

ANTHRO 364
THE ANTHROPOLOGY OF EUROPE
Semester 2, 2017



CLASS TIMES

Lecture Friday: **2:00 - 4:00 pm**
Seminar: Wednesday **1:00-2:00**

Convenor and Lecturer:
Office Hours:

Professor Cris Shore
Wednesday 3:00–5:00 pm: Friday 4:15– 5:15 p.m. (or by
appointment . Email me: c.shore@auckland.ac.nz Tel: 84652

WELOME!

Bonjour e bienvenue à l'anthropologie de l'Europe. (Or, Welkom op de antropologie van Europe. Bienvenido a la Antropología de la Europa. Tervetuloa Antropologian Euroopassa. Bonvenon al la antropologio de Eŭropo. Lorem ipsum ad anthropologiam Europae...).

This course explores a selection of key issues and debates in the Anthropology of Europe paying close attention to the use of anthropological approaches and methodologies for understanding key social, economic and political processes that are reshaping European cultures and societies.

The course is divided into two sections. The first part (weeks 1-6) explore some of the key themes and issues that have defined European ethnography and anthropology since the 1960s. These include debates over the characteristics of peasant society, the values of honour and shame, the nature of patron-client relations, the politics of memory and forgetting, ethnic conflict and war in the former Yugoslavia, and the metamorphosis of post-socialist societies in Eastern Europe. Part two (weeks 7-12) turns to examine more recent developments, particularly in the context of the European Union (EU) and its project for European integration. Among the key themes we address are anthropological perspectives on the EU and its policies; the cultural politics of European integration, European identity and citizenship; immigration and the refugee crisis; the shifting borders and boundaries of Europe; the Eurozone crisis, and Brexit.

There is also a complementarity to these works: many of them relate to, and build upon, each other in ways that map the trajectory of change in contemporary European societies. Together, they also offer useful insight into the new directions that Europeanist anthropologists are exploring and the contribution that ethnography and fieldwork in Europe have to offer the discipline at large.

COURSE REQUIREMENTS

This paper is based on 100% coursework, as follows:

[1] **Review Essay (35%)** is a critical account of the texts presented in **one** of the topics covered in weeks 1 – 6. Your essay should include a detailed summary, explanation and evaluation of the main themes and arguments addressed by the authors in these articles or chapters. Where relevant, you might also consider how their work relates to other material covered in the course or wider issues in contemporary anthropology. Your essay should be a thoughtful commentary on the texts and should aim to draw out their key ideas and your response to them. You should draw on at least 5 of the recommended readings You are welcome to critique these texts but your criticisms must first demonstrate that you have fully grasped their content.

- **Length: 1,500 words**
- **Deadline: 10:00 am Monday 4 September**

[2] Assignment 2: Essay OR PowerPoint presentation (45%) is an analysis of the texts dealt with in Weeks 7 – 12 of the course. Your essay (or PowerPoint) should focus on a particular theme or set of issues that these readings address and be framed around a particular question which you should aim to address. Ideally, you should aim to situate these texts in a wider theoretical and anthropological context. The essay does not need to be confined to one set of readings only: you may draw connections both between and across the readings from weeks 7-12. For this assignment you should draw on at least 6 of the recommended readings, but you are welcome to include your own sources. Your essay should highlight the key issues raised by these authors, summarise their approaches and critically evaluate their arguments in terms of your learning in this course.

If you choose to present your work as a PowerPoint, you must still set out your argument and points in the 'Notes' below the slides.

- **Length 2,500 words.**
- **Deadline: 10:00 am Wednesday 1 November**

[3] Précis of readings (20%)

A key writing skill needed for many jobs is the ability to synthesise and summarise in your own words complex ideas and arguments.

You are required to hand in a précis of the week's readings for **at least 4 of the 12 weeks**. Two of these should be for Weeks 1-6 and two should be from weeks 7-12. If these are received by 9:00am on the Tuesday before the seminar, you will receive **5 marks** for each précis, to a maximum of 20 marks. These are to be good faith efforts, demonstrating legitimate grappling with the material. The objective is to demonstrate that you have seriously undertaken the readings and tried to understand them. It is not necessary to critique them or demonstrate their flaws or merits (although you are welcome to do this); rather, the point of the exercise is to capture and summarize as succinctly as possible the author's argument. Each précis should be between 150 and 200 words in length.

- **Length ca 200 words.**
- **Deadline: pm Friday 6 June**

Essay Presentation: All written work should be **typed double-spaced** and set out in the appropriate format (i.e. according to the normal Department house style rules). Requirements regarding citations, quotations, formatting and presentation are described in the Departmental Essay Writing Guide. Citations and references cited format must be followed. No marks will be granted for plagiarised works **and** no marks will be granted for essays that do not conform to the topic/guidelines. **Please consult with the convenor if you have any questions.**

SUBMITTING COURSEWORK

All coursework assignments must be uploaded onto Turnitin (you can do this via Canvas) **BY THE DUE DATE** (tbc)

Please note: Essays or other assignments should NOT be e-mailed to your course convenor.

*** Please be sure to put your name & ID number on your Turnitin assignments.**

Turnitin.com

In this course ALL coursework (i.e. Essays, PowerPoint, Reading appraisals) must be submitted electronically to www.turnitin.com by the due date specified. You can do this via Canvas.

Coursework will not be returned and grades will not be recorded until your assignment is uploaded to Turnitin. Students who do not upload their coursework to Turnitin will receive a DNC for the course.

ACADEMIC INTEGRITY AND LEARNING RESOURCES

The University expects students to complete all coursework with integrity and honesty. This ensures you achieve genuine learning and maintains the quality of your degree.

University of Auckland Guidelines: Conduct of Coursework

“The University of Auckland will not tolerate cheating, or assisting others to cheat, and views cheating in coursework as a serious academic offence. The work that a student submits for grading must be the student's own work, reflecting his or her learning. Where work from other sources is used, it must be properly acknowledged and referenced. This requirement also applies to sources on the world-wide web. A student's assessed work may be reviewed against electronic source material using computerised detection mechanisms”.

The full University of Auckland Guidelines on honesty in coursework can be found on the University homepage - <https://www.auckland.ac.nz/en/about/teaching-learning/academic-integrity.html>

The policy covers a definition of cheating, strategies for avoiding inadvertent cheating, procedures for investigation if cheating is suspected and penalties if cheating is found.

The following are examples of cheating in coursework:

1. *Plagiarism* - means using the work of others in preparing an assignment and presenting it as your own without explicitly acknowledging – or referencing - where it came from. Plagiarism can also mean not acknowledging the full extent of indebtedness to a source.
2. *Copying from another student's coursework* - This includes copying done with or without the knowledge of another student. It also includes using someone's coursework that has been submitted previously – at any educational institution.

3. *Making up or fabricating data* - including using false data in the writing up of reports or using made-up quotations from interviewees or source material.
4. *Submitting the same, or substantially similar, material in more than one course.*
5. *Impersonating someone else* - including arranging such impersonation.
6. *Misrepresenting disability, illness or injury and then claiming special conditions.*
7. *Using material obtained from commercial services* - including web-based sources and third party assistance where the ideas so they no longer solely your own.

Extensions

Extensions will be given in cases where there is a relevant and valid reason for your **inability** to complete the assignment on time – usually illness, accident or bereavement. I know that the end of semester is a time of high pressure but this is not a reason to receive an extension. Extensions will reflect the amount of time you are prevented from working on your assignment. You should let Cris know as soon as possible that you are seeking an extension and, broadly, the reason – I don't require details. I reserve the right to seek validation of the reason you have requested an extension. Note that Compassionate consideration does not apply to coursework. That means I must credit you a zero for assignments not submitted

RESOURCES AND SUPPORT

There is a diversity of students and wide range of needs in this class. All of us will want to access resources and supports that help us to participate as fully as possible and to get the most learning possible. Below are a variety of established resources and pathways that may be of use to you. If you need something that isn't listed here please feel free to contact me.

Problems with the Course? Please see Maureen if are having problems with any aspect of the course. I am happy to see you and help you get the most out of this course. This is most helpful if you contact me when you initially have a problem, before the problem gets too big.

Want more Skills? If you need help with developing your reading, studying and writing skills check out the Student Learning Centre or English Language Enrichment services. The [Student Learning Centre](#) is located in Room 320 of the Kate Edger Information Commons. They have lots of resources, courses and one to one support. If you think your English is holding you back from better grades, communicating or participating, [English Language Enrichment](#) is on 1st floor Kate Edger Information Commons.

Maori or Pasifika Student?

The **Tuakana Programme** provides a range of opportunities and activities for Maori and Pasifika students. For first year students **Arts Undergraduate Tuakana Programme** has study groups, skills based workshops, and Tuakana tutors. Email tuakana.anthro@auckland.ac.nz to join. For second and third year students the **Anthropology Tuakana Programme** has academic writing skills development sessions and workshops on professional and research opportunities in the broader world of Anthropology.

Have an impairment or disability? [Student Disability Services](#) offer a variety of practical services for students, from advice to note-taking, as well as information. Contact them for more information. It is also useful to let Paulette know about any impairment that affects your ability to fully participate in the course so that I can adapt any material or requirements to facilitate your learning and participation.

Want to provide feedback? Class representatives are your route to give feedback about any issues related to the course. We will elect reps early in semester and they will attend committee meetings where they can ask questions and give feedback.

ANTHROPOLOGY DEPARTMENT MARKING GUIDELINES

GRADE	% VALUE	Department of Anthropology: Coursework Descriptors
A + A A -	90 – 100 85 – 89 80 – 84	<p>Work of high to exceptionally high quality in the following measures will distinguish an A+.</p> <p>Work in the 'A' grade range will show most of the following:</p> <ul style="list-style-type: none"> ☑☑Grasp of the core theoretical and substantive literature relating to the topic. Ability to integrate that literature with the argument. ☑☑Strong evidence of creative, critical or original thought ☑☑Excellent knowledge and understanding of subject matter and appreciation of issues. ☑☑Well-formulated arguments based on strong relevant evidence. ☑☑Well-structured writing and coherent prose. ☑☑Acknowledgement of secondary sources in the approved house style. <p>Work that demonstrates nearly all of the above, but to a lesser degree, will distinguish an A-.</p>
B + B B -	75 – 79 70 – 74 65 – 69	<p>A B+ should be a very competent piece of work with several of the features that distinguish an 'A'.</p> <p>Work in the B grade range will show most of the following:</p> <ul style="list-style-type: none"> ☑☑Good to strong grasp of subject matter and understanding of major issues though not necessarily of the finer points; ☑☑Arguments clearly developed and based on convincing evidence; ☑☑Literature and arguments relevant to the topic; ☑☑Some evidence of creative, critical or original thought; ☑☑Structured argument and coherent prose. ☑☑Acknowledgement of secondary sources in the approved house style. <p>Work that demonstrates nearly all of the above, but to a lesser degree, will distinguish a B-.</p>
C + C C -	60 – 64 55 – 59 50 - 54	<p>A C+ should be a satisfactory piece of work with some of the features that distinguish a 'B'.</p> <p>Work in the C grade range will show most of the following:</p> <ul style="list-style-type: none"> ☑☑Some grasp of the subject matter, but limited understanding or use of the literature; ☑☑Some grasp of theory and methods, but not necessarily well-integrated. ☑☑Arguments not always coherent and well-structured or relevant to the topic. ☑☑C grade work may be too descriptive, or draw on a limited range of evidence in responding to the issue. It indicates some grasp of factual matter but does not always apply this coherently or thoughtfully to the questions addressed. <p>A C- is a bare pass.</p>
D + D D-	45 – 49 40 – 44 0 - 39	<p>A 'D' grade is an unsatisfactory piece of work. This may be as a result of:</p> <ul style="list-style-type: none"> ☑☑Lack of breadth and depth. ☑☑Gaps in the argument or literature. ☑☑Simplistic, incoherent or absent argument. Lack of evidence to substantiate claims.

		<p>⚠️ Poor prose. Patchy referencing.</p> <p>⚠️ May contain material irrelevant to the topic and/or be too short.</p>
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NB This course and its content may be subject to change in the course of the year, either due to unanticipated circumstances, or because we can see ways to improve it.. Thank you for your understanding.

ANTHRO 364

SCHEDULE OF TOPICS & READINGS

Course content:

PART 1: KEY THEMES & DEBATES IN THE ANTHROPOLOGY OF EUROPE

Week 1: Europe as an object of Anthropological study. Shifting Borders and Boundaries

Week 2: Family, Patron-Client Relations & Honour: Anthropology of the Mediterranean

Week 3: 'The Mafia: from men of violence and rural brokers to capitalist entrepreneurs

Week 4: Ethnicity, Nationalism and Genocide in Europe: Break-up of Yugoslavia

Week 5: Problems in post-socialist Europe: What was Communism and what came after?

Week 6: Reclaiming the Past: The Politics of Memory and Forgetting

PART 2: EUROPEAN INTEGRATION: THE EU AND THE SHIFTING BORDERS AND BOUNDARIES OF EUROPE

Week 7: Migration, Multiculturalism and Religion in the New Europe

Week 8: Anthropology and the European Union: Integration as a Political Project

Week 9: Europe and the Rise of Neo-Nationalism: Sovereignty, Borders and Populism

Week 10: Austerity, the Eurozone Crisis, and the Future of the EU: Integration or Fragmentation?

Week 11: Immigration and the Refugee Crisis: European Responses

Week 12: Britain and Brexit: Where to next for European integration?

PART 1: KEY ISSUES AND THEMES IN THE ANTHROPOLOGY OF EUROPE

Week 1: Anthropological Approaches to Europe: Borders, Boundaries, Identities.

An important starting point for an anthropology of Europe is the question of 'what is Europe'? This also has significant historical, geographical and geopolitical dimensions as the borders and boundaries of Europe have varied over time and are continually shifting. Europe is an imagined space but its definition varies according to who is doing the imagining. The articles below summarise attempts by ethnographers and anthropologists to conceptualise Europe as a culture area and object of study, and some of the challenges this presents.

- Goddard, Victoria, Josep R. Llobera and Cris Shore. 1994. "Introduction: The Anthropology of Europe." In *The Anthropology of Europe: Identity and Boundaries in Conflict* p. 1-30. Oxford: Berg.
- Stacul, Jaro, Moutsou, Christina and Kopnina, Helen, 2006. 'Crossing European Boundaries', in Stacul, Moutsou and Kopnina (eds), *Crossing European Boundaries: Beyond Conventional Geographical Categories*, Oxford: Berghahn, pp. 1-19.
- Kockel, Ulrich, Craith, Mairead Nic, & Frykman, Jonas. 2012. 'Introduction: The Frontiers of Europe and European Ethnology', in Kockel, U., Craith, M. N., & Frykman (eds). *A Companion to the Anthropology of Europe* (Vol. 41). John Wiley & Sons: 1-10



Further reading:

- Asad, Talal et al. 1997. "Provocations of a European Ethnography." *American Anthropologist* 99(4): 713-730
- Parman, Susan. 1998. "Europe in the Anthropological Imagination", in *Europe in the Anthropological Imagination*. Edited by S. Parman. Upper Saddle River, NJ: Prentice Hall. Ch.1, pp. 1-16.

Week 2: 'Family, Patron-Client Relations and Honour: Anthropology of the Mediterranean

Much of the anthropology of Europe began with studies of southern European and Mediterranean peasant societies. A key early debate revolved around the notion of 'honour and shame' and whether these values constituted something distinctive about Mediterranean culture. A second debate arose over the interpretation of patron-client relations, those personal yet hierarchical bonds that defined many aspects of traditional rural societies. To what extent did these paternalistic relations embody a moral element? Were they simply disguised forms of class domination? To what extent did local patrons and brokers act as mediators linking small communities in the hinterlands to the resources of the state?

- Mitchell, J. P. 2002. Patrons and Clients. A. Barnard y J. Spencer, *Encyclopedia of Social and Cultural Anthropology*. New York: Routledge: 416-419
- Sydel F. Silverman 1965. 'Patronage and Community-Nation Relationships in Central Italy', *Ethnology*, Vol. 4, No. 2 (April): 172-189
- Li Causi, Luciano. 1975. 'Anthropology and Ideology: the case of "patronage" in Mediterranean societies.' *Critique of Anthropology*, 2.4-5: 90-109.

Further Reading

- Wolf, Eric R. 2013 [1966]. 'Kinship, friendship, and patron-client relations in complex societies.' In M. Banton (ed), *The social anthropology of complex societies*. London: Looking at you
- Hicken, Allen. 2011 'Clientelism.' *Annual Review of Political Science* 14: 289-310.
- Peacock, Vita. 2016. 'Academic precarity as hierarchical dependence in the Max Planck Society.' *HAU: Journal of Ethnographic Theory* 6, (1): 95-119.
- Gilmore, David D. 1982. 'Anthropology of the Mediterranean Area', *Annual Review of Anthropology*, Vol. 11, pp. 175-205.
- Gilsenan, Michael 1977. 'Against Patron-Client Relations', in E. Gellner and J. Waterbury (eds), *Patrons and Clients in Mediterranean Societies*, London: Duckworth: pp. 162-183
- Cole, Geoffrey 1977 Anthropology Comes Part-way Home: Community Studies in Europe, *Annual Review of Anthropology* 6:349-378 (see especially pp.355-365).
- Boissevain, Jeremy. 1966. 'Patronage in Sicily.' *Man* 1, (1): 18-33.
- Schneider, Jane 1971. 'Of Vigilance and Virgins: Honor, Shame and Access to Resources in Mediterranean Societies', *Ethnology*. 10, (1): 1-24
- Blok, Anton 1981 'Rams and Billy-Goats: A Key to the Mediterranean Code of Honour'. *Man* 16 (3): 427-440.

Week 3: 'The Mafia: from rural brokers and men of violence to capitalist entrepreneurs

The Mafia has featured prominently in Hollywood films and dramas such as The Godfather, Scarface and Gomorrah, but what do we know about the real history of the Italian Mafia and the context in which it developed? As several of the authors below have noted, the Mafia emerged in a particular economic and political juncture in the history of Sicily and Southern Italy. While mafiosi may often embody many aspects of Mediterranean culture highlighted by anthropologists, their behaviour and rationale also reflect an ethic more closely associated with forms of contemporary capitalism.

- Arlacchi, Pino 1979. 'From Man of Honour to Entrepreneur: the evolution of the Mafia', *New Left Review* 1 (118): November-December: 53-72. ISSN 0028-6060
- Schneider, Jane and Peter Scheider 2011. 'The Mafia and Capitalism. An Emerging Paradigm'. *Sociologica*, 2 (doi: 10.2383/35873): 1-21



Further Reading

- Blok, Anton [1974] 1988. *The Mafia of a Sicilian Village, 1860-1960: A Study of Violent Peasant Entrepreneurs*, Oxford: Polity Press.
- Gambetta, Diego. 2011. "'The Sicilian Mafia". Twenty Years After Publication', *Sociologica* 2:
- Lupi, Salvatore. 2009. *History of the Mafia*, New York: Columbia University Press
<http://cup.columbia.edu/book/978-0-231-13134-6/history-of-the-mafia/excerpt>
- Pine, Jason. 2008. Review Essay: 'Icons and iconoclasm: Roberto Saviano's Gomorrah and La Denuncia', *Journal of Modern Italian Studies*, 13(3), 431-436.
- Rakopoulos, Theodouros. 2017. 'Antimafia families: Cooperative work and flexible kinship in Sicily.' *Critique of Anthropology*, March 27. 0308275X17694942
- Scalia, Vincenzo. 2017. 'Review of "Mafia and antimafia: a brief history."' *Journal of Global Crime* 18: 73-75.

- Schneider, Jane C. and Peter T. Schneider. 2007. "'Mafias'." *A Companion to the Anthropology of Politics*. Nugent, David and Joan Vincent (Eds). Blackwell Publishing, 2007. Blackwell Reference Online.
http://www.blackwellreference.com/subscriber/tocnode?id=g9781405161909_c_hunk_g978140516190920
- Schneider, Jane, & Schneider, Peter. 2002. The Mafia and al-Qaeda: Violent and Secretive Organizations in Comparative and Historical Perspective. *American anthropologist*, 104, (3): 776-782.

Week 4: Ethnicity, Nationalism and Genocide in Europe: Break-up of Yugoslavia

The break-up of the former Yugoslavia highlighted many of the tensions and historical fault lines that underlie European societies. However, the degree of killing and 'ethnic hatred' shocked many observers: that this could happen in a modern European society seemed an aberration of modernity itself. What explanations can be put forward to explain the so-called 'ethnic conflict' in Bosnia?



- Cushman, Thomas. 2004. 'Anthropology and Genocide in the Balkans An Analysis of Conceptual Practices of Power'. *Anthropological Theory*, 4(1), 5-28.
- Hayden, Robert M. 2005. 'Inaccurate data, spurious issues and editorial failure in Cushman's "Anthropology and Genocide in the Balkans"', *Anthropological Theory*, 5(4):545-554
- Hoare, Marko Attila. "Towards an Explanation for the Bosnian Genocide of 1992–1995." *Studies in Ethnicity and Nationalism* 14.3 (2014): 516-532.

Further Reading:

The film 'We are all neighbours' provides a superb ethnographic documentary account of Bosnia's descent into violence without trying to provide simple answers. What are the key factors to be gleaned from this film?

- Anderson, Malcolm 2000. "Nationalism and the Break-Up of the Soviet Union and Yugoslavia" from *States and Nationalism in Europe since 1945* pp. 64-73.

- Bringa, Tone 1995 *Being Muslim the Bosnian Way: Identity and Community in a Central Bosnian Village*. Princeton, New Jersey: Princeton University Press. (Chapter 1).
- Bringa, Tone. 2016. 'From the War Zone to the Courtroom: The Anthropologist as Witness. *Engaged Anthropology*. Springer International Publishing, 2016. 23-40.
- Caplan, Pat 1993, 'We are all neighbours: review', *Anthropology Today*, 9 (6): 20-22
- Denich, Bette 1994. "Dismembering Yugoslavia: Nationalist Ideologies and the Symbolic Revival of Genocide" In *American Ethnologist*, Vol. 21, No. 2 (May), pp. 367-390.
- Hayden, Robert M. 1996. "Imagined Communities and Real Victims: Self-Determination and Ethnic Cleansing in Yugoslavia." In *American Ethnologist*, Vol. 23, No. 4 (Nov.), pp. 783-801
- Film: 'We are all neighbours' (1995) Tone Bringa – on Ethnic Conflict in Bosnia

Week 5: Problems in post-socialist Europe: What was Communism and what came after?

1989-1990 was a watershed in the history of Eastern Europe. The collapse of Communism and the transition of Eastern European societies towards free market capitalism opened up a new avenue of research for anthropologists. What insights can be gleaned about the nature of Western societies from studying the 'laws of motion' of Communism?

- Verdery, Kathrine 1991. 'Theorizing Socialism: A Prologue to the Transition', *American Ethnologist* 18 (3): 419-439
- Berdahl, Daphne 2000, 'Introduction: An Anthropology of Postsocialism', in D. Berdahl, M. Bunzl and M. Lampland (eds), *Altering States: Ethnographies of Transition in Eastern Europe and the former Soviet Union*, Ann Arbor: University of Michigan Press: 1-13.



Further Reading

- James, Jason 2010, 'Coming to terms through Cinema: *The Lives of Others* in Germany's Cultural Landscape of Memory' *Journal of the Society for the Anthropology of Europe*, 10 (2): 29-40
- Berman, Jacqueline 2003. '(Un)Popular Strangers and Crises (Un)Bounded: Discourses of Sex-Trafficking, the European Political Community, and the Panicked State of the Modern State, *European Journal of International Relations*, 9 (1): 37-86
- Boyer, Dominic, and Alexei Yurchak. 2010. 'AMERICAN STIOB: Or, What Late-Socialist Aesthetics of Parody Reveal about Contemporary Political Culture in the West.' *Cultural Anthropology* 25, (2):179-221.

Week 6: (Re)claiming the Past: The Politics of Remembering and Forgetting

Monuments, bones and dead bodies often play a major role in the defining boundaries and in articulating politics interests. How is social memory constructed? In what way do the 'political lives of dead bodies' (Verdery 1997) continue to haunt the present?



- Verdery, Katherine 1997, *The Political Lives of Dead Bodies: Reburial and Postsocialist Change*, New York: Columbia University Press [Chapter 1]: 1-22
- Forty, Adrian 2001, 'Introduction', in A. Forty and S. Küchler (eds) *The Art of Forgetting*, Oxford: Berg: 1-18
- Cornelia Sorabji , 2006. 'Managing Memories in Post-War Sarajevo: Individuals, Bad Memories, and New Wars', *Journal of the Royal Anthropological Institute* , 12(1):1-18

Further Reading

- Boyer, Dominic. 2003. 'Censorship as a vocation: The institutions, practices, and cultural logic of media control in the German Democratic Republic.' *Comparative Studies in Society and History* 45. (3): 511-545.

- Stewart, Michael. 2004. 'Remembering without commemoration: the mnemonics and politics of holocaust memories among European Roma.' *Journal of the Royal Anthropological Institute*, 10(3), 561-582.
- Gal, Susan 1991. 'Bartók's Funeral: Representations of Europe in Hungarian Political Rhetoric', *American Ethnologist*, Vol. 18, No. 3: 440-458
- Connerton, Paul. 1989. *How Societies Remember*, Cambridge: Cambridge University Press.

----- MID – SEMESTER BREAK (Saturday 2 - Monday 16 September) -----

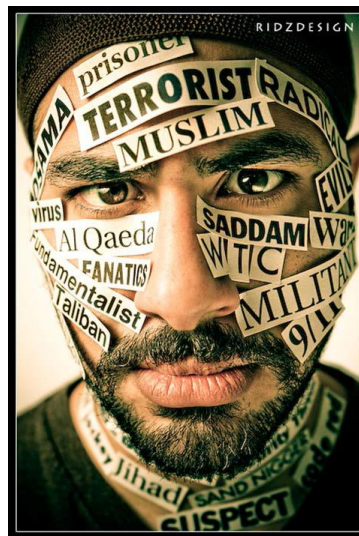


PART 2: EUROPEAN INTEGRATION: THE EU AND THE SHIFTING BORDERS AND BOUNDARIES OF EUROPE

Week 7: Religion, Islam and Multiculturalism in the New Europe

One of the key issues facing contemporary Europe in a context of European integration, migration and shifting border regimes, is the question of multiculturalism and tolerance of Otherness. Islam seems to present particular challenges for some European societies and has provoked widespread anxiety about the capacity of European nation states to accommodate and integrate Muslims. What are the reasons for the rise of 'Islamophobia'? Has Islam become Europe's new 'Other'? How have European leaders sought to address the problems posed by the perceived threat of Islamic fundamentalism?

- Matti Bunzl. 2005. "Between anti-Semitism and Islamophobia: some thoughts on the new Europe," *American Ethnologist*, 32, (4) 499-508.
- John Bowen, 2005. 'Commentary on Bunzl', *American Ethnologist*, 32, (4) 524-525.
- Bowen, John. 2004. "Does French Islam Have Borders? Dilemmas of Domestication in a Global Religious Field." In *American Anthropologist* 106(1):43-55.
- Dominic Boyer, 2005. "Welcome to the New Europe," *American Ethnologist*, 32, (4) 521-523.



Further Reading

- Esra Özyürek, 2005. "The Politics of Cultural Unification, Secularism, and the Place of Islam in the New Europe," *American Ethnologist*, Vol. 32, No. 4, 509-512.
- Nina Glick Schiller, 2005. "Racialized Nations, Evangelizing Christianity, Police States, and Imperial Power: Missing in Action in Bunzl's New Europe," *American Ethnologist*, Vol. 32, No. 4, pp. 526-532.

- Triandafyllidou, Anna, Modood, Tariq and Zapata-Barrero, Ricard 2006. 'European Challenges to Multicultural Citizenship: Muslims, Secularism and Beyond', in Modood, T. (ed) *Multiculturalism, Muslims and Citizenship: A European Approach* (1st ed.). Routledge (Chapter 1).

Week 8: Anthropology and the European Union: Integration as a Political Project

The European Union's project for ever-closer union represents a counter-weight to the processes of dislocation and fragmentation that have divided European nation states over the centuries, pitting nation against nation in a competitive state system. But what exactly does European integration entail? What hat is the rationale for the European Union and what is the trajectory or end-point of its goal of 'ever-closer union'? How useful is the concept of 'Europeanisation' for understanding this process?



- Borneman, John and Nick Fowler 1997 'Europeanization' *Annual Review of Anthropology*, 26: 487-514.
- Wilken, Lisanne 2012. 'Anthropological Studies of European Identity Construction', in Kockel, U., Craith, M. N., & Frykman (eds). *A Companion to the Anthropology of Europe* (Vol. 41). John Wiley & Sons: 125-144
- Shore, Cris. 2000. 'Creating the People's Europe: Symbols, History, and Invented Traditions.' Chapter 2, pp. 40-65. In *Building Europe: The Cultural Politics of European Integration*. New York: Routledge.

Further Reading

- Abélès, Marc 2000, 'Virtual Europe', in I. Bellier and T. Wilson (eds) *An Anthropology of the European Union*, Oxford/New York: Berg: 31-52

- Borneman, John 2003. 'Is the United States Europe's Other?' *American Ethnologist*, 30, 4 (November): 487-507
- McDonald, Maryon 1996. 'Unity in Diversities: Some tensions in the construction of Europe', *Social Anthropology*, 4, (1) (February): 47-60.
- Shore, Cris 2004. Whither European citizenship? Eros and civilization revisited. *European Journal of Social Theory*, 7(1), 27-44.
- Stråth, Bo. 2002. A European Identity To the Historical Limits of a Concept. *European Journal of Social Theory*, 5(4), 387-401.

Week 9: Europe and the Rise of Neo-Nationalism: Sovereignty, Borders and Populism

The effects of late modernity (or what Holmes calls 'fast capitalism') have been witnessed across Europe. They include a new politics of multiculturalism and a recognition of the increasing heterogeneity of society, on the one hand, and on the other, an increase in xenophobia and racism against immigrants and rising electoral support for extreme right-wing parties. What are the challenges and consequences of multiculturalism for the new Europe?



- Green, Sarah, 2013. Borders and the Relocation of Europe. *Annual Review of Anthropology*, 42, 345-361.
- Silverstein, Paul A. 2005, 'Immigrant racialization and the new savage slot: Race, migration, and immigration in the new Europe.' *Annu. Rev. Anthropol.* 34: 363-384.
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Week 10: Austerity, the Eurozone Crisis, and the Future of the EU: Integration or Fragmentation?

The 2008 global financial crisis and the 2010 sovereign debt crisis inflicted major damage to the economies and societies of Europe, but nowhere more so than in Europe's semi-periphery including Portugal, Ireland Greece and Spain (the so-called 'PIGS' countries). Having experienced over a decade of rapid growth, these economies were plunged into recession and forced to accept austerity measures demanded by their creditors, the Euroepan Central Bank, the IMF and the governments of the major EU economies. What is it like to live in conditions of seemingly permanent austerity? What have ethnographies of austerity revealed about the socio-cultural effects of recession? How has austerity impacted on the EU project for ever-closer union?

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Week 11: Immigration and the Refugee Crisis: European Responses

The refugee crisis fuelled by wars in Iraq, Syria, Tunisia and the Horn of Africa have place growing strains on the European Union, nowhere more so than at the borders and frontiers of Europe. How has Europe responded to this situation? What does this crisis tell us about European attitudes towards refugees? What are the biopolitics of immigration and border controls?



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Week 12: Britain and Brexit: Where to next for European integration?

The 2017 UK referendum vote resulting in the decision to leave the EU ('Brexit') sent shock waves throughout Europe and represents one of the greatest ever set-backs to the EU project. It also plunged the UK into a political crisis from which it is still struggling to emerge. How did it happen? What the main reasons for the 'No' vote? What insights can anthropologists and sociologists offer to understanding the dynamics at play here? And what are the implications for Europe, the European Union and the future of the integration project?



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