

MAIN CURRENTS IN ANTHROPOLOGICAL THOUGHT

SE510

2006
Autumn Term

Course Convenor: Dr. Peter Parkes Room: Marlowe 64a
Tel: extn.7256
Email: pscp@kent.ac.uk
Office Hours: Monday 3.00-4.00
Friday 2.00-3.00

Lecture: Keynes Lecture Theatre 3 Monday 4:00 - 5:00

Seminars: Grimond Seminar Room 5 Tuesday 10:00-12:00

See information below on frequency of seminars

Number Registered for Course 25

Assessment Procedure: Students will be assessed by two essays, one timed essay - held in Week 20 - and a three hour examination. The coursework carries an overall weight of 20%, and the examination 80% of the total mark.

Essay Requirements: The essays should be of 2000 words each. Essay titles may be taken from the list of weekly seminar topics, from previous exam papers, or chosen by arrangement with the course lecturer [see also additional essay titles on p. 20]

Deadlines for Essays: Essays must be handed in to the Department Office, Marlowe Building and a receipt obtained by deadlines: 12.00 noon on Friday 10 November 2006; the *second essay* by 12.00 noon on Friday 2 March 2007.

Sanctions and Exemptions: *If an essay is late, it will not be marked unless medical or other evidence and an accompanying letter from a tutor are provided.*

SE510: Main Currents in Anthropological Thought

Aims of Course

This course provides an introduction to the history and theory of anthropology from the time of its first appearance as a disciplinary practice in the nineteenth century. Special attention is given to theoretical work of contemporary relevance, including relevance to other courses taught within the undergraduate anthropology programme. Overlap with existing courses is therefore deliberate, and we hope productive. By the end of this course it is expected that students will be able:

- to demonstrate an understanding of the main ideas underpinning contemporary cultural and social anthropology and their relationship to the mainstream of Western thought;
- to give an account of the origins and developments of social anthropology as an academic discipline;
- to discuss the principal ideas of the leading theorists in anthropology of the last 100 years;
- to comment on recent developments in the expansion of the discipline and its linkages with other disciplines.

Teaching staff: Peter Parkes (Marlowe Building Room 64a, Extn. 7256, Email: pscp)

Seminars:

See information at the end of this handout (pp. 16-17) for expectations regarding participation in seminars. **Note** that one short primary source is underlined each week, which all students should read as a common focus for seminar discussion. Where scarce, copies of these sources are held in the Templeman Library Shirt Loan Collection [SLC].

Essays

These should be about 2000 words. See information at the end of this handout for further details.

Reading:

Students are expected to read between 30 and 70 pages per week, and should seek to achieve a balance between primary sources (e.g. original articles) and secondary accounts (e.g. textbook summaries). The reading lists may occasionally look intimidatingly long. This is not because we expect you to read *everything* but (a) because we understand the pressure on the Library and have tried to provide alternative reading, and (b) because we know that some of you will be sufficiently interested to explore the topic more deeply.

Student Response to the Module:

Students have found the course both challenging and effective in coherently bringing together theoretical topics that they had only partly encountered in earlier courses, although noting that a very wide range of material is covered here.

The following books, including works of reference, will be useful throughout the course.
*Asterisks indicate that a book is recommended for purchase. ** Multiple copies in library.

Annual Review of Anthropology per HK1.A6. NB recent issues are accessible online <http://intl-anthro.annualreviews.org/> previous issues via JSTOR <http://uk.jstor.org/> (login: ukcant, pw: piano8forte)

- **Borofsky, R. (ed.), 1994, *Assessing Cultural Anthropology*, NY, London: McGraw Hill.
- *Barnard, A. & J. Spencer 1996, *Encyclopaedia of Social and Cultural Anthropology*.
- *Barnard, A. 2000 *History and Theory in Anthropology*. Cambridge; CUP.
- Goody, J., 1995: *The Expansive Moment*. Cambridge: CUP
- Darnell (ed.), R. 1974: *Readings in the History of Anthropology*. New York: Harper and Row.
- Diamond, S. (ed) 1980: *Anthropology, ancestors and heirs*. The Hague: Mouton.
- Harris, M. 1968: *The rise of anthropological theory*. New York: Crowell.
- Ingold, T., 1994: *Companion Encyclopaedia of Anthropology*, London: Routledge.
- *Ingold, T. (ed) 1996 *Key Debates in Anthropology*. London: Routledge.
- *Kuper, A. 1973: *Anthropolgy and anthropologists*. London: Allen Lane.
- Kuper, A. 2000 *Culture: the Anthropologists' Account*. Harvard UP.
- Kuper, A. 1988/2005: *The reinvention of primitive society: transformations of an illusion*.
- *Layton, R 1997 *An Introduction to Theory in Anthropology*. CUP.
- **McGee, R. J. & R. Warms (eds.) 1996: *Anthropological Theory*. Mayfield.
- Sydel Silverman, F. Barth, R. Parkin eds. 2005. *One Discipline: Four Ways*. Chicago UP.

Dictionary of National Biography (consult on major British anthropologists) and the new *Oxford DNB. International Encyclopaedia of the Social Sciences* (ed.) E.. Shils. London and NY: Macmillan - Consult on isms and key personalities.

NB all major journals (*Man/JRAI, Current Anthropology, Annual Review of Anthropology*) are available online via JSTOR <http://uk.jstor.org/> (login: ukcant, pw: piano8forte)

Overviews of recent theoretical developments

- *Ardener, E. 1985 Social Anthropology and the Decline of Modernism. In J. Overing (ed) *Reason and Morality*, London Tavistock, pp. 47-70. Reprinted in his *The Voice of Prophecy* (ed. M Chapman), Oxford: Blackwell, pp. 191-210
- *Ortner, S. 1984 Theory in Anthropology since the Sixties. *Comparative Studies in Society and History* 26: 126-66.
- Knauft, B. 1996 Stories, Histories and Theories: Agendas in Cultural Anthropology. Ch. 1 of his *Genealogies for the Present in Cultural Anthropology*, NY & London: Routledge, pp. 9-39. OR see his 'Theoretical currents in late modern cultural anthropology: towards a conversation' in *Cultural Analysis* 9, 3: 277-300.
- Reyna, S.P. 1997 Theory in Anthropology in the Nineties. *Cultural Dynamics* 9, 3: 325-50.
- Hastrup, K. 2005. Social Anthropology: a Pragmatic Perspective. *Social Anthropology* 13: 133-50.
- Barth, F. 2005. Anthropology in Britain and the Commonwealth. In S. Silverman, F. Barth, R. Parkin eds. *One Discipline: Four Ways*. Chicago UP. pp 3-57.

Internet Websites

NB. *Google Scholar* is a valuable research tool <http://scholar.google.com/>. Alan Macfarlane's site is also wholeheartedly recommended: <http://www.alanmacfarlane.com/contents_web.html>

WEEK 1 (25 SEPTEMBER): INTRODUCTION, ANTECEDENTS

History of anthropology as a history of ideas. Presentism and historicism. Anthropological theory: frameworks, fashions, paradigms. The Enlightenment and its antecedents. Barbarism and the Noble Savage.. Contemporary reflections on the history of the discipline.

Seminar topics

Why should we bother about the history of anthropology?

What (if anything) is distinctive about anthropology as a discipline?

Some definitions: empiricism, positivism, rationalism... (see R. Williams *Keywords*).

Orientations:

Borofsky, R. (ed.) 1994 *Assessing Cultural Anthropology*, Introduction (pp. 1-19) and articles by

A. Kuper and M. Godelier (pp. 97-118), M Bloch (pp 276-83), * R Keesing (pp 301-310)

McGee and Warms 1996 *Anthropological Theory*, pp. 1-3.

Barnard, A. 2000. *History and Theory in Anthropology*: chs. 1-2

Eriksen, T.H. and F.S. Nielsen 2001 *A History of Anthropology*, Ch. 1 Beginnings.

Kuper, A. 1982/2005. *The Invention/Reinvention of Primitive Society*. - Ch.1.

Fabian, J. 1983. *Time and the Other*. New York: Columbia University Press - esp. Ch. 5.

Early Anthropology:

Harris, M. 1969. *The Rise of Anthropological Theory*, Chapter 2 on The Enlightenment.

Rowe, J.H. 1965: The Renaissance foundations of anthropology. *American Anthropologist* 67, 1-20. Reprinted in Darnell, R. (ed.) 1974 *Readings in the History of Anthropology*.

Slotkin (ed.), J.S. 1965: *Readings in early anthropology*. New York: Wenner-Gren Foundation.

Stocking, G.W. 1968. *Race, Culture and Evolution: essays in the history of anthropology*. Chicago: Univ. of Chicago Press—ch. 2, French Anthropology in 1800—and you may also want to

look at the primary source here: Degérando, J. 1969 [1800]: *The observation of savage peoples*.

Montaigne "On Cannibals" (in any collection of his essays).

History of social science:

Harris, M. 1979. Research strategies and the structure of science. In his *Cultural Materialism: the struggle for a science of culture*. NY: Random House – Popper, Kuhn, Lakatos and Feyerabend.

Schweizer T. 1998. Epistemology in in H. R. Bernard *Handbook of Methods in Cultural Anthropology*, Walnut Creek: Altamira, Ch. 2, pp. 39-88 – technical but excellent.

Bernard, H. Russell 2006. *Research Methods in Anthropology*, Ch. 1 – basic intro.

Kuhn, T. 1962: *The structure of scientific revolutions*. Chicago, III: Chicago University Press.

Llobera, J.R. 1976: The history of anthropology as a problem. *Critique of Anthropology* 7, 17-42.

Stocking, G. 1968. On the limits of 'presentism' and 'historicism' in the historiography of the behavioural sciences. In his *Race, culture and evolution*. New York: The Free Press, pp. 1-12.

Current Debate: Overviews

*Ardener, E. 1985. Social Anthropology and the Decline of Modernism. In J. Overing (ed) *Reason and Morality*, London Tavistock, pp. 47-70. Also reprinted in his *The Voice of Prophecy* (ed. M Chapman), Oxford: Blackwell, pp. 191-210 [SLC].

*Ortner, S. 1984 Theory in Anthropology since the Sixties. *Comparative Studies in Society and History* 26: 126-66 [JSTOR]

Hastrup, K. 2005. Social Anthropology: a Pragmatic Perspective. *Social Anthropology* 13: 133-50.

WEEK 2 (2 OCTOBER): VICTORIAN ANTHROPOLOGY AND EVOLUTIONISM

Early ethnology and comparative philology: Max Müller. Comparative jurisprudence: Henry Maine. Anthropological classics: Lewis Henry Morgan and John McLennan; W. Robertson Smith, Edward Tylor, Sir James Frazer. Herbert Spencer, Social Darwinism and neo-Darwinism. Boas and the Diffusionist reaction to evolutionism.

Seminar topics [all choose ONE Eminent Victorian]

Assess the legacy and contemporary pertinence of any ONE Victorian anthropologist.

What can/should be salvaged from evolutionism?

What are the connections between evolutionary theory and Victorian values?

Orientations:

Barnard, A. 2000. *History and Theory in Anthropology*: chs. 3-4.

Borofsky, R. (ed.) 1994 *Assessing Cultural Anthropology*, C. Lévi-Strauss, pp. 420-26.

McGee, R. and R. Warms 1996. *Anthropological Theory*, pp. 5-10 on 19th century evolutionism, pp. 10-26 on Spencer, pp. 26-40 on Tylor, pp. 41-51 on Morgan.

Eriksen, T.H. and F.S. Nielsen 2001 *A History of Anthropology*, Ch. 2.

Kuper, A. 1988: *The Re/Invention of primitive society: transformations of an illusion* - esp. Ch.2 on Maine, Ch.3 on Morgan, Ch. 4 (totemism) on Robertson Smith, Tylor and Frazer.

Trautmann, T., 1991, Whig Ethnology from Locke to Morgan, *Journal of the Anthropological Society of Oxford* 22, 3, pp. 201-18.

Trautmann, T. 2001. The whole history of kinship terminology in three chapters: before Morgan, Morgan, after Morgan. *Anthropological Theory* 1: 268-87.

*Tylor, EB 1889 On a Method of Investigating the Development of Institutions; applied to laws of marriage and descent. *Journal of the Royal Anthropological Institute* 18: 245-69. [[JSTOR](#)]

Primary Histories:

Burrow, J.W. 1966: *Evolution and society*. London: Cambridge University Press.

Crick, M. 1976. The philological anthropology of F. Max Müller. In his *Explorations in language and meaning*. London: Malaby Press.

Kuklick, H. 1991: *The Savage Within. The Social Theory of British Anthropology 1885-1945*.

Stocking, G. 1968: *Race, culture and evolution*. New York: The Free Press. [HK 308] - chs. 4-6.

Stocking, G.W. 1987: *Victorian anthropology*. New York: The Free Press - esp. final ch. 'A Prospective Retrospect', pp. 284-329.

Stocking, G.W. 1995 *After Tylor: British Social Anthropology 1888-1951*. Chs. 1-2.

NB Other volumes of essays edited by G. Stocking: see Templeman Library Catalogue

Spencer:

Peel, J.D.Y. 1971: *Herbert Spencer: the evolution of a sociologist*. London: Heinemann.

Peel (ed.), J.D.Y. 1979: *Herbert Spencer on social evolution: selected writings*. University of Chicago Press.

Burrow, J.W. 1966: *Evolution and society*. London: Cambridge University Press: ch. 6.

Maine:

Diamond, A. 1991: *The Victorian achievement of Sir Henry Maine*. Cambridge: Cambridge University Press [KB15.M.24A2] - esp. ch. 7 by Alan Macfarlane.

Burrow, J.W. 1966: *Evolution and society*. London: Cambridge University Press: ch. 5.

Maine, H. S. 1861. *Ancient Law*.

PTO

Morgan:

Trautmann, T.R. 1987: *Lewis Henry Morgan and the invention of kinship*. Berkeley: University of California Press. chaps. 1 and 10 - highly recommended

Morgan, L.H. 1971 [1877]: *Ancient society*. New York: New York Labor News. chap.1.

Morgan, L.H. 1870: *Systems of consanguinity and affinity of the human family*. Washington: Smithsonian Institution. qHK 487 - at least have a look at this!

Engels, F., 1954 [1884] *Origins of the family, private property and the state*, Moscow: FLPH.

Tylor:

Stocking, G. 1968: *Race, culture and evolution*. New York: The Free Press. [HK 308] - chs. 4-6.

Burrow, J.W. 1966: *Evolution and society*. London: Cambridge University Press: Ch. 7.

Tylor, E.B. 1924 [1871]: *Primitive culture: researches into the development of mythology, philosophy, religion, language, art and custom*. New York: Brentanos. H357.

Robertson Smith:

W. Robertson Smith 1885. *Kinship and Marriage in Early Arabia*. Cambridge: CUP.

W. Robertson Smith 1889. *Lectures on the Religion of the Semites*. Edinburgh.

Peters, E., 1968, Smith, William Robertson, *International Encyclopaedia of the Social Sciences*.

Frazer:

Ackerman, R. 1990: *J.G. Frazer: his life and work*. Cambridge: Cambridge University Press.

Ackerman, R. 2002: *The Myth and Ritual School: J.G. Frazer and the Cambridge Ritualists*. Routledge: ch. 4.

Frazer, J.G. 1922 [1925]: *The Golden Bough*. London: Macmillan. (Abridged Edition) BL310.

Westermarck:

Ihanus, J. 1999. *Multiple Origins: Edward Westermarck in Search of Mankind*. Peter Lang Publishing.

Westermarck, E.A. 1922. *History of Human Marriage*. London: Macmillan.

Diffusionists:

Barnard, A. 2000. *History and Theory in Anthropology*: ch 4.

Kuper, A. 1988: *The invention of primitive society: transformations of an illusion*. London and New York: Routledge - Ch. 7 on Boas, Ch. 8 on Rivers.

Stocking, G.W. 1995 *After Tylor: British Social Anthropology 1888-1951*. Ch.5

Neo-Evolutionism: (see also *Comparison and generalization* under Week 12)

McGee, R. and R. Warms 1996. *Anthropological Theory*, pp. 221-82 American neo-evolutionism

Barnard, A. 2000. *History and Theory in Anthropology*: ch 5, pp. 66-70

Eriksen, T.H. and F.S. Nielsen 2001 *A History of Anthropology*, 41-44.

Cavalli-Sforza, L. 2000. *Genes, Peoples and Languages*. London: Allen Lane.

Hallpike, C.R. 1988. *The Principles of Social Evolution*. Oxford: Clarendon.

Hallpike, C.R. 2004. *The Evolution of Moral Understanding*. Prometheus Research Group.

Ingold, T. 1986. *Evolution and Social Life*. Cambridge UP.

Runciman, W.G. 1999 *The Social Animal*. London: Fontana.

Susan McKinnon, 2005. *Neo-liberal Genetics: the myths and moral tales of evolutionary psychology*. University of Chicago Press/Prickly Paradigm Press.

WEEK 3 (OCTOBER 9): MALINOWSKI: FIELDWORK AND FUNCTIONALISM

History of fieldwork. The achievements and limits of the functionalist school.

Seminar topics

Was Malinowski a genuine revolutionary, or just a conservative Polish intellectual with an unusually large ego? How was Malinowski's ethnography affected by his philosophic orientation?

Orientations:

- McGee, R. and R. Warms 1996. *Anthropological Theory*, pp. 154-72 on Malinowski
Barnard, A. 2000. *History and Theory in Anthropology*: ch 5, pp. 66-70
Eriksen, T.H. and F.S. Nielsen 2001 *A History of Anthropology*, 41-44.
Kuper, A. 1973: *Anthropology and anthropologists*, Ch.1
Layton, R 1997 *An Introduction to Theory in Anthropology*. CUP, Ch. 2
Grimshaw, A. and K. Hart 1993. *Anthropology and the Crisis of the Intellectuals*. Prickly Pear Pamphlet 1 & *Critique of Anthropology* 14, 3: 227-61.

Early fieldwork:

- Langham, I. 1981: *The building of British social anthropology: W.H.R. Rivers and his Cambridge disciples in the development of kinship studies*. Dordrecht: D. Reidel.
Sanjek, R. 1990. 'The secret life of fieldnotes' *Fieldnotes: the making of anthropology*. Cornell UP, pp. 187-270 - comparative fieldwork of British and American anthropologists.
Stocking, G.W. 1995 *After Tylor*, Ch. 3 (Spencer and Gillen, Haddon, Rivers)
*Stocking, G.W. 1993. The Ethnographer's Magic, in his *Observers observed: essays on ethnographic fieldwork*. U. Wisconsin, pp. 70-120. Also in his *The Ethnographer's Magic*.
Urry, J. 1984: A history of field methods. In *Ethnographic research: a guide to general conduct* (ed.) Ellen, R.F. London: Academic Press, pp. 35-40, 44-55.
Urry, J. 1992: *Before social anthropology: essays in the history of British social anthropology*: esp. chs 1-2.

On Malinowski:

- Ellen, R.F.E., Gellner, G. Kubica and J. Mucha 1988: *Malinowski between two worlds: the Polish roots of an anthropological tradition*. Cambridge: Cambridge University Press.
*Firth, R. 1957: *Man and Culture. An evaluation of the work of Malinowski*. London: Routledge and Kegan Paul - esp. Leach. on 'The Epistemological background to Malinowski's empiricism'.
Geertz, C. 1988: I-Witnessing: Malinowski's Children. In *Works and Lives*. 73-101,
Young, M. 1979: *The Ethnography of Malinowski: the Trobriand Islands, 1915-18*. London: RKP
Young, M. 2004. *Malinowski: Odyssey of an Anthropologist*. Yale UP: chs. 20, 24 on Trobriands
Goody, J., 1995, *The Expansive Moment*. Cambridge: Cambridge University Press - Ch.2.
Stocking, G.W. 1984. *Functionalism historicized: essays on British social anthropology*.
Stocking, G.W. 1995 *After Tylor*, Ch. 6: 'From fieldwork to functionalism'.

Primary sources:

- *Malinowski, B. 1922. Introduction to *Argonauts of the Western Pacific*. London: Routledge & Kegan Paul [HK671.N5; reserve], pp. 1-25.
Malinowski, B. 1965: *Coral Gardens and Their Magic*. Bloomington: Indiana University Press.
Malinowski, B. 1967: *A Diary in the strict sense of the term* (With an introduction by Raymond Firth). London: Routledge and Kegan Paul.

WEEK 4 (OCTOBER 16): STRUCTURAL-FUNCTIONALISM

Durkheim. Radcliffe-Brown and the 'natural science of society'. Evans-Pritchard & Fortes.

Seminar topics

Was Radcliffe-Brown an outstanding proponent of anthropology as a science, or just a second-rate Anglo-Saxon Durkheim?

What are the strengths and weaknesses of positivist approaches in anthropology?

What was implied by Evans-Pritchard's shift 'from function to meaning' (Pocock).

Orientations:

McGee, R. and R. Warms 1996. *Anthropological Theory*: pp. 172-83 for Radcliffe-Brown's 'The Mother's Brother in South Africa'; pp. 183-201 for E-P on 'The Nuer of the Southern Sudan'

Barnard, A. 2000. *History and Theory in Anthropology*: ch 5, pp. 70-79

Kuper, A. 1973: *Anthropology and anthropologists*, Chs.2-3.

Kuper, A. 2005: *The Reinvention of primitive society: transformations of an illusion*, Ch. 10 on descent theory (E-P and Fortes).

Lukes, S. 1973. *Emile Durkheim: his life and work*. Penguin - Introduction, pp. 1-38.

Strathern, M., 1994 Parts and wholes ... in Borofsky (ed.), Borofsky, R. (ed.) *Assessing Cultural Anthropology*, pp. 204-16.

Urry, J. 1992: *Before social anthropology* Ch. 6: Radcliffe-Brown's "pronunciamentos".

On Radcliffe-Brown & Associates.

*Radcliffe-Brown, A.R. 1951. The comparative method in social anthropology. *JRAI* 81: 15-22, repr. in Kuper (ed.), A. 1977: *The social anthropology of Radcliffe-Brown*, 53-69.

Barnes, J.A. 1971. *Three styles in the study of kinship*. London: Tavistock - Ch. 3 'Irreducible Principles' on Meyer Fortes.

Fortes, M. 1978. An anthropologist's apprenticeship'. *Annual Review of Anthropology* 1978.

Goody, J., 1995, *The Expansive Moment*. Cambridge: Cambridge University Press. – chs. 4-6.

Needham, R. 1971. *Rethinking Kinship and Marriage*. London: Tavistock - Introduction, pp. lxxxi-xcvii for a determined demolition job on R-B!

Needham, R. 1974. *Remarks and Inventions*. Tavistock – ch. 3 “Surmise, Discovery & Rhetoric”

*Stocking, G.W. 1995 *After Tylor*, Ch. 6: 'From cultural psychology to social structure'.

Primary sources:

Radcliffe-Brown, A.R. 1922: *The Andaman Islanders*. Cambridge University Press. Intro.

Radcliffe-Brown, A.R. 1952: *Structure and function in primitive society*. Cohen & West.

Radcliffe-Brown, A.R., ed. M. Srinivas 1958. *Method in Social Anthropology*. Chicago UP.

Kuper (ed.), A. 1977: *The social anthropology of Radcliffe-Brown*. London: RKP.

Evans-Pritchard, E.E. 1940: *The Nuer. A description of the modes of livelihood and political institutions of a Nilotic people*. Oxford: Clarendon – chs. 4-5.

Evans-Pritchard, E. 1962: *Essays on Social Anthropology*. London: Faber & Faber. HK 315.

Fortes, M. 1945. *The Dynamics of Clanship among the Tallensi*. OUP – ch. 13.

Fortes, M. 1949. *The Web of Kinship among the Tallensi*. OUP – ch. 12..

Fortes, M. 1969. *Kinship and the Social Order*. London: Aldine – chs. 4-5.

WEEK 5 (23 OCTOBER): TRANSACTIONALISM, AGENCY & PROCESS

Late functionalism: from 'structure' to 'process'. Raymond Firth on 'social organization'. Edmund Leach. Frederik Barth's 'transactionalism'. Max Gluckman and the Manchester School: 'situational analysis' and 'extended case method'. Methodological individualism and rational choice.

Seminar Topics

Assess Leach's attack on 'equilibrium models' of social and political organization. What did the 'extended case study' contribute to rethinking models of social structure? Can one feasibly reduce social and political systems to 'market structures' of individual choice? What assumptions about the individual and human nature underlie transactionalism, and how do these contrast with those of structural-functionalism?

Orientations:

Barnard, A. 2000. *History and Theory in Anthropology*: ch 6

Borofsky, R. (ed) 1994 *Assessing Cultural Anthropology* McGraw-Hill - articles by Robert Murphy (pp. 55-59), Frederik Barth (pp. 349-60), Sally Falk Moore (362-76)

Eriksen, T.H. and F.S. Nielsen 2001 *A History of Anthropology*, Ch. 5.

*Kuper, A. 1973: *Anthropology and anthropologists*, Ch. 6 on Leach and Max Gluckman

Layton, R 1997 *An Introduction to Theory in Anthropology*. CUP, pp. 116-26

Primary Sources:

*Firth, R. 1951 *Elements of Social Organization*. London, Athlone - Ch. 1 on 'The Meaning of Social Anthropology', esp. pp. 28-40 on 'social structure and social organization'. [Cf. Firth, R. 1964 *Essays on Social Organization and Values*. London: Athlone - Ch. 1 'Comment on 'Dynamic Theory' in Social Anthropology' Ch.2 'Social Organization and Social Change']

*Leach, E. 1954 [1964, 1970] *Political Systems of Highland Burma: a study of Kachin social structure*. London: Bell & Athlone Press - especially Introduction. [KK635.B8]

Barth, F. 1959 *Political Leadership among Swat Pathans* London: Athlone.

*Barth, F. 1966 *Models of Social Organization*. RAI Occasional Papers 23, London: RAI. 32

Barth, F. 1981 *Process and Form in Social Life: selected essays of Frederik Barth*, vol. 1. RKP

Turner, V. 1957 *Schism and Continuity in an African Society: a study of Ndembu village life*. Manchester: Manchester University Press

Secondary Sources:

Asad, T. 1972 Market Model, Class Structure and Consent: a reconsideration of Swat political organization. *Man* 7, 1: 74-94.

T. M. S. Evens & Don Handelman, eds. 2006. *The Manchester School: Practice and Ethnographic Praxis in Anthropology*. Oxford: Berghahn Books.

Holy, L. and M. Stutchlik 1983. *Actions, Norms and Representations*. CUP – esp. Introduction.

*Kapferer, B. 1976 *Transaction and Meaning: Directions in the Anthropology of Exchange and Symbolic Behaviour*. Philadelphia: ISHI - esp. Introduction 'Transactional Models Reconsidered'

Paine, R. 1974 *Second Thoughts about Barth's Models*. RAI Occasional Papers 32, London: RAI.

Van Velsen, J. 1967 The Extended Case Method and Situational Analysis. In A. Epstein (ed) *The Craft of Social Anthropology*. London: Tavistock, pp. 29-53.

*Werbner, R. 1984. The Manchester School in South-Central Africa: from tight-knit group to loose-knit network. *Annual Review of Anthropology* 13. Reprinted, with minor revisions, in R. Fardon (ed) *Localizing Strategies*, Edinburgh: Scottish Academic Press, 1992, Ch. 6: 152-81.

WEEK 6 (30 OCTOBER): There will be no lecture this week but in the seminar time I shall be doing work on study skills - seminar participation, essay writing, revision etc. - relevant to the module. Attendance is optional and some students may prefer to use the time for private study.

WEEK 7 (6 NOVEMBER): STRUCTURALISM: LÉVI-STRAUSS AND HIS LEGACY

Origins and varieties of structuralism. Saussure and models of language. Claude Lévi-Strauss. Anglicised structuralism: Edmund Leach, Rodney Needham, Mary Douglas.

Seminar Topics

Is structuralism all in the mind? What accounts for the appeal of structuralism in the 1960s and its decline by the 1970s?

Orientations:

Barnard, A. 2000. *History and Theory in Anthropology*: ch 8.

Borofsky, R. (ed) 1994 *Assessing Cultural Anthropology* McGraw-Hill - pp. 426-29.

Eriksen, T.H. and F.S. Nielsen 2001 *A History of Anthropology*, pp. 104-10

Layton, R 1997 *An Introduction to Theory in Anthropology*. CUP, Ch. 3.

Leach, E. 1976 *Culture and Communication: the logic by which symbols are connected - an introduction to the use of structuralist analysis in social anthropology*. Cambridge: CUP [HK362]

Wiseman, B 2000. *Levi-Strauss for Beginners*. Duxford: Icon. - cartoon introduction, but useful!

Primary Sources:

*Lévi-Strauss, C. 1967 The Story of Asdiwal. In E. Leach (ed) *The Structural Study of Myth and Totemism* (ASA Monograph in Social Anthropology 5), London: Tavistock, pp. 1-49. See also 'Four Winnebago Myths' repr. in R McGee & R Warms *Anthropological Theory*, 1996, pp. 327-35

Lévi-Strauss, C. 1963 Structural Analysis in Linguistics and in Anthropology. Reprinted in R McGee & R Warms *Anthropological Theory*, Mayfield 1996, pp.312-26

Lévi-Strauss, C. 1963/1996 *Structural Anthropology*, vols. 1 & 2 NY: Basic Books.

Lévi-Strauss, C. 1962. *Totemism*. London: Merlin Press.

Lévi-Strauss, C. 1966 *The Savage Mind*. London: Weidenfeld & Nicolson.

Leach, E. 1962 Genesis as Myth. Reprinted in in R McGee & R Warms *Anthropological Theory*, Mayfield 1996, pp. 336-44. [see also S. Hugh-Jones ed. 2000 *The Essential Edmund Leach* 2 vols]

Leach, E. 1964 Animal Categories and Verbal Abuse. In EH Lenneberg ed. *New Directions in the Study of Language*, Cambridge Mass.: MIT Press, pp. 28-63

Needham, R. (ed) 1973 *Right and Left: essays on dual symbolic classification*. Chicago UP

Tambiah, S.J. 1969 Animals are Good to Think and Good to Prohibit. *Ethnology* 8, 4: 424-59. Reprinted in M. Douglas (ed) 1973 *Rules and Meanings*. London: Penguin, pp. 424-59

Secondary Sources:

François Dosse 1997. *History of Structuralism* Volume 1: The Rising Sign, 1945-1966, Volume 2: The Sign Sets, 1967-present. University of Minnesota Press.

Hénaff, M. 1998. *Claude Lévi-Strauss and the Making of Structural Anthropology*.

*Leach, E. 1970 *Lévi-Strauss*. London: Fontana.

Merquior, J 1986 *From Prague to Paris: a critique of structuralist and post-structuralist thought* , London: Verso, 1986 - esp. chs 1-2 & 5.

*Sperber, D. 1979 Claude Lévi-Strauss. In J Sturrock (ed) *Structuralism and Since: from Lévi-Strauss to Derrida*. Oxford UP, pp. 19-51.

Fardon, R. 1999. *Mary Douglas: an intellectual biography*. London: Routledge – ch. 4.

Tambiah, S. 2001. *Edmund Leach: an anthropological life*. CUP – ch. 9.

WEEK 8 (13 NOVEMBER): FRENCH SYMBOLIC ANTHROPOLOGY

The Durkheimian (*Année Sociologique*) tradition of symbolic analysis. Marcel Mauss & Robert Hertz. Maurice Lévi-Strauss and Maurice Griaule. Louis Dumont.

Seminar Topics

To what extent have debates about the interpretation of 'dual classification' stemmed from ambiguities inherent in Hertz's essay on 'The Pre-Eminence of the Right Hand?' Critically assess Dumont's notions of 'Hierarchy' and 'Encompassment.'

Orientations:

Lukes, S. 1973. *Emile Durkheim: his life and work*. Penguin - Introduction, pp. 1-38.

Parkin, R. 2005. The French-Speaking Countries. In F. Barth et al. *One Discipline, Four Ways...* University of Chicago Press, pp. 157-253. Good overview of French anthropology, esp. pp. 170-94 on Durkheim and Mauss.

Eriksen, T.H. and F.S. Nielsen 2001 *A History of Anthropology*, pp. 47-50, 59-61.

Primary Sources:

Durkheim, E. and M. Mauss 1963. *Primitive Classification*. London: RKP – Introd. by Needham

*Hertz, R. [1909] 'The Pre-Eminence of the Right Hand: a study in religious polarity' In R. Hertz *Death and the Right Hand* (transl. R & C Needham), London: Cohen & West, 1960, pp. 89-113. Also reprinted in Needham (ed.) 1973, Ch. 1.

Lévi-Strauss, M. 1979. *Do Kamo*. University of Chicago Press.

Griaule, M. 1965. *Conversations with Ogotemmelé*. OUP.

Needham, R. (ed) 1973 *Right and Left: essays on dual symbolic classification*. Chicago UP - esp. Introduction, Ch. 1 (R. Hertz), and Ch. 15 by Needham on Nyoro symbolism.

Dumont, L. 1970 *Homo Hierarchicus: the caste system and its implications*, Chicago Univ. Press - Introduction, pp. 1-20, Postface: toward a theory of hierarchy, pp. 239-45.

Dumont, L. 1986 *Essays on Individualism: modern Ideology in anthropological perspective*. Univ. of Chicago Press - Ch. 6.

Secondary Sources:

*Parkin, R. 1996 'Right and left' In *The Dark Side of Humanity: the work of Robert Hertz and its Legacy*, Amsterdam: Harwood Academic, pp. 59-86.

Parkin, R. 1996 'Death and the Analysis of Ritual' In *The Dark Side of Humanity: the work of Robert Hertz and its Legacy*, Amsterdam: Harwood Academic, pp. 87-121.

Parkin, R. 2003. *Louis Dumont and Hierarchical Opposition*. Oxford: Berghahn.

Needham, R. 1987. 'Complementarity' and 'Hierarchy' In *Counterpoints*, Univ. of California Press, pp. 80-101, 102-45 – mean critique of Dumont!

Barnes, R., De Coppet, & R.J. Parkin (eds.) 1985 *Contexts and Levels: anthropological essays on Hierarchy*, Oxford: JASO - essays by S. Tcherkézoff & A. Iteanu.

Barraud, C.D., De Coppet, A. et al. 1994. *Of Relations and the Dead*. Oxford: Berg.

McManus, C. 2003. *Right Hand, Left Hand*. London: Weidenfeld and Nicolson – ch. 2 on Hertz, and fascinating cognitive update on asymmetry.

Clifford, J. 1982. *Person and Myth: Maurice Lévi-Strauss in the Melanesian World*. U. California P.

Clifford, J. 1988. Power and Dialogue in Ethnography: Marcel Griaule's Initiation. In his *The Predicament of Culture*, Harvard UP, pp. 55-91 – good introduction to Griaule.

WEEK 9 (20 NOVEMBER): BOURDIEU'S PRACTICE THEORY

Bourdieu's theory of practice. Objectivism and Subjectivism. Embodied knowledge. Social reproduction: generative schemes and *habitus*.

Seminar Topics

How might Bourdieu's notion of agency be distinguished from that of transactionalism?

How useful is the notion of 'symbolic violence'?

In what sense may cultural structures be 'read' with the body?

Orientations:

*Bourdieu, P. [1971] 'The Kabyle house, or the world reversed', *The Logic of Practice*, Appendix.

*Bourdieu, P. [1965] The sentiment of Honour in Kabyle Society. In J. Peristian, ed., *Honour and Shame: the values of Mediterranean society*. London: Weidenfeld & Nicholson.

Barnard, A. 2000. *History and Theory in Anthropology*: ch 2, p. 142ff.

Eriksen, T.H. and F.S. Nielsen 2001 *A History of Anthropology*, pp. 128-131.

Ortner, S. 1984 Theory in Anthropology since the Sixties. *Comparative Studies in Society and History* 26 - p.144-60 on 'practice theory'

Primary Sources:

Bourdieu, P 1990 *The Logic of Practice*, Cambridge: Polity - esp. Chs. 1-3 [OR *Outline of a Theory of Practice* Cambridge UP, 1977]

Bourdieu, P 1986 'The aristocracy of culture' In *Distinction: a social critique of the judgement of taste*, London: RKP, pp. 11-96; extracts also in *Media, Culture & Society* 2 1980: 225-54

*Bourdieu, P 1990 'A reply to some objections' In *In Other Words*, Oxford: Polity, pp 106-19

*Bourdieu, P & L. Wacquant 1992 *An Invitation to Reflexive Anthropology*, Oxford: Polity

Secondary Sources:

Calhoun, C., E. Lipuma & M. Postone (eds) 1993 *Bourdieu: critical perspectives* Chicago UP

Garnham, N & R Williams 1980 'Pierre Bourdieu and the sociology of culture' *Media, Culture and Society* 2: 209-23.

*Jenkins, R 1992 *Pierre Bourdieu*, London: Routledge - excellent introduction, see esp. Ch. 2 on Kabyle ethnography & Ch 7 'Culture, status and distinction', pp 128-51

Knauft, B. 1996 Practices: beyond Bourdieuan legacies. Ch. 4 of his *Genealogies for the Present in Cultural Anthropology*, NY & London: Routledge, pp. 105-39

Thompson, J 1984. 'Symbolic violence: language and power in the writing of Pierre Bourdieu' Ch 2 of his *Studies in the Theory of Ideology*, Oxford: Polity, pp 42-72 .

Reed-Danahy, D. 1995. The Kabyle and the French: Occidentalism in Bourdieu's Theory of practice. In J. Carrier, ed. *Occidentalism*. OUP, pp. 61-84.

Reed-Danahy, D. 2005. *Locating Bourdieu*. Bloomington: Indiana University Press.

Rules and habitus: critiques

Acciaoli, GL. 1981. Knowing what you're doing: a review of Bourdieu's *Outline of a Theory of Practice*. *Canberra Anthropology* 4: 323-51 – at <http://era.anthropology.ac.uk/Acciaoli/>

Goodman, J.E. 2003. The Proverbial Bourdieu: habitus and the politics of representation in the ethnography of Kabylia. *American Anthropologist* 105: 782-93.

Gerrans, P. 2005. Tacit knowledge, rule-following and Pierre Bourdieu's philosophy of science. *Anthropological Theory* 5: 53-74.

Just, R. 2005. In Defence of Rules: Bourdieu en Grèce. *J. of Mediterranean Studies* 15: 1-24.

WEEK 10 (27 NOVEMBER): MARXIST ANTHROPOLOGIES

From Morgan to Marx and Engels. Modes of production. World Systems Theory, Structural Marxism, Neo-Marxists and Analytical Marxists.

Seminar Topics Is Marxist theory simply a variety of functionalism? What accounts for Marx's ultimate turn to anthropology? Does world systems theory leave sufficient room for local cultural responses?

Orientations:

Barnard, A. 2000. *History and Theory in Anthropology*: ch 6, pp. 87-95.

*Borofsky, R. (ed) 1994 *Assessing Cultural Anthropology* McGraw-Hill - M Godelier, pp. 97-109

Eriksen, T.H. and F.S. Nielsen 2001 *A History of Anthropology*, Ch. 10, pp. 112-122

Layton, R 1997 *An Introduction to Theory in Anthropology*. CUP, Ch. 5.

Marx, K & F Engels 1846 Feuerbach: Opposition of the Materialist and Idealist Outlook. From *The German Ideology*, reprinted in R McGee & R Warms *Anthropological Theory*, Mayfield 1996, pp. 52-65

Primary Sources:

Engels, F., 1954 [1884] *Origins of the family, private property and the state*, Moscow: FLPH.

*Marx, K 1971 [1859] Preface to *A Contribution to the Critique of Political Economy*. London: Lawrence & Wishart.

Hobsbawm, E. ed. 1964. *Karl Marx: Pre-Capitalist Economic Formations*. Lawrence & Wishart.

Krader, L. 1972. *The Ethnological Notebooks of Karl Marx*. Assen: van Gorcum – fun to browse.

Secondary Sources:

Bloch, M (ed) 1975 *Marxist Analyses and Social Anthropology* (ASA Studies 3). London: Malaby.

*Bloch, M. 1983 *Marxism and Anthropology*. Oxford University Press - esp. last chapter.

Cohen, G.A. 1978. *Karl Marx's Theory of History: a Defence*. OUP.

*Donham, D. 1990 *History, Power, Ideology: central issues in Marxism and Anthropology*. Cambridge: UP – esp. Introduction

Friedman, J. 1974 Marxism, Structuralism and Vulgar Materialism. *Man* 9: 444-469

Godelier, M. 1977 *Perspectives in Marxist Anthropology* Cambridge UP – esp. ch. 4.

Harris, M. 1979 *Cultural Materialism* NY: Random House - Ch. 6 & 8 on 'Structural Marxism'

Kahn, J. & J. Llobera 1981 *The Anthropology of Pre-Capitalist Societies*. London: MacMillan - esp. their 'Towards a new Marxism or a new Anthropology', pp. 263-329

Scott, J. *Weapons of the Weak: everyday forms of peasant resistance*. Yale UP.

Seddon, D. (ed.) 1978 *Relations of Production: Marxist approaches to economic anthropology*. London: Cass [HK448]

Wolf, E. 1982 *Europe and the People without History*. Berkeley: University of California Press.

Wolf, E. 2001 *Pathways of Power*. Berkeley: California UP - collected essays.

Wolf, E. 1999. *Envisioning Power*. California UP – esp. ch. 2 “Contested Concepts”.

Smith, G. 1999. *Confronting the Present: towards a politically engaged anthropology*. Berg.

Analytical Marxism:

Elster, J. 1982 *Marxism, Functionalism and Game Theory*. *Theory and Society* 11: 53-82.

Callinicos, A. 1989. *Marxist theory*. Oxford: Clarendon Press – esp. chs by Cohen.

Elster, J. 1985. *Making Sense of Marx*. Cambridge UP – ch. 5 “Modes of production.”

WEEK 11 (4 DECEMBER): MAX WEBER AND MODERNITY

The significance of Weber as a social theorist for anthropologists. Authority and other 'ideal types'. The Protestant ethic. Rationality, bureaucracy, disenchantment. Ferdinand Tönnies and Georg Simmel on the Great Transformation.

Seminar Topics

How does Weber reconcile causal and meaningful kinds of explanation? In what respects was Weber a “methodological individualist”?

Orientations:

- Keyes, C.F. 2002. Weber and Anthropology. *Annual Review of Anthropology* 31: 233-55.
Weber, M 'Class, Status, Party' reprinted in R McGee & R Warms *Anthropological Theory*, Mayfield 1996, pp. 115-27.
Macfarlane, A. 2002. Lecture on Weber <http://www.alanmacfarlane.com/TEXTS/WEBER.PDF>
Morris, B. 1987. *Anthropological Studies of Religion*. CUP – ch. 2 on Max Weber, Religion as theodicy, pp. 51-90.

Primary Sources

- *Weber, M. 1947. The Interpretive Understanding of Social Action. In his *The Theory of Social and Economic Organization* OUP [SLC].
Gerth, H & CW Mills (eds) 1961 *From Max Weber*. London: RKP
Weber, M 1978 *Selections in Translation*. CUP (ed. S Runciman). Part I: Introduction & Chs 1-2, Part II: Introduction & Chs 4-6, Part III: Ch 7, Part IV: Ch 12
*Weber, M 1930 *The Protestant Ethic and the Spirit of Capitalism* London: Allen & Unwin.
Weber M 1978 *Economy and Society* San Francisco: University of California Press - esp. Introd.

Secondary Sources

- Albrow, M 1990 *Max Weber's Construction of Social Theory* London: Macmillan - Chs. 8 & 11.
Aron, R. 1967. *Main Currents in Sociological Thought II*, pp. 179-252.
Bendix, R. 1966 *Max Weber: an intellectual portrait*. London: Methuen. – ch. III, 49-79.
Gellner, E. 1981 *Muslim Society*, Cambridge UP - Ch. 1
Gellner E. 1988. *Plough, Sword and Book: structure of human history*. London: Collins Harvill
Rex, J. 1974. Social structure and humanistic sociology: the legacy of the classical European tradition. In his *Approaches to Sociology*. London: Routledge, pp. 187-204.
*Kasler, D 1988 *Max Weber: an Introduction to his Life and Work* Polity - Ch 6
Parkin, F 1982 *Max Weber (Key Sociologists)*. London: Tavistock
Tambiah, S.J. 1985 *Culture, Thought and Social Action* London: Harvard UP – Ch. 7.
Turner, BS 1974 *Weber and Islam* London: Routledge & Kegan Paul.
Turner, BS 1981. *For Weber: Essays in the Sociology of Fate*. London: Routledge & Kegan Paul.

Tönnies and Simmel

- Tönnies, F. 1955. *Community and Association*. London: RKP.
Simmel, G. 1950, ed. Kurt H. Wolf. *The Sociology of Georg Simmel*. Glencoe: The Free Press.

WEEK 12 (11 DECEMBER): COMPARISON AND GENERALISATION

Murdock and cross-cultural analysis. Units of analysis. Galton's problem. Contemporary approaches. Jack Goody on African and Eurasian Regimes.

Seminar Topics

Can populations be successfully compared cross-culturally using statistical methods? What is wrong with 'butterfly-collecting'? Anthropology is a generalizing science or it is nothing.

Orientations

Borofsky, R. (ed) 1994 *Assessing Cultural Anthropology* McGraw-Hill - articles by L Nader (pp. 84-94) and C Kottak & E Colson (pp. 396-411).

Murdock, GP 1950 'Family Stability in Non-European Cultures' in R McGee & R Warms *Anthropological Theory*, Mayfield 1996, pp. 258-66

*Holy, L 1987. Description, Generalization and Comparison, Introduction to *Comparative Anthropology*. Oxford: Blackwell, pp. 1-21 [SLC].

Kuper, A. 1973: *Anthropology and anthropologists*, Ch. 9.

*Ingold, T. (ed) 1996 *Key Debates in Anthropology*. Introduction & 1988 Debate: Anthropology is a Generalizing Science or it is Nothing, pp. 15-54.

Gingrich, A. and R. Fox 2002. *Anthropology by Comparison*. London: Routledge – Introduction.

Methods

Tylor, EB 1889 On a Method of Investigating the Development of Institutions; applied to laws of marriage and descent. *Journal of the Royal Anthropological Institute* 18: 245-69. [JSTOR]

*Leach, E.R. 1961 Rethinking Anthropology. In his *Rethinking Anthropology* (LSE Monographs on Social Anthropology 22) London: Athlone, pp. 1-27.

C & M Ember 1998 'Cross-Cultural Research' in H. R. Bernard *Handbook of Methods in Cultural Anthropology*, Walnut Creek: Altamira, Ch. 17, pp. 647-687.

Cases

*Goody, J 1976 *Production and Reproduction*. CUP, Chs 1-3.

Goody, J 1990 *The Oriental, the Ancient and the Primitive: systems of marriage and the family in the pre-industrial societies of Eurasia*. CUP – Ch 1.

Murdock, GP *Social Structure*. New York: MacMillan.

Collier, JF and M. Rosaldo. 1981. Politics and Gender in Simple Societies. In S. Ortner and H. Whitehead, eds. *Sexual meanings: cultural construction of gender and sexuality*. CUP, p. 275-329

Godelier, M., Trautmann, TR, and Tjon Sie Fat 1998. *Transformations of Kinship*. Smithsonian.

Parkes, P. 2003. Fostering Fealty: a comparative analysis of tributary allegiances of adoptive kinship. *Comparative Studies in Society and History* 45: 741-82.

Barnes, R.H. 2006. Maurice Godelier and the Metamorphosis of Kinship, A Review Essay. *Comparative Studies in Society and History* 48: 326-358. Kuper, A. 2000 *Culture: the Anthropologists' Account*. Harvard UP.

PROSPECTS of Main Currents in Spring 2007: Topics will include American Cultural Anthropology; Interpretive Anthropology and C. Geertz; The 'Postmodern' Turn: Textual Constructions and Reflexivity; Structure, Practice and History; Language, Poetics and Performance; Colonial and Post-Colonial Anthropology; Language, Metaphor and Thought; Feminist Anthropologies... and much more. In anticipation, see S. Ortner 1984. Theory in Anthropology since the Sixties. *Comparative Studies in Society and History* 26: 126-66.

Guidelines Relating to Seminars and Essays

Seminars

Guidance on the specific topics and sub-topics which are likely to be discussed, as well as some indication of appropriate reading which students should do prior to the seminar are given in this handout

Preparation for Seminars

Students should recall that for each module for which they are registered they are required to do a minimum of 10 hours work per week, inclusive of lectures and seminars. This means in effect **8 hours** in which students should be doing the following tasks:

- reviewing the content of the lecture by re-reading any handouts they have been given and going over (and ideally re-writing systematically) their lecture-notes.
 - deciding on appropriate material for seminar preparation by reading material on the reading list, browsing in the library (looking at recent periodicals for example), and surfing the net for relevant material,
 - looking over text-books, consulting the handout, recalling advice given by the seminar leader the previous week.
- reading intensively and taking notes on specific materials.
- discussing informally seminar topics with fellow students on the module.
- devoting some time (well in advance) to preparing the essay due for submission as part of the requirements of the module.
- writing down specific points to raise in the coming seminar e.g. questions arising from the lecture or from your reading; the formulation or summary of an argument encountered in reading; a list of three or four principal points relating to the seminar topic.

It is students' responsibility to learn to budget their time appropriately and allocate sufficient hours to each of these tasks. If each of these tasks is carried out thoroughly then seminars will become a stimulating learning experience.

Participation in Seminars

Seminars are occasions on which it is expected that students will do most of the talking. Seminar-convenors are there basically to facilitate appropriate discussion. The following suggestions are intended to assist your active participation in seminars:

- Learn the names of your fellow seminar students (and of course your seminar convenor) as quickly as possible. (The more you know and feel comfortable with your fellow-students - and you begin this process by learning their names - the easier you will find it is to discuss things with them). And try to ensure that other students (and the seminar-convenor) know your name.

- **Come to each seminar with a list of one or two questions relevant to the topic.** (So that if, as is usually the case, the seminar convenor asks whether anyone has any questions, there will be an immediate response from several students.)
- Don't be reluctant to speak out, put your hand up, try to catch the seminar-convenor's eye.
- Allow other people to have their say. [This is the converse of the above and is directed to those students who have a tendency to monopolise discussion. Mature students often fall into this category, because they sometimes feel it is their responsibility to give a lead to younger students who appear to be a bit hesitant. Please reflect on whether you fall into the category of shy or assertive participant and take the appropriate actions to correct yourself.]
- Never belittle the contribution of your fellow-students by laughing at them or ridiculing their remarks. Always try to build constructively on what others have said.
- Be prepared to answer questions if they are put directly to you by name. This is your opportunity to express your opinions and get in some practice in speaking in small groups - a skill which you will undoubtedly require in your later career. On the other hand if you don't feel you have anything to contribute, just say that you'd prefer to pass on that question, or that you haven't got anything you want to say at that point.
- If after a few weeks you feel that seminars aren't working as they should for you, don't hesitate to raise this with your seminar-convenor (see them in their office-hours) and see if between you, some new initiatives can be tried.

Good luck and enjoy the discussions.

Essays

Essays should be 2000 words long (excluding references) and word-processed or typed.

Preparation

In the course of listening to lectures or participating in seminars, you will have found that some topics and sub-topics in anthropology appeal to you more than others. When it comes to choosing an essay, choose a subject which interests you - but don't neglect the others altogether since you will need to know about some of them for the exams.

In selecting an essay, make sure you have read the question carefully and understand exactly what it means. (If you don't or you're not quite sure you can ask your seminar-convenor for clarification.) The reading list, as well as information obtained from lectures and seminars, will indicate to you what the appropriate reading matter is for a specific essay.

Besides the reading relating to the specific essay you are writing about it is also essential that you acquaint yourself with some general ethnographies dealing with specific ethnic groups. (See the list of monographs included in the reading list - but, by all means, choose different monographs if you find some to your liking.). Ethnographies are general descriptions of the organisation of a society and include information about such things as politics, economic organisation, geographical environment, religion and belief, and kinship and the family.

Consequently, if you are familiar with two or three ethnographies you will have many examples at your finger-tips to illustrate a variety of anthropological topics. It is best to begin with ethnographies of regions of the world to which you are personally attracted for whatever reason. Ask your seminar-convenor for suggestions if necessary.

Reading and Note-Taking for Essays

Try to allow yourself periods of at least one hour and thirty minutes of uninterrupted work in which to do the relevant reading. During that time read and re-read actively and use the time efficiently. If you are not sure how to read and take notes efficiently, there are several study-skills books which will help you, and you can always go to the study-skills centre for advice. A very user-friendly study skills book is L. Cuba & J. Cocking *How to write about the Social Sciences* (1994), Andrew Northedge *The Good Study Guide* (Open University Press, 1990), many other books on How to Write Essays also exist, eg J. Clanchy and B. Ballard *How to Write essays. A Practical Guide for Students*. In addition, the Learning and Teaching Centre (situated beside the Grimond Building above Barclays bank) offers classes in Essay Writing, Note Taking, Reading Techniques, Seminar Preparation and other study skills. Their programmes can be accessed at <http://www.ukc.ac.uk/ess/>

When you are taking notes in preparation for anthropology essays (or for seminars for that matter) it is important that you always record the following:

- 1) The title of the book, or chapter in a book or the article in a journal you are reading.
- 2) The name of the author of the piece you are reading.
- 3) The date of its publication.
- 4) The page numbers on which the information or quotation you are noting are taken from.

System of Referencing

This information will be essential for the system of referencing you are required to use in your essay. This system requires you to indicate in the body of your essay in appropriate places (usually there are three or four such references per page) the source of your information. The following is an example

"..... he makes it clear that he does not accept that the equilibrium model of functionalist anthropological theory is of any value." (Leach 1954:25)

We know from what is contained in the brackets that the source of this information is page 25 of a book or article written by Leach in 1954.

If readers of your essay want further information on this work by Leach, then they can turn to the end of your essay where you should have provided a bibliography indicating what books and articles you read in preparation for your essay. There readers would find the following information:

Leach, E. (1954) *Political Systems of Highland Burma*, London: Athlone Press

It is important that you learn this standard system of referencing as soon as possible. This system can be found in most anthropology journals, such as the *Journal of the Royal Anthropological Institute* and *American Ethnologist*. If you have any queries about it, please ask your seminar convenor. Essays which are not properly referenced in this standard manner are liable to be returned unmarked to students who will be asked to resubmit them using the required system of referencing.

Spelling, Punctuation and Grammar:

It is expected that all essays will be written correctly according to standard conventions of spelling, punctuation and grammar. If in doubt, consult a dictionary or book on English grammar, such as Fowlers Modern English Usage. Many publishers (such as Penguin, Oxford, Collins, Chambers) also offer a range of relatively cheap and highly useful guides to English usage, punctuation, and so forth - and several of these are stocked by the library.

Please note the following common spelling mistakes; make sure that you can distinguish them:

It's (it is),	Its (belonging to it)
There (that place),	Their (belonging to them)
Effect (Consequence; cause something to happen)	Affect (to influence; emotion)

A Good Anthropology Essay

It is difficult to specify in detail all the characteristics of a good anthropology essay but students may find the following points helpful.

- A good essay addresses the title of the essay clearly and straightforwardly. It states what topics of relevance the essay will consider and how these will be approached. Very often the scope of the essay will be indicated in the introductory paragraphs of the essay. In addition to setting out what the argument(s) of the essay is (are), the introduction will also often state the ethnographic examples the essay will use and the authors who will be cited.
- The essay will show evidence of a clear logical organization in its presentation of arguments with one point following another in proper ordered sequence.
- The vocabulary, tone and style of the essay will be precise and objective, of the kind usually found in anthropological works. (See any anthropology text-book for examples of style.).
- The essay will contain anthropological **examples** used as illustrations to substantiate the arguments being made in the essay. The use of such examples will show evidence of a good knowledge of primary source material and ability to use and interpret ethnography in a creative way.
- The conclusion of an essay will often contain an evaluation of relevant arguments.

Practice makes perfect with essay-writing. If you work hard at it you will find that you are constantly making progress and improving your skills. Pay close attention to comments on the essays which are returned to you. If you can't understand (or read) comments, ask.

ADDITIONAL ESSAY QUESTIONS

See also previous exam questions for SE510 at Templeman Library website

What can be learned from social anthropology *prior* to Malinowski?

Make a persuasive case for the current intellectual value of republishing the work of any ONE nineteenth-century anthropologist.

How have modern methods of fieldwork enquiry improved, if at all, on those of Malinowski?

To what extent are transactionalist models of social structure rooted in ethnocentric assumptions of economic calculation? Discuss with particular reference to the work of Frederik Barth.

'The problems of structuralism derive from its impoverished analogy of culture with language' Discuss.

What accounts for the sudden eclipse of structuralist anthropology in the 1970s?

Assess the significance of Bourdieu's 'theory of practice' in linking subjective and objective dimensions of social action.

How successful have been recent attempts to combine symbolic anthropology with the historical analysis of cultural change?

Is Marxist analysis misapplied to non-industrialised societies?

To what extent are neo-Marxist theories of social reproduction analytically distinguishable from those of functionalism?

What predicaments are posed by Max Weber's project of combining cause and meaning in social explanation?

Assess the influence and pertinence of Max Weber's social theory for anthropology.

'Social Anthropology is a generalizing science or it is nothing' Discuss.

Construct a schematic history of anthropology highlighting the contribution and/or influence of someone you feel was unduly neglected in the lectures of this course.

Present a critically informed analysis of the contemporary theoretical and stylistic influences evident in any ONE classic ethnographic monograph with which you are familiar.

Assess the contribution of any ONE member of Durkheim's *Année Sociologique* circle to symbolic anthropology.

