

U20179 CULTURE AND CARE

INTRODUCTION

This module examines care as one of the most fundamental adaptive strategies for human survival and social flourishing, providing a counterpoint to anthropological accounts that focus on conflict, friction, and violence. The central claim that we will investigate and question over the course is that *care has been fundamental to the enhancement of human biosocial evolution and continues to be central as we consider ways to enhance our future.*

Though fundamental (or because it is fundamental) care has taken on a variety of cultural meanings, structuring social relations from the intimate to the global. Who is deserving of care? When does care of another supersede self-care? Do I have a right to care? Does this right include a right to sex or death?

Some of the most important questions about human wellbeing revolve around care. Ethical debates about how to treat socially marginal, non-productive, and vulnerable groups (the sick and disabled, the elderly, children, orphans, immigrants and displaced persons, etc.), for example, depend on deeply invested cultural norms and assumptions surrounding care; if we are to join these debates, we need to be able to critically examine the idea, practice, and felt experience of care.

This course begins by examining the evolution of our uniquely human capacity for care, including the neurobiological, emotional, and social adaptations that support empathy and cooperation. Next, we look at moral and ethical dimensions of care as expressed rituals of religious devotion and healing. Third, we look at modern caring institutions and how care has become linked to citizenship, education and welfare. We will look critically at these institutions with particular attention to care related to sex, aging, and death. While the focus of the course will be on human care relationships, we will also briefly touch on the potentials for care and the enhancement of life to be extended to non-human animals and the natural environment.

LEARNING OUTCOMES

- Come to understand and synthesize care from a variety of perspectives (bio, social, cultural, psych) in anthropology
- Be able to observe, describe and critically evaluate care behaviors, feelings, and structures
- Gain an understanding of the practice of care across different societies and one's own society
- Participate in current social debates on care from an informed and reflective perspective

MODULE LEADER

Module Leader:

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Office hours posted online

ORGANISATION OF THE MODULE

There is a weekly slot of **three hours, from 1-4pm Wednesday**. Each week will address a different theme. There are 11 sessions of the module.

Discussion

The purpose of our discussions is not to give a definitive set of facts or answers, but to outline the scope of the topic, pose relevant questions for consideration, and touch upon areas of controversy. Each week there will be 2 seminar leaders who will be responsible for highlighting the main points of the assigned key readings and encouraging interest in the subject. That said, your enjoyment of the discussions will largely depend on your own initiative. It is important to attend regularly and engage in our discussions and debates, keep up with the readings, and prepare your own questions and critiques. Depending on the topic, we may split up into smaller groups to facilitate discussion or debate.

ASSESSMENT

There will be no exam. All of the assessments will focus on your attentiveness and reflection on real world situations and your ability to clearly and concisely communicate this. The synthetic essay and blogpost both require demonstrating an ability to combine your thoughts with the arguments and evidence presented in the scholarly literature on a topic.

Students will be assessed on the basis of four writing assignments:

40% fieldwork observation-based **structured report** on a 'care environment' (1000 words)

- 30% written report
- 10% presentation

20% synthetic essay that looks at data gathered in fieldwork and uses to scholarly literature to interpret and analyze findings (800 words)

30% 1000 word **blogpost commentary** on a current global social issue on care (a portion of this grade may includes points for peer review and commentary)

10% '**care journal**' to collect and share reflections on personal experiences and acts of care, or responses to events, exhibitions, lectures, etc. that deal with care

Fieldwork reports, synthetic essays and blog commentaries will be uploaded to Turnitin/Gradermark to ensure that student work is original and on time. Students will receive feedback through this system either as written or recorded voice feedback. Students are expected to notify the module leader to make alternative arrangements should these be necessary.

Fieldwork Report: **40%** of total mark.

For this assignment, students will work in alone, in pairs or as small groups to conduct at least 4 hours of ethnographic observation in an environment where two or more people are involved in acts of caring. This could be a church, a clinic, a barbershop, a care home, a school, volunteer activities, and the like. For this assignment you cannot use solely observations of humans caring for objects or non-human animals (someone in their garden, e.g.). Feel free to push the limits of the stereotypical definitions or images of 'care,' but be aware that you will be expected to compare your data with other scholarly work on care in anthropology and relate it to the theme of 'enhancing life'.

All students must notify the module leader and gain permission from the leader and any other relevant persons in the care environment before beginning their observation. Ethical guidelines must be observed and agreement forms must be signed if students collect personal information (interviews etc).

Students begin thinking about what kind of project they would like to do right away and will write a short synopsis of their plan by week 4. We will do a group critique (similar to an art critique) of our plans in week 4 (although fieldwork may have already commenced by this point). This will be a way for students to learn about each other's projects and to get ideas for their own projects.

Fieldwork should be completed by week 6. Students will compile notes and use them to complete a structured report (see appendix), including descriptions of the physical environment; the behaviors/interactions observed; the people and their relationships with each other; communicative strategies; symbolic and culture-specific behaviors. Students must also include at least 500 words of ethnographic "thick description" of a single care act as they observed it.

Finally, a self and group evaluation will be collected. Grades will be individual.

The deadline for the report is Week 6. You must submit your report on-line through Turnitin on Moodle

Synthetic Essay

In contrast to the report, this essay will synthesise the fieldwork report data and scholarly literature (outcome 4) with an emphasis on linking biological and social anthropology or psychology and anthropology. The focus will be on comprehension and critical thinking about academic literature. Due **WEEK 9**.

Care Journal

As we read and discuss what it means to enhance life through care in different contexts around the world, it is also important to realize that *we* are caring and being cared for as well. Your experience of this class benefits from practicing a reflexive sensitivity to care, be it helping an older person step out of a taxi, giving directions to a lost tourist, or watching over a three-year old nephew. Some of you might have opportunities to care in special ways through your place of work, your religious group, or through a variety of family or personal situations, and these are also potential sources of reflection.

Journals (informal, first-person narratives) should be kept of your experiences of care (something you did or saw in person). Each entry should be at least 200-300 words, and all students should make four total entries. Total word count over the course should be at least 1000 words.

Students should upload their journals to Moodle. This will be private from other students, but not the instructor. Students who complete the assignment (at least 1000 words focused on care) on time will receive full credit for this portion of the assessment.

These will be due in WEEKS 2, 5, 9, 11 (see moodle), but they can be uploaded at any time.

All journals will be assessed as credit/no credit based on the care that you put into them. If you are off-topic or too careless with your writing, you may not receive credit for that entry.

Blog commentary

Many of you get your news and views from blogs. These are typically short, informative, and often present the author's point of view backed up by evidence.

You will write a 1000 word blog entry related to a current events topic of your choice. The topic should be global in scope (inter-ethnic conflict, climate change, welfare reform, global health inequality, child trafficking e.g.), although you may also use related local examples. Your blog must highlight the contribution that thinking anthropologically can have to address the issue you choose by citing *at least* 3 academic sources. Examples will be made available prior to writing the assignment and writing tips will be discussed in class.

Please remember!

Late submission of your coursework without a valid reason submitted and approved via the mitigating circumstances application process will result in a mark of zero for that component of the course. So plan ahead!

Applications for mitigating circumstances must be made on line – full details of what qualifies as mitigating circumstances and how to submit an application are available via the Brookes website.

A copy of the student feedback form is available on Moodle.

READINGS

There are no textbooks for this course (there are simply no texts that cover the breadth of topics that we will cover in this course), but students are expected to read the key texts which have been scanned and uploaded to Moodle. Other suggested readings are available in the library – all on 4 hour loan - but not enough to accommodate the high numbers taking this module.

You are not expected to read everything on the reading list, but you should read something from the key readings every week. For each week, the reading is divided into key readings (readings that directly complement the lecture), discussion readings (short articles, podcasts, blogs, etc. that serve as jumping off points for discussion) and further readings (for those who are interested in a particular aspect of the topic not covered in the key readings). Another purpose of including a wide range of further readings is avoid a rush on limited library resources, and also to give you an idea of what is available and to allow you to pursue your own interests.

Most of the texts are available online, either publically available or via the library reading list (in the case of ebooks, e.g.).

Some key readings have also been scanned and posted on Moodle, and more may be added over the course of the semester. Get into the habit of checking the Moodle page for this module regularly – it also contains essential further information about coursework assignments and assessment.

U20179 Culture and Care
Module handbook

Week	1-2:30		2:30-2:45	2:45-4	KEY READING
1	Course introduction: who cares?	Group think	BREAK	outline of an anthropology of care	Kleinman LeGuin Yates-Doerr
2	The evolution of care <i>adaptive advantage of care in primates and other animals in comparison to humans</i>		BREAK	Discussion Critical thinking exercise	Tomasello De Waal
3	Prehistory of care		BREAK	skills-workshop fieldwork/fieldnotes techniques/ethics	Dettwyler Spikins
4	How we care for children (pt.1) <i>how does childcare shape both the carer and the child? How are mothers and other parents the basis for our capacity for care</i>		BREAK	Discussion	Hrdy
5	How we care for children (pt.2)		BREAK	Discussion/group work	Lancy
6	Religion, theology, and care as moral practice <i>care as value in religious systems, the ethics of care, religious compassion and renunciation</i>		BREAK	Fieldwork report due	Hermann, Laidlaw
7	Medical institutions <i>Do 'cure' and 'care' conflict? How do modern care institutions sometimes cause harm?</i>	BREAK	Fieldwork presentations 1-5		Mol, Foucault, Stevenson
8	Sex and social care <i>public welfare and sexuality of disabled persons, sex as care</i>	BREAK	Fieldwork presentations 6-10		Kulick, Nakamura, Koch
9	Care at the end of life <i>care for people with dementia and terminal illness, hospice and 'death doulas'</i>	BREAK	Film Synthetic report due	Gawande, Taylor	
10	Global humanitarian care <i>compassion and global care systems</i>		BREAK	In-class writing	Bornstein, Tisdale
11	Care in the Anthropocene <i>non-humans and the cosmos</i>		BREAK	Blog writing clinic	
12	No lecture			Final blogposts due	

WEEK-BY-WEEK GUIDE TO SESSIONS

WEEK 1: INTRODUCTION TO THE MODULE

ISSUES, EXPERIENCES AND EXPECTATIONS

OBJECTIVES

- Introduce the module and address questions about how it will be organised and assessed
- Look at definitions of care and our associations with the term
- Discuss what we as a class hope to learn regarding care during our 12 weeks together

KEY READINGS

Kleinman, Arthur. 2007. 'The Bioculture of Caregiving: A Commentary on "Biocultures".' *New Literary History* 38 (3): 593-99. (read before)

FOR DISCUSSION

LeGuin, Ursula K. "The ones who walked away from Omelas" (fiction short story)

FURTHER READINGS

Bloch, M. 2013. *In and out of each other's bodies: Theory of mind, evolution, truth, and the nature of the social.* Paradigm Publishers, Taylor and Francis. (especially Chapter 1 Durkheimian Anthropology)

Borneman, John. 2001. *Caring and Being Cared For: Displacing Marriage, Kinship, Gender, and Sexuality.* In *The Ethics of Kinship: Ethnographic Inquires*, James Faubion, ed. Pp. 29-46. Oxford: Rowman and Littlefield.

Hollan, D.W., Throop, C.J., 2011. *The Anthropology of Empathy: Experiencing the Lives of Others in Pacific Societies.* Berghahn Books, New York. EBOOK

Johnston, Adrian. Malabou Catherine. 2013. *Self and Emotional Life: Philosophy, Psychoanalysis, and Neuroscience*

Kleinman, Arthur. *How We Endure.* *The Lancet*, [Volume 383, Issue 9912](#), Pages 119 - 120, 11 January 2014

Sontag, Susan. 2004. *Regarding the Pain of Others.* London: Penguin.

Yates-Doerr, E., n.d. Care: Provocation – Cultural Anthropology [WWW Document].

Zahavi, D. & RoCHAT, P. 2015. *Empathy ≠ Sharing: Perspectives from phenomenology and developmental psychology.* *Consciousness and Cognition.*

CRITICAL THINKING 1

How has care made you who you are?

Does care have a temporal dimension?

What distinguishes caring behaviors from

others? Is this distinction in the mind, in the action, elsewhere?

What possible conflicts arise when we give or receive care?

PART I (WEEKS 2-5): THE BASICS

The evolution of the human capacity for care required a combination of cognitive and physiological adaptations that built on those of our primate ancestors in new and innovative ways. In other words, we need caring brains, bodies, and behaviors, and it is precisely these qualities that really separate us from other animals.

In weeks 2-3 we will look at care among non-human primates and archaic humans, paying special attention to the social innovations of cooperation and social organization that emerged from our capacities for empathy and care

In weeks 4-5 we will examine childcare and early parenthood, especially relationships between children and their carers (mothers or others) in non-western cultures.

WEEK 2: EVOLUTION AND CARE

OBJECTIVES

- Debate the human uniqueness of care: are we so distinct? To what degree are we “programmed” by our brains to be moral or to care?
- Identify the evolution of traits and capacities necessary for care in human societies

KEY READING

deWaal, F.B.M. 1996. Good Natured. Harvard University Press. Chapter 2 Sympathy (pp.43-87) Brookes EBOOK

Tomasello, Michael. Why We Cooperate. London: MIT Press. PART 1 (pp.1-47) Brookes EBOOK

FURTHER SUGGESTED READING

Apicella, C., Marlowe, F.W., Fowler, J.H., and Christakis, N.A. 2012. Social Networks and Cooperation in Hunter-Gatherers. *Nature* Jan 26 481(7382): 497-501.

Crittenden AN, Zes DA (2015) Food Sharing among Hadza Hunter-Gatherer Children. *PLoS ONE* 10(7): e0131996. doi:10.1371/journal.pone.0131996

Fuentes, A., 2004. It's Not All Sex and Violence: Integrated Anthropology and the Role of Cooperation and Social Complexity in Human Evolution. *American Anthropologist* 106, 710-718.

Hutchins, E. 1995. *Cognition in the wild*. Cambridge, MA: MIT Press.

Strum, Shirley. 1987. *Almost Human: a journey into the world of baboons*. London: Elm Tree.

Tomasello, Michael and Hannes Raokczy. 2003. What Makes Human Cognition Unique? From Individual to Shared to Collective Intentionality. *Mind & Language* 18(2): 121-147.

WEEK 3: PREHISTORY OF CARE

OBJECTIVES

- Evaluate and debate paleoanthropology of care and compassion
- Discuss how evidence of care might or might not be found in material remains

Spikins, P.A., Rutherford, H. E. and Needham, A. P. 2010. From Hominity to Humanity: Compassion from the earliest archaic to modern humans, *Time and Mind* 3 (3), November 2010

Dettwyler, , K. A. (1991). Can paleopathology provide evidence for “compassion”? *American Journal of Physical Anthropology* 84(4): 375-384.

MORE FOR DISCUSSION

Mooallem, J. Neanderthals Were People Too. 2017. *New York Times Magazine*.

[Interview with Lorna Tilley on the Bioarchaeology of Care Methodology.](#) 2014. [These Bones of Mine blog](#)

FURTHER SUGGESTED READING

Decety, Jean and Claus Lamm. 2006. Human Empathy through the Lens of Social Neuroscience. *The Scientific World JOURNAL* 6:1146-1163.

Decety, Jean, and Margarita Svetlova. 2012. ‘Putting Together Phylogenetic and Ontogenetic Perspectives on Empathy’. *Developmental Cognitive Neuroscience* 2 (1): 1-24.

Damasio, A. R. 2004. Looking for Spinoza: Joy, Sorrow, and the feeling brain.

Decety, J., and J. A. Somerville. 2003. Shared representations between self and other: A social cognitive neuroscience view. *Trends in Cognitive Sciences* 7, 527-533.

Gopnik, A. 1993. How we know our minds: The illusion of first person knowledge of intentionality. *Behavioural and Brain Science* 1, 90-101.

Goetz, Jennifer L., Dacher Keltner, and Emiliana Simon-Thomas. 2010. ‘Compassion: An Evolutionary Analysis and Empirical Review.’ *Psychological Bulletin* 136 (3): 351-74. doi:10.1037/a0018807.

Povinelli, D. J., J. M. Bering, and S. Giambrone. 2000. Towards a science of other minds: Escaping the arguments by analogy. *Cognitive Science* 24, 509-554.

WEEK 4 HOW WE CARE FOR CHILDREN (1)

OBJECTIVES

- Understand the role of child care in the supporting cognitive and social development of early human societies
- Compare alloparental models of care to dyadic genitor-offspring model

KEY READING:

Hrdy, Sarah Blaffer. 2009. *Mothers and Others*, Harvard Univ. Press. CHAPTERS 1, 2, 6.

FOR DISCUSSION

Scientific American blog Interview with Sarah Blaffer Hrdy on Mother Nature (2012)

Nibbling Babies Scientific American blog (2014)

FURTHER SUGGESTED READING:

Quinn, N. 2005. Universals of Childrearing.
Anthropological Theory 5(4): 477-516.

WEEK 5: HOW WE CARE FOR CHILDREN (2)

OBJECTIVES

- Compare empirical accounts of child care in different cultures and assess how well it supports biosocial hypotheses
- Use the context of evolution to consider child care in other cultures and our own culture

KEY READING

Lancy, David, ed. 2014. CHAPTER 4: IT TAKES A VILLAGE In *Anthropology of Children and Childhood: Cherubs, Chattel, Changelings* (pp.120-150)

FOR DISCUSSION

No Big Deal, but this Researcher's Theory Explains Everything About How Americans Parent.
Nicholas Day, Slate.com

WATCH

Bathing Babies in Three Cultures - Margaret Mead and Gregory Bateson

Babies 2010. Directed by Thomas Balmès. TRAILER

CRITICAL THINKING

How has childcare shaped both carer and child over human history?

What kind of diversity do we find in child rearing around the world?

Why do we find some ways of caring for children acceptable, and others not?

FURTHER READING

- Briggs, J.L., 1970. *Never in Anger: Portrait of an Eskimo Family*. Harvard University Press.
- Chapin, B.L., 2014. *Childhood in a Sri Lankan Village: Shaping Hierarchy and Desire*. Rutgers University Press, New Brunswick, New Jersey.
- Conklin, Beth A., and Lynn M. Morgan. 1996 Babies, bodies, and the production of personhood in North America and a native Amazonian society. *Ethos* 24, no. 4 (1996): 657-694.
- New, R.S., Levine, R.A., 2007. *Anthropology and child development: a cross-cultural reader*. Blackwell, Oxford.
- Pelka, S., 2010. Observing Multiple Mothering: A Case Study of Childrearing in a U.S. Lesbian-Led Family. *Ethos* 38, 422-440. doi:10.1111/j.1548-1352.2010.01159.x
- Scelza, B.A., 2009. The grandmaternal niche: Critical caretaking among Martu Aborigines. *Am. J. Hum. Biol.* 21, 448-454. doi:10.1002/ajhb.20934
- Spiro, Melford. 1965. *Children of the Kibbutz: A study in child training and personality*

PART II: CARE, CULTURE, AND ETHICS (WEEKS 5-6)

Building on previous week's discussions on the evolution and psychology of care, the next two weeks will examine care as ethical narrative. What does care tell us about cultural values, and what questions does this bring up about moral universalism and cultural relativism? How is care given special meaning by associating it with social customs and structures? In order to respond to these questions, we will look at care as embodied practices related to physical, psychological, and spiritual healing. We will compare the ethics of care to other moral systems such as law and justice, utilitarianism, virtue ethics, and religion.

WEEK 6 RELIGION, THEOLOGY, AND CARE AS MORAL PRACTICE

OBJECTIVES

- Examine myths, parables, and religious laws concerning care
- Debate: Are religious formulations of care different from secular ones?
- Form critical views of religious care and altruism in practice

KEY READING

Hermann, Elfriede. 2011. Empathy, Ethnicity, and the Self among the Banabans in Fiji. In *The Anthropology of Empathy: Experiencing the Lives of Others in Pacific Societies*. Douglas W. Hollan and Jason Throop, eds. Pp.25-41. New York: Berghahn Books. Brookes EBOOK

Laidlaw, James. 1995. *Riches and Renunciation: Religion, Economy, and Society among the Jains*. Oxford: Oxford Studies in Social and Cultural Anthropology.

MORE FOR DISCUSSION

King, Martin Luther. 1968. *I've been to the mountaintop.* Speech delivered in Memphis, TN on April 4, 1968. Accessed 15 February 2015.

Vimalikirti Nirvesa Sutra Translated by Robert A. F. Thurman (1976) Part 2
Inconceivable Skill in Liberative Technique

FURTHER READING

Barnes, Marian. 2012. *Care in everyday life: An ethic of care in practice*. Chicago: University of Chicago Press.

Bein, J. 2013. *Compassion and Moral Action*. University of Hawai'i Press.

Lester, Rebecca. 2005. Chapter 9- Surrender- Turning it over to God (pp.193-209). In *Jesus in our wombs: embodying modernity in a Mexican convent*. Berkeley: UC Press.

Lewis, C. S. 1960. Chapter 6- Charity (pp.107-128) In *The Four Loves*. London: Fontana Books.

Noddings, Nel. 2013. *Caring: A relational approach to ethics and moral education*

Schofer, Jonathan Wyn. 2010. *Confronting Vulnerability: The Body and the Divine in Rabbinical Ethics*. Chicago: University of Chicago Press.

Southgate, Christopher. 2014. *Divine Glory in a Darwinian World*. *Zygon* 49(4)

Tronto, J. 1994. *Moral Boundaries: A Political Argument for an Ethic of Care*

PART III CARE AND SOCIETY (WEEKS 7-10)

Every human society has institutions that formalize and maintain norms and values, including care. The next four weeks looks at the development of care institutions, focusing on the care of the persons living with mental illness, the care of the sexual needs of disabled persons, and care at the end of life. In each case we will revisit previous discussions of ethics, experience, and enhancing life. We will also focus on the ways social institutions can affect who we consider to be deserving of care, the social limits of care, the rights of an individual to certain forms of care (including the right to a dignified death). We will think about how care institutions are shaped by forces of modernization, capitalism, globalization, neoliberalism, and humanitarianism.

WEEK 7: LOGICS OF CARING INSTITUTIONS

OBJECTIVES

- Distinguish between cure and care in concept and practice
- Discuss the relationship between care, embodiment and narrative using examples from healing rituals/case studies from different cultures

- Identify ways in which contemporary health practices devalue or prioritize aspects of care.
- Discuss the some aspects of the cultural and philosophical development of the modern welfare state and its institutions of care

KEY READING

Foucault, M. 1989 [1963]. 5 THE LESSON OF THE HOSPITALS (PP64-87) In *The Birth of the Clinic: An archaeology of medical prescription*. Abingdon, Oxon: Routledge Classics. EBOOK CHAPTER

Mol, Annemarie. 2008. *The Logic of Care: Health and the Problem of Patient Choice*. 1 edition. London ; New York: Routledge. EBOOK (all).

Stevenson, L., 2014. *Life Beside Itself: Imagining Care in the Canadian Arctic*. University of California Press, Berkeley. Chapter 3: Anonymous Care pp.75-100.

CRITICAL THINKING

4

Why is care so important to religious faith?

Do rituals and teachings based in spiritual traditions enhance

the depth or scope of care?

How is care embodied by healers?

What narratives produce or inhibit care for others?

What are the advantages and possible shortcomings of an ethics of care?

RECOMMENDED READING

Biehl, J.G., 2005. *Vita: life in a zone of social abandonment*. University of California Press, Berkeley, Calif.; London.

Bourgois, P., Schonbeg, J., 2009. *Righteous Dopefiend*. Univ of California Press, Berkeley.

Jurecic, A., 2012. *Illness as narrative*, Pittsburgh series in composition, literacy, and culture. University of Pittsburgh Press, Pittsburgh.

Kleinman, Arthur. 1980. *Patients and healers in the context of culture: an exploration of the borderland between anthropology medicine, and psychiatry*

Kleinman, Arthur. 1988. *The illness narratives: suffering, healing, and the human condition* Livingston, Julie. 2005. *Debility and the Moral Imagination in Botswana*. Indiana University Press.

Mattingly, C., 2010. *The Paradox of Hope: Journeys through a Clinical Borderland*, 1st ed. University of California Press

Mol, A., Mosner, I. and Pols, J., eds. 2015. *Care in Practice: On Tinkering in Clinics, Homes and Farms*. Transcript Verlag.

Moerman, D.E., 2002. *Meaning, Medicine and the "Placebo Effect."* Cambridge University Press, Cambridge ; New York.

- Mulligan, Jessica M. 2014. *Unmanageable Care: an ethnography of health care privatization in Puerto Rico*
- Raikhel, Eugene. 2013. *Addiction Trajectories*. Duke Univ. Press.
- Scarry, Elaine. 1985. *The Body in Pain: The Making and Unmaking of the World*. Oxford: Oxford University Press.
- Velpry, L., Eyraud, B., 2014. Confinement and Psychiatric Care: A Comparison Between High-Security Units for Prisoners and for Difficult Patients in France. *Culture, Medicine, and Psychiatry* 38, 550-577. doi:10.1007/s11013-014-9400-0

WEEK 8: SEX AND SOCIAL CARE

OBJECTIVES

- Outline the ways in which sex can constitute an act of care.
- Debate: sex care is a human right and should be safeguarded in civil society?

KEY READING

- Kulick, Don, and Jens Rydström. 2015. *Loneliness and Its Opposite: Sex, Disability, and the Ethics of Engagement*. Durham: Duke University Press Books. CHAPTERS ___
- Nakamura, K. 2014. Barrier Free Brothels: Sex Volunteers, Prostitutes, and People with Disabilities. In *Capturing contemporary Japan: differentiation and uncertainty*. Satsuki Kawano, Glenda Roberts, and Susan O. Long, eds. Pp.202-220.

RECOMMENDED READINGS

- Day, Sophie. 2010. Ethics Between Public and Private: Sex Workers' Relationships in London. In *Ordinary Ethics: Anthropology, Language, and Action*. Michael Lambeck, ed. Pp 292-308. Bronx NY: Fordham University Press.
- Koch, Gabriele. 2014. "Empowerment as Care: Politics of NGO Interventions in Tokyo's Sex Industry" paper delivered at the 2014 Meeting of the American Anthropological Association.
2016. Producing 'iyashi': Healing and labor in the Japanese sex industry. *American Ethnologist* 43(4): 704-716.
- Mulla, Sameena. 2014. *The Violence of Care: Rape Victims, Forensic Nurses, and Sexual Assault Intervention*. New York: NYU Press.
- Waldram, James B. 2012. *Hound Pound Narrative: Sexual Offender Habilitation and the Anthropology of Therapeutic Intervention*. Berkeley, CA: University of California Press.

WEEK 9: CARE AT THE END OF LIFE

OBJECTIVES

- Discuss: How have modern care institutions and technologies complicated rather than facilitated the process of giving EOL care?
- How do dynamics of power and governmentality hold a grip over who is aloud to live or die?

KEY READING

Gawande, Atul. 2014. *Being Mortal: Illness, Medicine and What Matters in the End*. Profile Books. (ebook)

Taylor, Janelle. 2008. On Caring, Recognition and Dementia. *Medical Anthropology Quarterly* 22(4) 313-335. (online)

FOR DISCUSSION

[Transcript for Joan Halifax- “Compassion's Edge States and Caring Better” \(AUDIO available as well\)](#)

(Film-based discussion)

RECOMMENDED READING

Bettio, F., 2006. Change in care regimes and female migration: the “care drain” in the Mediterranean. *Journal of European Social Policy* 16, 271-285.
doi:10.1177/0958928706065598

Buch, Elana D. 2013. ‘Senses of Care: Embodying Inequality and Sustaining Personhood in the Home Care of Older Adults in Chicago’. *American Ethnologist* 40 (4): 637-50. doi:10.1111/amet.12044.

Conklin, B.A., 2001. *Consuming grief: compassionate cannibalism in an Amazonian society*. University of Texas Press, Austin, Tex.

Danelly, J., 2014. *Aging and Loss: Mourning and Maturity in Contemporary Japan*. Rutgers University Press, Place of publication not identified.

Doughty, C., 2014. *Smoke Gets in Your Eyes - And Other Lessons from the Crematory*. W. W. Norton & Company, New York.

Miller, Daniel. 2015. [The Tragic Denouement of English Sociality](#). *Cultural Anthropology*

Norwood, F., 2009. *The Maintenance of Life: Preventing Social Death Through Euthanasia Talk and End-of-life Care-lessons from the Netherlands*. Carolina Academic Press, Durham, N.C.

Pols, Jeannette. 2014. “Towards an Empirical Ethics in Care: Relations with Technologies in Health Care.” *Medicine, Health Care and Philosophy* 18 (1): 81-90. Porter, Elisabeth. 2006. “Can Politics Practice Compassion?” *Hypatia* 21 (4): 97-123

Stacey, C.L., 2011. *The Caring Self: The Work Experiences of Home Care Aides*, 1 edition. ed. ILR Press.

WEEK 10 GLOBAL HUMANITARIANISM AND POLITICAL COMPASSION

OBJECTIVES

- How are charity and philanthropy shaping the way care is perceived and enacted in the contemporary world?
- Discuss the role of care ethics, emotion, and cultural values in humanitarian policy and decision making

KEY READING

Bornstein, Erica, and Peter Redfield. 2011. Forces of Compassion: Humanitarianism Between Ethics and Politics. Santa Fe: SAR Press. CHAPTERS 6 (Bornstein), 8 (Ticktin)

Tisdale, S. 2012. Letter from Uganda: The one in front of you: A consideration of charity. Harpers Magazine. July 2012. Pp. 45-52.

RECOMMENDED READING

Biehl, J., Petryna, A. (Eds.), 2013. When People Come First: Critical Studies in Global Health, 1ST edition. ed. Princeton University Press, Princeton.

Bornstein, Erica. 2012. Disquieting Gifts: Humanitarianism in New Delhi. Stanford, California: Stanford University Press.

Cole, J., Durham, D.L., 2007. Generations and globalization: youth, age, and family in the new world economy. Indiana University Press, Bloomington.

Farmer, Paul. 2005. Pathologies of Power: Health, human rights, and the new war on the poor

Fassin, Didier. 2012. A Companion to Moral Anthropology. John Wiley & Sons.

Feldman, Ilana, et al. 2010. In the Name of Humanity: The Government of Threat and Care. Durham: Duke University Press.

Giordano, Cristiana. 2008. 'Practices of Translation and the Making of Migrant Subjectivities in Contemporary Italy'. American Ethnologist 35 (4): 588-606. doi:10.1111/j.1548-1425.2008.00100.x.

CRITICAL THINKING 6

How do global

humanitarian aid

organizations decide who
is deserving of care?

Are they replacing

national governments as

the source of welfare

care?

What negative

consequences can arise

for aid organizations due

to cultural difference?

Han, Clara. 2012. *Life in Debt: Times of Care and Violence in Neoliberal Chile*

Redfield, Peter. 2013. *Life in Crisis: The Ethical Journey of Doctors Without Borders*

Ticktin, Miriam Iris. 2011. *Casualties of Care: Immigration and the Politics of Humanitarianism in France*. Berkeley: University of California Press.

PART IV: CARING IN THE ANTHROPOCENE (WEEKS 11-12)

The majority of our discussions have focused on care by and for humans. In these final weeks we will reflect on how humans also care for non-humans and for the natural world. The “Anthropocene” is a term used to denote an age characterized by the dramatic impact of humanity on the planet. What responsibilities to care do we have in this new era?

WEEK 11 CARE FOR NON-HUMANS/COSMOS

OBJECTIVES

- Describe the ways humans have cared for non-human animals and the natural world
- Apply previous weeks readings on humans to non-human objects

KEY READING

In this week, we’ll do something a little different. Since you all have a blog post due in week 12, search for a blogpost from a popular anthropology blog and search for entries with keywords “nature”, “multi-species”, and/or “Anthropocene”, find a post you want to share and bring it to class. I’ll give you a list of good blogs.

FOR DISCUSSION

“Time Capsule Found on the Dead Planet,” (Margaret Atwood, *The Guardian*)

Knight, Sam. 2015. The incredible plan to make money grow on trees *The Guardian Long Read*, 24 Nov.

RECOMMENDED READING

Coetzee, J. M. 2000. *The Lives of Animals*. London: Penguin.

O’Brien, Kevin J. 2010. *An Ethics of Biodiversity: Christianity, Ecology, and the Variety of Life*. Washington DC: Georgetown University Press.

Margulis, Lynn. 2000. *What is Life? Chapter 3 Once Upon A Planet*

CRITICAL THINKING 7

To what degree is

empathy able to extend to animals, plants and objects?

How does care of nature enhance our lives and caring societies?

Pereira, L. 2015. Seeing the Anthropocene as a responsibility: To act with care for each other and for our Planet.

WEEK 12: FINAL DISCUSSION

OBJECTIVES

- Final reflections
- Completing self-evaluations
- Completing module evaluations