

Entangled environments

As the comparative study of culture and society, anthropology helps deepen our understanding of the relationships between people and environments, and how these are shaped by social, cultural, political and economic processes.

These fieldwork photos, taken by researchers in the **Department of Anthropology at LSE**, show the diverse and changing ways that the lives of humans, animals and nature are “entangled” – sometimes mutually sustaining, sometimes marked by exploitation, struggle, scarcity and violence.

What does it mean to you to “demand” climate action?

Photo by Catherine-Ann McNamara-Peach: Act Now. XR Brighton's structure "The Lightship Greta" appears in Brighton as part of a march for climate justice in November 2021 in response to COP26. Brighton climate activists wear yellow Breton raincoats in their role as "Greta crew".

Demanding climate action

Catherine-Ann McNamara-Peach

Taken during fieldwork with the climate activist group Extinction Rebellion (XR), this photo captures moments of protest taking place in public spaces in response to climate change.





Photo by Daniel Zohar: Manuel carries a basket full of crushed timiu (barbasco), a fish poison said to have been human in the mythological past.

Living with nonhumans

Daniel Zohar, PhD researcher

The Achuar people live in the rainforests of Ecuador and Peru, and have vast knowledge of their environment as hunters and horticulturalists.

They view some nonhuman beings as social and psychological actors as well as kin, but also engage in their partial commodification.

How do you relate to and shape the natural world?

Living precariously

Joane Marner, PhD researcher

The Birhor, meaning "forest people", are a tribal community in Eastern India classified as a "particularly vulnerable tribal group" due to their precarious living conditions.

The Birhor have lived a nomadic lifecycle but recently accepted government houses. Birhor life remains centred on the present, hunting and gathering their food daily.



Photo by Joane Marner: The dense duckweed is a promising sight for these Birhor children, the first to be born in settled villages. It means the pond owner has been away for a while and won't notice the loss of two or three turtles.

How can we understand nonhumans as subjects and kin?



Photo by Yufei Zhou: Tibetan pastoralists raise and train pups on the pastures to become livestock guard dogs. Behind the pup is his doghouse made of yak dung.

From pastoral guards to trophy pets

Yufei Zhou, PhD researcher

Traditionally Tibetan Mastiffs guarded livestock for Tibetan pastoralists. However, in the early 2000s, these dogs became commodified as luxury status symbols in Chinese cities, fetching exorbitant prices, a phenomenon known as the Tibetan Mastiff Fever.



Photo by Marco del Gallo: This seascape is made of a dense and intricate mass of bamboo, plastic barrels and tanks, and fishing devices used by small-scale fishermen. Nearby is another human-made landscape – the ongoing luxury reclamation project.

Living in “common”

Marco del Gallo, PhD researcher

Fishing in Jakarta, Indonesia, has become targeted by forced evictions to make space for large-scale luxury coastal reclamation projects, leading to an ongoing battle over the control of “common” resources, in this case the sea.

Who should have the right to access common space?

Living with scarcity

Dr Andrea E Pia, Associate Professor

A complex struggle for water sovereignty unfolds in the ecologically stressed highlands of China’s Yunnan Province.

This research shows rural grassroots actors successfully challenging top-down regulatory control, showing how local agency is becoming essential to surviving environmental and climatic upheaval.

BELOW Photo by Andrea E Pia: A Han Chinese firefighter delivers drinking water to a drought-stricken Yi village on the Yunnan-Guizhou Plateau.



ABOVE Photo by Andrea E Pia: The head of a major water reservoir in Southwest China stands before the impounded waters in 2013. In the 1960s, thousands of farmers, mobilised by the Chinese Communist Party motto, “Man Must Conquer Nature” (人定胜天), toiled to build it. Due to its faulty design, the reservoir was breached a few years later: thousands perished in the flood that followed.



Photos by Phoebe McBride: Soundwalks led by artist Maja Zečo explore how sound travels through, occupies, and encloses the space of St. Fittick’s Park, Aberdeen.



Living with energy transition

Dr Gisa Wieszkalnys, Associate Professor

What can we hear in a landscape on the front line of energy transition? This creative collaboration used sound to explore St. Fittick’s Park in Aberdeen, Scotland – an important biodiversity space partially earmarked as an energy transition zone. The work reframes energy transition not as an economic opportunity but as lived experience and a contested terrain demanding new ways of sensing, knowing and imagining what comes next.