

Potential changes in light of the COVID-19 pandemic

Please note that information regarding teaching, learning and assessment in this module handbook endeavors to be as accurate as possible. However, in light of the COVID-19 pandemic, the changeable nature of the situation and the possibility of updates in government guidance, there may need to be changes during the course of the year. UCL will keep current students updated of any changes to teaching, learning and assessment on the [Students' webpages](#). This also includes Frequently Asked Questions (FAQs) which may help you with any queries that you may have.

ARCL 0006 — INTRODUCTION TO SOCIAL ANTHROPOLOGY

2022-2023, Term 1

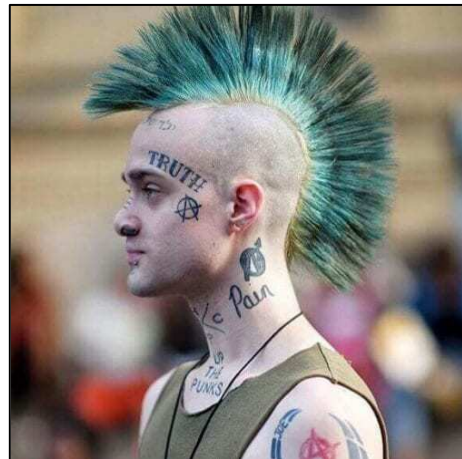
Year 1 Module BA/BSc, 15 credits

Coordinator: Dr. José R. Oliver j.oliver@ucl.ac.uk

Office Hours: Tuesdays 2-3 PM & Thursdays 11-12 AM



Chief 'Sitting Bull', North America



London, United Kingdom



Yanömamo, Venezuela, South America



Baka women, Central African Republic

Please refer to the IoA Student Handbook and IoA Study Skills Guide:
<https://www.ucl.ac.uk/archaeology/current-students/ioa-student-handbook>
<https://www.ucl.ac.uk/archaeology/current-students/ioa-study-skills-guide> for instructions on coursework submission, IoA referencing guidelines and marking criteria, as well as UCL policies on penalties for late submission, over-length work and academic misconduct.

1. MODULE OVERVIEW

Lectures	Tutorials/Seminars
<p>Mondays</p> <p>11 AM -1 PM</p> <p>Classroom venue login to: https://timetable.ucl.ac.uk/tt/homePage.do</p>	<p>Fortnightly: Mondays (starting Week 2)</p> <p>2-3 PM or 3-4 PM</p> <p>Institute of Archaeology Room 209</p>

Workload		
Work	Deadline	Marked by
QATI 1 (short essay)	27 October 2022	10 November 2021
QATI 2 (short essay)	24 November 2022	01 December 2021
QATI 3 (short essay)	10 January, 2022	27 January, 2022

1.1- Module Overview-Short Description

Social Anthropology is the comparative study of the ways in which people live in different social and cultural settings across the globe. Societies vary enormously in how they organise themselves, the cultural practices in which they engage, as well as in their religious, political and economic arrangements. This module will provide a general introduction to the main issues studied by social anthropology and, where appropriate, explore their relevance to archaeology. How do different societies classify the world and themselves? Are there any human universals? Where does nature end and culture begin? What is religion, ritual and beliefs (e.g., witchcraft, magic)? How 'we/us' relate to and interact with 'Others' and from whose perspective (etic vs. emic)? How do people shape, and are shaped by, the material world around them?

1.2- Module Aims

This module aims to introduce the field of social anthropology for archaeology students. Specifically, theories, approaches, and key anthropological concepts, accompanied by ethnographic examples from around the world, will enable archaeology students to gain insights via analogy on research questions and problems that arise from past societies and cultures.

1.3- Learning Outcomes

On successful completion of the module students should be:

1. Familiar with the major concepts and approaches to social anthropology;
2. Aware of contentious issues arising out of the anthropological study of the topics covered;
3. Able to engage critically with these topics and issues.

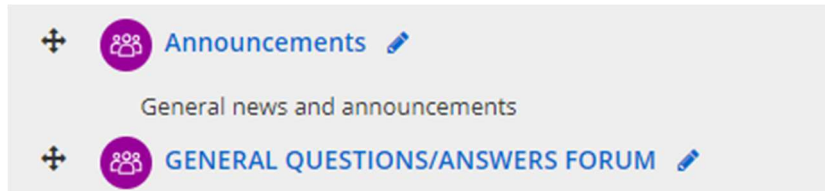
1.4- Methods of Assessment

This module is assessed by means of three pieces of written work labelled 'QATI' (acronym of **Q**otation-**A**rgument-**C**onnections-**I**mplications). These are short essays based on assigned readings from the Tutorial sessions. They are designed to help you develop and improve your analytical skills when undertaking required readings (more in ASSESSMENT below). The three

account for 100% (i.e., 33.33 % each) of the final grade of the module. Two examples of what a QATI essay should aspire to are provided in Moodle in the tab “Assignments QATI 1-3” tab.

1.5- Communications

Moodle is the main hub for this course. Important information will be posted by staff in **the Announcements section in Moodle** and you will automatically receive an email notification for these. Please post any **general questions** relating to module content, assessments and administration in Moodle’s GENERAL QUESTIONS/ANSWERS FORUM which be checked regularly.



Alternatively, you can post general questions **in the MS Teams Module forum. In Moodle, click on this icon:**



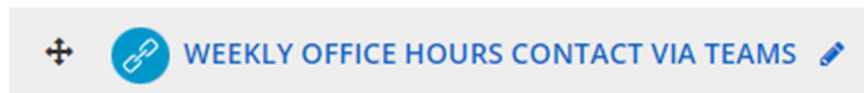
or click on the link directly below:

[ARCL0006 INTRO SOCIAL ANTHROPOLOGY](#)

For personal/private queries, e-mail the coordinator (j.oliver@ucl.ac.uk).

THE LECTURES WILL BE RECORDED AND POSTED IN TEAMS (same link as above)

OFFICE HOURS: Tuesdays 2:00 – 3:00 PM. You have the choice of physically coming to my office (IoA Room 104) or go online (videoconference) via Microsoft Teams (URL link is found in Moodle, labelled WEEKLY OFFICE HOURS VIA TEAMS). In Moodle, click on the icon:



1.6- Weekly Module Plan

The module is taught through lectures and tutorials (i.e., seminars). Students will be required to undertake a set of *Essential Readings* in advance of each weekly lecture. *Further Readings* are also provided and, while not required (i.e., essential), students are encouraged to select some of those whose topics are most appealing or wish to expand upon. Students are also required to read the assigned materials for each of the (fortnightly) Tutorial session. You are expected to orally contribute to the discussion during the Tutorial.

1.7- Week-by-week Summary (2020-21)

All lectures presented by Coordinator (JRO).

WEEK	LECTURE	TUTORIAL DATES	WORK DUE DATE
1	03 Oct – Introduction to Soc. Anth.		
2	10 Oct - A Brief History of Anthropological Thought	10 Oct: Tutorial 1- Other People's worlds [Gender & Colors]	
3	17 Oct - Classifying the World: Things, Time & Space		
4	24 Oct - Classifying Ourselves: Personhood, Kinship & Gender	24 Oct: Tutorial 2-Nature & Culture	27 Oct. 2022 QATI 1
5	31 OCT - Classifying others: Race, Ethnicity & Nationalism		
6	7-11 NOVEMBER READING WEEK		
7	14 Nov - Belief & Disbelief: Witchcraft, Magic, Religion, Science & Rational Thought	14 Nov: Tutorial 3- Witchcraft, Religion, Science & Rational Thought	
8	21 Nov - How Societies See the Past		24 Nov. 2022 QATI-2
9	28 Nov - Power & Politics in Anthropology	28 Nov: Tutorial 4- Power and Politics.	
10	05 Dec - Things & us: material culture		
11	12 Dec - Module Summary		10 Jan. 2023 QATI 3

1.8- Module Workload

This is a 15-credit module which equates to 150 hours of learning time including session preparation, background reading, reviewing PPTs, and researching and writing your assignments. With that in mind you should expect to organise your time in roughly this way:

25 hours	Staff-led teaching sessions: face-to-face lectures and tutorials (i.e., seminar discussions).
35 hours	Self-guided session preparation (reading, listening, note-taking and online activities), about 5 hr/week
30 hours	Preparing and writing (essay) QATI 1
30 hours	Preparing and writing (essay) QATI 2
30 hours	Preparing and writing (essay) QATI 3

2. ASSESSMENT/ASSIGMENTS

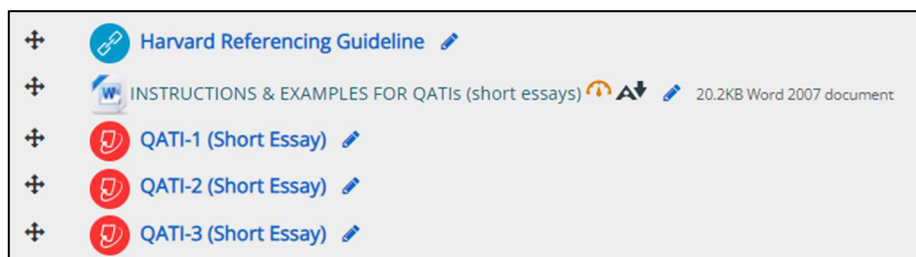
Each assignment and possible approaches to it will be discussed in advance of the submission deadline. If you are unclear about the nature of an assignment, you should discuss this with the co-ordinator in advance (via office hours, class Moodle forum or by e-mail). You will receive feedback on your written coursework via Moodle and have the opportunity to discuss your marks and essay evaluation (comments) with the co-ordinator during office hours. For more details see the 'ASSIGNMENT/ASSESSMENT' tab in Moodle (shown below).



The [IoA marking criteria](#) can be found in the IoA Student Handbook (Section 12: Information on assessment). The [IoA Study Skills Guide](#) provides useful guidance on writing different types of assignment. Please note that **late submission, exceeding the maximum word count and academic misconduct (plagiarism)** will be penalized and can significantly reduce the mark awarded for the assignment and/or overall module result. On requirements, please do consult <https://www.ucl.ac.uk/archaeology/current-students/ioa-student-handbook/12-information-assessment> with sections 12.8: submission deadlines, 12.10: word count, 12.12–14: academic integrity.

Assessment is based on **three short essays** of 1000 word maximum each. The three “QATI” (short name) comprise 100% of your course assessment (each QATI= 33.33% of the total mark).

Assignment Deadlines. QATI-1: 27 October; QATI-2 : 24 November 2022; QAT-3: 10 January, 2023. The assignments are uploaded in Moodle ; click on red icon to upload (shown below).



3. RESOURCES & PREPARATION

3.1 Reading Materials for Lectures and Tutorial/Seminar Meetings.

This module does not aim to teach everything there is to know about social anthropology. The aim is to introduce some essential/key topics in the lectures complemented by four participatory tutorial (seminar) meetings. The lectures will make references to, and give examples of, contributions/works by key anthropologists, while tutorials provide opportunities for more focused oral discussions of specific set of readings. It is up to each student to expand beyond Essential Readings to further develop her/his own point of view on the subject. For each lecture the student is expected to complete 3 or 4 essential readings (labelled “ Essential Readings” in the syllabus). Completing these key readings is essential for your effective participation in the activities and discussions that we will do, and it will enhance your understanding of the material covered. The

student is encouraged to complement the essential readings with other references provided in “For Further Reading” in the syllabus.

Under the tab (below) in Moodle you will find the module’s core textbooks ready to download (PDFs) (see also section 3.4 below):



The “Essential Readings” (marked in syllabus) and ‘For Further Reading’ resources for this course are available to download as PDFs in blue folders in Moodle. In the Moodle tabs for each Week (1-5, 7-10) and each Tutorial session (1-4) you will find a blue folder with Essential Reading and For Further Reading in PDF format. These may duplicate materials of the Online Reading List and those available online via UCL Explore.

In Moodle, the tab labelled EXTENDED BIBLIOGRAPHY includes a PDF document of an extended bibliography for social anthropology. This list includes all the references made during the lectures, that are Essential (required), For Further Reading (as listed listed in the syllabus), but also adds other sources used to draw examples and information presented in the lecture (and PowerPoints).

Finally, the readings are also available in the UCL Reading List (in Moodle) or, alternatively, can be obtained via the UCL Library’s Explore web site. The links to Explore and Reading in Moodle list appear LIBRARY RESOURCES block found on right side column of the Moodle page:



3.2 Preparation for Lectures and Tutorial Meetings.

The student should read the 3-4 Essential Readings before the scheduled lecture and the Tutorials. For the latter, you are encouraged to write down questions you may have or clarifications you might want to address about the content of the assigned readings.

To prepare for the Tutorial/seminar discussions, which are held fortnightly (alternate weeks, starting in Week 2), you must read/take notes on *at least* 2 of the 4 Key readings assigned (but preferably read all four). During the Tutorial meeting the student should be ready to orally present a summary of the key, central arguments and the conclusions reached by the author/s and to raise any questions that you may have about the topic. The Tutorials meetings are meant to be participatory, where the students actively raise questions and engage in discussion/debate. The lecturer primarily functions like a moderator.

PLEASE NOTE: You will be assigned to either Group 1 (2-3 PM session) or to Group 2 (3-4 PM session). **You must attend to the assigned group/time and cannot switch or alternate between them at will.**

3.3 Detailed Instructions for QATI (Essays)

The assignment/essay is here labelled 'QATI', an acronym of "Quotation, Argument, Textual connection, and Implications". Choose one of the assigned (Essential) readings from the relevant Tutorial as your central/main text from which you will select an appropriate quotation and then summarize its central argument. Then you choose one other text/reading to make the relevant connections to the main text. The final section draws the appropriate implications derived from the comparison of both texts (i.e., connections between). Total count **cannot exceed 1000 words**, excluding title, figure captions and references cited.

QATI-1 ESSAY: Select 2 readings listed in Tutorial 1 [Other People's Worlds: Genders & Colors], one serves as the main text (quote & central argument) and one other to compare/make connections with the main text (i.e., Bohannan 1966; Bodenhorn 1990; Biersack 1984; Turton 1980; the source of Kay & Merrifield [1991] is only "For Further Reading").

QATI-2 ESSAY: Select 2 readings listed in Tutorial 2 [Nature & Culture], one as main text (quote & central argument) and one other for comparison/connections (i.e. choose one of these as main text and one other for comparison; i.e., Boesch & Tomasello 1998; Dunbar 2007; Howell 1996; Ortner 1974. If choosing Ortner 1974 for main text or comparison, you may make reference to the "Further Reading" of Lopez & Rodríguez Cuevas 2008).

FOR QATI-3: Here you have two options; choose *only one* (either a or b):

- (a) Select 2 readings listed in Tutorial 3 [Religion/Witchcraft/Science vs Religion], one as main text (quote & central argument) and one other for comparison/connections (i.e., Engler 2003, Evans-Pritchard 1976; Harding 2000; Quijada 2012) OR
- (b) You select 2 readings listed in Tutorial 4 [Power/Politics], one as main text (quote & central argument) and one other for comparison/connections (i.e., Gledhill 2000; Lewellen 2003; James 1973; Dale 2012).

ORDER OF SECTION HEADING FOR ALL QATI ESSAYS:

COVER PAGE. Should have short title and your CANDIDATE CODE NUMBER to ensure anonymity (should look like "PHTS6", letters+number); do **not** use Portico Student Number or you will lose anonymity). The required headings are:

1. CENTRAL QUOTATION. From the assigned readings you choose one reading from which to choose a relevant quote. The quote should be one to three sentences (or

phrases from connected sentences) that state or indicate the central implicit or explicit argument from the text.

2. ARGUMENT. Summarize in 5 to 7 sentences the author's argument(s) and include both what the author is arguing for and arguing against.

3. TEXTUAL CONNECTION. Connect the argument of the text you are reading with one from another text in the list. Discuss how it contrasts with, confirms, expands on, or clarifies the argument or points made in the first text.


4. IMPLICATIONS. Comment on the implications of the first text's argument for our understanding and interpretation of the archaeological and anthropological record, the material culture and social interaction of past groups.

5. REFERENCES CITED. You are required to fully cite the ("bibliographic") references mentioned in your essay. Always use the Harvard Referencing format.

Illustrations are optional. If used in your text, their source/s should also be fully referenced in the caption and also added to the References Cited (whether from an article, book or a web site). For this type of essay (QATI), illustrations are normally not needed. If you do, you must make sure that they are relevant and necessary (i.e., add to the discussion and not just 'decorative').

FILE NAME FORMAT FOR SAVING/UPLOADING QATI ESSAYS:

I prefer the word file to saved and uploaded in PDF format. In any case the file MUST be named/labelled using this format/order:

First, your CANDIDATE NUMBER, then ARCL0006 and last QATI-# with underscore (_) separating each. For example: if your CANDIDATE NUMBER IS "PHTS6" and it is the first QATI essay, the filename to upload (Turnitin via Moodle) must read: PHTS6_ARCL0006_QATI-1 [you may add short title after QATI-#, if you wish]. For the second & third essays simply change end of filename to "_QATI-2" and "_QATI-3" as may be the case. Example:  **PHTS6_QATI-1_Shakespeare**

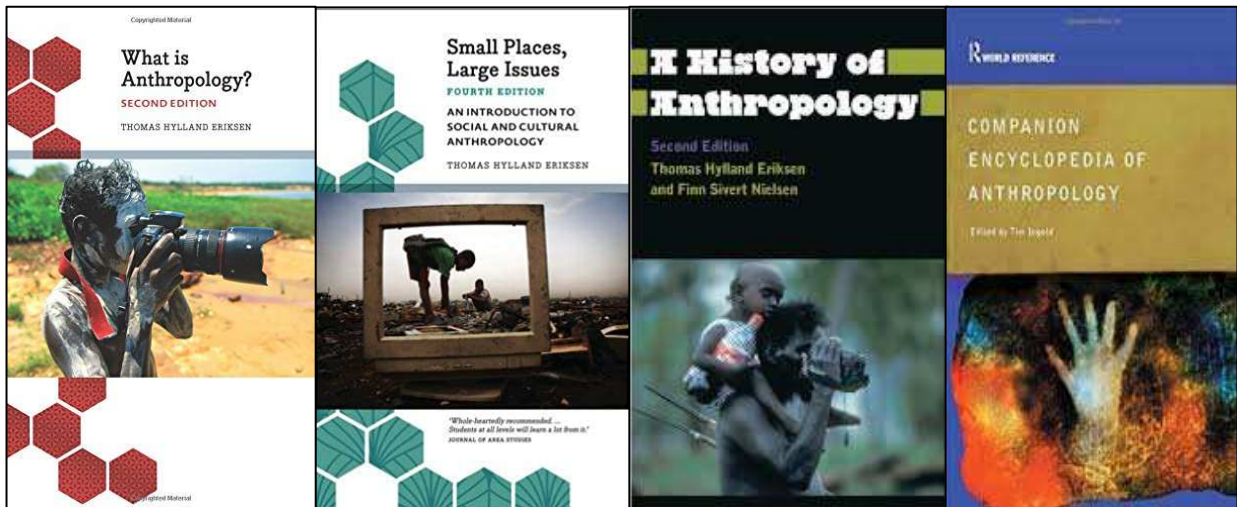
3.4 Core Textbooks

The core textbooks listed for this course are listed in the box, next page. All are open access via UCL-EXPLORE, in the Online Reading List for this course, and are also found in the Moodle tab labelled "Core Texts and Online Sources":



CORE TEXTBOOKS

- Eriksen, T. H. (2004). **What is Anthropology?** London: Pluto Press. [last edition, 2017].
This text is an abridged version of Eriksen 2010 [p2015] "Small Places" cited below, although not all of the topics are dealt to the same degree of detail.
- Eriksen, T. H. (2010 [2015]). **Small Places, Large Issues. An Introduction to Social and Cultural Anthropology.** Pluto Press: London.
This is the main, key textbook for the course.
- Eriksen, T. H. & Siver Nielsen, F. (2013 [2001]). **A History of Anthropology.** London: Pluto Press.
A good overview of the history of anthropological theoretical approaches, with emphasis on social-cultural anthropology. This is particularly relevant to the topic of Lecture 2.
- Gosden, C. (1999). **Archaeology & Anthropology: a changing relationship.** London: Routledge
A good review of the relationship of shared theoretical approaches in both anthropology and archaeology.
- Ingold, T., editor (2007). **Companion Encyclopedia of anthropology.** London: Routledge.
This edited volume is a compilation of articles/chapters covering a wide range of topics in social anthropology.



4. SYLLABUS- INTRODUCTION TO SOCIAL ANTHROPOLOGY

LECTURES AND TUTORIALS

Week 1. **04 October.** Introduction to Social Anthropology Module (Lecture)

ESSENTIAL READINGS

- ✓ Hendry, Joy. (2016 [1999]) *An Introduction to Social Anthropology*. [Read 'Introduction', pp. 1-15]
- ✓ Eriksen, T. H. (2004). *What is Anthropology?* London: Pluto Press. [Read Chapter 1: pp. 3-18].
[Other earlier editions of Eriksen may be available in open access; 2017 is most recent]
- *Course Handout (PDF): Definitions of culture.*

FOR FURTHER READING

- Binford, Lewis (1962). Archaeology as Anthropology. *American Antiquity* 28(2):217-225.
- Eriksen, T. H. & Sivert Nielsen, F. (2013 [2001]). *A History of Anthropology*. London: Pluto Press.
[Read: Chapters 1-3, pp. 1-67]
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Week 2. **10 October.** A Brief History of Anthropological Thought (Lecture)

ESSENTIAL READINGS

- ✓ Gosden, C. (1999). *Anthropology & Archaeology: A changing relationship*. London/New York: Routledge. [Read Chapter 4 'Evolutionary Social & Cultural Anthropologies, pp. 60-85].
- ✓ Ortner, S.B. 1984. 'Theory in Anthropology since the Sixties'. *Comparative Studies in Society and History* 26(1), 126-166.

FOR FURTHER READING

- Eriksen, T. H. & Sivert Nielsen, F. (2013 [2001]). *A History of Anthropology*. London: Pluto Press.
I do not expect you will read all chapters ahead of this lecture session, but these are a good companion to the themes covered (referenced in the PowerPoint presentation).
- Bourdieu, Pierre (1970). Berber House or the World Reversed. *International Social Science Council, Vol. 9 (2):151-170.*
- Borofsky, R. (1997). Cook, Lono, and Sahlins. *Current anthropology* 38(2):255-279. [Includes comments/replies by Kawainui Kane, Obeyeskere & Sahlins]
This exemplifies the arguments about who has the right/authority to translate 'Others' to a western, literate audience, academic or otherwise. A famous debate between the etic (indigenous) and emic (outsider's) perspectives on the social anthropology of 'Others'.
- Gosden, C. (1999). *Archaeology & Anthropology: a changing relationship*. London: Routledge.
I do not expect you will read all chapters ahead of this lecture session, but these are a good companion to the themes covered (PowerPoint).
-

WEEK 2 TUTORIAL 1: Other People's Worlds [Genders & Colors]

10th October

ESSENTIAL READINGS (must read at least 2):

- ✓ Biersack, Aletta 1984. Paiela "Women-Men": The Reflexive Foundations of Gender Ideology. *American Ethnologist*, 11(1): 118-138.

- ☑ Bodenhorn, B. 1990. 'I'm not the great hunter, my wife is': Iñupiat and anthropological models of gender'. *Études/Inuit/Studies* 14(1/2), 55-74.
- ☑ Bohannan, L. 1966. 'Shakespeare in the Bush'. *Natural History Magazine*.
- ☑ Turton, D. 1980. 'There's no such beast: Cattle and colour naming among the Mursi'. *Man* 15(2): 320-338

FOR FURTHER READING

Kay, P, B. Berlin & W. Merrifield (1991). Biocultural Implications of Systems Color Naming. *Journal of Linguistic Anthropology*, Vol.1(1), pp.12-25.

Week 3. 17 October. Classifying the World: Things, Time & Space (Lecture)

ESSENTIAL READINGS

- ☑ Adam, B. (2002). 'Perceptions of time'. In: T. Ingold (ed.), *Companion Encyclopaedia of Anthropology*. London: Routledge.
- ☑ Hendry, J. (2016 [2008, 1999]). *An Introduction to Social Anthropology. Other People's Worlds'* New York: Routledge. [Read Ch 1 'Seeing the World', pp.16-33; or in 2016 ed., pp. 16-36].
- ☑ Hirsch, E. & O'Hanlon, M., eds (1995). *The Anthropology of Landscape: Perspectives on Place and Space*. Oxford: Clarendon Press.
- ☑ Mauss, M. (1985). A Category of The Human Mind: The Notion of the Person.: *The Notion of the Self*. In: *The Category of The Person: Anthropology, Philosophy, History*, edited by M. Carrithers et al., pp. 1-25. Cambridge: Cambridge University Press.

FOR FURTHER READING

Bloch, M. (1977). The past and the present in the present. *Man*, 2: 278-292.

Bourdieu, Pierre (1970). Berber House or the World Reversed. *International Social Science Council, Vol. 9 (2):151-170*. [refers to Kabyle House].

Durkheim, E. & Mauss, M. (2009 [1901-1904]). *Primitive Classification*. London: Routledge.
This book refers to several of the ethnic groups/societies discussed in this lecture.

Tonkinson, R. (2012). Australia. Religion and Social Justice in a Continent of Hunter -Gatherers [Aborigines]. In: *Companion to Religion and Social Justice*, edited by Michael D. Palmer and Stanley M. Burgess, Ch. 24, pp. 361-372. Blackwell Publishing Ltd.

Week 4.- 24 October. Classifying Ourselves: Personhood, Kinship & Gender (Lecture)

ESSENTIAL READINGS

- ☑ Eriksen, T. H. (2004) *What is Anthropology?* London: Pluto Press. [Chapter 6: Kinship, pp.98-116].]
- ☑ Carsten, J. (2004). *After Kinship*. Cambridge, CUP. [Read Ch.3 pp. 57-82: Gender, Bodies & Kinship. Additional suggestion: Ch. 4, The Person, pp. 57-82].
- ☑ Geertz, Armin W. (1996). Structural elements in Uto-Aztecan Mythology, Hopi Gender and Cosmology. *Method & Theory in the Study of Religion*, 8(1): 51-64.

FOR FURTHER READING

● *Course Handout: Kinship Terminology (PDF file)*

Eriksen, T. H. (2010) *Small Places, Large Issues: An Introduction to Social Anthropology*. London: Pluto Press. [Chapter 7-9: Kinship as Descent, pp.117-135; Marriage and Relatedness, pp. 136-154; Gender & Age, pp.155-175.].

- Gough, Kahtleen (1959). The Nayars and the definition of marriage. *Journal of the Royal Anthropological Institute*, 89(1): 23-34.
- Ortner, Sherry B. (2014) Too Soon for Post-Feminism: The Ongoing Life of Patriarchy in Neoliberal America. *History and Anthropology*, 25:4, 530-549. DOI: 10.1080/02757206.2014.930458
- Paterniti, Michael (2014) The Mountains Where Women Live as Men [*burrnesha*]. *Gentlemen's Quarterly*. New York Vol. 84, Issue 3, pp.1-9.
- Rival, Laura (1998) Androgynous Parents and Guest Children: The Huaorani Couvade. *The Journal of the Royal Anthropological Institute*, Vol. 4, No. 4:619-642.
- Vilaça, Aparecida (2002). Making Kin Out of Others in Amazonia. *The Journal of the Royal Anthropological Institute*, 8(2): 347-365.

WEEK 4 TUTORIAL 2: NATURE & CULTURE

24 October

ESSENTIAL READINGS (must read at least 2):

- ☑ Boesch, C. and M. Tomasello (1998). Chimpanzee and human cultures. *Current Anthropology* 39:591-604.
- ☑ Dunbar, R. I. M. (2007). Sociality Among Humans and Non-Human Animals. In: *Companion Encyclopedia of anthropology*. Ingold, T., ed. Ch 27., pp. 756-783. London: Routledge.
- ☑ Howell, S. (1996). 'Nature in culture or culture in nature? Chewong ideas of humans and other species'. In: *Nature & Society: Anthropological Perspectives*, P. Descola and G. Palsson (eds), pp. 127-144. London: Routledge
- ☑ Ortner, S. (1974). 'Is female to male as nature is to culture?' In M. Rosaldo and L. Lamphere (eds). *Woman, culture, and society*, pp. -87. Stanford: University of California Press.

FOR FURTHER READING

- López, D. S. & L. Rodríguez Cuevas (2008). Sherry Ortner-Interview. *Revista de Antropología Iberoamericana*, 1(1). Open Access electronic publication: www.aibr.org
[Useful if you read Ortner 1974. Here she reflects on how she has changed some of her 1974 views and why]

Week 5.- 31 October. Classifying Others: Race, Ethnicity & Nationalism (Lecture)

ESSENTIAL READINGS

- ☑ Anderson, B. (2006 [1983]). *Imagined Communities: Reflections on the origins and spread of nationalism*. London: Verso. [Read 'Introduction', pp 1-7].
- ☑ Banks, M. (1996). *Ethnicity: Anthropological Constructions*. London: Routledge. [Ch. 2].
- ☑ Eriksen, T. H. (2010 [2015]). *Small Places, Large Issues. An Introduction to Social and Cultural Anthropology*. [4th ed., 2015]. Pluto Press: London. [Ch 17: Ethnicity & Ch. 18: Nationalism]

FOR FURTHER READING

- Cohen, Ronald (1978) Ethnicity: Problem and Focus in Anthropology. *Annual Review Anthropology*, 7:379-403.
- Brubaker, Rogers (2009) Ethnicity, Race, and Nationalism. *Annual Review of Sociology*, Vol. 35: 21-42.
- Miner, Horace (1956). Body and ritual among the Nacirema. *American Anthropologist*, 53(3), 503-207.

- Olzak, Susan (2015) Ethnic, Racial, and Nationalist Movements. International. *Encyclopedia of the Social & Behavioral Sciences*, 2nd edition, Volume 8: pp. 123-129. Open Access: <http://dx.doi.org/10.1016/B978-0-08-097086-8.32052-9>
- Wright, D.R. (1999). "What Do You Mean There Were No Tribes in Africa?" Thoughts on Boundaries and Related Matters in Precolonial Africa. *History in Africa* 26: 409-426.

WEEK 6. READING WEEK 7-11 NOVEMBER

WEEK 7. 15 November. Belief & Disbelief: Witchcraft, Magic, Religion, Science & Rational Thought

ESSENTIAL READINGS

- ☑ Eriksen, T. H. (2010 [2015]). *Small Places, Large Issues. An Introduction to Social and Cultural Anthropology*. [4th ed., 2015]. Pluto Press: London. [Ch. 14: Religion & Ritual, pp.264-285].
- ☑ Evans-Pritchard, E.E. (1976). The notion of witchcraft explains unfortunate events. In *Witchcraft, Oracles, and Magic among the Azande*. Oxford: Clarendon Press. [also key for Tutorial 3].
- ☑ Graham, Elizabeth (2018). Do You Believe in Magic?, *Material Religion*, 14(2): 255-257. DOI: 10.1080/17432200.2018.1443843
- ☑ Morris, Brian (2015). *Religion and Anthropology: A Critical Introduction Religions*. Cambridge : Cambridge University Press. [Read Introduction, pp. 1-13].

FOR FURTHER READING

- Bird-David, N. (1999). 'Animism revisited: personhood, environment and relational epistemology'. *Current Anthropology*. 40, 67-91.
- Bloch, Maurice (2010). Portrait: Bloch on Bloch on 'Religion'. *Religion and Society*, Vol. 1, p.4-28. New York: Berghahn Books and Journals.
- Geertz, H. (1975). 'An anthropology of religion and magic' *Journal of Interdisciplinary History* 6(1).
- Graeber D. (1995). Dancing with Corpses Reconsidered: An Interpretation of "famadihana" [in Arivonimamo, Madagascar]. *American Ethnologist*, Vol. 22 (2): 258-278.
- Lewis, Gilbert (2007). Magic, Religion and the Rationality of Belief. In: Companion Encyclopedia of Anthropology, edited by T. Ingold, T., pp. London: Routledge.
- Sperber, Dan (1982). Apparently Rational Beliefs, In: *Rationality and Relativism*, edited by M. Hollis and L. Steven, pp. 149-180. Oxford: Blackwell.

WEEK 7 TUTORIAL 3: WITCHCRAFT & RATIONAL THOUGHT

14 November

ESSENTIAL READINGS (must read at least 2):

- ☑ Engler S. (2003). "Science" vs. "Religion" in Classical Ayurveda. *Numen*, Vol. 50, No. 4., pp. 416-463
- ☑ Evans-Pritchard, E.E. (1976). 'The Notion of Witchcraft explains unfortunate events'. In: *Witchcraft among the Azande*, Oxford, pp. 63-83.
- ☑ Harding, S. (2000). 'Creation Museum'. In *The Book Jerry Falwell. Fundamentalist Language and Politics*, pp. 210-227
- ☑ Quijada, J.B. (2012). Soviet science and post-Soviet faith: Etigelov's imperishable body. In: *American Ethnologist*, 39(1): 138-154.

Week 8. 21 November. How Societies See the Past (Lecture)

ESSENTIAL READINGS

- ☑ Arnold, B. (1990). 'The Past as Propaganda: Totalitarian Archaeology in Nazi Germany'. *Antiquity* 64:464-478.
- ☑ Canos-Donnay, Sirio (2019). The Empire of Mali. In: *Oxford Research Encyclopedias. African History*. Oxford University Press, USA. (online: oxfordre.com/africanhistory via ucl Explore).
- ☑ Connerton, P. (1989). *How Societies Remember*. Cambridge: Cambridge University Press [Read Chapter 1].
- ☑ Moshenska, G. (2007). 'Oral History in Historical Archaeology: Excavating Sites of Memory'. *Oral History* 35(1):91-7.

FOR FURTHER READING

- Appadurai, Arjun (1981). The Past as a Scarce Resource. *Man*, Vol. 16 (2): 201-219.
- Bell, D.S.A. (2003). 'Mythscape: Memory, Mythology, and National Identity'. *British Journal of Sociology* 54(1):63-81.
- Hobsbawm, E. (1983). Introduction: Inventing Traditions, in E. *The Invention of Tradition*, Hobsbawm and T. Ranger, editors, pp. 1-14 . Cambridge: Cambridge University Press.
- McDonald K. et al. (2018). The Pays Do Mali Empire. In: *Landscapes, Sources and Intellectual Projects of the West African Past: Essays in Honour of Paulo Fernando de Moraes Farias*, edited by Toby Green and Benedetta Rossi, Chapter 3, pp. 63-87. Leiden: Brill Books.
- MacDonald K. et al. (2011). Sorotomo_ A Forgotten Mali Capital? *Archaeology International*, No. 13-14, pp. 51-64.

Week 09. 28 November. Power & Politics in Anthropology (Lecture)

ESSENTIAL READINGS

- ☑ Eriksen, T. H. (2010 [2015]). *Small Places, Large Issues. An Introduction to Social and Cultural Anthropology*. [4th ed., 2015]. Pluto Press: London. [Chapter 11 "Politics & Power, pp.194-216].
- ☑ Cheater, A., editor (1999). Power in the Post-Modern Era. In: *The Anthropology of Power: Empowerment and Disempowerment in Changing Structures*, edited by A. Cheater. London: Routledge. [Read Ch.1, pp. 1-12].
- ☑ Gledhill, J. (2000). Locating the political: a political anthropology for today. In *Power and its disguises: anthropological perspectives on politics*, edited by J. Gledhill, Ch.1, pp1-22. . London: Pluto. [1st ed. 1994.]

FOR FURTHER READING

- Lewellen, T. C., (2003). *Political Anthropology: An Introduction*. Westport, CT: Praeger Publishers, 3rd edition. (cf. Chapter 1, pp. 1-14) Open Access (full book): https://www.academia.edu/4098157/Political_Anthropology
- Wengrow, David and David Graeber (2015). Farewell to the 'childhood of man': ritual, seasonality, and the origins of inequality. *Journal of the Royal Anthropological Institute*, 21, 597-619.
- Wolf, E.R. (1990). 'Facing power: old insights, new questions'. *American Anthropologist*, 92(3), 586-596.
- Woodburn, James (2005). Egalitarian Societies Revisited. In: *Property and Equality Vol. I: Ritualisation, Sharing and Egalitarianism*, T. Widlock and G. Tadesse, editors, pp. 18-31. Oxford: Berghahn Books.

Classic Textbook on Political Anthropology (for further consultation on definitions of power):

Swartz, Marc J., Victor W. Turner and Arthur Tuden, eds. (1966): *Political Anthropology*. Chicago, Ill.: Aldine Publishing Co. [Chapter 1, Introduction, pp. 1-39. Open Access (full book): https://monoskop.org/File:Swartz_Marc_Tuner_Victor_Tuden_Arthur_Political_Anthropology_1966.pdf]

WEEK 9 TUTORIAL 4: Power & Politics

28th November

ESSENTIAL READINGS (must read at least 2):

- ☑ Dale, Ragnhild Freng (2012). Radical Potential – A sideways look at the Occupy movement. *Radical Anthropology*, 6 November Issue, pp. 26-32. https://www.academia.edu/2179733/Radical_Potential_a_sideways_look_at_the_Occupy_movement
- ☑ Gledhill, J. (2000). Anthropology and politics: commitment, responsibility and the academy [Ch. 9], In *Power and its disguises: anthropological perspectives on politics*. London/Ann Arbor, Mi: Pluto Press, 214-242.
- ☑ James, W. (1973). 'The anthropologist as reluctant imperialist'. In: *Anthropology & the colonial encounter*, edited by T. Asad, pp. 41-69. London: Ithaca Press.
- ☑ Lewellen, T.C. (2003). 'Ch. 7. The power of the people'. In *Political Anthropology*. Westport/London: Praeger, 111-129.

Week 10. 05 December. Things and Us: Material Culture (Lecture)

ESSENTIAL READINGS

- ☑ Gosden, C. 2005. 'What do objects want?' *Journal of Archaeological Method and Theory* 12(3):193-211.
- ☑ Gregory, Chris A. (1980). Gifts to Men and Gifts to God: Gift Exchange and Capital Accumulation in Contemporary Papua. *Man*, New Series, Vol. 15(4): 626-652.
- ☑ Olsen, B. 2003. 'Material Culture After Text: 'Re-membling' Things. *Norwegian Archaeological Review*, 36 (2), 87-104.

FOR FURTHER READING

- Appadurai, A. 1986. Introduction. In: *The social life of things: commodities in cultural perspective*, edited by A. Appadurai, Ch-1, pp. 2-63. Cambridge: CUP.
- Lapavistas, Costas (2004). Commodities and Gifts: Why Commodities Represent More than Market Relations. *Science & Society*, Vol. 68 (1): 33-56.
- Friese, Heidrun (1999). Book Review: Biographical Objects. How Things Tell the Stories of People's Lives by Janet Hoskins. *Anthropos*, Bd. 94, H. 4./6., pp. 605-607.
- Parkin, D. (1999). 'Mementoes as transitional objects in human displacement'. *Journal of Material Culture* 4(3), 303-320.
- Parry, J. 1986. "The gift, the Indian gift and the 'Indian Gift'". *Man*, 21 (3): 147-172.
- Rowlands, M. (2005). A materialist approach to materiality. In: *Materiality*, edited by D. Miller Durham (NC): Duke University Press.

Week 11. 12 December. Overview/Discussion

No readings assigned.
Last meeting.
