

SE543: POLITICAL SYSTEMS
Spring Term 2006

Course Convenor: Glenn Bowman (weeks 1-6)

Office Hours:

Monday 13:00 – 14:00

or by e-mail appointment

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Co-Convenor: John Corbin (weeks 7-12)

Office Hours:

Thursday 3:30-4:30

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Seminar Leader for Groups 1 and 4

Yoshi Ota e-mail y.ota@kent.ac.uk

Seminar Leader for Groups 2 and 3

Diana Pritchard e-mail dianapritchard@tiscali.co.uk

Group 1: Monday 15:05 - 15:55 Grimond Seminar Room 8.

Group 2: Tuesday 11:05 - 11:55 Beckett Court, Seminar Room 16.

Group 3: Tuesday 12:05 - 12:55 Beckett Court, Seminar Room 16.

Group 4: Tuesday 14:05 - 14:55 Beckett Court, Seminar Room 16.

Course Description: SE543, Political Systems, is a core second year module in Social Anthropology. It is designed to work in co-ordination with other courses on the Social Anthropology syllabus to provide students with a rounded sense of the complexity of social and cultural phenomena and of their complex yet systematic interrelations. SE543 explores the working of 'the political' in the organisation and dynamics of a wide range of societies, including hunter-gatherers, nomadic peoples, peasant communities and so-called 'modern' nation states. The module elaborates the theoretical foundations of the sub-discipline of political anthropology, and pays particular attention to the historical contexts in which these theories were developed. Theory is examined with reference to a series of ethnographically-grounded topics including the problem of political order in the absence of the state, the emergence of various forms of political power in particular contexts, the role of symbols, rituals and ideologies in legitimising and contesting power, the nature of conflict and violence, the establishment and perpetuation of social inequality, and the character of the modern state and its relations with 'civil society'.

Lecture: Keynes Lecture Theatre 3

Mondays 12.05-12:55

Attendance at lectures is mandatory and a register will be kept. Please note that I have allowed five minutes at the beginning of sessions and five at the end for movement between classes – late arrivals will not be tolerated.

Seminars are held weekly and will commence in Week 1. Attendance is likewise compulsory. Readings for each week's seminar are indicated under the topic headings. You must read texts marked as essential for each seminar; other readings will be provided for optional study. An asterisk * indicates essential reading.

Film Screenings: Ethnographic film screenings which take place in Keynes Lecture Theatre 1 at 18:30 and will run (depending on the film[s]) between an hour and an hour and a half. All SE543 students are encouraged to attend.

Number Registered for Course:

50

Absence from Seminars: You will note that the Faculty handbook for Stages 2 and 3 states that attendance at lectures, seminars and supervisions is obligatory and that a register of attendance will be kept at seminars. Over the course of the term students missing more than three seminars without documentation of a legitimate excuse (this does NOT include 'having to work') will be penalised by a ten point reduction in their coursework grade for every additional seminar missed (*i.e.* -10 for four missed seminars, -20 for five up to -70 for 11). Please note that if you must miss your scheduled seminar you are welcome to attend another SE543 seminar in the same week. Please ensure, should you do this, that both the convenor of the substitute seminar and the convenor of the seminar for which you are registered are advised of this.

Learning Outcomes: Students successfully completing this course will be able to discern and analyse political systems operating within a broad range of human societies. They will be aware that anthropology has been variously shaped over time by political issues salient to the anthropologists' own societies as well as by the diverse forms of political activity and structure encountered in the societies they've studied. Specifically, students successfully completing this course can expect to be able to:

- 1) discuss with critical insight the relation between social structures and political activities;
- 2) follow and engage with debates in anthropology and cognate fields about the role of the political in anthropological theory and practice;
- 3) relate the political aspects of human cultures to other realms encountered in their anthropology core courses such as kinship, economics and religion;
- and 4) articulate in discussion the insights that anthropology can contribute to understanding the role of culture in the political activities and expressions of other groups of humans.

Assessment: You will be assessed by a combination of an essay, two analytic notes on relevant readings, and an examination. The examination takes place in Trinity term and you will answer two questions out of eight options. The examination makes up 50% of the final mark. Course work constitutes the other 50%, of which the two analytic notes constitute 20% and the essay 30%. The analytical notes will develop your ability to read a text closely and to draw from it salient issues relating both to anthropological theory and to the relation of the political to other forms of social action and cognition. The essay will enable you to draw together diverse and directed readings you have carried out into a concise argument relating ethnographic data and anthropological theorisation to a particular theme. The examination is a synthetic exercise which not only focuses the range of reading and discussion you have engaged in over the term but also allows you to draw materials from other courses into your expression of your understanding of the role of the political in human societies. Samples of good analytical notes and essays will be distributed by e-mail well in advance of the first analytic note being due.

Coursework

Analytic notes are to be made with reference to material on the course reading list, and the choice of readings should be made in arrangement with the Seminar Tutor. You may decide to focus these on specific ethnographic areas in which you are interested (e.g. East Africa, the Indian sub-continent, Amazonia, the Mediterranean), or on particular thematics which engage you (e.g. language, ritual, violence, gender). These notes will be useful both for writing essays and revising for exams, as well as providing material for seminar discussion.

Two analytic notes must be submitted during the term. Notes should be typed, be approximately two pages in length, and follow the following format (this is a guide to what is expected from the notes, and your analytic note should supply the elements requested and reply to the queries raised):

1. Your name.
2. Full reference details of the article read and analysed.
3. Quotation - a quotation (phrase, sentence, or longer passage) which you think is central to the author's argument.
4. Argument - summarise as succinctly as possible the central argument of the text, and show how the argument is illustrated by the data presented. Be sure to include both what the author is arguing for, and what they are arguing against.
5. Ramifications - what are the implications of the argument put forward? What links can you make between this text and others you have read, either on this or another course? Does the argument confirm or contradict your own experience or common-sense standpoint? Try and make connections between this text and others, and between your own ideas and what the text is arguing.
6. Critique - assess the argument put forward and critically assess its plausibility. How does it advance the debate in which it engages? What criticisms might be levelled against it, whether with regard to interpretation, theory or quality of data? What questions do you feel it fails to address but are relevant to the issues it raises? What do you feel are the strengths and weaknesses of the author's argument?

Essays should be 1500-2000 words (excluding bibliography), typed and double-spaced. The front page of the essay should state your name, the essay question number and title, and the length of the essay in words (for deadline see below). Leave a wide margin on the left to aid marking. Suggested essay titles are given at the end of this syllabus although you can, by pre-arrangement with your seminar leader and with confirmation from the convenor, address a self-fashioned question of relevance.

The essay should follow five key rules:

1. Answer the question;
2. Have a definite 'shape', with beginning, middle and conclusion;
3. Sustain a continuous argument throughout (most writers fall down on rule 3);
4. Use examples;
5. Reference other texts, and reference properly.

Essays and examinations are marked in terms of these rules, and in terms of the sensitivity shown to contradictions between different interpretations of the same evidence. For example, the claim that 'States are bad for people because they cause oppression, manipulation and persecution' contradicts, or, appears to contradict, 'States are good for people because they inhibit lawlessness and enforce co-operation'. What is the contradiction about?

In your text reference quotations and citations by author, date and page number. The following examples should serve as models: (Lévi-Strauss 1975: 204); (Geertz 1979: 137); and (Horton 1964: 101). Page numbers are important so the reader can find the resources on which you have drawn; a citation such as (Hannertz 1996) is next to useless. At the end of the essay indicate which books, articles or other sources you have used. The referencing system used by the *Journal of the Royal Anthropological Institute* should be used. It cites texts as follows:

Books: Lévi-Strauss, C. 1975. *Tristes Tropiques*. (trans.) J. Weightman & D. Weightman. New York: Atheneum.

Book sections: Geertz, C. 1979. "Suq: The bazaar economy in Sefrou". In *Meaning and Order in Moroccan Society: Three Essays in Cultural Analysis*. (eds.) C. Geertz, H. Geertz & L. Rosen. Cambridge: Cambridge University Press. pp. 123-276.

Articles: Horton, R. 1964. "Ritual Man in Africa". *Africa*. XXXIV: 2. pp. 85-104.

Web-sites: Bowman, G., "Thinking the Unthinkable: Meditations on the Events of 11 September 2001" at

http://people.hofstra.edu/faculty/daniel_m_varisco/wtccom.htm#bow(accessed 5 January 2006).

Course work Deadlines

All course work must be handed in to the Departmental Office with a completed essay submission form:

First Analytic First Analytic Note	30 January 2006 by 12 noon
Second Analytic Note	20 February 2006 by 12 noon
Essay	31 March 2006 by 12 noon

SANCTIONS AND EXEMPTIONS: UNLESS MEDICAL OR OTHER APPROPRIATE DOCUMENTARY EVIDENCE IS PROVIDED, ANY COURSE WORK THAT IS LATE WILL NOT BE GIVEN A MARK.

Plagiarism: A full statement of the university's definition of plagiarism and how it is treated within the university as well as a statement of the department's policy on plagiarism and the penalties which might be incurred as a consequence of plagiarism (the most extreme of which is being asked to withdraw from the university) can be found on the departmental web-site.

It is of the utmost importance that students constantly bear in mind the requirement that material and arguments which they are using in the course of their essays and writing-assignments are properly acknowledged in the course of their writing. It is not, for example, sufficient simply to list items in a final bibliography as that would not be considered to constitute adequate acknowledgement of sources. The standard anthropological method of referencing - see the essay writing section above - indicates your source material in the body of the text of your essay. Such indications of sources should, it must be noted, refer not only to direct quotations but also to summaries and paraphrases and must include references to web-sites as well as any hard-copy written sources, articles, books, unpublished theses and dissertations, handouts and reports.

Other forms of academic deception, such as falsifying experimental results or concocting fictional interviews, will also be severely penalized.

Key Skills: Among the key skills students which will acquire in the course of fulfilling the requirements of this module and which they will be encouraged to develop to level 4 are:

Communication– through in-class discussions and seminar work

Problem Solving – through research for analytic notes and essays

Working with Others – through seminar work

Improving One's Own Learning and Performance – through assessment of in-class comments and comments on written work

Learning Resources:

Human Relations Area Files: access at <http://ets.umdl.umich.edu/e/ehrafe>
username: hraf@yale.edu password for January February 2006: cind_r4i

Ethnographic Film Screenings: Mondays at 18:30 in KLT1.

Video Film Library: the Anthropology Department Video Collection is located in Jan Horn's office. Students of this course are encouraged to book out videos for viewing in the Marlowe (they must not be used on other machines).

ERA Interactive Multimedia Projects: contact David Zeitlyn for information

Student Response to the Module in 2004: appreciation of the contents, relevance,

and exemplification of the course with comments such as 'stunning class', 'well-structured and thought through', 'interesting and stimulating', 'stimulating', 'most important/relevant module so far'. Nonetheless, criticism of the lack of structure, the jumpiness of lectures, and the large amount of information relayed. Seminars generally appreciated. Readings seen as well chosen and delivered but 'too much'. **Essay Writing and Seminar Participation:** Students will find guidance about essay writing and on what is expected in terms of seminar participation on the Departmental web-site as well as in the student handbook (copies are available from the departmental secretary).

Please note the necessity of keeping your e-mail mailbox sufficiently clear to receive large mailings, as the required readings for this module will be conveyed by e-mail.

BASIC GENERAL READING (ASTERISK DESIGNATES RECOMMENDED COURSE TEXTS):

- *Gledhill, J. 2000. *Power and its disguises: Anthropological perspectives on politics*. (Anthropology, Culture and Society). London: Pluto Press.
- *Lewellen, T. (ed.) 1992. *Political anthropology: An introduction*. Westport: Bergen & Harvey.
- *Vincent, J. (ed.) 2002. *The Anthropology of politics: A reader in ethnography, theory and critique*. (Blackwell Anthologies in Social and Cultural Anthropology). Oxford: Blackwell
- Bailey, F. 1980. *Stratagems and spoils: A social anthropology of politics*. Oxford: Blackwell.
- Balandier, G. 1970. [orig. French edition 1967]. *Political anthropology* (trans.) A. M. Sheridan Smith. New York: Pantheon Books.
- Clastres, P. 1994 [orig. French edition 1980]. *Archaeology of violence* (trans.) J. Herman (Semiotext(e) Double Agents Series). New York: Semiotext(e).
- Fortes, M. & E. E. Evans-Pritchard, 1970 (orig. 1940). Introduction. In *African political systems*. London: Oxford University Press. pp. 1-24.
- Kurtz, D. 2001. *Political anthropology: Power and paradigms*. Oxford: Westview Press.
- Vincent, J. 1978. Political anthropology: Manipulative strategies. *Annual Review of Anthropology* 7:175-194.

Lectures and Readings

Week 1 (9 January): Introduction - Thinking the Political, Anthropologically. Seminars will meet as usual.

This session will contextualize the anthropological study of politics both as a particular cultural practice taking place at various moments of the development of Western culture and its hegemony over the rest of the world and as a specific endeavour within the academic discipline of anthropology whereby debates between significant anthropologists 'forward' the theorisation of political systems. Seminar discussion should focus on the 'mechanics' of these related processes, and enquire into the politics of thinking politics anthropologically.

Required Reading

Lewellen, T. (ed.) 1992. Chapters 1 and 2. In Political anthropology: An introduction.

Westport, Connecticut: Bergen and Harvey.

Other Reading provided by email:

Asad, T. From the History of Colonial Anthropology to the Anthropology of Western Hegemony from G. Stocking (ed.) *Colonial Situations: Essays on the Contextualization of Ethnographic Knowledge*, vol. 7 in *History of Anthropology* (Madison: University of Wisconsin Press, 1991), pp. 314-24.

Vincent, J. (ed.) 2002. Chapter 1. In *The anthropology of politics: A reader in ethnography, theory and critique*. (Blackwell Anthologies in Social and Cultural Anthropology). Oxford: Blackwell Publishers.

Further Reading:

Gledhill, J. 1994. Chapter 1. In *Power and its disguises: Anthropological perspectives on politics* (Anthropology, Culture and Society). London: Pluto Press. pp. 1-22

Kuper, A. 1996. *Anthropology and anthropologists: The modern British School*. Boston: Routledge & Kegan Paul.

Vincent, J. 1978. Political anthropology: Manipulative strategies. *Annual Review of Anthropology* 7:175-194.

Vincent, J. 1990. Introduction. In *Anthropology and politics: Visions, traditions and trends*. Tucson: University of Arizona Press. pp. 1-30

Week 2 (16 January): Power and Language

This session will look at language as a mode of power, both in the general sense raised by the concept of 'discourse' (articulation as making visible – and invisible) and in the more specific sense of rhetoric as a mode of influencing behaviour. Students should investigate the argument of Bloch and engage its critique by Branneis and Myers (this sort of critical engagement is what you should aspire to in your analytic note). These materials should be kept in mind when we later look at charisma.

Required Reading:

Bloch, M. 1975. Introduction. In *Political language and oratory in traditional society*. (ed.) M. Bloch. London: Academic Press. pp. 1-28.

Branneis, D. & F. Myers, 1984. Introduction: Language and politics in the Pacific. In *Dangerous words: Language and politics in the Pacific* (eds.) D. Branneis & F. Myers. Prospect Heights, Illinois: Waveland Press. pp. 1-29.

Further Readings:

Burke, K. 1966. "Terministic Screens" in *Language as symbolic action: Essays on life, literature and method*. Berkeley: University of California Press. pp. 44-63.

Bourdieu, P. 1994. Structures, habitus, power: Basis for a theory of symbolic power. In *Culture/Power/History* (eds.) N. B. Dirks, G. Eley & S. B. Ortner. Princeton: Princeton University Press.

Bloch, M. 1975. Especially: J. Comaroff, Talking politics: Oratory and authority in a Tsw'ana chiefdom, pp. 141-161; D. Turton, The relationship between oratory and the exercise of power among the Mursi, pp. 163-184; and A. Strathern, Veiled speech in Mount Hagen, pp. 185-203.

Branneis & Myers. 1984. Especially: M. Rosaldo, Words that are moving: the social meaning of Ilongot verbal art, pp. 131-160; A. Weiner, From words to objects

to magic: hard words, and the boundaries of social interaction, pp. 161-191; and G. Marcus, Three perspectives on role distance in conversations between Tongan nobles and their people, pp. 243-265.

Fardon, R. (ed.) 1985. *Anthropological approaches in power and knowledge: Anthropological and Sociological approaches*. Edinburgh: Scottish Academic Press. pp. 21-150.

Foucault, M., 1984. The order of discourse. In *Language and Politics* (ed.) M. Shapiro. New York: New York University Press. pp. 108-138.

Gilsenan, M. 1976. Lying, honour and contradiction. In *Transaction and meaning* (ASA 1). (ed.) B. Kapferer. Philadelphia: ISHI. pp. 191-219.

Strathern, A. & M. Strathern. 1968. Marsupials and magic: A study of spell symbolism among the Mbowamb. In *Dialectic in practical religion* (ed.) E. Leach. Cambridge: CUP. pp 179-205.

Tambiah, S. 1968. The magical power of words. *Man* (3). pp. 175-206.

Volosinov, V. N. 1973. Philosophy of language and objective psychology. In *Marxism and the philosophy of language* (trans.) L. Matejka & L. R. Titunik. Cambridge, Mass.: Harvard University Press. pp. 25-41.

Wagner, R. 1978. *Lethal speech: Waribi myth as symbolic obviation*. Ithaca: Cornell University Press

Week 3 (23 January): Charisma, Ritual and Legitimacy.

Power, often said to 'come from the barrel of a gun', comes as well from structured speech and the complexities of ritual and religion. This session looks into the ways authority, once set in place, is kept there by routines and faith; it also investigates the relation of power to change. Aside from the required readings students would be advised to look at Gramsci on intellectuals and Geertz's 'Ritual and Social Change'.

Required Reading:

Evans-Pritchard, E. E. 1962. The divine kingship of the Shilluk of the Nilotic Sudan. In *Essays in Social Anthropology*. London: Faber and Faber. pp. 66-86.

Geertz, C. 1973. Religion as a cultural system. In *The interpretation of cultures: Selected essays*. New York: Basic Books. pp. 87-125.

Weber, M. 1968. The sociology of charismatic authority from *Wirtschaft und gesellschaft*, part iii, chap. 9, pp. 753-7 translated in *Selections from Weber, Max. On Charisma and institution building* (ed.) S. N. Eisenstadt. Chicago: Chicago University Press.

Further Readings:

Abeles, M. 1988. Modern political ritual: Ethnography of an inauguration and a pilgrimage by President Mitterand (trans Roy Willis). *Current Anthropology* 29:3. 391-404

Barnes, S. 1996. Political ritual and the public sphere in contemporary West Africa. In *The Politics of Cultural Performance*. (eds.) D. Parkin, L. Caplan & H. Fisher. Oxford: Berghahn. pp.19-39.

Bourdieu, P. 1980. The production of belief: contribution to an economy of symbolic goods. *Media, Culture and Society*. II.3. 261-293.

- Cannadine, D. 1986. The context, performance and meaning of ritual: The British monarchy and the invention of tradition. In *Politics and ideology*. (ed.) J. Donald & S. Hall. Milton Keynes: Open University Press. pp. 121-138.
- Cohen, A. 1969. Political anthropology: The analysis of the symbolism of power relations. *Man* 4. 215-244.
- Cohen, A. 1974. *Two-dimensional man: An essay on the anthropology of power and symbolism in complex societies*. London: Routledge & Kegan Paul.
- Cohen, A. 1979. Political symbolism. *Annual Review of Anthropology* 8:87-113.
- Crehan, Kate. 2002. *Gramsci, Culture and Anthropology (Reading Gramsci)*. London: Pluto Press.
- Dumont, L. 1980 (1966). *Homo Hierarchicus: The caste system and its implications*. (Complete revised English edition). Chicago: University of Chicago Press.
- Geertz, Clifford. 1973. Ritual and Social Change: A Javanese Example. In *The Interpretation of Cultures: Selected Essays by Clifford Geertz*. New York: Basic Books. pp. 142-170.
- Geertz, C. 1980. *Negara: The theatre state in nineteenth-century Bali*. Princeton: Princeton University Press.
- Gramsci, Antonio. 1971 (orig. 1949). The Intellectuals. In *Selections from the Prison Notebooks*. (eds. and trans) Quintin Hoare and Geoffrey Nowell Smith. London. Lawrence and Wishart. pp. 3-23.
- Kertzer, D. 1988. *Ritual, politics and power*. New Haven: Yale University Press. pp. 35-57 & 77-102.
- Schnepel, B. 1991. Continuity despite and through death - regicide and royal shrines among the Shilluk of southern Sudan. *Africa*. 61.1. pp. 40-70.

Week 4 (30 January): Violence, Initiation and Identity.

FIRST ANALYTIC NOTE DUE.

This session will investigate the role of symbolic (which is not to say 'fake') violence in ritually progressing persons through categories of social existence (age sets, gender distinctions, etc.). We will attempt to understand not only why violences of various sorts are deemed necessary in these transitions, but also the role of violence in constituting peoples' ideas of the social and of the community.

Required Reading:

Bloch, M. 1992. Initiation. In *Prey into hunter: The politics of religious experience*. Cambridge: Cambridge University Press. pp. 8-23.

LaFontaine, J. S. 1985. Male and female. In *Initiation: Ritual drama and secret knowledge across the world*. Harmondsworth: Penguin. pp. 117-140.

Turner, V. 1967. Betwixt and between: The liminal period in rites of passage. In *The forest of symbols: Aspects of Ndembu ritual*. Ithaca: Cornell U. Press. pp. 93-111.

Further Readings:

Bloch, M. 1986. *From blessing to violence: History and ideology in the circumcision ritual of the Merina of Madagascar*. Cambridge: Cambridge University Press.

Bourdieu, P. 1977. Foundations of a theory of symbolic violence. In *Reproduction in*

education, society and culture. London: Sage. pp. 1-68.

Bowman, Glenn. 2001. "The Violence in Identity" in *The Anthropology of Violence and Conflict*. (eds.) Bettina Schmidt & Ingo Schroeder. (European Association of Social Anthropologists). London: Routledge. pp. 25-46.

Foucault, M. 1977. Chapter I of *Discipline and punish: The birth of the prison*. London: Allen Lane. pp. 3-31.

Gledhill, J. 1994. Sexual politics in stateless societies. In *Power and its disguises: Anthropological perspectives on politics*. London: Pluto Press. pp. 32-38.

Harrison, S. 1993. Introduction and war and the men's cults. In *The mask of war: Violence, ritual and the self in Melanesia*. Manchester: Manchester university Press. pp. 1-28 and 75-94.

Heald, S. 1982. The making of men - the relevance of vernacular psychology to the interpretation of a Gisu ritual. *Africa*. 52.1. 15-36.

Kertzer, David I. 1991. "The role of ritual in state formation". In *Religious regimes and state formation. Perspectives from European ethnology*. (ed.) Eric R. Wolf. New York: State University of New York Press. 85-104.

Laclau, E. & C. Mouffe. 1985. Beyond the positivity of the social: Antagonisms and hegemony. In *Hegemony and socialist strategy: towards a radical democratic politics*. (trans.) W. Moore & P. Cammack. London: Verso. pp. 93-148

Ortner, S. B. & H. Whitehead (eds.). 1981. *Essays in Sexual meanings: The cultural construction of gender and sexuality*. New York: Cambridge University Press.

Scarry, E. 1985. *The body in pain: The making and unmaking of the world*. Oxford: Oxford University Press.

Week 5 (6 February): Feud and War

Social cohesion is constantly threatened not only by the antagonism of others but as well by the dissolution of its constituent parts. This unit considers two threats to the unity of society - war and feud - and questions whether such threats simultaneously constitute that which they antagonise. Ambitious students should as well read the classic Gluckman piece.

Required Reading:

Bowman, Glenn. 2001. "The Two Deaths of Basem Rishmawi: Identity Constructions and Reconstructions in a Muslim-Christian Palestinian Community". *Identities: Global Studies in Culture and Power*. VIII: 1. pp. 1-35.

Clastres, P. 1994. Archaeology of violence: War in primitive societies. In *Archaeology of violence*. (trans.) Jeanine Herman. New York: Semiotext(e). pp. 139-168.

Further Readings:

Black-Michaud, J. 1975. *Cohesive force. Feud in the Mediterranean and the Middle East*. Oxford: Blackwell.

Bohannan, P. 1967. *Law and warfare. Studies in the anthropology of conflict*. Garden City, NY: Natural History Press for the American Museum of Natural History.

Gluckman, M. 1956. The peace in the feud. In *Custom and conflict in Africa*. Oxford: Basil Blackwell. pp. 1-26.

Haas, J. (ed.) 1990. *The anthropology of war*. Cambridge: Cambridge U. Press.

- Harrison, S. 1993. *The mask of war: Violence, ritual and the self in Melanesia*. Manchester: Manchester University Press.
- Harrison, S. 1995. (rev.) S. Reyna & R. E. Downs, (eds.) *Studying war*. *Journal of the Royal Anthropological Institute*. 1.3. 665-666.
- Harrison, S. 1995. (rev.) K. F. Otterbein, *Feuding and warfare*. *Journal of the Royal Anthropological Institute*. 1.3. pp. 665-666.
- Hutchinson, S. 1996. *Nuer dilemmas: Coping with money, war and the state*. Berkeley: University of California Press.
- Hutchinson, S. 2000. A Nuer ethnicity militarized in *Anthropology Today*. XVI:3. pp. 6-13.
- Kelly, R. 2000. *Warless societies and the origin of war*. Ann Arbor: University of Michigan Press
- Loizos, P. 1981. *The heart grown bitter: A chronicle of Cypriot war refugees*. Cambridge: Cambridge University Press.
- Middleton, J. 1996. *Lugbara warfare: The control of violence among an African people* (War and Society, Vol. 3). New York: Gordon and Breach.
- Otterbein, K. 1995. *Feuding and warfare: Selected works of Keith Otterbein* (War and Society, Vol. 1). New York: Gordon and Breach.
- Peters, E. L. 1967. Some structural aspects of the feud among the camel-herding Bedouin of Cyrenaica. *Africa*. 37. 261-82.
- Reyna, S. & R. E. Downs, (eds.) 1994. *Studying war: Anthropological perspectives* (War and Society, Vol. 2). New York: Gordon and Breach.
- Riches, D. 1991. Aggression, war, violence - space / time and paradigm. *Man*. 26.2. 281-298.
- Riches, D. (ed.) 1986. *The anthropology of violence*. Oxford: Basil Blackwell.
- Roberts, S. 1979. *Order and dispute: an introduction to legal anthropology*. Harmondsworth: Penguin.
- Schmidt, Bettina & Ingo Schroeder (eds.) 2001. *Anthropology of Violence and Conflict*. (European Association of Social Anthropologists). London: Routledge.
- Sillitoe, P. 1978. Big men and war in New Guinea. *Man* (n.s.). 13. 252.
- Tilly, C. & A. T. Kirsch. 1985 (1969). War making and state making as organised crime loose structure: theory or description. In *Bringing the state back in loosely structured social systems: Thailand in comparative perspective*. (eds.) P B. Evans, D. Rueschmeyer, T. Skocpol & H-D. Evers. Cambridge New Haven: Cambridge University Press Southeast Asia Studies, Yale University. pp. 169-91. Also in Wolf, Eric R. 1969. *Peasants wars of the Twentieth century*. New York: Harper & Row Publishers.

Week 6 (13 February): Colonialism; Impact and Indirect resistance

How do communities resist powers which are palpably greater than their own? This unit looks at 'passive' resistance, particularly, but not exclusively, in the context of the European

colonialisation of much of the rest of the world. Scott's study of subtle yet secular resistance is countered by Worsley's consideration of 'cargo cults' and other forms of religious millenarianism. Kocher-Schmid's 'introduction' and Anthony Wallace's 'revitalisation movements' are worthwhile supplementary readings.

Required Readings:

Scott, J. 1985. Small arms fire in the class war. In his *Weapons of the weak: Everyday forms of peasant resistance*. New Haven: Yale University Press. Chapter I.

Worsley, P. 1999. Cargo cults: Forty years on. In *Expecting the day of wrath: Versions of the millennium in Papua New Guinea*. (ed.) Kocher-Schmid, C. Papua New Guinea: National Research Institute. pp.1-33 and 145-155

Further Readings

Asad, T. (ed.) 1983. Introduction to *Anthropology and the colonial encounter*. London: Ithaca Press.

Beidelman, T. O. 1971. Nuer priests and prophets: Charisma, authority and power among the Nuer. In *The translation of culture: Essays to E. E. Evans-Pritchard* (ed.) T. O. Beidelman. London: Tavistock Publications. pp. 375-415.

Burridge, K O.L. 1969. *New heaven, new earth. A study of millenarian activities*. Oxford: Basil Blackwell.

Comaroff, J. & J. Comaroff. 1991. *Of revelation and revolution: Christianity, colonialism*
Comaroff, J.1989. Images of empire, contests of conscience: Models of colonial domination in South Africa. *American Ethnologist* 16(4): 661-68.

Evans-Pritchard, E. E. 1956. Priests and prophets, Chapter XII of *Nuer religion*. Oxford: Clarendon Press. pp. 287-310.

Gal, S. 1995. Language and the arts of resistance. *Cultural Anthropology* 10(3): 407-24.

Hutchinson, S. 2000. A Nuer ethnicity militarized in *Anthropology Today*. XVI:3. June. pp 6-13.

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Suggested Essay Questions Pertinent to the First Six Weeks of the Module:

John Corbin will provide other questions related to his units.

To be submitted no later than 31 March by 12 noon: Students wishing to address other questions should formulate their preferred question and submit it to the convenor and to their seminar leader for approval at least two weeks before the essay is due. Such substitutions will not be allowed without permission.

IMPORTANT:

- 1) Use two or more ethnographic examples in your answers,
- 2) Reference correctly, both in text and in bibliography
- 3) Format with 1.5 or double space, and proof read your paper

1) What is distinctive about the anthropological approach to politics?

0. 2) EITHER

a. What serves to make speech powerful?

0. OR

0. b. How does ritual serve to legitimate authority?

0.

0. 3) In what ways does violence serve to shape identity?

0.

0. 4) Consider the place of kinship relations in stateless and state-based societies.

0.

0. 5) Discuss the role of property in the emergence of social differentiation.

0.

0. 6) Discuss AT LEAST TWO distinct ways in which indigenous religions have adapted to unanticipated contacts with other cultures.

0.

0. 7) 'Anthropology is the handmaiden of colonialism' (Asad). Discuss.

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