

# **PENSUMLISTE**

**HØST 2019**

## **SOSIALANTROPOLOGI**

**Emner**  
**Årsstudium**  
**Bachelorgrad**  
**Mastergrad**

**NORGES TEKNISK-NATURVITENSKAPELIGE UNIVERSITET**  
Fakultet for samfunns- og utdanningsvitenskap

**Kompendier i pensumlista legges ut på Blackboard.**  
*NB: Elektronisk tilgjengelige artikler kan bare lastes ned fra  
NTNU-tilkoplete pc'er.*

## EMNER

### ÅRSSTUDIUM/BACHELORGRAD

#### SANT1020 SOSIALANTROPOLOGISKE PERSPEKTIVER

##### **Bøker:**

- Candea, M. (Ed.). (2018). *Schools and Styles of Anthropological Theory*. London: Routledge.
- Douglas, M. (2003). *Purity and danger: An analysis of concepts of pollution and taboo*. London: Routledge.
- Mauss, M. (1995). *Gaven: Utvekslingens form og årsak i arkaiske samfunn*, Oslo: Gyldendal Akademisk.

##### **Artikler i kompendium:**

- Benedict, R. (2006 [1934]). The individual and the pattern of culture (selection by Moore & Sanders). I H. L. Moore & T. Sanders (Eds.), *Anthropology in Theory: Issues in Epistemology*, (s. 77-86). Oxford, Blackwell. (9 s.)
- Bloch, M. (2018). The resurrection of the house amongst the Zafimaniry of Madagascar. I *How we think they think: Anthropological approaches to cognition, memory, and literacy*, (s. 85-99). New York: Routledge. (14 s.)
- Boas, F. (2006 [1940]). The aims of anthropological research. I H. L. Moore & T. Sanders (Eds.), *Anthropology in Theory: Issues in Epistemology*, (s. 25-35). Oxford; Blackwell. (9 s.)
- Bourdieu, P. (1977). Structure and the habitus. I *Outline of a Theory of Practice*, (s. 72-95). Cambridge: Cambridge University Press. (23 s)
- Comaroff, J. & J. L. Comaroff (1991). Introduction to "Of revelation and revolution. Culture". I H. L. Moore & T. Sanders *Anthropology in Theory: Issues in Epistemology*, (s. 382-396) Oxford: Blackwell. (14 s)
- Durkheim, E. (1962). *The Rules of Sociological Method*. Glencoe: Free Press. Original edition, 1893. Chapter 1 and 2 (1-46) (45 s.)
- Geertz, C. (1973). Thick description: Toward an interpretive theory of culture. I *The interpretation of cultures*, (s. 3-30). New York: Basic Books
- Goffman, E. (1992). Innledning. I *Vårt rollespill til daglig*, (s. 11-23). Oslo: Pax (13 s.)

- Inda, J. X. & Rosaldo, R. (2013). Tracking Global Flows. I J. X. India & R. Rosaldo (eds.), *The Anthropology of Globalization*, (s. 3-46). Oxford: Blackwell Publishing. (43 s.)
- Kuper, Adam. (1988) Chapter 3: Lewis Henry Morgan and ancient society. I *The Invention of Primitive Society: Transformations of an Illusion*, (s. 42-75). London: Routledge. (33 s.)
- Leach, E. 2000. Animal Categories and Verbal Abuse. I *The Essential Edmund Leach Volume 1: Anthropology and Society*, (s. 322–343). Yale University Press. (21 s.)
- Lévi-Strauss, C. (1963). Structural Analysis in Linguistics and Anthropology. I *Structural anthropology*, (s. 31-54). New York, Basic Books. (23 s.)
- Lévi-Strauss, C. (1971). The problem of incest. I *The elementary structures of kinship*, (s. 12-25). Beacon Press. (15. s)
- Mauss, M. (1973). Techniques of the Body. *Economy and society*, 2(1), 70-88. (18 s.)
- Tyler, S. A. (1969). Introduction. I S. A. Tylor (Ed.), *Cognitive Anthropology*, (1-24). New York: Holt, Rinehart and Winston.
- Weber, M. (1978). *Economy and Society: An outline of interpretive sociology*. Berkeley, University of California Press. Utdrag fra kapittel 1, (s 1-28). (27 s.)

### **Artikler elektronisk tilgjengelig:**

(NB! Elektronisk tilgjengelige artikler kan kun nedlastes fra PC'er tilknyttet NTNUs nettverk).

- Appadurai, A. (1990). Disjuncture and difference in the global cultural economy. *Theory, culture & society*, 7(2-3), 295-310. (15 s.)  
<http://journals.sagepub.com/doi/pdf/10.1177/026327690007002017>
- Asad, T. (1979). Anthropology and the Analysis of Ideology. *Man* 14(4), 607-627. (20 s.) <http://www.jstor.org/stable/2802150>
- Barth, F. (1994). Kapittel 3: Modeller av sosial organisasjon. I *Manifestasjon og prosess*, (s. 31-45). Oslo: Universitetsforlaget. (14. s)  
[https://www.nb.no/items/URN:NBN:no-nb\\_digibok\\_2008020700036](https://www.nb.no/items/URN:NBN:no-nb_digibok_2008020700036)
- Barth, F. (1994). Kapittel 5: Rolledillemmaer og far-sønn relasjoner i slektskapssystemer i Midtøsten. I *Manifestasjon og prosess*, (s. 66-74). Oslo: Universitetsforlaget. (8 s.) [https://www.nb.no/items/URN:NBN:no-nb\\_digibok\\_2008020700036](https://www.nb.no/items/URN:NBN:no-nb_digibok_2008020700036)
- Boas, F. (1920). The Methods of Ethnology. *American Anthropologist* 22(4), 311-321. (10 s.) <http://dx.doi.org/10.1525/aa.1920.22.4.02a00020>
- Bourdieu, P. (2003). Participant Objectivation. *The Journal of the Royal Anthropological Institute* 9(2), 281-294. (14 s.)  
<http://www.jstor.org/stable/pdfplus/3134650.pdf>
- da Col, G., Sopranzetti, C., Myers, F., Piliavsky, A., Jackson Jr, J. L., Bonilla, Y., & Stoller, P. (2017). Why do we read the classics? *HAU: Journal of*

- Ethnographic Theory* 7(3), 1-38. (38 s.)  
<https://www.journals.uchicago.edu/doi/full/10.14318/hau7.3.002>
- Free, A. (1996). The anthropology of Pierre Bourdieu: A reconsideration. *Critique of anthropology* 16(4), 395-416. (21 s.)  
<http://journals.sagepub.com/doi/pdf/10.1177/0308275X9601600405>
- Geertz, C. (2005). Deep play: Notes on the Balinese cockfight. *Dædalus* 134(4), 56-86. (30 s.) <http://www.jstor.org/stable/20028014>
- Godelier, M. (1978). Infrastructures, Societies, and History. *Current Anthropology* 19(4), 763-771. (7 s.) <http://www.jstor.org/stable/2741988>
- Humphrey, C. (1998). The domestic mode of production in post-Soviet Siberia? *Anthropology Today* 14(3), 2-7. (5 s.) <http://www.jstor.org/stable/2783048>
- Keesing, R. M. (1987). Anthropology as Interpretive Quest. *Current Anthropology* 28(2), 161-176. (15 s.) <http://www.jstor.org/stable/2743185>
- Kroeber, A. L. (1949). The concept of culture in science. *The Journal of General Education* 3(3), 182-196. (14 s.)  
<http://www.jstor.org/stable/27795266>
- Lévi-Strauss, C. (1955). The Structural Study of Myth. *The Journal of American Folklore* 68(270), 428-444. (16 s.) <http://www.jstor.org/stable/536768>
- Lila Abu-Lughod, Do Muslim Women Really Need Saving? Anthropological Reflections on Cultural Relativism and Its Others. *American Anthropologist* 104(3), 783-790. <https://doi.org/10.1525/aa.2002.104.3.783>
- Malinowski, B. (1920). 51. Kula; the circulating exchange of valuables in the archipelagoes of Eastern New Guinea. *Man* 20, 97-105. (8 s.)  
<http://www.jstor.org/stable/2840430>
- Malinowski, B. (1939). The Group and the Individual in Functional Analysis. *The American Journal of Sociology* 44(6), 938-964. (26 s.)  
<http://www.jstor.org/pss/2769422>
- Marx, K. (1973 [1857]). Introduction. I *Grundrisse: Foundations of the Critique of Political Economy (Rough Draft)*, (s. 17-44). Penguin Books in association with New Left Review. (27 s.)  
<https://www.marxists.org/archive/marx/works/download/pdf/grundrisse.pdf>
- Moore, H. L. (2004). Global anxieties: concept metaphors and pre-theoretical commitments in anthropology. *Anthropological Theory* 4(1), 71-88. (17 s.) <http://ant.sagepub.com/content/4/1/71.full.pdf+html>
- Ortner, S. B. (1972) Is Female to Male as Nature Is To Culture? *Feminist Studies*. 5-31. (26 s.) <http://www.jstor.org/stable/3177638>
- Radcliffe-Brown, A. R. (1924). The mother's brother in South Africa. *South African Journal of Science*, 21(11), 542-555. (12 s.)  
<http://journals.co.za/docserver/fulltext/sajsci/21/11/3411.pdf>
- Radcliffe-Brown, A. R. (1935). On the concept of function in social science. *American Anthropologist* 37(3), 394-402. (8 s.)  
<https://anthrosource.onlinelibrary.wiley.com/doi/pdf/10.1525/aa.1935.37.3.02a00030>

- Radcliffe-Brown, A. R. (1940). On joking relationships. *Africa*, 13(3), 195-210. (15 s.) <http://www.jstor.org/stable/1156093>
- Radcliffe-Brown, A. R. (1940). On Social Structure. *The Journal of the Royal Anthropological Institute of Great Britain and Ireland* 70(1), 1-12. (12 s.) <http://www.jstor.org/stable/2844197>
- Rettie, R. (2009) Mobile phone communication: extending Goffman to mediated interaction, *Sociology* 43(3), 421-438. (18 s.) <http://journals.sagepub.com/doi/abs/10.1177/0038038509103197>
- Sahlins, M. (2005). Structural Work: How Microhistories Become Macrohistories and Vice Versa. *Anthropological Theory* 5(1), 5-30. (25 s.) <http://journals.sagepub.com/doi/abs/10.1177/1463499605050866>

## SANT1021 SOSIALANTROPOLOGISKE NØKKELBEGREPER

### Artikler i kompendium:

- Anderson, B. (1991). Introduction. I *Imagined communities: Reflections on the emergence of nationalism*, (s. 1-9). London: Verso (9 s.)
- Baskin, J. (2015). Paradigm Dressed as Epoch: The Ideology of the Anthropocene. *Environmental Values* 24(1), 9-29. (21 s.)
- Bourdieu, P. (1991). Rites of institution. I *Language and symbolic power*, (s. 117-126). Cambridge: Polity Press. (9 s.)
- Comaroff, J. L. (1987). Of Totemism and Ethnicity. *Ethnos* 52(3-4), 301-323. (22 s.)
- Darnell, R. (2006). Benjamin Lee Whorf and the Boasian foundations of contemporary ethnolinguistics. In C. Jourdan & K. Tuite (Eds.), *Language, Culture, and Society: Key Topics in Linguistic Anthropology* (Studies in the Social and Cultural Foundations of Language, (s. 82-95). Cambridge: Cambridge University Press. doi:10.1017/CBO9780511616792.004
- Eriksen, T. H. (1998). Kapittel 8. Sosial differensiering 1: Kjønn og alder. I *Små steder Store spørsmål. Innføring i sosialantropologi*, (s. 151-176). Oslo: Universitetsforlaget. (25 s.)
- Henare, A., M. Holbraad, & S. Wastell. (2007). Introduction. Thinking through Things. I A. Henare, M. Holbraad, & S. Wastell (red.), *Thinking through Things. Theorising Artefacts Ethnographically*, (s. 1-31). Abingdon: Routledge. (31 s.)
- Ingold, T. (2000). Hunting and Gathering as Ways of Perceiving the Environment. I *The Perception of the Environment: Essays on Livelihood, Dwelling and Skill*, (s. 40-60). London: Routledge. (21 s.)
- Kjærholm, L. (2007). Claude Lévi-Strauss. Le totémisme aujourd'hui. Paris 1962. I *Antropologiske mesterværker*. Aarhus Universitetsforlag.

- Larsen, T. (2009). Er alle andunger egentlig svaner? I *Den globale samtalen. Om dialogens muligheter*, (s. 299-314). Oslo: SAP. (15 s.)
- Leach, E. (2000). Ritual. I *The Essential Edmund Leach Volume 1: Anthropology and Society*, (s. 165-173). New Haven, CT: Yale University Press. (8 s.)
- Sayre, N.F. (2012). The Politics of the Anthropogenic. *Annual Review of Anthropology* 41, 57–70. (23 s.)
- Strathern, M. (1980). No Nature, No Culture. The Hagen Case. I C.P. MacCormack & M. Strathern (Red.), *Nature, Culture and Gender*, (s. 174-191). Cambridge: Cambridge University Press. (21 s.)
- Talle, A. (1993). Transforming Women into 'Pure' Agnates. Aspects of Female Infibulation in Somalia. I V. Broch-Due, I. Rudie, & T. Bleie (Eds.), *Carved flesh/cast selves: Gendered symbols and social practices*, (s. 83-104). Oxford/Providence: Berg. (23 s.)
- Talle, Aud. 2001. «But it is mutilation»: Antropologi og vanskelige temaer. *Norsk Antropologisk Tidsskrift* 12(1-2), 25-33. (8 s.)
- Trevor-Roper, H. (2012). The Invention of Tradition: The Highland of Scotland, I Hobsbawm, E., & Ranger, T. (Eds.). *The invention of tradition*, (s. 15-42) Cambridge: Cambridge University Press. (27 s.)
- Turner, T. (1993). Anthropology and multiculturalism: what is anthropology that multiculturalists should be mindful of it? *Cultural anthropology*, 8(4), 411-429. (18 s.)
- Turner, V. (1967). Symbols in Ndembu Ritual. I *The Forest of Symbols: Aspects of Ndembu Rituals*, (s. 19-47). Cornell University Press. (28. s.)
- Turner, V. (1979). Betwixt and Between: The Liminal Period in Rites of Passage. I W. A. Lessa & E. Z. Vogt (Eds.), *Reader in comparative religion. An anthropological approach*, 234-243. Harper Collins Publishers, New York (10s.)

### **Artikler elektronisk tilgjengelig:**

(NB! Elektronisk tilgjengelige artikler kan kun nedlastes fra PC'er tilknyttet NTNUs nettverk).

- Barth, F. (1969). Introduction. I Barth, F. (Ed.) *Ethnic groups and boundaries: The social organization of culture difference*, (s. 9-38). Oslo: Universitetsforlaget. (29 s.)  
<https://www.nb.no/items/7b86f5daf2e2ec87ee3af1d1adfbcb68a>
- Beaulieu, A. (2004). Mediating ethnography: objectivity and the making of ethnographies of the internet. *Social epistemology*, 18(2-3), 139-163. (24 s.)  
<https://doi.org/10.1080/0269172042000249264>

- Blackwood, E. (1998). Tombois in West Sumatra: Constructing Masculinity and Erotic Desire. *Cultural Anthropology* 13(4), 491-521. (30 s.)  
<http://www.jstor.org/stable/pdf/656570.pdf>
- Blank, T. J. (2012). Introduction: Pattern in the Virtual Folk Culture of Computer Mediated Communication. I T. J. Blank (Ed.), *Folk culture in the digital age: The emergent dynamics of human interaction*, (s. 1-24). Boulder: University Press of Colorado. (24 s.)  
<https://muse.jhu.edu/book/19551>
- Bonilla, Y., & Rosa, J. (2015). # Ferguson: Digital protest, hashtag ethnography, and the racial politics of social media in the United States. *American Ethnologist* 42(1), 4-17. (17. S) <https://doi.org/10.1111/amet.12112>
- Chakrabarty, D. (2008). The Climate of History: Four Theses. *Critical Inquiry* 35(2), 197–222 (25 s.) <http://www.jstor.org/stable/10.1086/596640>
- Clarke, R., & Wright, P. (2012). Evocative of experience: Crafting cross-cultural digital narratives through stories and portraits. I *Proceedings of the 7th Nordic Conference on Human-Computer Interaction: Making Sense through Design*, 318-321. ACM. (4 s.)  
<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.1029.5912&rep=rep1&type=pdf>
- Coleman, E. G. (2010). Ethnographic approaches to digital media. *Annual review of anthropology* 39, 487-505. (18 S.)  
<http://techstyle.lmc.gatech.edu/wp-content/uploads/2011/11/0000005936-annurev.anthro.012809.104945.pdf>
- Crutzen, P. J. (2002). Geology of Mankind. *Nature* 415(23), 23. (1 s.)  
<https://www.nature.com/articles/415023a>
- Csordas, T. J. (1990). Embodiment as a Paradigm for Anthropology. *Ethos*, 18(1), 5-47. (42 s.) <http://www.jstor.org/stable/640395>
- Dijck, J. van (2013). Engineering sociality in the culture of connectivity. I *The culture of connectivity. A critical history of social media*, (s. 1-23) Oxford. Oxford University Press. (23 s.)  
[https://bibsys-almaprimo.hosted.exlibrisgroup.com/primo-explore/fulldisplay?docid=BIBSYS\\_ILS71523815830002201&context=L&vid=NTNU\\_UB&search\\_scope=default\\_scope&isFrbr=true&tab=default\\_tab&lang=no\\_NO](https://bibsys-almaprimo.hosted.exlibrisgroup.com/primo-explore/fulldisplay?docid=BIBSYS_ILS71523815830002201&context=L&vid=NTNU_UB&search_scope=default_scope&isFrbr=true&tab=default_tab&lang=no_NO)
- Goody, J., & Watt, I. (1963). The Consequences of Literacy. *Comparative Studies in Society and History* 5(3), 304-345. (42 s.)  
<http://www.jstor.org/stable/177651>
- Gupta, A., & Ferguson, J. (1992). Beyond “culture”: Space, identity, and the politics of difference. *Cultural anthropology* 7(1), 6-23. (17. S)  
<http://www.jstor.org/stable/pdf/656518.pdf>
- Huang, J. Q. (2018). Digital aspirations: ‘wrong-number’ mobile-phone relationships and experimental ethics among women entrepreneurs in rural

- Bangladesh. *Journal of the Royal Anthropological Institute*, 24(1), 107-125. (18 s.) <https://onlinelibrary.wiley.com/doi/full/10.1111/1467-9655.12754>
- Keesing, R. M. (1974). Theories of culture. *Annual review of anthropology*, 3(1), 73-97. (34 s.) <http://www.jstor.org/stable/2949283>
- Knibbe, K. & P. Versteeg (2008). "Assessing phenomenology in anthropology." *Critique of Anthropology* 28(1), 47-62. (15 s.) <http://coa.sagepub.com/cgi/reprint/28/1/47>
- Latour, B. (2017). Anthropology at the time of the Anthropocene: a personal view of what is to be studied. In *The Anthropology of Sustainability* (pp. 35-49). Palgrave Macmillan, New York. (14 S.) [https://link.springer.com/chapter/10.1057%2F978-1-137-56636-2\\_2](https://link.springer.com/chapter/10.1057%2F978-1-137-56636-2_2)
- Marwick, A. E. (2015). Instafame: Luxury selfies in the attention economy. *Public culture* 27(1 [75]), 137-160. (23. S) [https://read.dukeupress.edu/public-culture/article/27/1%20\(75\)/137-160/31071](https://read.dukeupress.edu/public-culture/article/27/1%20(75)/137-160/31071)
- Miller, D. (2017). Christmas: An anthropological lens. *Journal of Ethnographic Theory*, 7(3), 409-442. (33 s.) <https://www.journals.uchicago.edu/doi/10.14318/hau7.3.027>
- Murthy, D. (2008). Digital ethnography: An examination of the use of new technologies for social research. *Sociology*, 42(5), 837-855. (18 s.) <http://journals.sagepub.com/doi/abs/10.1177/0038038508094565>
- Nardi, B. (2015). Virtuality. *Annual Review of Anthropology* 44, 15-31. (16 s.) <https://www.annualreviews.org/doi/abs/10.1146/annurev-anthro-102214-014226>
- Obadia, L. (2015). When Virtuality Shapes Social Reality. Fake Cults and the Church of the Flying Spaghetti Monster. *Online-Heidelberg Journal of Religions on the Internet* 8. 115-128 <http://heiup.uni-heidelberg.de/journals/index.php/religions/article/download/20327/14121>
- Pype, K. (2016). '[Not] talking like a Motorola': Mobile phone practices and politics of masking and unmasking in postcolonial Kinshasa. *Journal of the Royal Anthropological Institute*, 22(3), 633-652. (19 s.) <https://onlinelibrary.wiley.com/doi/full/10.1111/1467-9655.12450>
- Rapport, N., (2007). An outline for cosmopolitan study: Reclaiming the human through introspection. *Current Anthropology* 48(2), 257-283. (26 s.) <https://www.journals.uchicago.edu/doi/abs/10.1086/510473>
- Richardson, K. 2016. Technological Animism: The Uncanny Personhood of Humanoid Machines. *Social Analysis* 60(1): 110–128. (18 s.) <https://search.proquest.com/docview/1778690346?pq-origsite=gscholar>
- Sahlins, M. (1999). Two or three things that I know about culture. *Journal of the Royal Anthropological Institute*, 399-421. (22 s.) <http://www.jstor.org/stable/2661275>



- Shifman, L. (2013). Memes in a digital world: Reconciling with a conceptual troublemaker. *Journal of Computer-Mediated Communication* 18(3), 362-377. (25 s.) <https://onlinelibrary.wiley.com/doi/full/10.1111/jcc4.12013>
- Southall, A. (1970). The illusion of tribe. *Journal of Asian and African Studies* 5(1-2), 28-50. (23 s.)  
<https://search.proquest.com/docview/1303195075>
- Stolcke, V. (1995). Talking Culture - New Boundaries, New Rhetorics of Exclusion in Europe. *Current Anthropology* 36(1), 1-24. (23 s.)  
<http://www.jstor.org/stable/pdf/2744220.pdf>  
<https://anthrosource.onlinelibrary.wiley.com/doi/abs/10.1525/can.1993.8.4.02a00010>
- Whorf, B. L. (1940). Science and Linguistics. *Technology Review* 44(6), 229-231, 247-248. (10 s.)  
<http://web.mit.edu/allanmc/www/whorf.scienceandlinguistics.pdf>
- Wikan, U. (1999). Culture: A new concept of race. *Social Anthropology*, 7(1), 57-64. (8 s.) <https://doi.org/10.1111/j.1469-8676.1999.tb00178.x>
- Willerslev, R. (2011). Frazer Strikes Back from the Armchair: A New Search for the Animist Soul. *Journal of the Royal Anthropological Institute* 17(3): 504–526. (22 s.) <http://www.jstor.org/stable/pdf/23011311.pdf>
- Wimmer, A., & Schiller, N. G. (2003). Methodological nationalism, the social sciences, and the study of migration: An essay in historical epistemology. *International migration review* 37(3), 576-610. (34 s.)  
<http://www.jstor.org/stable/pdf/30037750.pdf>

### **Anbefalt litteratur:**

- Sørhaug, C. 2016. The Hold of Life in a Warao Village: An Assemblage Analysis of Householding Practices p. 137-158. In (eds.) Bjørn Enge Bertelsen, Synnøve Bendixsen *Critical Anthropological Engagements in Human Alterity and Difference*. Palgrave Macmillan

## **SANT2022 MIGRASJON, BOSETNING OG MOBILITET**

### **Bøker som må kjøpes:**

- Castles, S., De Haas, H., & Miller, M. J. (2013). *The age of migration: International population movements in the modern world*. Macmillan International Higher Education. (400 s.)
- Collier, P. (2013). *Exodus: How migration is changing our world*. Oxford: Oxford University Press. (309 s.)

Simonsen, J. K., Larsen, K., & Engebriksen, A.I. (2018). *Movements and Connectivity—Configurations of Belonging*, Oxford: Peter Lang Publishing Group. (228 s.)

**Bøker som er tilgjengelig elektronisk fra biblioteket:**

(NB! Elektronisk tilgjengelige bøker kan kun nedlastes fra PC'er tilknyttet NTNUs nettverk).

Gammeltoft-Hansen, T., & Sørensen, N. N. (Eds.). (2013). *The migration industry and the commercialization of international migration*. London and New York: Routledge. (302 s.)

<http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=517316&site=ehost-live>

**Selvvalgt pensum:**

I tillegg skal du velge 200 sider faglitteratur som er relevant for temaet for semesteroppgaven. Semesteroppgaven er en gruppeoppgave og pensum velges i samråd med gruppa og faglærer. Pensumet skal bestå av artikler hentet fra sentrale tidsskrifter om migrasjons. Pensumlista leveres på Blackboard innen 1. november for godkjenning.

**SANT2023 ANTHROPOLOGY OF ORGANISATIONS AND SUSTAINABILITY**

**Required books:** 1000 pages

**Compendium:** 250

Student selected readings: between 150 and 250 (6 articles upward)

**Required books**

Garsten, Christina and Anette Nyqvist, Editors. 2014. *Organisational Anthropology: Doing Ethnography in and Among Complex Organisations*. Pluto Press. 250 pages.

Tsing, Anna, Heather Anne Swanson, Elaine Gan, and Nils Bubandt, Editors. 2017. *Arts of Living on a Damaged Planet: Ghosts and Monsters of the Anthropocene*. University of Minnesota Press. 300 pages.

Gabry, Jennifer. 2011. *Digital Rubbish: A Natural History of Electronics*. University of Minnesota Digital Books. 200 pages

Graeber, David. 2018. *Bullshit Jobs*. Simon and Schuster. 250 pages

## Compendium readings

- Beck, Ulrich. 2005. *Risk Society: Towards a New Modernity*. Sage Publications. Selection. 50 pages.
- Boes, Tobias. 2014. *Beyond Whole Earth: Planetary Mediation and the Anthropocene*. *Environmental Humanities*, vol. 5, 2014, pp. 155-170. 15 pages
- Braun, Bruce. 2002. *The Intemperate Rainforest: Nature, Culture, and Power on Canada's West Coast*. University of Minnesota Press. 35 pages.
- Drakulic, Slavenka. 1991. *How We Survived Communism and Even Laughed*. Harper Press. Selection. 15 pages
- Kolbert, Elizabeth. 2009. "Green Like Me: Living without a fridge, and other experiments in Environmentalism" in *The New Yorker*. August 31. 5 pages.
- Moran, Emilio. *People and Nature*. John Wiley. Selection. 25 pages
- Schneider, Jen & Glen Miller. 2011. *The Impact of "No Impact Man": Alternative Hedonism as Environmental Appeal*, *Environmental Communication: A Journal of Nature and Culture*, 5:4, 467-484. 15 pages.
- Scott, James. 1998. *Seeing Like a State: How Certain Schemes to Improve the Human Condition Have Failed*. Yale U Press. Selection. 80 pages.
- Tsing, Anna. 2012. *On Nonscalability: The Living World Is Not Amenable to Precision-Nested Scales*. *Common Knowledge*, Volume 18, Issue 3, Fall 2012, pp. 505-524. 20 pages.

## MASTERGRAD

### SANT3020 TEORETISKE PERSPEKTIVER

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*NB! Elektronisk tilgjengelige artikler kan bare lastes ned fra NTNU-tilkoblede pc'er*

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Wengle, S. 2012. Engineers Versus Managers. *Economy and Society*, 41:3, 435-467.

I tillegg kommer: Selvvalgt pensum ut fra prosjektemne og feltsted (minimum 500 sider).

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### **Artikler elektronisk tilgjengelig:**

(NB! Elektronisk tilgjengelige artikler kan kun nedlastes fra PC'er tilknyttet NTNUs nettverk)

Heller, Nathan 2017. Is the Gig Economy Working: Many liberals have embraced the sharing economy. But can they survive it? *The New Yorker*, May 17. (10 s)

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I tillegg kommer: Selvvalgt pensum ut fra prosjektemne og feltsted (minimum 500 sider).

**SANT 3600 KULTURFORSTÅELSE FOR ET INTERNASJONALT ARBEIDSLIV**

**Vitenskapelige artikler/kapitler i kompendium:**

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- Hussain, Sanders and Steinert (2012) “Participatory Design with Marginalized People in Developing Countries: Challenges and Opportunities Experienced in a Field Study in Cambodia” i *International Journal of Design*, Vol 6, No 2, s. 91-109.
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- Også tilgjengelig på nett, kun på pc'er tilkoblet NTNUs nettverk:  
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- Olivier de Sardan, J. P. (1999) "A Moral Economy of Corruption in Africa?" i *The Journal of Modern African Studies*, Vol. 37, No. 1. (Mar., 1999), s. 25-52.
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### **Andre artikler i kompendium:**

- Heller, Nathan (May 15, 2017) IS THE GIG ECONOMY WORKING? Many liberals have embraced the sharing economy. But can they survive it?  
*The New Yorker*.

### **Anbefalt tillegglitteratur generelt:**

- Brøgger, Jan (1993) *Kulturforståelse: En nøkkel til vår internasjonale samtid*. N.W. Damm & Søn A/S, s. 17-78.

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