

## Culture and Society of World Cities (C&S) ANTH 3500 (4 credits)

### International Honors Program (IHP) IHP Cities in the 21st Century: People, Planning, Politics

*This syllabus is representative of a typical 3-country program. Note that program locations may change due to Covid-19 precautions. Because courses develop and change over time to take advantage of unique learning opportunities, actual course content varies from semester to semester.*

*By turning names into things we create false models of reality. By endowing nations, societies, or cultures with the qualities of internally homogeneous and externally distinctive and bounded objects, we create a model of the world as a global pool hall in which entities spin off each other like so many hard and round billiard balls. Thus, it becomes easy to sort the world into differently colored balls, to declare that “East is East, and West is West, and never the twain shall meet.” In this way a quintessential West is counterposed to an equally quintessential East .... Later, ... [we assigned other] peoples in other climes ... to a Third World of underdevelopment—a residual category of conceptual billiard balls—as contrasted with the developed West and the developing East.” Eric Wolf, *Europe and the People without History*. 1982. Pp. 6-7.*

### Course Description

This course examines the many ways people make urban life meaningful. What are the historical, political-economic, and socio-cultural contexts that frame the opportunities, constraints, and uncertainties of urban life? How, in those contexts, do people create a sense of place? Our study of social and cultural urban processes emphasizes the relationship of space to identity and power. The course examines aspects of identity, including race and ethnicity, gender, class, family, community, and citizenship. In each city, we will grapple with conflicts, struggles, and celebrations that are embedded in and emerge from specific historical, socio-economic, and political contexts. We will examine cities as physical and imagined spaces, exploring how spatial and social life are mutually shaped, and how the meanings of cities are multiple and contested by different groups and actors with often incompatible agendas. Within cities, identities and differences are historically created and reified through cumulative interactions and interpretations as well as through socio-economic and political processes. This course tracks the various manifestations of urban identities through the lenses of some key systems of categorization and difference: class, race, ethnicity, gender, generation. We will thus explore the different ways in which these systems of categorization operate in our different sites.

The purpose of this course is twofold: a) to introduce students to analytical and methodological tools for studying cultural and social dimensions of urban life, and b) to explore articulations of politics, socio-economics, identity and culture that are ethnographically located in particular urban contexts yet resonate theoretically toward a comparative understanding of cities and urban life

## **Methodology**

Through readings, oral presentations, and class discussions we will explore how, over time, anthropologists and other social scientists have adapted research methods and theoretical perspectives to understand local, regional, national, transnational, and global processes that converge (and diverge) in cities. Acknowledging cultural diversity and the various perspectives and assumptions about the world and its inhabitants is a crucial dimension of the anthropological lens. Students will be strongly encouraged to develop ‘double vision’: to be able to recognize their own individual cultural and social assumptions (positionality) and to simultaneously take distance from them in order to make space for different ways of being in and imagining the world.

Through written assignments students will be introduced to qualitative research methods, including ethnography or participant observation, which offer important tools for a comparative study of urban life. Field trips, site visits, and guest lectures in São Paulo, Barcelona, and Cape Town will help bolster and inform our line of investigation. How do we learn from everyday life, careful observations of urban expressions and social interactions in specific urban spaces, and the stories people tell about themselves and their city? An ethnographic lens allows us to study detailed, local accounts of city life, while a comparative lens enables us to understand urban processes from a diversity of perspectives and experiences that characterize urbanism.

## **Materials**

Required and further readings, compiled in individual course folders, will be distributed in flash drives at the beginning of the semester and available on Canvas and the SIT library throughout the semester. Thematic readings can be provided for further reference and to understand an issue in more depth. Students are expected to complete required readings before C & S faculty sessions and to use readings for reference in discussions as well as essays. In addition, students are encouraged to make use of thematic readings and IHP in-country libraries and to investigate local resources, including news media. Reading newspapers regularly in each city offers a valuable resource for understanding current issues and debates. Students are also encouraged to use individual initiative to find supplementary resources. Please keep in mind that the reading assignments may be updated during the semester.

## **Learning Outcomes:**

Upon completion of the course, students will be able to

- Describe spatial expressions of social, political, and economic processes
- Discuss cultural processes of identity formation within the analytical frame of historical colonial / global processes.
- Compare and contrast social configurations of class, race and gender in different urban contexts;
- Apply qualitative research tools to undertake ethnographic research in intercultural settings and engage with local peoples and institutions in reflexive and substantive ways.

## Course Requirements

### **1. Program Participation (15%)**

Students are expected to participate in all field visits and faculty and guest lectures. While each student is different and can appreciate different modes of interaction, participation here is clearly defined. Participation means more than merely physically attending lectures and learning activities. Participation entails: engaging guest lecturers, one's faculty, and fellow student / colleagues during *all* activities as well as completing all assigned readings *before* each faculty session, thinking of connections between the readings and experiential observations, and preparing a question or comment.

### **2. Oral Presentations (5%)**

Discussion leaders: for most class sessions, two or three students will be assigned in advance to facilitate a stimulating and interactive class discussion about the session's readings for 20 -25 minutes. Be prepared to speak for 5 to 8 minutes about what you found most interesting, important or challenging about the assigned readings and how it relates to other lectures, site visits, and experiences. Prepare a couple of critical questions about the assigned readings to discuss with the class for 15 – 20 minutes.

### **3. GROUP CASE STUDY – Oral Presentation Country 1 (20%)**

*Arts and Resistance in the city.* This is a group project to explore different forms of artistic expression / representation that different social actors develop in impoverished and marginalized neighborhoods. The exercise includes a case study briefing followed by a couple of days for group research (with staff support), group discussion and analysis, and half a day for group preparation of an oral presentation. The output of this exercise will be a **group oral presentation with power point**. Students will analyze and present what they have learned through a C&S lens. The case study (group) grade counts as your individual C&S grade for the country program.

### **4 Take-home Exam -Country 2: (30%)**

In the readings, class discussions, site visits we have done thus far, we have addressed issues of inclusion / exclusion and visibility / invisibility as well as the role of art and place in the context of struggles over the meanings of belonging in/to the city. In this exam you will address a series of questions that aim to connect what we read with what you witnessed/experienced in our journey so far.

### **5. Written Assignment (1000-word essay) – Country 3 (30%)**

*Migration and post-colonial spaces.* In this essay you will compare and contrast migration trends and migrants' experience each program location. The comparative dimension of this exercise requires that you **think of and take notes about** what we learn about migration from the beginning of our journey and **in each one of the cities** we visit.

Updated instructions and more detailed description of assignments and evaluation criteria will be provided in each country. Due dates might change according to country program requirements.

## Grading

In all written work, standard essay format is expected: title, introduction, body, conclusion, works cited, etc. All references must be cited using the HARVARD convention (Author Date, Author Date: pg). Essays should be well-organized with attention to grammar and spelling.

Faculty will give grades in the form of points and will return assignments with written comments. For final grades in IHP Cities courses it is useful for both faculty and students to think of letter grades in the following way. An "A" represents truly outstanding work that exemplifies thorough analysis, superior insight, 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 demonstrates no 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.

## Grading Scale

Grading Scale					
94-100%	A	Excellent	74-76%	C	Average
90-93%	A-		70-73%	C-	
87-89%	B+		67-69%	D+	
84-86%	B	Above Average	64-66%	D	Below Average
80-83%	B-		below 64	F	Fail
77-79%	C+				
<b>Note:</b> Where decimal points are used in grading, below 0.5 will be rounded down, while 0.5 and above will be rounded up. For example, 93.4 will be an A-, while 93.5 will be an A.					

## Course Policies

**Attendance and Participation:** All students are expected to be present at every program session, with the only exceptions being illness (written note required from a non-IHP adult, e.g. homestay parent, or preferably, health care professional). Unexcused absences and habitual tardiness will result in penalties reflected in your participation grade. Please inform the instructor if tardiness is anticipated via homestay housemate, phone call or text. All students are expected to arrive to class on time.

**Late work:** In keeping with IHP policy, papers handed in late will drop **one point per day**. After 3 days the paper will not be accepted unless permission is granted by faculty AND Program Director. Course assignments are due at the beginning of the day, unless specified otherwise.

### Plagiarism:

All students are responsible for having read the IHP statement on plagiarism, which is available in the IHP Student Handbook. Students are reminded that the penalty for plagiarism may be "...expulsion from the program or such other penalty as may be recommended by the Program Director, subject to approval by the IHP Executive Director." Refer to the Student Handbook for IHP policies regarding academic integrity, academic warning and probation, diversity and disability, harassment protocols, and the academic appeals process

### Expectations

- Show up prepared. Be on time, have your readings completed and points in mind for discussion or clarification. Complying with these elements raises the level of class discussion for everyone.
- Have assignments completed on schedule and done accordingly to the specified requirements. This will help ensure that your assignments are returned in a timely manner.

- Ask questions in class. Engage guest lecturers. These are often very busy professionals who are doing us an honor by coming to speak....
- Comply with academic integrity policies (no plagiarism or cheating, nothing unethical).
- 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.

### **SIT Policies and Resources**

Please refer to the [SIT Study Abroad Handbook](#) and the [Policies](#) section of the SIT website for all academic and student affairs policies. Students are accountable for complying with all published policies. Of particular relevance to this course are the policies regarding: academic integrity, Family Educational Rights and Privacy Act (FERPA), research and ethics in field study and internships, late assignments, academic status, academic appeals, diversity and disability, sexual harassment and misconduct, and the student code of conduct.

Please refer to the SIT Study Abroad Handbook and SIT website for information on important resources and services provided through our central administration in Vermont, such as [Library resources and research support](#), [Disability Services](#), [Counseling Services](#), [Title IX information](#), and [Equity, Diversity, and Inclusion](#) resources.

## **COURSE SCHEDULE AND REQUIRED READINGS**

### **Introduction**

#### **Session 1 — Introducing Culture, Identity & Difference – Exploring Post-colonial Cities**

*The purpose of this introductory session is to establish basic common grounds discussing the main perspective and key concepts that will frame our questions and conversations throughout the semester. What is the difference between colonialism and imperialism? What are the limits of the postcolonial and in which ways is the concept of the postcolonial useful to understand the relations between the global north and the global south? We will introduce the concepts of coloniality/modernity and world system as a framework to address issues of race, racism, and racialized imaginaries. Following Jacobs, we will consider cities from a post-colonial perspective, i.e. spaces shaped by historical processes of colonial and imperial powers where we can explore different manifestations of postcolonial cultural politics of place and identity/difference.*

- Jacobs, Jane M. 1996. (Post)Colonial spaces. *Edge of Empire: Postcolonialism and the City*. Routledge. Chapter 2, pp.13-37

Further Reading:

- Grosfoguel, Ramon 2016. What is Racism? *Journal of World-Systems Research* 22(1): 9- 15

**Session 2— The color of modernity: colonial legacies, nation building and regional identities.** *To add texture and historical depth to our introductory conversation on post-colonial cities, in this this we will provide a broad timeline on the history of European colonial expansion and the parallel development of modernity and capitalism. We will pay particular attention to the ways in which colonial racialized imaginaries played out in the process of nation building and national identity constructions. While all processes of nation building in the post-colony have involved racialized representations of social differences, particularly in the Americas, different countries have developed different discourses on race throughout their history. In this session we will briefly discuss Brazilian discourses on race and the production of whiteness in the construction of São Paulo’s regional identity.*

- Vargas, João H. Costa. 2004. Hyperconsciousness of Race and Its Negation: The Dialectic of White Supremacy in Brazil. *Identities*, 11(4): 443 — 470
- Schwartzman, Luisa Farah. 2018. The Integration of the White into the Community of Color, or How the Europeans Became Brazilian in the Twentieth Century. *Transmodernity: Journal of Peripheral Cultural Production of the Luso-Hispanic World*, 8(2): 33-52

### Further Readings

- Weinstein, Barbara. 2003. Racializing Regional Difference: São Paulo versus Brazil 1932, In N.P. Appelbaum, A. Macpherson, and K. Roseblatt. *Race and Nation in Modern Latin America*. The University of North Carolina Press. Pp 237-262

### Session 3 – The Color of Sound: Race, Class and Pentecostalism

*In this session we will explore the particular entanglements of race and class in São Paulo as they manifest themselves among evangelicals in low-income neighborhoods in the periphery of the city. We will take this opportunity to discuss the rise of Pentecostalism in Brazil and the history of its contradictory relation to politics in general and the black movement in particular. Since there will be a guest lecture on the specificities of race and racism in Brazil, the purpose of this session is rather to provide a space for questions and comparisons. The Andrews 1996 article discussed in our CUI São Paulo Here We Are session will be a useful input for this conversation.*

- Burdick, John 2013. We Are All One in *Periferia*: Blackness, Place, and Poverty in Gospel Rap. *The Color of Sound: Race, Religion, and Music in Brazil*, New York University Press. Ch. 2, pp.59 -102

### Further Readings

- Burdick John 2013. Introduction: Racial Meanings in Evangelical Musical Scenes. *The Color of Sound: Race, Religion, and Music in Brazil*, New York University Press. Pp. 1- 27
- Burdick, John. 2005. Why is the Black Evangelical Movement Growing in Brazil? *Journal of Latin American Studies* 37: 311-332

### Session 4 – Who belongs in / to the city? Strategies of visibilization and the meanings of the public

*Who has access or belongs to the city? Who belongs in the city and what does belonging mean? Who defines the criteria for belonging? What kind of historical processes shape the meanings of belonging and the public? How do excluded, marginalized or invisibilized sectors react, resist, question or contend dominant criteria of belongingness? How do people who live in São Paulo’s “periphery” claim city center spaces? These are the kinds of questions we will address in this session by discussing different expressions*

*of visibilization and struggles over the meanings of belonging and public space in São Paulo.*

- Larruscahim, Paula & Paul Schweizer. 2015. Pixação, Hygienizing Policies and Difference in São Paulo. Paper presented at the RC21 International Conference. Pp. 1-26  
<http://www.rc21.org/en/conferences/urbino2015>
- Amrith, Megha 2015): Pathways to Urban Citizenship for Low-income Migrants in São Paulo. *Citizenship Studies*, DOI: 10.1080/13621025.2015.1023260, pp. 1-16 OR *Citizenship Studies* 19(6-7): 649-663.

Further Readings:

- Caldeira, Teresa. 2012. “Imprinting and Moving Around: New Visibilities and Configurations of Public Space in São Paulo.” *Public Culture* 24(2): 385–419.

### **Session 5– Expression and Representation in the City: Contentious Arts**

*We will discuss hip-hop and graffiti as controversial forms of political contestation, social participation, popular education, collective mobilization, and /or cultural resistance in urban Brazil. The purpose of the session is to discuss and problematize concepts such as ‘resistance’ or ‘contestation’ as well as to provide a historical context to better grasp the processes that shaped forms of expression and representation, their multiple and contradictory dimensions, why they matter, how they function. , and emerged, This session will also serve as an introduction to Case Studies ‘Arts and Resistance in the City’*

- Waldner, Lisa and Betty A. Dobratz. 2013. Graffiti as a Form of Contentious Political Participation. *Sociology Compass*,7(5): 377-389
- Pardue, Derek. 2008. Making Territorial Claims: São Paulo Hip Hop and the Socio- geographical Dynamics of *Periferia*. *Ideologies of Marginality in Brazilian Hip Hop*.
- Palgrave Macmillan. Ch. 3, pp.59-90 Further Readings
- Pardue. 2008. *Putting Mano to Music: Testing Hip Hop Negritude*. *Ideologies of Marginality in Brazilian Hip Hop*. Palgrave Macmillan. Ch. 4, pp.91-120
- Pardue, Derek. 2008. Mano/Mana: The Engendering of the Periferia. *Ideologies of Marginality in Brazilian Hip Hop*. Palgrave Macmillan. Ch. 5, pp. 121-158

### **CASE STUDY PRESENTATION**

#### **BARCELONA, SPAIN**

### **Session 6 – Speaking Catalan – Language and the Politics of Belonging**

*Continuing the conversation that we started in session 2 about processes of nation – building and constructions of regional identity, this session focuses on practices of bilingualism in Catalonia. We will discuss the historical resistance of Catalan language speakers in face of Spanish linguistic hegemony and explore the contested concept of linguistic authenticity and the emergent notion of rooted cosmopolitanism. We will also discuss the different ways in which Barcelona can (or cannot) be considered a post-colonial city.*

- Woolard, Kathryn A. 2016. Linguistic cosmopolitanism in locality. *Singular and Plural Ideologies of Linguistic Authorities in the 21st century Catalonia*. Oxford University Press. Pp1-20
- Häkli, Jouni. 2001. The Politics of Belonging: Complexities of Identity in the Catalan Borderlands. *Geografiska Annaler. Series B, Human Geography*, 83(3): 111-119
- Laitin, David D. 1989. Linguistic revival. Politics and Culture in Catalonia. *Comparative Studies in Society and History*, 31(2): 297-317

## Session 7 — Grassroots Movements and the Politics of Place

Following our discussion of rooted cosmopolitanism, we will continue (expand) our discussion about the struggles over the meanings of belonging and the public by exploring the politics of place in Barcelona's grassroots movements. We will take this opportunity to revise and sum up the ways in which the concept of place has been addressed in the different readings we have done so far.

- Degen, Monica. 2017. Urban Regeneration and 'Resistance of Place' Foregrounding Time and Experience. *Space and Culture* 20(2): 141-155
- Angelovski, Isabelle. 2013. Beyond a Livable and Green Neighborhood: Asserting Control, Sovereignty and Transgression in the Casc Antic of Barcelona. *International Journal of Urban and Regional Research*, 37(3):1012-1034

Further Reading:

- Vilaseca, Stephen Luis. 2013. Okupas and the entanglement of word and body in Barcelona. *Barcelona Okupas. Squatter Power!* Fairleigh Dickinson University Press. Introduction, pp. ix-xxix

## Session 8 — Migration – labor – coloniality

Further expanding our understanding of the concept of coloniality and of the characteristics of postcolonial cities (is Barcelona a post-colonial space?), in this session we will explore racialized and gendered differences in migrants' experiences and draw comparisons between São Paulo and Barcelona. While it is important to consider the fact that Barcelona has a rather open and inclusive municipal policy towards migrants, it is also important to understand the ways in which coloniality frames immigrants' status, experiences and identities.

- Pradel-Miquel, Marc. 2017. Crisis, (re-)informalization process and protest. The case of Barcelona. *Current Sociology Monograph*, 65(2)209–221.
- Rzepnikowska, Alina. 2018. Polish migrant women's narratives about language, racialised and gendered difference in Barcelona. *Gender, Culture & Place*, 25(6): 850–865.

Further Readings:

- Gebhardt, Dirk. 2016. Re-thinking urban citizenship for immigrants from a policy perspective: the case of Barcelona. *Citizenship Studies*, 20(6-7): 846-866.
- Zapata-Barrero, Ricard. 2014. The limits to shaping diversity as public culture. Permanent festivities in Barcelona. *Cities. The International Journal of Urban Policy and Planning*, 37: 66-72.

## TAKE-HOME EXAM

### JOHANNESBURG & CAPE TOWN, SOUTH-AFRICA

## Session 9. Creating races and tribes – Colonial and Apartheid Legacies

This session centers on the legacy of European colonization and Apartheid in South Africa. We will explore how these oppressive systems have created enduring social classifications, impacting contemporary senses of belonging and political identities. Do all equally belong or have an equal place? How to understand the legacies and challenges people face?

- Mamdani, Mahmood. 2001. Beyond Settler and Native as Political Identities: Overcoming the Political Legacy of Colonialism in *Comparative Studies in Society and History*, 43(4): 651-664
- Ramutsindela, M.F. 1997. National identity in South Africa: The search for harmony. *GeoJournal*, 43(1): 99-110.

#### Further Reading:

- Adhikari, Mohamed. 2006. Hope, Fear, Shame, Frustration: Continuity and Change in the Expression of Coloured Identity in White Supremacist South Africa 1910-1994. *Journal of Southern African Studies*, 32(3): 467–487
- Nyawasha, Tawanda Sydesky. 2016 The Nation and its Politics Discussing Political Modernity in the Other South Africa. *Journal of Southern African Studies*, 42(2): 229–242
- Ranger T. (1993) The Invention of Tradition Revisited: The Case of Colonial Africa. In: Ranger T., Vaughan O. (eds) *Legitimacy and the State in Twentieth-Century Africa*. St Antony's/Macmillan Series. Palgrave Macmillan, London. Pp. 62-111

#### **Session 10— Labor, Migration and Place: old patterns, new determinations**

*Migrant labor has a very long history in South Africa. In this session we will examine part of this history through the experience of migrants in Cape Town during apartheid and discuss Makhulu's argument that labor conditions in SA have always been rather precarious to the point that in many ways "precarious and uneven conditions of the wage relation may historically precede or serve as the precondition for financialization and the moral hazards that follow."*

- Makhulu, Anne-Maria. 2012. The Conditions for after Work: Financialization and Informalization in Post-transition South Africa. *PMLA* 127(4): 782-799
- Ramphele, Mamphela. 1993. *A Bed Called Home. Life in the Labour Migrant Hostels of Cape Town*. Ohio University Press. Chapter 1: A Bed for Home, pp 1-14; Chapter 3: Demographic Profile, pp 31-38; Chapter 8: Empowerment and the Politics of Space, pp 107-125; and Conclusion, pp 126-135

#### **Session 11 — Migration and Post-colonial cities**

*Continuing our conversation on migration we will discuss the current situation of migrants from other African countries in South Africa. Closing the semester, in this last session we will reflect on the different ways in which our understanding of the characteristics of post-colonial spaces / cities changed over the course of this journey and sum up our semester discussions about place (rootedness – belongingness) and struggles over the meanings of belonging in / to the city*

- Dodson, Belinda. 2010. Locating Xenophobia Debate, Discourse, and Everyday Experience in Cape Town, South Africa. *Africa Today*, 56(3): 3-22
- Gordon, Steven L. 2016. Welcoming refugees in the rainbow nation contemporary attitudes towards refugees in South Africa. *African Geographical Review*, 35(1): 1-17

#### **COMPARATIVE ESSAY**