*U*RBAN *A*NTHROPOLOGY   *(C*OURSE *C*ODE: SAN*b* 2032)

FSS, Masaryk Univ. Brno

When: Spring 2024, Tues from 8:00 to 9:40 (CET). Where: U43

Course convenor: Dr Patirck LAVIOLETTE

246133@mail.muni.cz / patrick.laviolette@fss.muni.cz

Office Hours: Wednesdays 14:00 16:00 (Or by Zoom appointment)

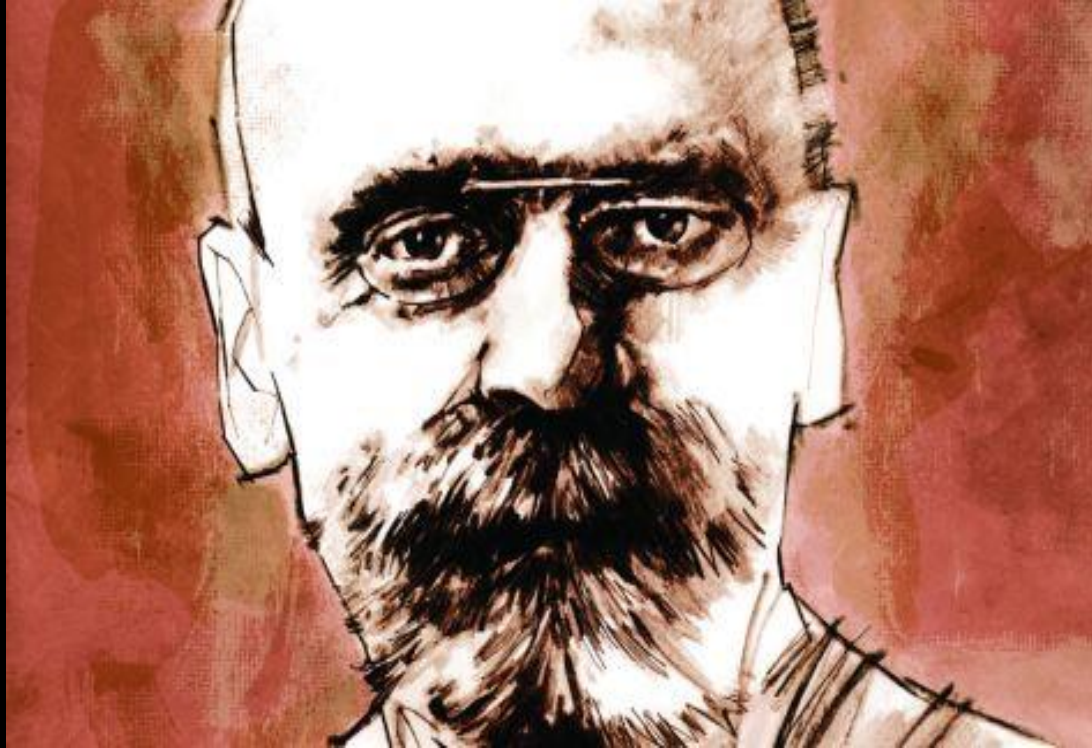Office: Room 3.48, Joštova 218/10. 602 00 Brno

Phone: +420 549 49 49 04

Bronislaw Malinowski [1884-1942] Trobriand Islands

• 1898 Torres Straits Expedition. Standing (from left to right): W.H.R. Rivers, Charles Gabriel Seligman, Sidney Herbert Ray, Anthony Wilkin. Seated: Alfred Cort Haddon

D. Emile Durkheim

The Chicago School of Urban Sociology

Nels Anderson, Ernest Burgess, Ruth Shonle Cavan, Edward Franklin Frazier, Everett Hughes, Roderick D. McKenzie, George Herbert Mead, Robert E. Park, Walter C. Reckless, Edwin Sutherland, W. I. Thomas, Frederic Thrasher, Louis Wirth, and Florian Znaniecki.

Activist, social scientist, and Nobel Peace Prize winner Jane Addams also maintained close connections with many members of the school.
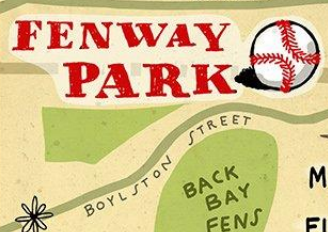
Following WW2, a 'second Chicago School' arose, whose members combined symbolic interactionism with methods of field research (today known as ethnographic fieldwork), to create a new body of work.

Important members from the second Chicago school include, Howard S. Becker, Richard Cloward, Erving Goffman, David Matza, Robert K. Merton, Lloyd Ohlin, Frances Fox Piven, William F. Whyte.

Two features of CS:

i) Human Ecology;

ii) focus on the relationship of individual to society.

WELCOME
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BOSTON
MASS DEPT OF PUBLIC WORKS
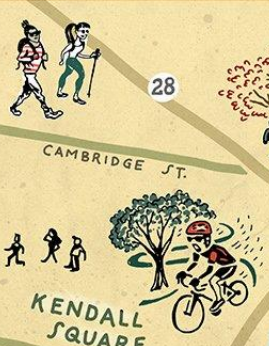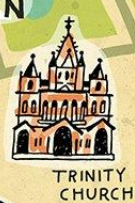
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KENDALL SQUARE

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HAYMARKET
NORTH END
FANEUIL HALL MARKETPLACE
BOSTON HARBOR
LOGAN AIRPORT

MEMORIAL DRIVE
COMMUNITY BOATING
BEACON HILL
MASSACHUSETTS STATE HOUSE
GOVERNMENT CENTER
QUINCY MARKET
NEW ENGLAND AQUARIUM

SOLDIERS FIELD
CHARLES RIVER
HATCH MEMORIAL SHELL
BOSTON COMMON
OLD STATE HOUSE
CUSTOM HOUSE TOWER
TEA PARTY MUSEUM
BOSTON SEAPORT

HARVARD BRIDGE
CHARLES RIVER ESPLANADE
STORROW DRIVE
BEACON STREET
BOSTON STRONG GILBERT TOWN CRIER
FINANCIAL $ DISTRICT
PARAMOUNT

KENMORE SQUARE
CITGO
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FINISH
COPLEY SQUARE
CHILDRENS MUSEUM
FORT POINT
INSTITUTE OF CONTEMPORARY ART

COMMONWEALTH AVENUE
BACK BAY
TRINITY CHURCH
CHINATOWN
Hood
HARBORWALK BOSTON Public Access

FENWAY PARK
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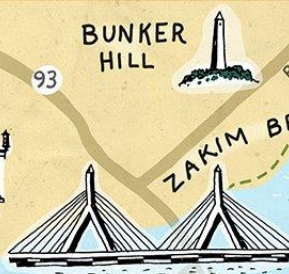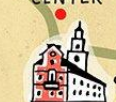
BOYLSTON STREET
BACK BAY FENS
MUSEUM OF FINE ARTS
DARTMOUTH ST.
SOUTH END
FORT POINT CHANNEL
WEST BROADWAY
SOUTH BOSTON
BOSTON STRONG
JSD '22
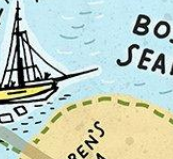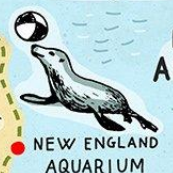
Boston city: population 1945
Approx. 800,000

Boston city: population 2021
Approx. 665,000

Whyte's *Street Corner Society.*

Published in the mid-40s, one issue with studying Italian community was the fear in the US that this immigrant population might have sympathies with the Fascist regime in the home country.

Stereotypes about Cornerville are based on info in which actual people rarely feature.

"The younger generation has built up its own society relatively independent of the influence of its elders" (Whyte 1943: xviii).

Book starts by focusing on little guys. How they organise activities, groups. Situate them in the social structure. Then, moves up to understand big shots, raketeering, political organisations. How they control, influence little guys on a daily basis.

Gangs held together by fights (boxing) crap shooting, bowling and local politics.

https://vimeo.com/12661510

Cora Allen, Henderson, Miss Clark, Whitenead, G. H. Mead, John Dewey, Amy Tanner, A Japanese, A. W. Moore, J. D. Forrest
?   E. S. Ames   Mrs. Forrest   S. F. McLennan   ?   ?   ?
Chicago Philosofic Club 1896

The Chicago School of Urban Sociology, [1915-1935]

Whyte's *Street Corner Society.*

Why is this study important?

Communities as social problems was the approach before. Instead, Whyte does one of, (perhaps the) first, study of community as an organised social system.

It was one of the first ethnographic studies of an urban setting. Up until then, studies of cities were demographic, geographical – based on interviews, surveys, census data and were largely statistical. Whyte's project was a full emersion into the cultural setting.

Without being especially auto-ethnographic, Whyte nonetheless situates his own background into his account.

Lecture 2, Mass Observation / de Certeau

http://www.massobs.org.uk/moo

Petit, Philippe (2002), *To Reach the Clouds.* New York: North Point Press.

Signorelli, James dir. (2008) *Man On Wire* – (1hr 34 mins Documentary of Philippe Petit's High-Wire Walk). London: BBC/UK Film Council.

He starts by describing how elevation of observation turns us into detached 'voyeurs'. By contrast, he's interested in the what happens on the ground. Part of his ambition in uncovering people's unconscious reasons for doing things is to avoid abstract generalisations. Instead he's interested in how empirical, real life events impact on our behaviour .

Cities are machineries and heroes of modernity.

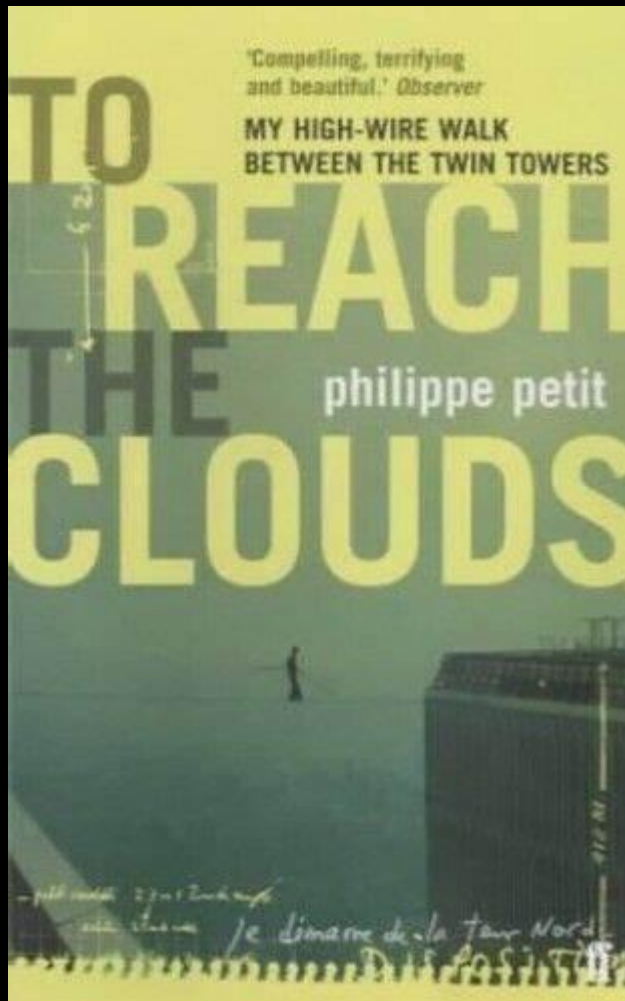de Certeau is keen to make several analogies between walking styles and discourse/language.

This suggests that theoretically, one could align his work with structuralist / post-structuralist as well as hermeneutic ideas. The influence of Foucault and Freud are certainly consistent here.

But de Certeau is also aligned with phenomenology since he's turning our attention to 'everyday life' and our bodily senses.

Walking is a basic form of experiencing the city. In doing so, our bodies inscribe a type of urban text.

Michel de Certeau starts with the idea of a « birds eye view » of NYC. One could think of Phillippe Petit's Man on Wire here.

https://www.youtube.com/watch?v=JWHZLRmu1ts

"Mass-Observation could be understood […] as an organization pioneering a particular type of social research which some […] saw as a vital new departure in scientific research, and others […] wrote off as misguided. But it might be more appropriate to regard it as recent historians […] have tended to see it, as a social movement with quasi-political objectives and an active and diverse following" (Summerfield 1985: 439).

MO planned to study the everyday lives of ordinary people in Britain.

Tom Harisson [1911 –1976]
One of the three main founders of MO, could also be said to have allowed the idea of 'Anthro at home' to develop.
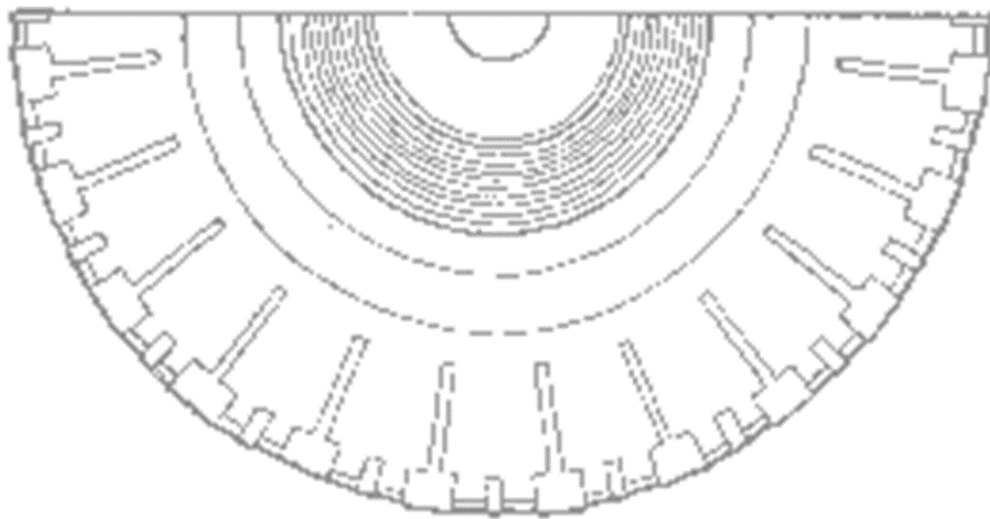
He teamed up with filmmaker Humphrey Jennings and journalist Charles Madge, who had helped launch a group of artists committed to social documentation.

They labelled their project a 'Science of ourselves'. They wanted to increase the social consciousness of the increasingly media brainwashed era of the 1930s.

MO started with the coronation of George the V1 on 12 May 1937. They used the 'day survey' as a method as well as 'observations' from professionals. And regular Diary entries from lower-middle-class volunteers who were mainly clerks and schoolteachers. Largely self-taught and left leaning politically.
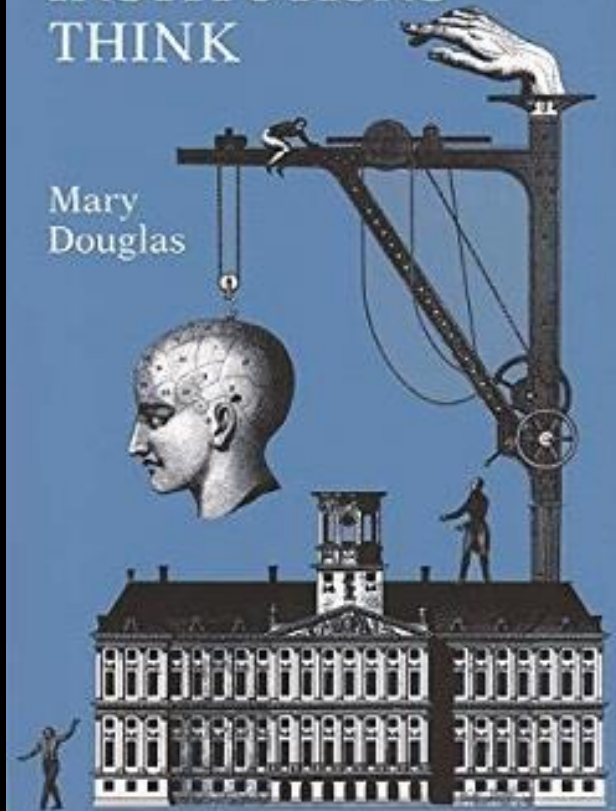
During WW2 a rift between the founders occurred because of the relationship that MO developed with the government. After the war, MO did increasingly conduct narrow surveys for commercial companies.

Madge, Charles & TomHarrisson (1939). *Britain by Mass-Observation*. Penguin: Harmondsworth.

MO behind such projects as:

Firth, Raymond (1956). *Two Studies of Kinship in London.* London Routledge.

Fox, Kate (2004). *Watching the English.* London: Nicholas Brealey.

Bentham / Foucault

Panopticon

Structuralism Claude Levi-Strauss 1960s

Kanoi, Lav

Infrastructure

HOW
INSTITUTIONS
THINK

Mary
Douglas

Douglas, Mary 1986. *How Institutions Think*. Syracuse Univ Press.

A book about   "Rational Choice Theory & Cooperation".
It shows the extent to which thinking itself is dependent upon institutions.
Different types of institutions allow individuals to think different kinds of
thoughts and to respond to different emotions.

 It is just as difficult to explain how individuals come to share the
categories of their thought as to explain how they ever manage to sink
their private interests for a common good.

MD argues that institutions do not think independently, nor do they have
purposes, nor can they build themselves. As we construct our institutions,
we are squeezing each other's ideas into a common shape in order to
prove their legitimacy by a critical mass.

She warns us not to be fooled in the idea that indigenous people may
think through institutions, but 'moderns' decide on important issues
individually. Our legitimated institutions make major decisions which are
invariably part of traditions and ethical principles.

Walter Benjamin [1892-1940]
Arcades Project

'*Flâneur*'

Infrastructures of capitalism/
consumption... and resistance
to them

The flaneur inspired by Charles Baudelaire

Miha Mihovec

https://www.youtube.com/watch?v=ixiOzXeyKiE

Flâneur, Flâneuse, & Flânerie | Patricia Hurducaş |

Conversation -

https://www.youtube.com/watch?v=r_ocb5iKzoU

Lecture 4, Age Friendly Cities.

According to WHO, population ageing and urbanisation are two of the biggest social transformations of the 21st century. Cities and communities have a key role in enabling people to live longer and healthier lives while fostering fairer and more sustainable societies.

An age-friendly city or community is health promoting and designed for diversity, inclusion, and cohesion, including across all ages and capacities. Age-friendly cities or communities might have, for example: accessible and safe road and transport infrastructure, barrier-free access to buildings and houses, and public seating and sanitary facilities, among others. Age-friendly cities and communities also enable people to stay active; keep connected; and contribute to their community's economic, social, and cultural life. An age-friendly city can foster solidarity among generations, facilitating social relationships between residents of all ages. Age-friendly cities and communities also have mechanisms to reach out to older people at risk of social isolation, falls or violence through personalised and tailored efforts.

[Creating age-friendly cities and communities (who.int)](https://www.who.int/activities/creating-age-friendly-cities-and-communities)

https://www.who.int/activities/creating-age-friendly-cities-and-communities

WHO is working with its Member States at national and local levels to develop age-friendly cities and communities, within the context of the UN Decade of Healthy Ageing (2021-2030). WHO also supports a Global Network for Age-friendly Cities and Communities that works to stimulate and enable cities and communities around the world to become increasingly age-friendly by:

inspiring change by showing what can be done and how it can be done; connecting cities and communities worldwide to facilitate the exchange of information, knowledge and experience; and supporting cities and communities to find appropriate innovative and evidence-based solutions.

Ageing in Place in Cities, project by
**Manchester Urban Ageing Research Group (MUARG)**
https://youtu.be/p7CUgTgUuLU

Allan Walker: 'Lecture I : Active Ageing and Age-Friendly Cities'

https://www.youtube.com/watch?v=v-hCj9hc444

Chawla, Louise (ed) 2002. *Growing Up in An Urbanising World*. London: Earthscan.

A classic text documenting the revived 1970s project Growing Up in Cities (Lynch 1977), this edited book describes the processes and findings of participatory research with children in eight countries across five continents, exploring experiences and perceptions of their own environments. Led by an interdisciplinary team of experts, each project shares open, exploratory beginnings, moving toward communication to local and regional authorities of children's experiences and priorities for action.

Growing Up in an Urbanising World

LOUISE CHAWLA, Editor
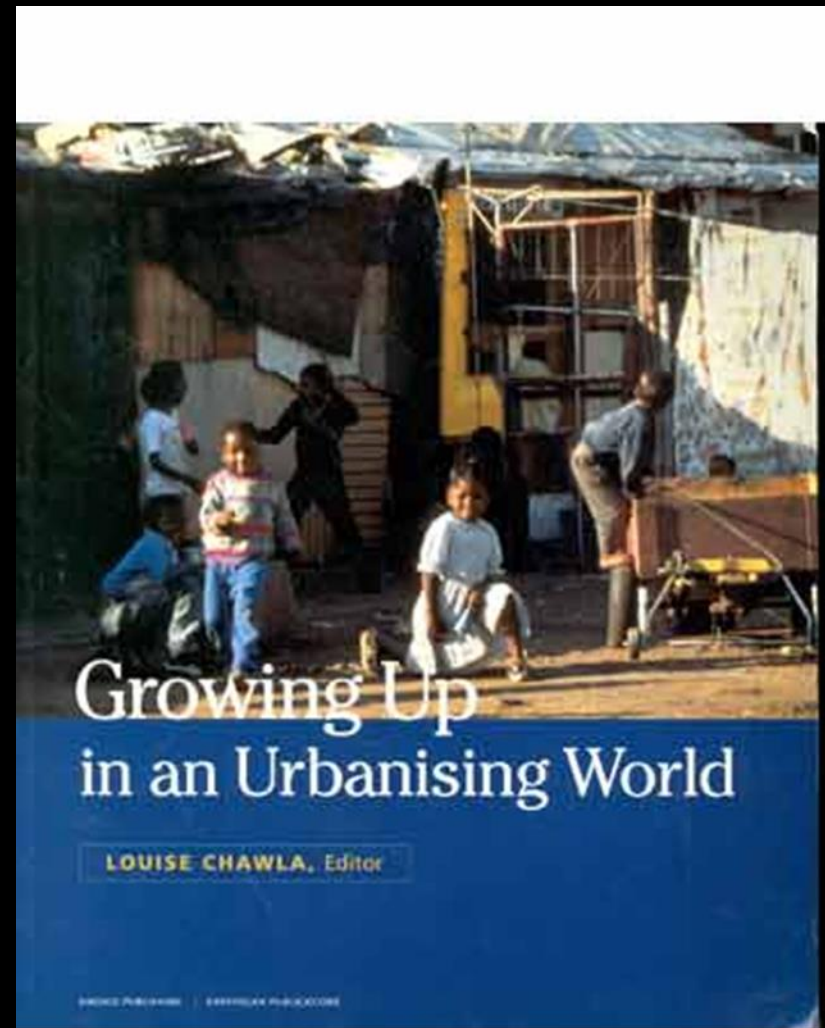
Lecture 6, Homelessness, ghettos, squatting

Aiken. S.R. 1981. Squatters and Squatter settlements in Kuala Lumpur. *Geographical Review* 71(2): 158-175.

"In Peninsular Malaysia, one of the richest regions in Southeast Asia, opportunities for productive employment have not kept pace with the growth of urban population" (Aiken 1981: 161)

"Late in 1979 the government announced that a new master plan for Kuala Lumpur would be completed in 1980 and that in the plan "special consideration would be made for squatters living in the capital." The announcement noted that "squatters had a role to play in the development and economic progress of the capital." Positive statements such as these are relatively new and hopefully signal the emergence of new attitudes on the part of the government toward the squatter population" (ibid: 170).

"Researchers, planners, and officials should remember that in many instances a squatter settlement is a solution to a problem, an investment in the future, a center of shared values, and a home" (ibid: 175).

"Furthermore, squatter settle- ments also contribute to the urbanization process, because they perform important urban functions" (Ibid 172).

"Meanwhile, problem solving should emphasize the eventual integration of existent squatter settlements in the physical and social fabric of the city" (Ibid 173).

KL Squatter Hut. Photo by Vincent Cheok

City tells squatters to leave BMW Park - City - *The Jakarta Post*

Figure 2: Map of Sentul, Kuala Lumpur

Figure 2 presents a map of Sentul in Kuala Lumpur, Malaysia. Sentul was chosen because of the highest number of urban squatter households in Kuala Lumpur. There are 608 urban squatter households living in 13 urban squatter areas (Kuala Lumpur City Hall, 2020). Thus,

Hassan, Taha (dir) 2014. *Brixton Fairies: Made Possible By Squatting* **(34mins). London: Unite The Union.**

https://www.youtube.com/watch?v=fZxapxG_ew4

Rubetzki, Macek et al. (dirs) 1980. *The Squat. A Place To Call Your Own* **(20mins) NFSA: Film Australia.**

https://www.youtube.com/watch?v=QNsKq1RwuJ4

Lecture 7, parkour, graffiti etc

Rafael 2019. From pollution to purity: The transformation of graffiti and street art in London (2005– 17). In Tilley (ed). *London's Urban Landscapes*. London: UCL Press (403-25).

Simmel, G. 1950. 'The metropolis and mental life'. In *The Sociology of Georg Simmel* (Trans. By Kurt Wolff). New York: Free Press. (409-24).

https://condor.depaul.edu/dweinste/theory/M&ML.htm

"With each crossing of the street, with the tempo and multiplicity of economic, occupational and social life, the city sets up a deep contrast with small town and rural life with reference to the sensory foundations of psychic life. The metropolis exacts from man as a discriminating creature a different amount of consciousness than does rural life" (Simmel 1950: 2).

"appears in turn as the form or the cloak of a more general mental phenomenon of the metropolis: it grants to the individual a kind and an amount of personal freedom… (ibid 8)

"Man does not end with the limits of his body or the area comprising his immediate activity. Rather is the range of the person constituted by the sum of effects emanating from him temporally and spatially. In the same way, a city consists of its total effects which extend beyond its immediate confines" (ibid 10)

"Cities are, first of all, seats of the highest economic division of labor" (ibid 11).

Davis, Dana-Ain (2012). 'Culture of poverty'. *Oxford Bibliographies*. https://www.oxfordbibliographies.com/display/document/obo-9780199766567/obo-9780199766567-0004.xml

The term *culture of poverty* emerged in 1959 to understand the reasons for why people are poor.

Gentrification ???:

Arkaraprasertkul, Non 2018. Gentrification and its contentment: An anthropological perspective on housing, heritage and urban social change in Shanghai. *Urban Studies,* 55 (7): 1561-1578.

Gentrification is usually seen a negative:

"deprive existing residents from a lower socioeconomic status of their rights, such as their right to home, their right to the city, and therefore preventing them from accessing the developmental process of the place to which they are historically and emotionally attached" (1562).

 Incomers to an area:

"The residents with higher income would then gradually change the neighbourhood environment, its characteristics, and eventually its reputation attracting other middle-class residents with the same socioeconomic status to join them by moving into those places" (ibid).

"classic gentrification, therefore, is about power […] is an inevitable product of neoliberal capitalism" (ibid).

Some of the main effects of gentrification are:

"change in the average income […] decline in the proportion of working class residents […] decrease in the average age […] increase in the average education level […] shrinkage in household size" (1563).

Sassen, Saskia 2013. *Building Smart Cities*
https://www.youtube.com/watch?v=vHuX79hgtCY

James, Ryan (2020). *Globalisation: URBAN ANTHROPOLOGY* (55 mins documentary).

https://www.youtube.com/watch?v=5ywPL56Iat8

Werbner, P. & S. Hall (2017). *Stuart Hall on Cosmopolitanism* (38 mins).

https://www.youtube.com/watch?v=zcaGhyYvMl0