ANTHUSIA Summer School @BIEA, Nairobi, Kenya, 5-15 January 2019

This summer school integrates presentations and lectures by external speakers and will focus on the methodological, ethical and conceptual aspects of the training offered by the ANTHUSIA consortium and partners.

Arrival on 5 January 2019

1st day (6 January):
9:00-9:30: Welcome by Sarah-Jane Cooper-Knock (University of Edinburgh) and the BIEA team with facilitators Joost Fontein (University of Johannesburg) and Sam Derbyshire (University of Oxford)

Chair 9:30 to 12:00: Christian Gade (Aarhus University)

9:30 to 10:45: Module on Methodology 1:
How knowable is the city? Urban anthropology research in the Global South with Filip de Boeck (KU Leuven)

> *This class will offer a reflection on some of the methodological issues that emerge when doing field research in an (African) urban setting. We will discuss issues of scale, think around infrastructure and notions of space and time, and offer possible methodological strategies to capture the everyday life of the city.*
>
> ***Required Readings***:
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> *De Boeck, F. and S. Baloji, 2016: Congo, (Post)Colonialism and Urban Tales of Unrest. (Chapter from De Boeck & Baloji, Suturing the City. Living Together in Congo's Urban Worlds. London: Autograph.*
>
> *Duerksen,M. 2014. Hot Air over Lagos. The Salon 7: 86-92.*
>
> *Guyer, J. 2011. Describing Urban 'No Man's Land' in Africa. Africa 81(3): 474-492.*
>
> *Larkin, B. 2013. The Politics and Poetics of Infrastructure. Annual Review of Anthropology, 42: 327-343.*

10:45-11:15: *Tea break*

11:15-12:00: Module on Methodology 2:
Mic drop? Thinking about sound and photography in research by Sarah-Jane Cooper-Knock (University of Edinburgh)

This presentation explores the ways in which sound-based research and photo-voice can be used to explore questions of security and insecurity. In doing so, we explore both the logistical issues that such projects raise as well as their political and ethical implications. In particular, we will be critically exploring the idea that there is something about arts-based methods that has the capacity to subvert, mitigate or unsettle the power dynamics between researcher and researched.

Required readings:

Know My Story: https://issuu.com/move.methods.visual.explore/docs/kms_final_e-book__11_may_2017__300d - choose three of the 'featured stories' and read pp. 104-115.

Burkholder C., MacEntee K. (2016) Exploring the Ethics of the Participant-Produced Archive: The Complexities of Dissemination. In: Warr D., Guillemin M., Cox S., Waycott J. (eds) Ethics and Visual Research Methods. Palgrave Macmillan, New York.

Gubrium A., Fiddian-Green A., Hill A. 2016. Conflicting Aims and Minimizing Harm: Uncovering Experiences of Trauma in Digital Storytelling with Young Women. In: Warr D., Guillemin M., Cox S., Waycott J. (eds) Ethics and Visual Research Methods. Palgrave Macmillan, New York.

12:00-13:00: *Lunch*

Chair 13:00-17:30: Sarah-Jane Cooper-Knock (University of Edinburgh)

13:00-14:00: Module on Concepts and Theories 1:
Human security and non-state actors: Security beyond the state by Michael Eilenberg (Aarhus University)

This lecture will discuss the so-called crisis of governance in the developing world. While much research on state governance has focused on the decline of state capacity - failing states - and the appropriation of public goods by state elites. What is less documented is how ordinary people interact with state structures and how they have adjusted to the decline of the central state. This line of research shows how "Third World" citizens are demonstrating considerable resilience and imagination in finding ways to make up for the failures of public authority. It approaches public authority 'from below', by exploring a variety of concrete encounters between forms of public authority and the more or less mundane practices of ordinary people. It analyses how the regulatory practices of the state are embedded in and shaped by local practice and thus questions the often assumed distinction between state and society. As suggested by Das and Poole (2004) we should distance ourselves from images of the state as bounded and imbued by an inherent rationality, detached from local practice. Instead, we should analyse how the regulatory practices of the state are embedded in and shaped by local practice. State laws and regulations have to compete with many other and different forms of normative behaviour, often with utterly unexpected results for the societies that states purport to govern – and for the states themselves. Within this line of research, the state is conceptualized as a series of effects rather as a priori homogenous whole.

Required readings:

Abrahamsen, R. and M.C. Williams (2009): "Security beyond the State. Global Security Assemblages in International Politics", International Political Sociology, 3, 1-17.

Albrecht, P. (2018) Hybridisation in a Case of Diamond Theft in Rural Sierra Leone, Ethnos, 83:3, 567-586.

Lund, Christian. (2006): "Twilight Institutions: Public Authority and Local Politics in Africa."

Development and Change 37(4): 685-705.

Mitchell, T. (1991) 'The Limits of the State: Beyond Statist Approaches and their Critics', American Political Science Review 85(1): 77–96.

Kyed, H. M. (2018), Street Authorities: Community Policing in Mozambique and Swaziland. PoLAR, 41: 19-34.

14:00-17:30: 4 ESR presentations on progress made with project (45 minutes each incl. discussion (15 minutes presentation, 30 minutes discussion) *with two short breaks*

  14:00-14:45: Miriam Waltz (Aarhus University)
  14:45-15:00: *Short break*
  15:00-15:45: Lindokuhle Khumalo (University of Oslo)
  15:45-16:30: Evelien Storme (KU Leuven)
  16:30-16:45: *Short break*
  16:45-17:30: Rune Larsen (KU Leuven)

Dinner buffet will be provided in the garden of BIEA

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2nd day (7 January):
Chair 9:00 – 12:15: Michael Eilenberg (Aarhus University)

9:00-12:15: 4 ESR presentations (45 minutes each)
  9:00-9:45: Nicholas Wainman (Aarhus University)
  9:45-10:30: Carla Cortez (Aarhus University)
  10:30-10:45: *Short break*
  10:45-11:30: Charline Kopf (University of Oslo)
  11:30-12:15: Cecilie Baan (Aarhus University)

12:15-13:15: *Lunch*

Chair 13:15 – 17:15: Filip de Boeck (KU Leuven)

13:15-14:00: Module on Concepts and Theories 2:
After lunch lecture: *The art of comparison in African Studies* by Paul Nugent (University of Edinburgh)

  Comparing two or more cases can generate greater insights than treating cases serially because comparisons tend to throw up fundamental questions about why some things are structured in similar ways while others appear so different. While it is possible to compare just about anything, finding the right comparison is much more difficult than it might sound. In practice, historians and social scientists have to settle for putting cases together that have enough in common to render the work of comparison a useful exercise. But conducting a genuinely reciprocal comparison introduces another layer of complexity to the research design. Ultimately, whether a comparison is fruitful or not comes down to the results. Almost any comparison will yield conclusions, but whether they go beyond what one might have predicted, and establish something like causal connections, is another matter. In this session, we will look at how the work of comparison has been pursued within the disciplines of African history and politics as well as the interdisciplinary field of border studies which is by its very nature comparative. In the process, we will probe some

fundamental issues such as the representativeness of cases, why scale matters and what path dependency really explains!
Required readings:
Allen, C. (1995) 'Understanding African politics', Review of African Political Economy 22 (65): 301-320.
Austin, G. (2007) 'Reciprocal comparison and African history: Tackling conceptual Eurocentrism in the study of Africa's economic past', African Studies Review, 50 (3): 1-28
Kornprobst, M. (2002) 'The management of border disputes in African regional regional- sub- systems: Comparing West Africa and the Horn of Africa', Journal of Modern African Studies 40 (3): 369-393
Soi, I. and P. Nugent, "Peripheral urbanism in Africa: border towns and twin towns in Africa", Journal of Borderlands Studies 32 (4) 2017.

14:00-15:15: 2 ESR presentations
      14:00-14:45: Yayi Zheng (Aarhus University)
      14:45-15:15: Suvi Lensu (University of Edinburgh)

15:15-15:45 *Tea break*

15:45-17:15: 2 ESR presentations
      15:45-16:30: Olivia Gieskes (University of Edinburgh)
      16:30-17:15: Edwin Ameso (Aarhus University)

Dinner buffet will be provided in the garden of BIEA

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3rd day (8 January):
Chair 9:00 – 12:15: Lotte Meinert (Aarhus University)

9:00-12:15 4 ESR presentations
      9:00-9:45: Annegje van Dijk (KU Leuven)
      9:45-10:30: Konstantin Biehl (University of Oslo)
      10:30-10:45: *Short break*
      10:45-11:30: Kirsten Nielsen (University of Oslo)
      11:30-12:15: Tanja Hendriks (University of Edinburgh)

      12:15-13:15: *Lunch*

Chair 13:15 – 16:00: Paul Nugent (University of Edinburgh)

13:15-14:15: Module on Methodology 3:
Difficult situations: Reactions and preparation with Christian Gade (Aarhus University).

14:15-14:30: *Tea break*

14:30-16:15 Module on Methodology 4:

Drawing and archives in ethnographic research with Ann Cassiman and Steven van Wolputte (KU Leuven)

Session 1 with Steven Van Wolputte

Everything (well, not everything) you always wanted (or needed) to know on drawing as a method and as genre, with some tips and exercises on how to make it work for you, especially for those who think they lack (but actually don't) the talent.

Abstract

We will make a brief reconnaissance on how one can use "drawing" as a way to see differently and as an incipient form of analysis, both in and after the field. Bring a pencil and a piece of paper. The module's main ideas you will also find in a more elaborate form in the books by Causey and by Theron et al. For those interested in comics you can have a look at the works by Scott McCloud –two comics about comics and about how they work.

Required readings

Causey, A. 2017. Drawn to See: Drawing as an Ethnographic Method. Toronto: University of Toronto Press.

Haidy, G. 2014. Drawing It Out. Visual Anthropology Review 30(2):97-113.

Theron, L., C. Mitchell, Smith. A., and J. Stuart, eds. 2011. Picturing research. Drawing as visual methodology. Rotterdam: Sense Publishers.

Session 2 with Ann Cassiman

A few things you always wanted (or needed) to know on how to use photographic and other archives as heuristic devices

Abstract

In this session we will look into different kinds of archives, personal files or 'do-it-yourself' (Karin Barber) archives, but especially photographic archives and the different ways of using them as heuristic devices. We will also discuss the materiality of archives, and how to approach photographs as (paper) objects of affect (Edwards), cohesion, or loss (my own work).

Required readings

Stoler, A. L. (2009), Along the archival grain; Epistemic anxieties and colonial common sense. Princeton: Princeton University Press.

Edwards, E., and J. Hart. (2004). Introduction: Photographs as Objects. In Edwards E., and J. Hart (eds) Photographs objects histories: on the materiality of images, pp.1-15. London: Routledge.

Zeytlin, D. (2012). Anthropology in and of the Archives: Possible Futures and Contingent Pasts. Archives as Anthropological Surrogates. Annual Review of Anthropology, 41:461–80.

Edwards, E. (2012). Objects of Affect: Photography beyond the image. Annual Review of Anthropology, 41: 221-234.

16:15-17:15: Time for individual supervisory sessions

17:15-18:30: *Dinner will be provided in the garden of BIEA*

18:30-21:00: Debate and film screening at BIEA with Miriam Waltz (Aarhus University), Charline Kopf (University of Oslo), Charles Owuor Olungah (University of Nairobi)

Debate on how to reconcile studying "security" in "Africa" in the 21st century with debates on decolonial approaches

The idea of the evening debate is to read classical anti-colonial and decolonial texts and to put those in conversation with current and old debates on decolonizing academia and anthropology as a discipline. More specifically, the aim is to understand what we mean by 'Africa' (especially in relation to 'Security') and what responsibilities academic researchers have in engaging with (neo-)colonial tropes and power structures.

The intention of this debate is to bring critical movements calling for the decolonization of knowledge practices into conversation with anthropologists' engagement with the discipline's colonial history as the study of the 'native' Other and the continuous calls for a renewal of anthropology. Despite anthropology's multiple crises, various scholars have argued that anthropology's engagement with its colonial origins has rendered the discipline particularly attentive to examine how coloniality operates: in decolonization the anthropologist's positionality and the positivist lexicon of academic texts, or in challenging the epistemic genealogy of Western political subjectivity, anthropology can shed light on how the West is construed as central referent in anthropology, thus engaging with epistemological demands of the academic decolonization movements (Comaroff 2010, Viveiros de Castro 1998, 2012). Yet, others (Allen and Jobson 2016, Rosa and Bonilla 2017, Schiller 2016, Trouillot 1991) have claimed that the 1970s generation's calls to reinvent anthropology remain unaddressed. According to them, anthropology's contribution to decolonial thinking is restricted within and by its disciplinary boundaries, hence failing to examine anthropology's embeddedness in the larger condition of coloniality. While anthropology's engagement with decolonial thinking increasingly addresses different epistemologies and ontologies, it rarely questions the fact that anthropological theories are mostly enunciated from Western departments where the 'active incorporation of diverse anthropological productions and theories' remains largely insignificant (Ribeiro and Escobar 2006: 8-99, Krotz 1997). The challenge is then to understand how anthropology can contribute to the decolonial project not only with regards to its object of study but also to how those dynamics play out outside of the text, i.e. in the academic environment, the curriculum establishing the discipline, and its research practices.

Required readings

Allen, J. S. and R. C. Jobson (2016) "The Decolonizing Generation: (Race and) Theory in Anthropology since the Eighties." Current Anthropology 57(2): 129-148.

Harrison, F. V. (1997) Decolonizing Anthropology: Moving Further Toward an Anthropology for Liberation, American Anthropological Association. Introduction.

Mbembe, A. J. (2016) 'Decolonizing the university: New directions.' Arts and Humanities in Higher Education, 15(1), pp. 29 – 45.

Todd, Z. (2016) 'An Indigenous Feminist's Take on The Ontological Turn: 'Ontology' Is Just Another Word For Colonialism.' Journal of Historical Sociology, 29(1), pp.4-22.

Mudimbe, V. (1988) The Invention of Africa: Gnosis, Philosophy, and the Order of Knowledge. Indiana University Press. Chapter 1.

Film: 'Concerning Violence' by Göran Olsson.

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4th day (9 January):

Progress monitoring with EU project officer Ivan Ginga. Chair: Gerhard Anders (University of Edinburgh)

9:00-10:10:

1) **Introduction:** Short introduction by the REA Project Officer and the Project Coordinator *(~5 minutes)* on the purpose of the meeting.

2) **Tour de table:** The Principal Investigators and Freda Nkirote (BIEA) briefly present their institution and describe their role within the network (5 minutes each).

Presentation by Charles Owuor Olungah (Centre for Global Health Research, University of Nairobi) (20 minutes);

Presentation by Ariane de Lannoy (Southern Africa Labour and Development Research Unit, University of Cape Town) (20 minutes).

10:10-11:10:

3) **REA Project officer presentation**: Presentation on the monitoring of project implementation, reporting and purpose of the progress check (*15 minutes)*.

4) **Coordinator's report:** Presentation of the Network and the progress so far *(45 minutes)*:

11:10-11:25: *Tea break*

11:25-12:15:

5a) **ESR individual presentations, part I (1-8):** ESRs 1 to 8 will introduce themselves (background) and present their individual research project (research plan, training, secondments, etc. **in a 5 minute presentation by each ESR.**

12:15-13:15: *Lunch*

13:15-14:00

5b) **ESR individual presentations, part II (9-16):** ESRs 9 to 16 will introduce themselves (background) and present their individual research project (research plan, training, secondments, etc. **in a 5 minute presentation by each ESR.**

14:00-14:30

6) Q&A about the EU ethics requirements with REA PO, Ivan Ginga.

14:30-14:45: *Tea break*

14:45-16:15:

7) **Closed session with the fellows:**
  - AU ESRs (20 minutes)
  - UiO ESRs (20 minutes)
  - KUL ESRs (20 minutes)
  - UoE ESRs (20 minutes)

16:15-16:30

8) **Closed m**eeting between Lotte Meinert (Coordinator) and Ivan Ginga.

16:30-16:45
8) **Feedback and open discussion:** Feedback from the REA Project Officer on the output of the network so far, on possible training areas for future exploitation or the impact on fellows' future careers development.

17:00-18:00: Time for individual supervisory sessions

Free evening

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5th day (10 January):
Chair 9:00 to 12:00: Ann Cassiman (KU Leuven)

9:00-9:45: Module on Methodology 5:
Africa as method by Michel Wahome (University of Edinburgh, University of Oxford)
> *This talk discusses strategies for making geographical and historical positionality a critical feature of research and analysis. The methodological use of region is a process of knowledge production that is open to epistemic diversity—"a process that does not necessarily abandon the notion of universal knowledge for humanity, but which embraces it via a horizontal strategy of openness to dialogue among different epistemic traditions." (Mbembe, 2015). One strategy is to make use of the principle of symmetry, which means treating cognitive schemas with parity—even as we understand that knowledge claims and knowledge production practices vary in terms of efficiency, depth of analysis, rigor, and comprehensibility. This means the inclusion of situated gnosis and understandings into the body of knowledge in order to avail it for everyone's use, rather than simply viewing it as an object of study. This requires a building of shared language, explicatory and contextualising language and, the use of analogies and metaphors where necessary. Another is to foreground, or background, the fact of African places as post-colonial in the research. There is a tendency for studies not specifically dedicated to the study of coloniality to be agnostic about the systems that have led to the global dominance of certain knowledge forms and knowledge production practices. This, despite the imbrication of colonialism, imperialism, global capitalism and developmentalism on all material African matters. Illustrations will be drawn from the literature, and a multi-sited study of digital entrepreneurship arenas in several African cities.*
> ***Required readings:***
> *Latour, B. (2007) 'The recall of modernity: Anthropological Approaches', Cultural Studies*
> *Review, 13 (1):11*
> *Nyamnjoh, F. B. (2013) 'The nimbleness of being Fulani', Africa Today 59(3): 104-134.*
> *Fraiture, P. (2013), Conclusion: 'The Return of the Unhomely Scholar', V. Y. Mudimbe:*
> *Undisciplined Africanism. Liverpool University Press: 182 – 189.*

9:45-10:15: *Tea break*

History lab: Exploring archives in Nairobi
10:15-12:00: Introduction to archival work by Justin Willis (University of Durham) and Tom Cunningham (University of Edinburgh)

12:00-13-00: Lunch

13:00-17:00: Practical session at the National Archives – Group One with Justin Willis and practical session at the St. Andrews' archives (missionary archives) – Group Two with Tom Cunningham

Free evening

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6th day (11 January):
History lab continued
9:00-12:30: Practical session at the National Archives – Group Two with Justin Willis and practical session at the St. Andrews' Archives (missionary archives) – Group One with Tom Cunningham

12:30-13:30: *Lunch*

Chair 13:30 – 16:30: Gerhard Anders (University of Edinburgh)

13:30-15:30: Archival research review with Justin Willis and Tom Cunningham

15:30- 16:30: Keynote Lecture: *The Politics of academic freedom and the lived realities of public intellectuals in Africa* by Fidelis E. Kanyongolo (Chancellor College, University of Malawi).

16:30-17:30: Time for individual supervision meetings

Official dinner at restaurant

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7th day (12 January):
Chair 9:00-12:15: Andrew Bowman (University of Edinburgh)

9:00-9:45: Module on Methodology 6:
Social media warfare and Kenya's conflict with Al Shabaab in Somalia: Methodological considerations by Tom Molony (University of Edinburgh)

9:45-10:00: *Tea break*

10:00-11:00: *Decolonising methodologies* with Miriam Waltz (Aarhus University), Charline Kopf (University of Oslo), Lotte Meinert (Aarhus University), Charles Owuor Olungah (Centre for Global Health Research, University of Nairobi)
> *Following the debate on decolonial approaches, this session focuses on 9ecolonizing fieldwork and methodologies. By looking at texts on collaborative and engaged research, we will discuss whether these approaches align with decolonial theory, and how to approach our own research.*
> ***Required readings:***
> *Low, S.M. and Merry, S.E. (2010) 'Engaged Anthropology: Diversity and Dilemmas.' Current Anthropology. 51(2): 203-226*

Sillitoe, P. (2015) Indigenous Studies and Engaged Anthropology: The Collaborative Moment. Farnham: Ashgate

Smith, L. T. (1999). Decolonizing Methodologies: Research and Indigenous Peoples. London; New York: Zed Books. (CHAPTERS 6-8)

Smith, L. T. (2008). 'On tricky ground: Researching the native in the age of uncertainty.' In Denzin, N.K., Lincoln, YS (eds.) The SAGE Handbook of Qualitative Research. Thousand Oaks, CA: SAGE.

11:00-11:15: *Short break*

11:15-12:15: *Addressing ethical challenges* with George Ulrich (European Inter-University Centre for Human Rights and Democratisation)

12:15-13:15: *Lunch*

13:15-14:00: Time for individual supervision meetings

Chair 14:00-17:00: Tom Molony (University of Edinburgh)

14:00-17:00 *Ethics clinic* with Joost Fontein (University of Johannesburg) and Sam Derbyshire (University of Oxford)

Free evening

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8th day (13 January):
8:30-10:00: Module on Methodology 7:
The matter of the past in ethnographic fieldwork by Wenzel Geissler (University of Oslo)
> *This lecture & seminar will discuss the productive challenge of dealing with the past in ethnographic fieldwork and writing. Relations between present and past - and future - are key to understanding social life and human existence, especially in a context of rapidly changing social, political-economic, and cultural forms, and maybe in particular under the impact of the on-going 'crisis of time' after the demise of 20th century modernist expectations of progress and development. Moving beyond ' historical anthropology', and taking inspiration from STS, new materialism and related anthropological 'turns', as well as triggered by work on temporality and history in the neighbouring humanities (including archaeology and geography), recent social anthropology has developed a new set of sensibilities to deal with archives, material remains, ruins, material as well as immaterial traces, which have reconfigured the anthropological study of memory, history and time more generally.*

> ***Required readings:***
> *Schwenkel, C. (2013). "POST/SOCIALIST AFFECT: Ruination and Reconstruction of the Nation in Urban Vietnam." Cultural Anthropology 28(2):252-277.*
> *Gordillo, G. (2014). Rubble: The Afterlife of Destruction. Durham, Duke University Press. Introduction.*
> *Hoffmann, D. (2017). Monrovia Modern: Urban Form and Political Imagination in Liberia. Durham, Duke University Press. Introduction.*
> *Geissler, P. W. and G. Lachenal (2016). Brief instructions for archaeologists of African futures.*

Traces of the future. An archaeology of medical science in Africa. P. W. Geissler, G. Lachenal, J. Manton and N. Tousignant. Bristol, Intellect: 6-28.

DeSilvey, Caitlin: "Postpreservation: Looking past loss", pp 1-22 in *Curated decay: Heritage beyond saving. University of Minnesota Press, 2017.*

DeSilvey, C. (2012). *Copper Places: Affective Circuitries. Geography and Memory: Explorations in Identity, Place and Becoming.* O. Jones and J. Garde-Hansen. London, Palgrave Macmillan UK: 45-57.

10:00-14:30 *Practical ethnography exercise/writing field notes* led by Joost Fontein (University of Johannesburg). Note that no lunch will be served on the 13th as the ESRs will be somewhere in town on the exercise.

Chair 14:30-17:00: Andrew Bowman (University of Edinburgh)

14:30-15:15: *Doctoral journeys, capacity building and the balancing act of transnational science* by Ferdinand Moyi Okwaro (University of Oslo)

15:15-15:30: *Tea break*

15:30-17:00: *Film, ethnography and knowledge collaboration* by Joost Fontein and Charles Mwaniki (BIEA)

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9th day (14 January):

9:00-13:00: *Material Inventories* with Sam Derbyshire (University of Oxford)

> *Today, the scholarly study of material culture encompasses a full range of potential objects of enquiry: from artefacts to buildings, landscapes and environments, and from the human scale of cuisine and clothing to the infrastructural scales of roads, airports and cities. The question of methodology is therefore complex but is, beneath a nebulous realm of perspectives and approaches, rooted in the unshakable anthropological prejudice that the purpose of examining the nonhuman world is to better understand humanity. In other words, the more closely we attend to the nonhuman the more human our account of the world becomes. This session will briefly sketch out some key methods of analysis that have emerged through the study of material culture across multiple disciplines in the social sciences. In doing so it will outline some of the larger challenges, questions and possibilities that arise from structuring fieldwork around the study of the material world. It will involve a short talk, an excursion to a market centre in Nairobi followed by a brief discussion.*

13:00-14:00: *Lunch*

14:00-16:00: Discussion of field notes with Joost Fontein

Free evening

10th day (15 January): Departure