

Anthropology in Context:
An Introduction to Social and Cultural Anthropology
AHAN4001



**School of Archaeology, History
& Anthropology**
University of Wales Trinity Saint David



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UNIVERSITY OF WALES
Trinity Saint David

Anthropology in Context:

An Introduction to Social and Cultural Anthropology

Status: 20 credits

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Module Overview:

This module will explore aspects of the history of anthropology, beginning with the discipline's humble and problematic beginnings as the 'handmaiden of colonialism' and culminating in a consideration of the important roles that anthropologists play in the contemporary world. Students will be introduced to some of the prominent social theorists who helped shape the discipline, and their ethnographic subjects. Consideration will be given to the social, political, historical and economic contexts which led to the formulation of their ideas, and discuss what directions the discipline might take in the future.

Assessment:

Course work: One 2000 word summary of a key reading from the module reading list (50%)

DEADLINE: 17TH NOVEMBER 2011.

One essay of 2000 words (50%) **DEADLINE: 12th JANUARY 2012**

Essay Questions:

Please choose one from the following list. Please note that you will be expected to refer to specific (named) ethnographic case studies and appropriate authors to support your argument.

One essay of 2000 words (50%)

1. What is non-verbal communication? Explain why non-verbal communication is anthropologically significant. (LA)
2. Social identities may be constructed through dramatic performances. Using two ethnographic examples, illustrate how these processes both structure and perpetuate culture. (LA)
3. Gender is a universal classification which has a moral component. Discuss. (LA)
4. Malinowski maintained that fieldwork demanded a particular methodology. What does this mean in practice and how can this affect both the anthropologist and anthropology? (SH)
5. Every human society has a cosmology. With reference to two ethnographic examples explore how these ideas are influenced by, and constructed out of, perceptions of the environment. (LA)
6. The family unit is widely regarded by anthropologists as a basic building block of human society. With reference to two ethnographic examples, discuss the relationship between kinship and social organization. (SH)
7. What is the 'spirit' of the gift? With reference to two ethnographic examples, discuss why gift giving is such an important social and political activity. (SH)
8. Many early anthropologists believed that non-Western peoples had a 'primitive mentality'. Provide an explanation for this belief and then demonstrate how and why it has come to be challenged. (SH)

Studying ('Reading') Anthropology:

Success in your university career studying anthropology (and other disciplines in the humanities and social sciences) will depend on developing the habit of reading – in a regular and disciplined way. The role of your lecturers is not so much to teach you as it is to facilitate your own learning. We are here to help you to help yourselves and each other. We expect you to come to classes prepared, having conducted preliminary reading. What you get out of your classes will depend on what you put in. Anthropological texts will most likely be new to you, written in unfamiliar styles with unfamiliar terminology. Some are easier to read than others, and at first they may seem intimidating, but over time it will get easier. Hopefully, you should even find that some anthropological texts are enjoyable to read (!), especially ethnographic monographs – anthropologists' book-length accounts of their field research, usually based on prolonged periods of participant observation with a host community. Some particularly interesting ethnographic monographs are listed below.

The reading list – some explanatory notes:

Firstly - DO NOT PANIC! The reading lists may look long - this is not to intimidate you, but to provide you with reading options from a library that can only carry limited quantities of books. You will find many introductory textbooks at the 301 classmark in the library, and for each week's topic you will find listings of the relevant chapters from a wide range of these books, of which there are multiple copies of each. There are also items listed which are available electronically via ATHENS and JSTOR. If you have any questions about how to use these resources, or if you need help locating specific items, please contact either Sam or Luci, or ask the library staff.

Recommended Textbooks:

- Barfield, T. (ed.) 1997. *Dictionary of Anthropology*. Oxford: Blackwell.
- Barnard, A. & J. Spencer (eds) 1996. *Encyclopedia of Social and Cultural Anthropology*. London: Routledge.
- Bates. D. G, 1996, *Cultural Anthropology*, Massachusetts: Allyn and Bacon
- Beattie, J. 1964. *Other Cultures: Aims, Methods and Achievements in Social Anthropology*. London: Cohen & West.
- Carrithers. M, 1992, *Why Humans have Culture: explaining anthropology and social diversity*, Oxford: Oxford University Press
- Delaney. C, 2004, *Investigating Culture: an experiential introduction to anthropology*, Oxford: Blackwell Publishing
- Eriksen, T.H. 2001. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology* (Anthropology, Culture and Society. London: Pluto Press.
- Eriksen. T. H, 2004, *What is Anthropology?* London: Pluto Press.
- Field. L. W and Fox. R. G, 2007, *Anthropology put to work*, Oxford: Berg 301.2 ANT
- Geertz, C, 1973 *The Interpretation of Cultures*. London: Hutchinson.
- Haviland, W.A. 1990. *Cultural Anthropology*. 6th edition. London: Harcourt Brace.

- Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan.
- Ingold, T. (ed.) 1994. *Companion Encyclopedia of Anthropology: Humanity, Culture and Social Life*. London: Routledge.
- Keesing, R. 1998. *Cultural Anthropology: A Contemporary Perspective*. 3rd edition. London: Harcourt Brace.
- Kottak, C.P. 2004. *Cultural Anthropology*. 10th edition. London: McGraw Hill.
- Lewis, I. 1976. *Social Anthropology in Perspective: The Relevance of Social Anthropology*. Harmondsworth: Penguin.
- Lienhardt, G. 1964. *Social Anthropology*. Oxford: Oxford University Press.
- Pocock, D. 1975. *Understanding Social Anthropology*. London: Hodder and Stoughton.
- Podolsky, A. & P.J. Brown (eds) 2003. *Applying Anthropology: An Introductory Reader*. London: McGraw-Hill.
- Rapport, N. & J. Overing. 2007. *Social and Cultural Anthropology: The Key Concepts* (Routledge Key Guides). London: Routledge.

Recommended Monographs:

- Abu-Lughod, L. 1986. *Veiled Sentiments: Honour and Poetry in a Bedouin Society*. University of California Press: Berkeley
- Barley, N. 1983. *The Innocent Anthropologist: Notes from a Mud Hut*. British Museum Publications: London
- Cassidy, R. 2002. *The Sport of Kings: Kinship, Class and Thoroughbred Breeding in Newmarket*. Cambridge: Cambridge University Press.
- Evans-Pritchard, E. E. 1937. *Witchcraft, oracles and magic among the Azande*. Oxford: Oxford University Press
- Hodkinson, P. 2002. *Goth*. Oxford: Berg
- Luhmann, T. M. 1989. *Persuasions of the Witch's Craft*. London: Basil Blackwell.
- Malinowski, B. 1922. *Argonauts of the Western Pacific*. London: Routledge
- Okely, J. 1983, *The Traveller-gypsies*. Cambridge University Press: Cambridge
- Turnbull, C. M. 1961. *The Forest People*. London: World Books.
- Weiner, A. 1987. *The Trobrianders of Papua New Guinea*. New York: Harcourt Brace
- Whyte, W. F. 1993. *Street Corner Society: The social structure of an Italian slum*. Chicago: Chicago University Press

Week two - Topic 1: Values and ethics: How do 'we' see 'them'? (SH and LA)

Monday 10th October: Introduction to the module and to anthropology (SH and LA)

Tuesday 11th October: Deconstructing 'otherness' (SH)

Monday 10th October: Introduction to the module and to anthropology (SH)

In today's session you will be introduced to anthropology as an academic subject. The introduction will include a practical exercise to get you thinking about what it means to be an anthropologist.

Readings:

See general reading list above.

Tuesday 11th October: *Deconstructing 'otherness'* (SH)

In today's session we will consider what it is that anthropologists actually do, and consider some of the ways in which social anthropology works to understand, and accurately and fairly represent controversial issues such as cannibalism and female circumcision.

Readings:

- Abler, T. S. 1980. 'Iroquois Cannibalism: Fact Not Fiction' *Ethnohistory*. 27 (4): 309 – 316. JSTOR
- Arens, W. 1979. *The Man Eating Myth: Anthropology and Anthropophagy*.
- Brady, I. 1982. 'Review of The Man Eating Myth' *American Anthropologist*. 84 (3): 59. JSTOR
- De Waal Malefijt, A. M. October 1968. 'Homo monstrosus' in *Scientific American*.
- Ekholm-Friedman, K. 1990. *Catastrophe and Creation: The Formation of an African Kingdom*. (Chapter 5 'Cannibalism and the loss of political power').
- Gordon, D. 1991. 'Female Circumcision and Genital Operations in Egypt and the Sudan: A Dilemma for Medical Anthropology' *Medical Anthropology Quarterly*. 5 (1): 3 – 14. JSTOR
- Hooper, S. 2003. 'Cannibals Talk'. *Anthropology Today* 19 (6): 20. JSTOR
- Midgley, M. 1994b. 'Beasts, brutes and monsters' in Ingold, T. (ed.) 1994. *What is an animal?* London: Routledge.
- Obeyesekere, G. and Arens, W. 2003. 'Cannibalism reconsidered'. *Anthropology Today* 19 (5): 18-19. JSTOR
- Pieterse, J. N. 1992. *White on Black. Images of Africa and Blacks in Western Popular Culture*. Yale University Press.
- Pink, S (ed), 2005, *Applications of anthropology: professional anthropology in the 21st century*, New York; Oxford: Berghahn Books 301.01 APP
- Podolsky, A and Brown, P.J (eds), 2003, *Applying Cultural Anthropology: an introductory reader*, Boston; London: McGraw-Hill. 301.01 APP
- Sahlins, M. 2003. 'Artificially maintained controversies: global warming and Fijian cannibalism.' In *Anthropology Today* 19 (3): 3-5. JSTOR
- Sahlins, M. 2003. 'Artificially maintained controversies (Part II).' *Anthropology Today* 19 (6): 22-23.
- Shweder, R. A. 2000. 'What about "Female Genital Mutilation"? And Why Understanding Culture Matters in the First Place' *Daedalus*. 129 (4): 209 – 232. JSTOR
- Walley, C. J. 1997. 'Searching for "Voices": Feminism, Anthropology, and the Global Debate over Female Genital Operations' *Cultural Anthropology*. 12 (3): 405 – 438. JSTOR
- Warner, M. 1994. *Managing Monsters: Sixth Myths of our Time* (especially Chapter 5 'Cannibal Tales: The Hunger for Conquest').

Week two - Topic 2: *Anthropology then and now* (SH and LA)

Monday 17th October: *What can we do with anthropology?* (LA)

Tuesday 18th October: *Anthropological ancestors* (SH)

Monday 17th October: *What can we do with anthropology?* (LA)

In this session you will be introduced to some of the ways that anthropology is applied to the real world. In the past anthropology remained mainly theoretical. These days anthropological knowledge is used in a wide variety of practices from the forging effective relationships in business communities to encouraging sensitivity towards difference in war zones. During this class you will be shown a number of different examples that illustrate the use of anthropology today.

Readings - applied anthropology:

Ervin. A, 2004, *Applied Anthropology*, Allyn and Bacon – on Google Books

Ferraro. G, 2008, *Cultural Anthropology: an applied perspective* (7th ed), Belmont: Thomson Wadworth – Q 301.2 FER and also available on Google books

Gwynne. M, 2002, *Applied Anthropology*, Pearson

Pink. S (ed), 2005, *Applications of anthropology: professional anthropology in the 21st century*, New York; Oxford: Berghahn Books 301.01 APP

Podolesfsky.A and Brown.P.J (eds), 2003, *Applying Cultural Anthropology: an introductory reader*, Boston; London: McGraw-Hill. 301.01 APP

Web addresses

<http://www.aaanet.org/pdf/upload/51-2-Veronica-Strang-In-Focus.pdf>

Tuesday 18th October: *Anthropological ancestors* (SH)

This week you will be introduced to Bronislaw Malinowski, a key figure in the history of British social anthropology, who famously conducted fieldwork amongst the Trobriand Islanders in Melanesia in the early twentieth century. You will learn about the new approach to fieldwork he pioneered called participant observation, which he proclaimed as the basis for a new kind of anthropology – one dedicated to understanding the ‘native’s point of view’ through a total immersion into other peoples’ lifeworlds. Ethnographic fieldwork subsequently became the hallmark of social and cultural anthropologists, and in our discussion reading we consider the value of shared experience and the building of rapport. Malinowski presented a very scientific approach to studying other people, but his private diaries, published after his death, reveal that he didn’t always practice what he preached...

Readings – anthropological ancestors:

Barrett, S. R. 1996. *Anthropology: a student’s guide to theory and method*. Toronto: University of Toronto Press (pp. 47 – 52)

Bloch, M. 1983. *Marxism and Anthropology*. Oxford: Oxford University Press (chapters 1 – 3)

Cartledge, P. 1993. *The Greeks: A Portrait of Self and Other*. Oxford: Oxford University Press (pp. 1-18)

- Evans-Pritchard, E. E. 1951. *Social Anthropology*. London: Cowen & West Ltd. (chapter 2)
- Frazer, J. G. 1992. *Golden Bough: a study in magic and religion*. London: MacMillan & Co.
- Kuper, A. 1988. *The invention of primitive society: transformations of an illusion*. London: Routledge (chapters 1 and 3)
- Kuper, A. 1983. *Anthropology and Anthropologists: The Modern British School*. London: Routledge (pp. 1 – 35 and 35 - 65)
- Malinowski, B. 1922. *Argonauts of the Western Pacific*. London: Routledge (introduction by Frazer and chapter 1)
- Malinowski, B. 1967. *A Diary in the Strict Sense of the Term*. London: Routledge and Kegan Paul.
- Moore, J. D. 1997. *Visions of culture: An introduction to anthropological theories and theorists*. Walnut Creek: Altamira Press (chapters 1 and 2)
- Pieterse, J. N. 1992. *White on black*. Yale University Press (pp. 18 – 29)

Readings:

- Agar, M.H. 1980. *The Professional Stranger: An Informal Introduction to Ethnography*. New York: Academic Press.
- Furnham, A. and S. Bochner. 1986. *Culture Shock: Psychological Reactions to Unfamiliar Environments*. London and New York: Methuen
- Malinowski, B. 1967. *A Diary in the Strict Sense of the Term*. London: Routledge.
- Ward, C. et al. 2001. *The Psychology of Culture Shock*. New York: Routledge

Web addresses:

- Bocher. S, 2003, *Culture Shock due to contact with Unfamiliar Cultures* - http://orpc.iaccp.org/index.php?option=com_content&view=article&id=101%3Abochner&catid=26%3Achapter&Itemid=15
- Irwin. R, 2007, 'Culture shock: negotiating feelings in the field' in *Anthropology Matters*, Vol 9 No 1 http://anthropologymatters.com/index.php?journal=anth_matters&page=article&op=view&path%5B%5D=64&path%5B%5D=123
- Winkelman. M, 2008, *Cultural shock and Adaptation* - <http://www.asu.edu/clas/shesc/projects/bajaethnography/shock.htm>

Week three - Topic 3: *Ethnographic fieldwork and data collection* (SH)

Week three - Topic 4: *Society, identity and the body* (LA)

Monday 24th October: *Lecture on the practicalities of fieldwork*

Tuesday 25th November: *Lecture on social identity and the body*

Film: *Duka's Dilemma*

Monday 24th October: Lecture on the practicalities of fieldwork

Over the years, and as a result of practical experience gained from extensive periods of participant observation, anthropologists have questioned how best to go about conducting fieldwork so as to get a real insight into other people's lives. The recognition that the anthropologist his or her self had an impact on the whole process has meant that anthropologists now need to be aware of their own cultural assumptions in addition to those of their subjects of study. In this session we will consider the implications of what has come to be referred to as 'reflexive awareness' in the generation and interpretation of ethnographic data.

Readings:

- Ahmed, A. & Shore, C. (eds.) 1995. *The Future of Anthropology: Its relevance to the contemporary world*. London: Athlone Press
- Augé, M. & Colley, J. P. 2006. *The world of the anthropologist*. Oxford: Berg (pp. 1 – 20)
- Caplan, P. 1988. 'Engendering Knowledge: The Politics of Ethnography, Part 1' *Anthropology Today*. 4(5): 8 – 12.
- Carrier, J. 1992. Occidentalism: The world turned upside-down. *American Ethnologist* 19/2: 195-212
- Davies, C. A. 1999. *Reflexive Ethnography: A guide to researching selves and others*. London: Routledge
- Eriksen, T. H. 1995. *Small places, large issues*. London: Pluto Press (chapter 18)
- Evans-Pritchard, E. E. 1974. *The Nuer: a description of the modes of livelihood and political institutions of a Nilotic people*. Oxford: Oxford University Press.
- Hammersley, M. & Atkinson, P. 1989. *Ethnography. Principles in Practice*. London: Routledge
- Hutchinson, S. 1992. 'The Cattle of Money and the Cattle of Girls among the Nuer, 1930-83' *American Ethnologist*. 19 (2): 294 – 316.
- Hutchinson, S. M. 1996. *Nuer dilemmas : coping with money, war, and the state*. Berkeley, Calif: University of California Press.
- Keesing, R. M. & Strathern, A. J. 1998. *Cultural Anthropology: A contemporary perspective*. Harcourt Brace (chapters 16, 17, 18, 19, 20, 21 and 22)
- Kuper, A. 1993. *Anthropology and anthropologists: the modern British school*. London: Routledge (chapters 8 and 9)
- Kuper, A. 'Coming of Age in Anthropology' in *Nature*. Volume 338: pp. 453 – 455
- Malinowski, B. 1922. *Argonauts of the Western Pacific*. Routledge: London
- Miner, H. 1956. 'Body ritual among the Nacirema' *American Anthropologist*. Volume 53: 8
- Moore, H. L. (ed.) 1996. *The Future of Anthropological Knowledge*. London: Routledge
- Rosaldo, R. 2004. 'Grief and a Headhunter's Rage' in Robben, A. C. G. M. (ed.) *Death, Mourning and Burial. A Cross-Cultural Reader*. Oxford: Blackwell Publishing

Week three - Topic 4: Society, identity and the body (LA)

Tuesday 25th November: Lecture on social identity and the body

Film: Duka's Dilemma

This week's class will explore how the body is conceived of and why this might be important for anthropologists to understand. Historically, the discipline assumed the body to be secondary to study; more interesting was looking at social institutions and other more obvious structural processes. However, time revealed that overlooking this fundamental was a mistake as conceptions of the body exposed symbolic associations that supported, and even explained, elementary social structures.

In this class we will look at what the body might be, how it can be understood, how identity is imprinted through cultural ideas concerning embodiment and at the ideas of M. Douglas and J. Carsten particularly to get a feeling of the elemental and deep-seated position the body takes in social ideas.

Readings:

- Abu-Lughod. L, 1999, *Veiled Sentiments: honour and poetry in a Bedouin society*, London: University of California Press. 301.29622 ABU
- Aronson. E, 2008, *The Social Animal (10th ed)*, New York: Worth. 301.1 ARO
- Berger. J, 1972, *The Ways of Seeing*, London: Penguin
- Bowie. F, 2001, *The Anthropology of Religion*, Oxford: Blackwell 306.6 BOW
- Csordas. T. J, 2002, *Body/Meaning/Healing*, New York: Palgrave Macmillan 615.82 CSO
- Delaney. C, 1991, *The Seed and the Soil: gender and cosmology in Turkish village society*, California: University of California Press 301.4109496 DEL
- Douglas, M, 1966 *Purity and Danger: An analysis of concepts of pollution and taboo*. London: Routledge & Kegan Paul. 291.3 DOU
- Douglas. M, (1978) 1996 *Natural Symbols: explorations in cosmology*, London: Routledge 291.37 DOU
- Featherstone. M, Hepworth. M and Turner. B.S, 1991, *The Body: social process and cultural theory*, London: Sage. 301.1 BOD
- Mathews. E, 2002, *The Philosophy of Merleau-Ponty*, Bucks: Acumen. 194.9 MER
- Reynold. V and Tanner, R, 1995, *The Social Ecology of Religion*, Oxford: Oxford University Press 306.6 REY
- Shilling, C, 2003, *The Body and Social Theory*, London: Sage 301.2 SHI
- Sperber. D, 1975, *Rethinking Symbolism*, Cambridge University Press. 301.21 SPE
- Synnott, A, 1993 *The Body Social: Symbolism, Self, and Society*, London: Routledge 301.2 SYN
- Welton. D (ed), 1998, *Body and Flesh: a philosophical reader*, Oxford: Blackwell 128.6 BOD

Web addresses

Lock. M, 1993, *Cultivating the Body: Anthropology and epistemologies of Bodily Practice and Knowledge*, *Annu. Rev. Anthropol.* 22:133-55 http://isik.zrc-sazu.si/doc2009/kpms/Anthropology_of_the_Body.pdf

Week five- Topic 5: Kinship and gender – social organisation and the family

Monday 31st October: Kinship (SH)

Tuesday 1th November: Gender (LA)

Monday 31st October: *Kinship* (SH)

For 19th century anthropologists, kinship was key to speculating upon the evolutionary development of forms of social organisation. For 20th century social anthropologists however, kinship was vital for understanding the small-scale societies that ethnographers actually investigated. This week we explore the kinship group we call the 'family', with its role in organizing work and sharing food, as well as kinship groups based on notions of shared descent, with their role in structuring society and determining marriageability. We will explore these foundational institutions of social life through ethnographic consideration of families, clans and lineages amongst a range of peoples.

Readings (Kinship):

- Barnard, A. 1994. Rules and Prohibitions: The Form and Content of Human Kinship. In *Companion Encyclopedia of Anthropology: Humanity, Culture and Social Life* (ed.) T. Ingold. London: Routledge. chapter 28, pp783-812
- Beattie, J. 1964. *Other Cultures: Aims, Methods and Achievements in Social Anthropology*. London: Cohen & West. Chapter 7 'Kinship'
- Eriksen, T.H. 1995. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology* (Anthropology, Culture and Society. London: Pluto Press. chapter 6 'Kinship'
- Evans-Pritchard, E. 1951. *Kinship and Marriage Among The Nuer*. Oxford: Clarendon Press.
- Good, A. 1996. Kinship. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp311-318
- Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan. chapter 11 'Family, Kinship and Marriage', pp181-206
- Pine, F. 1996. Family. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp223-228
- Rapport, N. & J. Overing. 2007. Kinship. In *Social and Cultural Anthropology: The Key Concepts*. London: Routledge. pp217-229
- Weiner, A 1998. *The Trobrianders of Papua New Guinea*. Case Studies in Cultural Anthropology. London: Harcourt Brace Jovanovich.

Further reading:

- Barnes, J.A. 1980. Kinship Studies: Some Impressions of The Current State of Play. *Man (n.s.)* **15**, 292-303. JSTOR
- Carsten, J. (ed.) 2000. *Cultures of Relatedness: New Approaches to the Study of Kinship*. Cambridge: Cambridge University Press.
- Carsten, J. 2004. *After Kinship*. Cambridge: Cambridge University Press.
- Faubion, J. 1996. Review: Kinship is Dead. Long Live Kinship. A Review Article. *Comparative Studies in Society and History*, 67-91. JSTOR
- Fortes, M. 1953. The Structure of Unilineal Descent Groups. *American Anthropologist* **55**, 17-41. JSTOR
- Fox, R. 1967. *Kinship and Marriage: An Anthropological Perspective*. London: Penguin.
- Harris, C.C. 1990. *Kinship* (Concepts in Social Thought. Minneapolis: University of Minnesota Press.
- Holy, L. 1996. *Anthropological Perspectives on Kinship*. London: Pluto Press.
- Just, R. 2000. *A Greek Island Cosmos: Kinship and Community on Meganisi*. Oxford: James Currey.

Kuper, A. 1982. Lineage Theory: a Critical Retrospect. *Annual Review of Anthropology* **11**, 71-95. JSTOR

Kuper, A. 1988. *The Invention of Primitive Society: Transformations of An Illusion*. London: Routledge.

Lienhardt, G. 1964. *Social Anthropology*. Oxford: Oxford University Press. Chapter 5 'Kinship and Affinity', pp92-114

Parkin, R. 1997. *Kinship: An Introduction to Basic Concepts*. Oxford: Blackwell.

Peletz, M.G. 1995. Kinship Studies in The late Twentieth Century. *Annual Review of Anthropology* **24**, 343-372. JSTOR

Scheffler, H. 1966. Ancestor Worship in Anthropology: or, Observations on Descent and Descent Groups. *Current Anthropology* **7**, 541-551. JSTOR

Stone, L. 2006. *Kinship and Gender: An Introduction*. Boulder, Colorado: Westview Press.

Vilaça, A. 2002. Making Kin Out of Others in Amazonia. *Journal of The Royal Anthropological Institute (n.s.)* **8**, 347-365. JSTOR

Nuer kinship:

Evans-Pritchard, E. 1940. The Nuer of The Southern Sudan. In *African Political Systems* (eds) M. Fortes & E.E. Evans-Pritchard. Oxford: Oxford University Press. pp272-296

Evans, T.M.S. 1989. The Nuer Incest Prohibition and the Nature of Kinship: Alterlogical Reckoning. *Cultural Anthropology* **4**, 323-346. JSTOR

Glickman, M. 1971. Kinship and Credit Among The Nuer. *Africa* **41**, 306-319. JSTOR

Karp, I. & K. Maynard. 1983. Reading The Nuer [and Comments and Reply]. *Current Anthropology* **24**, 481-503. JSTOR

McKinnon, S. 2000. Domestic Exceptions: Evans-Pritchard and The Creation of Nuer Patrilineality and Equality. *Cultural Anthropology* **15**, 35-83. JSTOR

Trobriand kinship:

Leach, E.R. 1971. Concerning Trobriand Clans and The Kinship Category *Tabu*. In *The Developmental Cycle in Domestic Groups* (ed.) J. Goody. Cambridge Cambridge University Press. pp120-145

Malinowski, B. 1922. *Argonauts of The Western Pacific: An Account of Native Enterprise and Adventure in The Archipelagoes of Melanesian New Guinea*. London: Routledge & Kegan Paul. chapters 2 & 6

Online resources:

Schwimmer, B. 2003. *Kinship and Social Organization: An Interactive Tutorial*. University of Manitoba: <http://www.umanitoba.ca/faculties/arts/anthropology/kintitle.html>

Murphy, M. 2001. *A Kinship Glossary: Symbols, Terms and Concepts*. University of Alabama: <http://www.as.ua.edu/ant/Faculty/murphy/436/kinship.htm>

Tuesday 1th November: Gender (LA)

The term 'gender' comes from the French 'genre' meaning 'kind of thing' and as a system of meanings it may be one of the oldest and most pervasive humanity has created. This is not only because it determines behaviour but also because it comes with moral values attached. It is now accepted that gender is culturally constructed rather than based in essentialist biology. This is partly

due to anthropology's dynamic and polemic contribution to study and the vital questions asked of feminist anthropology, all of which have greatly contributed to the ongoing nature/nurture debate.

Today's class will explore the history of ideas concerning gender, expectations, role divisions and how this affects social structures, notions of space and, of course, identity.

Readings (Gender):

Delaney. C, 1991, *The Seed and the Soil: gender and cosmology in Turkish village society*, California: University of California Press 301.4109496 DEL

Grosz. E, 1994, *Volatile Bodies: toward a corporeal feminism*, Bloomington: Indiana University Press 301.412 GRO

Howell. S, 1989, *Society and Cosmos: Chewong of Peninsular Malaysia*, Chicago: University of Chicago Press 301.295951

MacCormack. C and Strathern. M, 1992, *Nature, Culture and Gender*, Cambridge University Press. 301.2 NAT

Moore. H, 1988, *Feminism and Anthropology*, Cambridge: Polity (chapter 6). 301.412 MOO

Moore. H, 1994, *A Passion for Difference*, Cambridge: Polity. 301.412 MOO

Rosaldo.M and Lamphere.L, (eds), 1974 *Women, Culture and Society*, California: Stanford University Press

Sanday P.R, 1994, *Female Power and Male Dominance: the origins of sexual inequality*, Cambridge: Cambridge University Press

Web resources (Gender):

Maasai girl – Kenya (22 mins) <http://www.youtube.com/watch?v=6cFMi17V6Zg&NR=1>

This is a film about a Massai girl who rejects part of her culture and leaves the village to go to the US to train as a doctor. The film shows how her community supports her choice but is also challenged by these radical changes in social gender role expectations.

Where women rule – Kenya (20 mins)

http://www.youtube.com/watch?v=meEz3qV_RRc&feature=channel

This is a wonderful film showing the resourceful women's lives in a village in Kenya (Omajam) where men are forbidden to live. The men live nearby in their own village. The film shows the differences in daily existence as well as explores what has created this gender divide. Most of the women were raped by the British army during conflict. This has made them taboo and they were rejected by the men of their tribe. The women's response was to create their own village without the men.

A film called - The Womens' Kingdom: In China, how free can a woman be? 2005

http://www.pbs.org/frontlineworld/rough/2005/07/introduction_to.html

<http://www.encyclopedia.com/doc/1G2-3424300309.html>

<http://gendereconomy.com/main/def.html>

http://books.google.com/books?id=AR17bxoJ_U8C&pg=PA133&dq=gender+schema+theory+bem&hl=en&ei=TijTPGTCNTP4wbRi7yFAW&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCwQ6AEwAA#v=onepage&q=gender%20schema%20theory%20bem&f=false

Week six – READING WEEK

Week seven -Topic 6: Negotiating Change

Monday 14th November: Rituals and rites of passage (LA)

Tuesday 15th November: Film: The Maasai Moran (LA)

Monday 14th November: Rituals and rites of passage (LA)

Life brings changes and with that one's identity might alter too. Negotiating such times in our lives is known to be notoriously difficult, emotionally challenging but also powerfully potent. Consequently, humanity has responded by creating structured processes to navigate through these times which enable and facilitate transition.

This week's classes will look at ritual theory to understand how rituals are structured and why. The class will also consider what the social function of such elaborate processes might be and how considerable cultural knowledge is transferred during these group performances. We will also look at how rituals simultaneously facilitate the adoption by group participants of their new social identities through the diverse use of colour, music, actions and performances. We will pay particular attention to what are called rites of passage – transitions that occur at specific stages of life.

Readings (Rites of passage):

Bowie. F, 2001, *The Anthropology of Religion*, Oxford: Blackwell

Lewis. I. M, 1986, *Religion in Context: cults and charisma*, Cambridge: Cambridge University Press

Morris. B, 1987, *Anthropological studies of Religion: an introductory text*, Cambridge: Cambridge University Press

Rappaport. R. A, 1999, *Ritual and Religion in the making of Humanity*, Cambridge: Cambridge University Press 291.38 RAP

Turner. E, 1992, *Experiencing Ritual: a new interpretation of African Healing*, Philadelphia: University of Pennsylvania Press 299.6 TUR

Turner. V, 1967, *The Forest of Symbols: aspects of Ndembu ritual*, Ithaca: Cornell University Press 301.296894 TUR

Turner. V, 1968 *The Drums of Affliction: A study of religious processes among the Ndembu of Zambia*. Oxford: Clarendon Press 301.296894 TUR

Turner. V, 1969, *The Ritual Process; structure and anti-structure*, Chicago: Aldine 301.21 TUR

Turner. V 1974, *Dramas, Fields and Metaphors: symbolic action in human society*, Ithaca: Cornell University Press.

Turner. V, 1982, *From Ritual to Theatre: The Human Seriousness of Play*, New York: PAJ Publications 301.57 TUR

Van Gennep. A, (1909), 1977, *The Rites of Passage*, London: Routledge and Kegan Paul 301.21 GEN

Web resources:

Iboga Initiation (10 mins) <http://www.youtube.com/watch?v=lgikkrm4ZVw&feature=related>

This film shows Daniel Pinchbeck (*Breaking Open the Head*) talking about his experiences during an *Iboga* initiation with the *Bwiti* cult in Cameroon. *Iboga*, a powerful naturally occurring hallucinogen, is claimed to be successful in halting heroin addiction. The *Bwiti* use it to link with the ancestors in a gruelling ritual enacting death and rebirth.

Ibogaïne rite of Passage (9 Minutes) – there are 6 parts to this documentary; this is part 3

<http://www.youtube.com/watch?v=DmHXVA4O6MM&feature=related>

This film shows how the *Iboga* ritual is enacted and is understood as a kind of therapy.

Maasai: a warrior's rite of passage (10mins of a 52 min documentary)

<http://www.youtube.com/watch?v=6mByW8hsCXE&NR=1&feature=fvwp>

This snippet allows you to get a flavour of the community preparation for a rite of passage.

Belonging

www.sirc.org/publik/belonging.pdf

Change theories

www.nationalforum.com/Electronic%20Journal%20Volumes%5CKritsonis,%20Alicia%20Comparison%20of%20Change%20Theories.pdf

www.entarga.com/orgchange/lewinschein.pdf

Week eight- Topic 7: *The politics and economics of ceremonial exchange* (SH)

Monday 21st November: Lecture on ceremonial exchange

Tuesday 22nd November: Film: 'Ongka's Big Moka' followed by discussion

We may be inclined to think about exchange in purely economic terms, as involving the transaction of goods and services, typically through the medium of money. However, anthropology demonstrates that 'economics' is a category derived from the experience of western modernity. Following this insight, anthropologists have reminded us that exchange covers a far broader spectrum of practices, which can involve the giving of gifts. But there is more to exchange than the swapping of material requirements - rather it represents a set of practices constitutive of sociality itself. As a result of Marcel Mauss' classic essay 'The Gift', exchange was established not only as a popular topic for particular ethnographic research, but also as an important way to think about human sociality in general. Mauss' was particularly interested in two institutions of exchange from the ethnographic record; the Kula ring of the Trobriands, and the Potlatch of the Native American groups of the Pacific Northwest. This week we will look at a range of ceremonial exchanges, and explore the political (and economic) significance of these practices in social life.

Readings:

Beattie, J. 1964. *Other Cultures: Aims, Methods and Achievements in Social Anthropology*. London: Cohen & West. Chapter 11 'Economic and Property Relations'

Caplow, T. 1982. Christmas Gifts and Kin Networks. *American Sociological Review* **47**, 383-392. JSTOR

Carrier, J.G. 1996. Exchange. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp218-221

Eriksen, T.H. 1995. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology* (Anthropology, Culture and Society). London: Pluto Press. chapter 11 'Exchange'

Gregory, C.A. 1994. Exchange and Reciprocity. In *Companion Encyclopedia of Anthropology: Humanity, Culture and Social Life* (ed.) T. Ingold. London: Routledge. chapter 33, pp911-939

Haviland, W.A. 1990. *Cultural Anthropology*. 6th edition. London: Harcourt Brace. chapter 7 'Economic Systems'

Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan. chapter 3 'Gifts, Exchange and Reciprocity'

Hurn, S. (2008) 'The 'Cardinaults' of the Western coast of Wales: Exchanging and exhibiting horses in the pursuit of fame' *Journal of Material Culture*. Volume 13 (3): 335 – 355.

Keesing, R. 1998. *Cultural Anthropology: A Contemporary Perspective*. 3rd edition. London: Harcourt Brace. chapter 8 'Economic Systems'

Lechte, J. 1994. Mauss. In *Fifty Key Contemporary Thinkers: From Structuralism to Postmodernity*. London: Routledge. pp24-28

MacCormack, G. 1976. Reciprocity. *Man (n.s.)* **11**, 89-103. JSTOR

Mauss, M. 1954. *The Gift: Forms and Functions of Exchange in Archaic Societies* (trans.) I. Cunnison. London: Coehn & West.

Natotzky, S. 1997. *New Directions in Economic Anthropology* (Anthropology, Culture & Society. London: Pluto Press. Chapter 2 'Distribution and Exchange' pp42-98

Piddocke, S. 1965. The Potlatch System of the Southern Kwakiutl: A New Perspective. *Southwestern Journal of Anthropology* **21**, 244-264. JSTOR

Strathern, A. 1971. *The Rope of Moka: Big-Men and Ceremonial Exchange in Mount Hagen, New Guinea* (Cambridge Studies in Social Anthropology 4. Cambridge: Cambridge University Press.

Weiner, A 1998. *The Trobrianders of Papua New Guinea*. Case Studies in Cultural Anthropology. London: Harcourt Brace Jovanovich. Chapter 9 'Kula and The Search for Fame'

Christmas gift-giving:

Caplow, T. 1982. Christmas Gifts and Kin Networks. *American Sociological Review* **47**, 383-392. JSTOR

Caplow, T. 1984. Rule Enforcement Without Visible Means: Christmas Gift-Giving in Middletown. *American Journal of Sociology* **89**, 1306-1323. JSTOR

Carrier, J.G. 1995. *Gifts and Commodities: Exchange and Western Capitalism Since 1700*. chapter 6 'Christmas and The Ceremony of The Gift' pp168-189

Potlatch:

Boas, F. 1966. *Kwakiutl Ethnography*. Chicago: Chicago University Press. chapter on Potlatch

Piddocke, S. 1965. The Potlatch System of the Southern Kwakiutl: A New Perspective. *Southwestern Journal of Anthropology* **21**, 244-264. JSTOR

Roth, C.F. 2002. Goods, Names, and Selves: Rethinking The Tsimshian Potlatch. *American Ethnologist* **29**, 123-150. JSTOR

Tollefson, K.D. 1995. Potlatching and Political Organization among the Northwest Coast Indians. *Ethnology* **34**, 53-73. JSTOR

Kula:

Leach, J.W. & E. Leach (eds) 1983. *The Kula: New Perspectives on Massim Exchange*. Cambridge: Cambridge University Press.

Malinowski, B. 1922. *Argonauts of The Western Pacific: An Account of Native Enterprise and Adventure in The Archipelagoes of Melanesian New Guinea*. London: Routledge & Kegan Paul.

Uberoi, J.P.S. 1962. *The Politics of The Kula Ring: An Analysis of The Findings of Bronislaw Malinowski*. Manchester: Manchester University Press.

Weiner, A.B. 1976. *Women of Value, Men of Renown: New Perspectives in Trobriand Exchange*. Austin: University of Texas Press.

Young, M.W. 1971. *Fighting with Food: Leadership, Values and Social Control in a Massim Society*. Cambridge: Cambridge University Press.

Further reading:

Befu, H. 1977. Social Exchange. *Annual Review of Anthropology* **6**, 255-281. JSTOR

Bohannon, P. 1955. Some Principles of Exchange and Investment Among The Tiv. *American Anthropologist* **57**, 60-70. JSTOR

Bourgois, P. 1989. Crack in Spanish Harlem: Culture and Economy in The Inner City. *Anthropology Today* **5**, 6-11. JSTOR

Brown, D.J.J. 1979. The Structuring of Polopa Feasting and Warfare. *Man (n.s)* **14**, 712-733. JSTOR

Carrier, J.G. 1995. *Gifts and Commodities: Exchange and Western Capitalism Since 1700*. London: Routledge. chapter 5 'The Ideology of The Gift' pp145-167.

Cashdan, E.A. 1985. Coping with Risk: Reciprocity Among the Basarwa of Northern Botswana. *Man (n.s.)* **20** (3), 454-474. JSTOR

Cheal, D.J. 1988. *The Gift Economy*. London: Routledge.

Davis, J. 1972. Gifts and The UK Economy. *Man (n.s)* **7**, 408-429. JSTOR

Douglas, M. 1967. Primitive Rationing: A Study in Controlled Exchange. In *Themes in Economic Anthropology* (ed.) R. Firth. ASA Monographs 6. London: Tavistock. pp119-148

Douglas, M. & B. Isherwood. 1996. *The World of Goods: Towards an Anthropology of Consumption*. London: Routledge

Goodell, G.E. 1985. Paternalism, Patronage, and Potlatch: The Dynamics of Giving and Being Given To [and Comments and Reply]. *Current Anthropology* **26**, 247-266. JSTOR

Gregory, C.A. 1982. *Gifts and Commodities*. London: Academic Press.

Healy, C. 1984. Trade and Sociability: Balanced Reciprocity as Generosity in The Papua New Guinea Highlands. *American Ethnologist* **11**, 42-59. JSTOR

Humphrey, C. & S. Hugh-Jones (eds) 1992. *Barter, Exchange and Value: An Anthropological Approach*. Cambridge: Cambridge University Press

James, W. & N.J. Allen (eds) 1998. *Marcel Mauss: A Centenary Tribute*. Oxford: Berghahn.

Malinowski, B. 1926. *Crime and Custom in Savage Society*. London: Routledge & Kegan Paul. Part 1

Monaghan, J. 1996. Fiesta Finance in Mesoamerica and the Origins of a Gift Exchange System. *The Journal of the Royal Anthropological Institute* **2**, 499-516. JSTOR

Parry, J. 1986. The Gift, The Indian Gift and The 'Indian Gift'. *Man (n.s)* **21**, 456-467. JSTOR

Parry, J. & M. Bloch (eds) 1989. *Money and The Morality of Exchange*. Cambridge: Cambridge University Press.

Piot, C.D. 1991. Of Persons and Things: Some Reflections on African Spheres of Exchange. *Man (n.s.)* **26**, 405-424. JSTOR

Sahlins, M. 1972. The Spirit of The Gift. In *Stone Age Economics*. Chicago: Aldine Atherton. chapter 4, pp149-184

Sahlins, M. 1972. On The Sociology of Primitive Exchange. In *Stone Age Economics*. Chicago Aldine-Atherton. chapter 5 pp185-230 Also in Sahlins, M. 1968. *Tribesmen*. Prentice-Hall. Chapter 5 and in

The Relevance of Models in Anthropology (ed.) M. Banton on the ASA Monographs 1-10 CD-ROM kept in the departmental office

Schneider, J. 2002. World Markets: Anthropological Perspectives. In *Exotic No More: Anthropology on The Front Lines* (ed.) J. MacClancy. London: University of Chicago Press. chapter 3, pp64-85

Weiner, A.B. 1988. *The Trobrianders of Papua New Guinea* (Case Studies in Cultural Anthropology). London: Harcourt Brace Jovanovich.

Yan, Y. 1996. *The Flow of Gifts: Reciprocity and Social Networks in a Chinese Village*. Stanford, California: Stanford University Press.

Week 9 - Topic 8: Communication

Monday 28th November: Non-verbal communication (LA)

Tuesday 29th November: Language and classification (SH)

Monday 28th November: Non-verbal communication (LA)

Non-verbal communication is said to be the 'first language'; a language that all creatures use to communicate various messages through their use of posture, space, odour, colour, touch and movement. Today's class considers the significance non-verbal communication has played in the development of sociality and culture for humans with particular reference to the importance of empathetic comprehension and human bonding. The primary focus of the class will be the expression of emotions as understood by Ekman from his work in Papua New Guinea and the USA, but attention will also be given to gestures, haptics and proxemics.

Readings:

Argyle, M, 1975, *Bodily Communication*, London: Methuen 302.222 ARG

Argyle, M, 1990, *The Psychology of Interpersonal Behaviour* (4th ed), London: Penguin 301.11 ARG

Bourque, N. 2001. 'Eating your words: communicating with food in the Ecuadorian Andes' in Hendry, J. and Watson, C. W. 2001. *An anthropology of indirect communication*. London: Routledge

Darwin, C, 2007, *The Expression of the Emotions in Man and Animals*, Filiquarian publishing 575.423 DAR

Ekman, P and Friesen W.V, 2003, *Unmasking the Face*, Cambridge: Malor 152.4 EKM

Ekman, P, 2004, *Emotions Revealed: understanding faces and feelings*, London: Orion

Hall, E.T, 1973, *The Silent Language*, New York: Doubleday

Hendry, J. and Watson, C. W. 2001. *An anthropology of indirect communication*. London: Routledge

Morris, D, 2005, *The Naked Ape*, London: Vintage

Web resources:

Film: *The Human Animal - The Language of the Body* (1994, Part One – 50 mins) 'A Personal View of the Human Species by Desmond Morris. This episode focuses on the planet's most advanced animal, beginning with a look at how man communicated before the evolution of language. Some gestures and expressions are so ingrained that we have not been able to erase them from our vocabulary.'

<http://video.google.com/videoplay?docid=-3323021761394989726#>

Ekman's website that allows you to practice understanding micro-expressions

<http://face.paulekman.com/default.aspx>

Conversations in history with Paul Ekman – professor of psychology (56 mins)

<http://www.youtube.com/watch?v=IA8nYZg4Vnl>

Tuesday 29th November: *Language and classification* (SH)

The ability to speak a verbal language represents a defining feature of human beings. Languages however, do not simply 'put names to things', but rather serve to constitute a world of 'things' to be known, to be recognized, and to engage with. Different languages, with different grammars, divide or classify components of the world differently. This entails consideration of the categorical schemes we employ to conveniently comprehend a complex world, whether they be explicit or implicit, as well as the metaphors and metonyms we utilise in conceiving and communicating our culturally mediated understandings. This week introduces the study of language and classification, a central topic in both social and cultural anthropology, since it is all about the ways people create understandings of the worlds in which they dwell together.

Readings:

- Barnard, A. & J. Spencer (eds). 1996. Sapir-Whorf Hypothesis. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp499-501
- Bloch, M. 1991. Language, Anthropology and Cognitive Science. *Man (n.s)* **26**, 183-198. JSTOR
- Bloch, M. 1996. Structuralism. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp530-535
- Bulmer, R. 1967. Why is the Cassowary Not a Bird? A Problem of Zoological Taxonomy Among the Karam of the New Guinea Highlands. *Man (n.s)* **2**, 5-25. JSTOR
- D'Anglure, B.S. 1996. Levi-Strauss, Claude. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp333-336
- Ellen, R. 1996. Classification. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp103-106
- Grillo, R.D. 1996. Language and Linguistics. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp324-329
- Haviland, W.A. 1990. *Cultural Anthropology*. 6th edition London: Harcourt Brace. Chapter 4 'Language and Communication'
- Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan. chapter 2 'Disgusting, Forbidden and Unthinkable' & chapter 5 'Society: A Set of Symbols'
- Keesing, R. 1998. *Cultural Anthropology: A Contemporary Perspective*. 3rd edition. London: Harcourt Brace. chapter 3 'Language and Communication'
- Lechte, J. 1994. Levi-Strauss. In *Fifty Key Contemporary Thinkers: From Structuralism to Postmodernity*. London: Routledge. pp71-77
- Lechte, J. 1994. Saussure. In *Fifty Key Contemporary Thinkers: From Structuralism to Postmodernity*. London: Routledge. pp148-153
- Kottak, C.P. 2004. *Cultural Anthropology*. 10th edition. London: McGraw Hill. chapter 7 'Language and Communication'

Rapport, N. & J. Overing. 2007. Classification. In *Social and Cultural Anthropology: The Key Concepts*. London: Routledge. pp32-40

Further reading:

Ardener, E. 1971. Introductory Essay: Social Anthropology and Language. In *Social Anthropology and Language* (ed.) E. Ardener. ASA Monographs. London: Tavistock.

Douglas, M. 1975. *Implicit Meanings: Essays in Anthropology*. London: Routledge & Kegan Paul.

Ellen, R. 1979. Omniscience and Ignorance: Variation in Nuaulu Knowledge, Identification and Classification of Animals. *Language in Society* **8**, 337-364.

Halverson, J. 1976. Animal Categories and Terms of Abuse. *Man (n.s)* **11** (4), 505-516. JSTOR

Hastrup, K. 1978. The Semantics of Biology: Virginity. In *Defining Females: The Nature of Women in Society* (ed.) S. Ardener. Oxford: Berg.

James, W. et al 1996. Human Worlds are Culturally Constructed. In *Key Debates in Anthropology* (ed.) T. Ingold. London: Routledge. pp99-146

Kuper, A. 1973. Lévi-Strauss and British Neo-Structuralism. In *Anthropology and Anthropologists: The Modern British School*. London: Routledge. pp159-175

Leach, E. 1964. Anthropological Aspects of Language: Animal Categories and Verbal Abuse. In *New Directions in The Study of Language* (ed.) E. H. Lennenberg. Cambridge, MA: MIT Press

Levi-Strauss, C. 1966. *The Savage Mind* (trans.) R. Needham. London: Weidenfeld & Nicolson. Chapters 1 & 2

Macdonald, S. 1993. The Construction of Difference: An Anthropological Approach to Stereotypes. In *Inside European Identities: Ethnography in Western Europe* (ed.) S. Macdonald. Oxford: Berg.

Morris, B. 1976. Whither the Savage Mind? Notes on the Natural Taxonomies of a Hunting and Gathering People. *Man* **11**, 542-556. JSTOR

Smith, B.K. 1991. Classifying Animals and Humans in Ancient India. *Man (n.s.)* **26**, 527-548. JSTOR

Tambiah, S.J. 1969. Animals Are Good to Think and Good to Prohibit. *Ethnology* **8**, 423-459. JSTOR

Turner, V. 1966. Colour Classification in Ndembu Ritual. In *Anthropological Approaches to The Study of Religion* (ed.) M. Banton. London: Tavistock Publications. pp47-84

Week 10 - Topic 9: Rationality and Relativism (SH and LA)

Monday 5th December: Lecture on Evans-Pritchard and the Azande of Sudan (SH)

Tuesday 6th December: Film: 'Witchcraft, oracles and magic' followed by discussion (LA)

Edward Evans-Pritchard's '*Witchcraft, Oracles and Magic Among The Azande*' (1937) has become one of the most popular and widely read ethnographic monographs, discussed by philosophers as well as by anthropologists. Providing an account of Azande conceptions of witchcraft and practices of divination, Evans-Pritchard reveals a system with its own internally consistent cultural logic.

Rather than a typical portrayal of the ethnographic other as superstitious and irrational, Evans-Pritchard instead challenges the prejudices of 'the civilised', revealing a people whose thought and practice can be seen as entirely reasonable. This week then we ask two major questions: 1. Is rationality relative? 2. How is belief implicated in the structure of social life?

Readings:

- Barnard, A. 1996. Emic and Etic. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp180-183
- Beattie, J. 1964. *Other Cultures: Aims, Methods and Achievements in Social Anthropology*. London: Cohen & West. Chapter 12 'The Field of Ritual: Magic'
- Evans-Pritchard, E.E. 1937. *Witchcraft, Oracles and Magic Among The Azande*. Oxford: Clarendon Press. Chapters 1-4
- Haviland, W.A. 1990. *Cultural Anthropology*. 6th edition. London: Harcourt Brace. chapter 13 'Religion and Magic'
- Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan. Chapter 7 'Cosmology I: Religion, Magic and Mythology', chapter 8 'Cosmology II: Witchcraft, Shamanism and Syncretism'
- Horton, R. 1967. African Traditional Thought and Western Science. *Africa* **37**, 50-71. JSTOR Also in: *Rationality* (ed.) B. Wilson. 1970. Oxford: Basil Blackwell. pp131-171
- Jarvie, I. & J. Agassi. 1996. Rationality. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp467-470
- Lewis, G. 1994. Magic, Religion and The Rationality of Belief. In *Companion Encyclopedia of Anthropology: Humanity, Culture and Social Life* (ed.) T. Ingold. London: Routledge. chapter 20, pp563-590
- Whitaker, M.P. 1996. Relativism. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp478-481
- Willis, R. 1996. Magic. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp340-343
- Willis, R. 1996. Witchcraft and Sorcery. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp562-564

Further reading (rationality):

- Hollis, M. & S. Lukes (eds) 1982. *Rationality and Relativism*. Oxford: Basil Blackwell.
- Tambiah, S.J. 1990. *Magic, Science, Religion and The Scope of Rationality* (Lewis Henry Morgan Lectures. Cambridge: Cambridge University Press.
- Wilson, B. (ed.) 1970. *Rationality*. Oxford: Basil Blackwell.
- Winch, P. 1958. *The Idea of a Social Science and Relation to Philosophy*. London: Routledge & Kegan Paul.

Further reading (relativism):

- Bohannon, L. 2003 (1966). Shakespeare in The Bush. In *Applying Anthropology: An Introductory Reader* (eds) A. Podolefsky & P. Brown. London: McGraw-Hill.
- Geertz, C. 1983. 'From The Native's Point of View': On The Nature of Anthropological Understanding. In *Local Knowledge: Further Essays in Interpretive Anthropology*. New York: Basic Books.
- Gellner, E. 1985. *Relativism and The Social Sciences*. Cambridge: Cambridge University Press.
- Miner, H. 2003 (1956). Body Ritual Among The Nacirema. In *Applying Anthropology: An Introductory Reader* (eds) A. Podolefsky & P. Brown. London: McGraw-Hill.

Further reading (witchcraft):

- Bercovitch, E. 1989. Moral Insights: Victim and Witch in The Nalumin Imagination. In *The Religious Imagination in New Guinea* (eds) G. Herdt & M. Stephen. Brunswick, New Jersey: Rutgers University Press.
- Douglas, M. 1967. Witch Beliefs in Central Africa. *Africa: Journal of the International African Institute* **37**, 72-80. JSTOR
- Douglas, M. 1991. Witchcraft and Leprosy: Two Strategies of Exclusion. *Man (n.s.)* **26**, 723-736. JSTOR
- Eves, R. 2000. Sorcery's the Curse: Modernity, Envy and the Flow of Sociality in a Melanesian Society. *The Journal of the Royal Anthropological Institute* **6**, 453-468. JSTOR
- Jackson, M.D. 1975. Structure and Event: Witchcraft Confession Among the Kuranko. *Man (n.s.)* **10**, 387-403. JSTOR
- Luhmann, T.M. 1989. *Persuasions of the Witch's Craft: Ritual Magic in Contemporary England*. Oxford: Basil Blackwell.
- Macfarlane, A. 1970. *Witchcraft in Tudor and Stuart England: A Regional and Comparative Study*. London: Routledge & Kegan Paul.
- Marwick, M. (ed.) 1970. *Witchcraft and Sorcery: Selected Readings*. Harmondsworth: Penguin.
- Steadman, L. 1985. The Killing of Witches. *Oceania* **56** (2).
- Wilson, M.H. 1951. Witch Beliefs and Social Structure. *The American Journal of Sociology* **56**, 307-313. JSTOR

Further reading (Evans-Pritchard):

- Douglas, M. 1980. *Evans-Pritchard*. Glasgow: Fontana.
- Geertz, C. 1988. Slide Show: Evans-Pritchard's African Transparencies. In *Works and Lives: The Anthropologist as Author* (ed.) C. Geertz. Cambridge: Polity Press.
- Johnson, D.H. 1982. Evans-Pritchard, The Nuer, and The Sudan Political Service. *African Affairs* **81**, 231-246. JSTOR

Week 11 - Topic 10: Environment and Belief (LA)

Monday 12th December: Lecture on environment and belief

Tuesday 13th December: Film: *From the Heart of the World* plus discussion

Contemporary western cultures often regard the environment as inanimate and distinct from humanity. Some believe that because this perspective distances people from 'nature' it has allowed us to dominate and abuse it. Other cultures feel themselves to have a direct and reciprocal relationship with all aspects of the environment including some which are not visible. Such divergent perspectives seem to directly challenge each other but as anthropological knowledge and environmental concerns grow people believe it may be important to link ideologies for our mutual benefit. This week's class looks at various conceptions of nature and considers how belief systems, constructed out of conceptions of local landscapes, facilitate distinctive relationships with the environment. We will pay particular attention to the Kogi, Columbia and what they maintain humanity's relationship with the planet should be, but will also look at how other cultures maintain 'nature' guides and teaches them too.

Readings:

- Bateson. G. 1973, *Steps to an Ecology of Mind: collected essays in anthropology, psychiatry, evolution and epistemology*, St Albans: Paladin 301.2 BAT
- Bateson. G, 1979, *Mind and Nature: a necessary unity*, London: Wildwood House 116 BAT
- Ereira. A, 1992 *The Heart of the World*, London: Cape. 301.29861
- Haenn. N and Wilk. R.R, 2006, *Environment in Anthropology: a reader in ecology, culture and sustainable living*, New York; London: New York University Press. 304.2 ENV
- Lewis. I. M, 1989, *Ecstatic Religion: a study of shamanism and spirit possession*, London: Routledge 291.62 LEW
- Rappaport. R. A, 1979, *Ecology, meaning and religion*, California: North Atlantic Books 301.21 RAP
- Sanday P.R, 1994, *Female Power and Male Dominance: the origins of sexual inequality*, Cambridge: Cambridge University Press

Web sources:

Plants and their secrets – the tree of life: Part 1 (7 minutes)

<http://www.youtube.com/watch?v=3ZMaBt1r8vM&feature=related>

Film about the human relationship with plants; focused through the plants of India with particular reference to indigenous traditions and medicinal/healing knowledge. It also deals with the concept of community knowledge and the theft of that knowledge by external forces.

Plants and their secrets – the tree of life part 2 (7 minutes)

<http://www.youtube.com/watch?v=VNBvlqCXlwU&NR=1>

This is a film about Indian indigenous knowledge of plant life with particular focus on the relationship between that folk knowledge, scientific knowledge and the application or use of that knowledge. The film also deals with preservation and revitalisation of ancient practices for the benefit of the local community.

<http://tairona.myzen.co.uk/> - official website for the Kogi message and the Tairona Trust