste as observed in the Indian context. Together these readings serve as guides for how to think through the processes that shape culture and identity as well as help us be reflexive of our own identity and positionality as traveling students/researchers.

**Required Readings:**


**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 supports 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:**


**Suggested/ Additional Readings:**

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:


### Sao Paulo, BRAZIL

**SUMMARY**

**Sessions in Brazil**

<table>
<thead>
<tr>
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<th>Lecture Topic</th>
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<tbody>
<tr>
<td>8</td>
<td>Voices from South America</td>
<td>Decoloniality&lt;br&gt;Indigenous Knowledge&lt;br&gt;Global South Conceptions of ‘Empowerment’</td>
<td>GL: Brazilian History Overview &amp; Political Overview&lt;br&gt;Afro Brazil Museum</td>
</tr>
<tr>
<td>9</td>
<td>Environment and the</td>
<td>Anthropocentrism</td>
<td>Jardim Ibirapuera</td>
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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 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:


Recommended Reading:


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 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. Rob Nixon’s concept of ‘slow violence’ will help contextualize and engage with environmental degradation brought on by colonialism and
globalization. We will try to understand what opportunities and limitations are afforded within the social entrepreneurship field to develop environmentally beneficial practices amongst various actors and stakeholders.

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 Reading & Viewing:**


**Required Viewing:**

- Banking Nature. 2016. Documentary
- Slavoj Zizek in Examined Life: https://www.youtube.com/watch?v=iGCfiv1xtoU

**Recommended Reading:**


**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 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:**


**Evaluation and Grading Criteria**

**Assignments:**

Assignments and rubrics will be provided at the beginning of each country program.

**Assessment:**

| USA | Participation (5 %) |
Examples of rubric 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

Grading Scale:

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<tr>
<th>Grade</th>
<th>Percentage</th>
<th>Description</th>
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<tbody>
<tr>
<td>A</td>
<td>94-100%</td>
<td>Excellent</td>
</tr>
<tr>
<td>A-</td>
<td>90-93%</td>
<td>Good</td>
</tr>
<tr>
<td>B+</td>
<td>87-89%</td>
<td>Above Average</td>
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<tr>
<td>B</td>
<td>84-86%</td>
<td>Average</td>
</tr>
<tr>
<td>B-</td>
<td>80-83%</td>
<td>Below Average</td>
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<tr>
<td>C+</td>
<td>77-79%</td>
<td>Below Average</td>
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<tr>
<td>C</td>
<td>74-76%</td>
<td>Below Average</td>
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<tr>
<td>C-</td>
<td>70-73%</td>
<td>Below Average</td>
</tr>
<tr>
<td>D+</td>
<td>67-69%</td>
<td>Below Average</td>
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<tr>
<td>D</td>
<td>64-66%</td>
<td>Below Average</td>
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<tr>
<td>F</td>
<td>below 64</td>
<td>Fail</td>
</tr>
</tbody>
</table>

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. 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 course; 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 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.