

# Human evolution: AHAC6008

## Part two: hunter/gatherers



Lecturer: Luci Attala

[l.attala@tsd.ac.uk](mailto:l.attala@tsd.ac.uk)

Spring, 2014



PRIFYSGOL CYMRU  
Y Drindod Dewi Sant  
UNIVERSITY OF WALES  
Trinity Saint David

# **Lecture schedule after reading week**

## **Week one – ethnographies: people and their social lives**

- Living in a forest: Mbuti and the Baka
- Living in a desert: the Kalahari – the Ju/hoansi and the San

## **Week two – what have h/gs got to do with evolution?**

- Evolution: a story written backwards. Issues with social evolutionary theories, straight lines and representation
- Analogy – ethnoarchaeology's aims and the problems of analogy

## **Week three – hunter-gatherers: a category?**

- Hunter-gatherers – what is this category and label? Locations, characteristics. Noble savage? Milton and myth of eco-primitive. Nurit Bird-David – theory v observations
- Subsistence and economics – can you understand a group by looking at how they get dinner? Sharing; the consumer or the producer; the original affluent society; the socio-economic consequences of property

## **Week four – social structure: politics, meat, control and gender**

- Egalitarianism - hunting, aggression, conflict resolution and play
- Bloody women – gender, meat and sex

**In addition to the books listed below in the reading list there are a selection of pdfs and web links on Moodle that support each session.**

## Essay questions – choose one

Deadline: May 12<sup>th</sup>, 2014

1. Critically explore the problems associated with defining human groups by their subsistence methods.
2. Bird-David maintains certain ethnographic groups relate to life via a 'cosmic economy of sharing' (1992). Consider this theory in association with Milton's notion of the Myth of the Eco-Primitive.
3. Can ethnographic information of living gatherers contribute to human evolution studies? Critically outline the issues associated with ethnoarchaeology. Refer to ethnographic information concerning living human groups to illustrate your points.
4. Boas believed social evolutionary theory is racist. Explore.
5. Human evolution is portrayed as the rise and triumph of the head over the heels (Ingold, 2011). Critically explore the validity of Ingold's assertion.
6. *"A man who spends his whole life following animals just to kill them to eat, or moving from one berry patch to another, is really living just like an animal himself"* (Braidwood 1957: 122). What are the implications of this statement? Discuss with reference to understanding human evolution.

## Marking criteria and guidelines

| Marks                      | 80 -100                                                                                              | 70 -79 (first)                                                                                                                         | 60 – 69 (2:1)                                                                                 | 50 – 59 (2:2)                                                                                    | 40 – 49 (3 <sup>rd</sup> )                                                                                       | 30 - 39                                                                    | 20 - 29                                                              | 19 - 0                                                    |
|----------------------------|------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------|----------------------------------------------------------------------|-----------------------------------------------------------|
|                            | Publishable                                                                                          | Excellent                                                                                                                              | Very good                                                                                     | Good                                                                                             | Pass                                                                                                             | Bare fail                                                                  | Fail                                                                 | Bad fail                                                  |
| <b>Relevance</b>           | Sophisticated knowledge and understanding of the material demonstrates originality                   | Excellent knowledge and understanding of the material. Answers the question set showing independent thinking                           | Very good knowledge and understanding of the material. Answers the question directly          | Adequate knowledge of the material; mainly answers the question set                              | Some signs of understanding minimal relevance to the answer set                                                  | Some understanding of general field but failure to answer the question set | Muddled approach, little relevance to the question set               | Assignment not submitted or only a few paragraphs written |
| <b>Content</b>             | Sophisticated argument supported by subtle, coherent analysis, clarity of perception and originality | Argument or discussion supported by excellent use of relevant material, including references,                                          | Very good use of relevant material. Discussion supported with properly integrated references  | Fairly good use of info. Most of the references are relevant                                     | Limited use of information. Only some references are relevant                                                    | Only superficial understanding demonstrated                                | Very limited knowledge of area                                       | Very little relevant content                              |
| <b>Depth</b>               | Deep knowledge of conflicting arguments and perspectives                                             | Excellent awareness of conflicting arguments and perspectives                                                                          | Aware of conflicting arguments and perspectives                                               | Some awareness of conflicting arguments and perspectives                                         | Only limited awareness of conflicting arguments and perspectives                                                 | No real understanding of conflicting perspectives or arguments             | Complete lack of awareness of the arguments                          | Complete lack of awareness of the arguments               |
| <b>Structure and style</b> | Outstanding organization and presentation of ideas                                                   | Excellent organization including: sequence of information on the page, references, presentation, ICT skills and fluent use of language | Good organization showing a clear progression throughout, good use of language and references | Sensible use of major points and a good attempt at structure and refs; adequate written language | A framework is apparent, coherence isn't consistent; acceptable language but muddled in parts, inconsistent refs | No logical flow, confused organization muddled throughout, no references   | Little evidence of structure or organization, meaning hard to follow | No structure, demonstrating inability to present material |

## General reading list

- Barnard, A. 2007, *Anthropology and the bushman* [Homepage of Berg], [Online].
- Barnard, A. 1992, *Hunters and herders of southern Africa : a comparative ethnography of the Khoisan peoples*, Cambridge University Press, Cambridge; New York.
- Barnard, A. & International Conference on Hunting and Gathering Societies 2004, *Hunter-gatherers in history, archaeology and anthropology*, Berg, Oxford; New York.
- Bird-David, N. 1990, "The Giving Environment: Another Perspective on the Economic System of Gatherer-Hunters", *Current anthropology*, vol. 31, no. 2, pp. 189-196.
- Bird-David, N., Abramson, A., Altman, J., Bicchieri, M.G., Burch, ,Ernest S., Ember, C.R., Endicott, K.M., Grinker, R.R., Gudeman, S., Ichikawa, M., Ingold, T. & Wenzel, G.W. 1992, "Beyond "The Original Affluent Society": A Culturalist Reformulation [and Comments and Reply]", *Current anthropology*, vol. 33, no. 1, pp. 25-47.
- Cannon, A. & Society for American Archaeology. Meeting 2011, "Structured worlds : the archaeology of hunter-gatherer thought and action", Equinox Pub., Sheffield; Oakville, CT.
- Carrithers, M. 1992, *Why humans have cultures : explaining anthropology and social diversity*, Oxford University Press, Oxford; New York.
- Croll, E., & Parkin, D.J. 1992, *Bush base : forest farm : culture, environment, and development*, Routledge, London; New York.
- Dahlberg, F. 1981, *Woman the gatherer*, Yale University Press, New Haven.
- David, N., & Kramer, C., 2001, *Ethnoarchaeology in action*, Cambridge University Press, Cambridge.
- Dove, M., & Carpenter, C. 2008, *Environmental anthropology : a historical reader*, Blackwell Pub., Malden, MA.

- Ellen, R.F., & Fukui, K., 1996, *Redefining nature : ecology, culture, and domestication*, Berg, Oxford, UK; Washington, D.C.
- Erickson, P.A. & Murphy, L.D. 1998, *A history of anthropological theory*, Broadview Press, Peterborough, Ont.; Orchard Park, N.Y.
- Eriksen, T.H. 1995, *Small places, large issues : an introduction to social and cultural anthropology*, Pluto Press, London; Chicago, Ill.
- Fewster, K.J. & Zvelebil, M. 2001, *Ethnoarchaeology and hunter-gatherers : pictures at an exhibition*, Archaeopress, Oxford, England.
- Geertz, C. 1973, *The interpretation of cultures selected essays* [Homepage of Basic Books], [Online].
- Hodder, I. 1982, *Symbols in action : ethnoarchaeological studies of material culture*, Cambridge University Press, Cambridge [Cambridgeshire]; New York.
- Ingold, T., 2011, *Being alive essays on movement, knowledge and description* [Homepage of Routledge], [Online].
- Ingold, T., 2007, *Lines : a brief history*, Routledge, London; New York.
- Ingold, T., 2000, *The perception of the environment essays on livelihood, dwelling and skill* [Homepage of Routledge], [Online].
- Ingold, T., 1997, *Key debates in anthropology*, Routledge, New York.
- Ingold, T., 1994, *Companion encyclopedia of anthropology*, Routledge, London; New York.
- Ingold, T., 1988, *What is an animal?* Unwin Hyman, London; Boston.
- Ingold, T., 1980, *Hunters, pastoralists, and ranchers : reindeer economies and their transformations*, Cambridge University Press, Cambridge; New York.
- Ingold, T., 1976, *The Skolt Lapps today*, Cambridge University Press, Cambridge [Eng.]; New York.
- Ingold, T., Riches, D. & Woodburn, J. 1988, *Hunters and gatherers. 1, History, evolution and social change*, Berg, Oxford.

- Lee, R.B. 1979, *The !Kung San : men, women, and work in a foraging society*, Cambridge University Press, Cambridge, [Eng.]; New York.
- Lee, R.B. & Daly, R.H., 1999, *The Cambridge encyclopedia of hunters and gatherers*, Cambridge University Press, Cambridge, U.K.; New York, NY.
- Lee, R.B. & DeVore, I. 1976, *Kalahari hunter-gatherers : studies of the !Kung San and their neighbors*, Harvard University Press, Cambridge, Mass.
- Milton, K., 2002, *Loving nature : towards an ecology of emotion*, Routledge, London; New York.
- Milton, K., 1993, *Environmentalism : the view from anthropology*, Routledge, London; New York.
- Mithen, S.J. 1996, *The prehistory of the mind : a search for the origins of art, religion, and science*, Thames and Hudson, London.
- Panther-Brick, C., Layton, R., & Rowley-Conwy, P. 2001, *Hunter-gatherers : an interdisciplinary perspective*, Cambridge University Press, Cambridge, UK; New York.
- Thomas, N., 1996, *Out of time : history and evolution in anthropological discourse*, University of Michigan Press, Ann Arbor.
- Trivers, R. 1985, *Social evolution*, Benjamin/Cummings Pub. Co., Menlo Park, Calif.
- Turnbull, C.M. 1983, *The Mbuti pygmies : change and adaption*. Harcourt Brace, London.
- Turnbull, C.M. 1974, *The forest people*, Cape, London.
- Turnbull, C.M. & American Museum of Natural History. 1965, *Wayward servants : the two worlds of the African pygmies*, Published for the American Museum of Natural History [by] the Natural History Press, Garden City, N.Y.

## **The environment: nature/culture debates**

- Binns, T. 1995, *People and environment in Africa*, Wiley, Chichester; New York.
- Croll, E., & Parkin, D.J. 1992, *Bush base : forest farm : culture, environment, and development*, Routledge, London; New York.
- Crumley, C.L. 2001, *New directions in anthropology and environment : intersections*, AltaMira Press, Walnut Creek, CA.
- Crumley, C.L. 2001, *New directions in anthropology and environment : intersections*, AltaMira Press, Walnut Creek, CA.
- Dasgupta, P. 2001, , *Human well-being and the natural environment* [Homepage of Oxford University Press], [Online].
- Descola, P., Gísli Pálsson, & European Association of Social Anthropologists. Conference 1996, "Nature and society : anthropological perspectives", Routledge, London; New York.
- Dove, M., & Carpenter, C. 2008, *Environmental anthropology : a historical reader*, Blackwell Pub., Malden, MA.
- Ellen, R.F., & Fukui, K., 1996, *Redefining nature : ecology, culture, and domestication*, Berg, Oxford, UK; Washington, D.C.
- Ellen, R.F., & Fukui, K., 1996, *Redefining nature : ecology, culture, and domestication*, Berg, Oxford, UK; Washington, D.C.
- Haenn, N., & Wilk, R.R. 2006, *The environment in anthropology : a reader in ecology, culture, and sustainable living*, New York University Press, New York.
- Ingold, T. 1987, *Appropriation of Nature*. Manchester U.Pr.
- Ingold, T., 1994, *Companion encyclopedia of anthropology*, Routledge, London; New York.
- Milton, K., 2002, *Loving nature : towards an ecology of emotion*, Routledge, London; New York.
- Milton, K., 1996, *Environmentalism and cultural theory : exploring the role of anthropology in environmental discourse*, Routledge, London; New York.

- Milton, K., 1993, *Environmentalism : the view from anthropology*, Routledge, London; New York.
- Moran, E.F. 2006, *People and nature : an introduction to human ecological relations*, Blackwell Pub., Malden, MA.
- Moran, E.F. 2000, *Human adaptability : an introduction to ecological anthropology*, Westview Press, Boulder, Colo.
- Ruttan, L.M. & Mulder, M.B. 1999, "Are East African Pastoralists Truly Conservationists?", *Current anthropology*, vol. 40, no. 5, pp. 621-652.
- Simmons, I.G. 1993, *Interpreting nature : cultural constructions of the environment*, Routledge, London; New York.
- Sponsel, L.E. 1995, *Indigenous peoples and the future of Amazonia : an ecological anthropology of an endangered world*, University of Arizona Press, Tucson.
- Strang, V. 1997, *Uncommon ground : cultural landscapes and environmental values*, Berg, Oxford; New York.
- Strauss, S. & Orlove, B.S. 2003, *Weather, climate, culture*, Berg, Oxford; New York.
- Vayda, A.P., & American Museum of Natural History. 1969, *Environment and cultural behavior : ecological studies in cultural anthropology*, Published for American Museum of Natural History [by] Natural History Press, Garden City, N.Y.
- White, R., 1988, , *The roots of dependency subsistence, environment, and social change among the Choctaws, Pawnees, and Navajos* [Homepage of University of Nebraska Press], [Online].
- Wreford, A., Moran, D., Adger, W.N. & Organisation for Economic Co-operation and Development. 2010, , *Climate change and agriculture impacts, adaptation and mitigation* [Homepage of OECD], [Online].