INTRODUCTION

Social Anthropology explores and compares the ways that different peoples around the world live. Today, anthropologists are as likely to work in a Western urban context, as they are to work amongst African Pygmies or Australian Aborigines. In this introductory course, a wide range of examples will be drawn upon to illustrate the many varieties and possibilities of human existence. Wherever they work, anthropologists hope to gain insights into the broad spectrum of human being through an approach that is sensitive to different social and cultural contexts. Anthropologists try to understand other cultures by looking at all aspects of their experience; this results in a number of different specialisations that can include economic and political anthropology as well as other areas such as religion and even sport.

Anthropologists use a specialised methodology called participant observation. This involves long periods of intensive field research during which the anthropologist tries to gain a deep understanding of the daily experiences of the people with whom he or she is living. The research conducted by the lecturers on this course covers Africa, Europe, Asia, and the Americas, providing the students with a truly global view on the modern world. Anthropologists all have their own agendas and yet they all stress the importance of understanding other ways of life. It is this increased understanding of a shared planet that is the invaluable gift that anthropology has to offer.

LEARNING OUTCOMES

This module aims to provide students with both an appreciation of cultural and social diversity, and an understanding of what it is that anthropologists do. Students who have completed the course should also gain a basic understanding of anthropological theory and practice. As a result, the course has the following learning outcomes:

1. A knowledge of how an anthropological approach can be beneficial to the understanding of other peoples.
2. A familiarity with ethnographic examples from a number of geographical areas thereby enhancing the students’ awareness of social and cultural diversity. This should lead to an understanding of the dangers of stereotyping and prejudice, a very important issue in the troubled times in which we all live.
3. An appreciation of the importance of cross-cultural understanding in a globalising world.
4. A familiarity with key concepts, debates and theoretical issues found within the academic discipline of Social Anthropology.
5. An appreciation of the relevance of anthropological issues outside academia. With the rise of the development and tourism industries and the on-going arguments over globalisation and migration, an anthropological frame of reference is particularly pertinent for all those concerned about the predicaments of the present day world.
6. The module will train students to develop their own analytical, reflective and conceptual skills with respect to the understanding and judgement of the values of their own culture, and also those of other peoples who have value systems different from their own.
7. A firm grounding in Social Anthropology will be achieved, allowing students to progress
well in their future studies, whether in Anthropology or other related disciplines.

8. The Sub-Honours modules are primarily designed to lay the foundations for further study at Honours level in Social Anthropology. The Sub-Honours programme gives students the opportunity to develop and explore their interests in Social Anthropology, through ethnographic study as well as discussion and evaluation of particular anthropological issues and problems.

TRANSFERABLE SKILLS

Through taking this module, students will also develop a range of other skills that are not necessarily specific to Social Anthropology. These will include:

1. Comprehension and analytical skills. Students will be expected to read and understand quite complex materials that will initially seem quite alien to them. They will be expected to discuss what they have read during tutorials and to ask relevant questions.

2. Writing skills. In this module, students will be expected to produce four pieces of coursework that will be marked by their tutors. In order to help bridge the gap between what was expected at school and what is expected at university, tutors will provide feedback to help students improve their essay writing technique.

3. Time allocation skills. The students are obliged to research and write essays with set due dates. They are also obliged to read the set readings for their weekly tutorials.

4. Communication skills. Students are expected to contribute to discussions during tutorials. They may also be asked by their tutors to give oral presentations.

5. Research skills. Students are expected to make extensive use of all the library facilities available within the university when researching their written work and in preparing for tutorials.

6. Information Technology skills. Students are expected to use a word processor for all written work. They should also make use of the module information on MMS and/or Moodle as well as the Internet when recommended to do so. They are encouraged to use e-mail in case they need to contact their tutors or lecturers.
SA1001
ANTHROPOLOGY IN THE WORLD

This module provides an introduction to some of the key issues and debates in Social Anthropology. We begin by asking what is Social Anthropology, and in what ways it is different and similar from other ways of learning about the world. The guiding motive for the module is that all social anthropologists, no matter their approach or their subject of study, deal with one basic question, what does it mean to be human? In this module we approach this fundamental question by focusing on a number of issues and questions that have been central to the development of our discipline:

- A general introduction to the distinctiveness and scope of Social Anthropology.
- A review of the classic anthropological concept of the ‘primitive’ and how that has influenced contemporary understandings of the ‘indigenous’.
- An investigation of our most taken-for-granted ideas concerning sex and science, and a comparison with non-Western ways of explaining reproduction.
- An exploration of anthropological conceptions of power and politics.
- An evaluation of ‘things’ in terms of their socially ascribed meanings.
- A brief introduction to the benefits and pitfalls of collaboration in relation to the sub-discipline of Visual Anthropology.

Module Convener: Dr Stan Frankland (mcf1)

Lecturers: Dr Stan Frankland (mcf1), Dr Paloma Gay y Blasco (pygb), Dr Mattia Fumanti (mf610), Dr Aimee Joyce (aj69)

Credits: 20

Teaching: Weekly lecture series, ethnographic films, workshops and tutorials

Lecture Hour: 4pm Buchanan Lecture Theatre on Monday, Tuesday, Thursday and Friday

Tutorials: These are held WEEKLY in the department seminar room (Room 50, Quad), or in the Arts Building.

Ethnographic films: Films will normally be shown on Fridays at 4pm in the Buchanan Lecture Theatre

Continuous Assessment: 100%

- One ethnographic review of 1000 words
- Two essays of 1500 words
- One essay of 2000 words
An online reading list is available for this module. [http://resourcelists.st-andrews.ac.uk/index.html](http://resourcelists.st-andrews.ac.uk/index.html) It contains key readings for the course including all those necessary for the tutorials. Other readings are available in **Short Loan** and, in some cases, via **MMS**.
INTRODUCTION

WHAT IS SOCIAL ANTHROPOLOGY?

WEEK 1

Dr Stan Frankland, mcf1@st-andrews.ac.uk, 1st Floor, 71 North Street

WEEK 1: GENERAL INTRODUCTION TO THE COURSE AND TO SOCIAL ANTHROPOLOGY

The module begins with a general introduction to Social Anthropology, raising a number of broad themes that will be picked up on throughout the semester. In the first three lectures, you will be introduced to the central concepts, the way of thinking, and the methods and the modes of presentation that constitute professional anthropology today. The aim of this introductory session will be to provide a solid grounding for the more detailed sections of the module to follow. It will also begin the process of promoting an awareness of the assumed notions that each one of us has about social values, and encouraging a consciousness and questioning of such values through the use of anthropological approaches and the sub-Honours programme as a whole.

KEY READINGS

While there is no particular textbook for this module, all of these books provide useful introductions to the complexities of social anthropology. They will be useful in providing students with a clear overview of the subject and will also be helpful in relation to all other aspects of the module.

LECTURE 1: WHY ANTHROPOLOGY?

This lecture stresses the importance of studying anthropology in the current era of globalisation and of understanding the connections and disconnections in the modern world. How do we make sense of the apparent chaos that confronts us everyday?

LECTURE 2: WHAT IS ANTHROPOLOGY?

Through the comparative study of human societies and cultures, anthropology attempts to make sense of the initially overwhelming diversity of human ideas and behaviour. It is the fine-grained analysis of these social, cultural and political variations as well as the common humanity that underpins them that lies at the heart of social anthropology.

LECTURE 3: HOW DO WE DO ANTHROPOLOGY?

Anthropologists acquire their information through a distinctive method termed ‘participant observation’. By living for prolonged periods and sharing experiences with those whom they are researching, the anthropologist’s goal is to gain an in-depth understanding of all aspects of that particular social environment. In this lecture, we will look at exactly what this methodology entails and how it brings about a unique anthropological perspective on the world.

ETHNOGRAPHIC FILM - RINGTONE (2014 DIRS. JENNIFER DEGER AND PAUL WUNUNGMRRA)

Yolngu Aboriginal families offer glimpses into their lives and relationships through their choice of ringtones. From ancestral clan songs to 80s hip hop artists and local gospel tunes, these songs connect individuals into a world of deep and enduring connection. And yet, simultaneously the phone opens Yolngu to new vectors of vulnerability and demand. Made collaboratively by a new media arts collective of indigenous and non-indigenous filmmakers, the film offers a beautiful and surprisingly moving meditation on the connections and intrusions brought by mobile phones to a once-remote Aboriginal community.
SECTION 1

HUNTER-GATHERERS

WEEK 2 & 3

Dr Stan Frankland, mcf1@st-andrews.ac.uk, 1st Floor, 71 North Street

At the heart of anthropological thought lies the basic question, what does it mean to be human? In this part of the course, we look at how that question has been answered by Anthropology in relation to the many peoples across the globe that use hunting and gathering as their mode of subsistence. With a particular focus on the Pygmies of Central Africa, we will analyse a number of critical questions: Are such people ‘primitive’ relics of a pre-industrial past that tells us the story of our own origins and evolution? Is war or peace the ‘natural’ condition of humankind? Are there moral and material differences that distinguish hunter-gatherers from the rest of humanity? To what extent can hunting and gathering lifestyles continue in the world today? What role do globalizing forces play in the lives of contemporary hunter-gatherers?

KEY READING

• Lee, R. & Daly, R. (eds), 1999. The Cambridge Encyclopaedia of Hunters and Gatherers. Cambridge: CUP. (Short Loan)

LECTURE 1: INVENTING THE ‘PRIMITIVE’

In this opening lecture, we will explore how ideas of the ‘savage’ and the ‘primitive’ have developed within European and American thought. Within this context, we will also look back at the emergence of the notion of hunting and gathering socialities and how this has framed the development of both anthropological and popular understandings of human difference. Certain key strands of thought will be examined as will the way they continue to shape our perceptions of the world.


ETHNOGRAPHIC FILMS:

Ota Benga: A Pygmy in America (2002 Dir. Alfeu França)
This short film examines colonial ‘human zoos’ through the sad story of Ota Benga who ended up being displayed in the Bronx zoo in New York. It paints a vivid picture of this often over-looked aspect of the colonial past.

Human Safari: Observing the Jarawa (2013 VICE Media)
This short documentary looks at ethnic tourism on India’s Andaman Islands where the indigenous Jarawa people have been subjected to ‘human safaris’. Hundreds of tourists continue to pass through their reserve on a daily basis, effectively treating the Jarawa like animals in a zoo.

Group of Seven Inches (2005Dirs. Kent Monkman and Gisele Gordon)
This short parody of colonial documentaries by the Cree artist Kent Monkman turns the idea of the ‘romantic savage’ upside down and inside out. Miss Chief Eagle Testickle (the outrageous alter ego of Monkman) forces innocent naked white men to become her figure models, seduces them with whiskey, and when she’s done with them, dresses them up as more ‘authentic’ examples of the ‘European male’. This work is a fine example of the indigenous reclamation of visual sovereignty.

LECTURE 2: THE STATE OF NATURE: WAR OR PEACE?

What is ‘man’s’ place in the state of nature? Are we inherently peaceful or are we naturally warlike? Can we or should we think of contemporary hunter-gatherers as living embodiments of ‘our’ own past? In answering these questions, comparisons and contrasts will be drawn between the ‘peaceful’ Mbuti Pygmies of Central Africa and the ‘warlike’ Yanomamò of the Amazonian rainforest.

LECTURE 3: THE COSMIC ECONOMY OF SHARING

In this lecture, we explore the social organization of band societies. Many anthropologists have claimed that such societies are egalitarian and without forms of social hierarchy. To what extent are these claims matched by the ethnographic realities on the ground? What roles do women play within such societies? How are ideas of egalitarianism reflected within the economic sphere? Certain key concepts, such as immediacy and sharing, will be analysed within this context.

LECTURE 4: THE KALAHARI DEBATE

One of the key areas of debate regarding hunter-gatherers is the extent to which we can say that they have been isolated from the wider world or whether they are ‘victims’ a range of external forces. In this lecture, we will assess the relative merits of the positions taken up within the so called Kalahari debate. What happens when hunting and gathering is no longer the primary mode of subsistence? How is the foraging mode of thought sustained in the face of both internal and external impetuses for change? The key topics discussed will be encapsulation, commercialisation and discrimination.

THE DEBATE

• Wilmsen, E.N., 1989. Land Filled with Flies: A Political Economy of the Kalahari. Chicago: CUP. (Chapter 1). (Short loan)
• Wilmsen E.N., 2009. To see ourselves as we need to see us: Ethnography’s primitive turn in the early Cold War years. In: Critical African Studies, 1, pp.1-73.

CONTEMPORARY ‘BUSHMEN’


LECTURE 5: THE CONTEMPORARY WORLD OF THE ‘PYGMIES’

In this lecture, we will return to the ‘Pygmies’ and look at the ways in which Forest Peoples have responded to external forces.


LECTURE 6: THE BASUA OF WESTERN UGANDA

In this lecture, I will discuss my long-standing relationship with the Basua ‘Pygmies’ of Western Uganda from my early experiences as a tourist to my most recent research trips. This will not be an academic lecture. Instead it will cover areas normally excluded from the ethnographic genre.

LECTURE 7: PYGMY ZOMBIES IN HYPERSPACE

The Internet has become flooded with a deluge of films and images of the seemingly exotic and remote. This is particularly true of the people who have been the subjects of anthropology. In some cases, the practice of indigenous media has allowed certain peoples to reclaim a degree of control over their own image. However, what happens when people do not have the power to do this? Images of ‘Pygmies’ are endlessly repeated across multiple media platforms, often without any context at all or with their meaning changed to suit the needs of the broadcaster. With a focus on the film African Pygmy Thrills and the use and abuse of images of the Sua, this lecture looks at the consequences of the virtual afterlife of ‘Pygmies’.
SECTION 2

SEX AND SCIENCE

WEEK 4 & 5

Dr Paloma Gay y Blasco, pgyb@st-andrews.ac.uk, Room 2, United College (Quad)

In Section 2 of the course we explore the challenge anthropology poses to Western understandings about the world by examining some of our most taken-for-granted ideas: those to do with sex and science. We explore how we Westerners think of sex and reproduction through our own particular world view, ‘science’. We examine our ideas about science as a form of gaining knowledge of the world that is true, that progresses constantly, and that is not affected by prejudice or preconception. In order to examine our belief in science, we compare it with other, non-Western ways of explaining reproduction.

LECTURE 1: KNOWLEDGE AND IGNORANCE: THE ‘REST’ AND THE WEST

In this lecture we compare the theories of reproduction of the Trobriand Islanders (described by Malinowski in the 1920s) with those of people in contemporary Euro-America. Using ethnographic material, we debunk the common perception that Western science provides us with absolute, verifiable knowledge of the human reproductive process. Using Sarah Franklin’s work, we show how science produces ignorance and uncertainty and not just knowledge and certainty.


LECTURE 2: SCIENCE, SEX, AND SOCIETY

In this lecture we challenge the notion that our Western knowledge of the sexed body is purely scientific, separated from culture and society. We examine science as a social product, and scientific knowledge of the body as knowledge that is shaped by culture. Hence we think about knowledge of the body, both in the West and elsewhere, as socially situated and culturally determined.
Lecture 3: Men, Women, and Babies: Reproduction and Gender

This lecture introduces the notion that ideas about how babies are made are really ideas about men and women and their position in society. That is, theories of reproduction are also theories of gender: they reveal how a group thinks about the male and female body, about masculinity and femininity as social roles, and about the varying evaluations that men and women receive in particular societies. These are ideas that change from context to context; they are culturally specific.


Film: Lake of Fire (Dir. Tony Kaye 2006)

This film explores the abortion debate in the United States, showing the various moral and emotional standpoints involved. We will watch this film in order to reflect on the relationship between ideas about reproduction and ideas about personhood and society in the West.

Lecture 4: Reproduction and Personhood

This lecture introduces the anthropological concept of personhood, and shows that notions of what a person is and what makes a person change from group to group. We focus on groups where personhood is gradually acquired rather than given from birth.

LECTURE 5: HOW ARE BABIES REALLY MADE? CONSUMPTION AND REPRODUCTION IN NORTH EURO-AMERICA

In this lecture we focus on Western ideas about parenthood and personhood. Whereas the common assumption is that sex is enough to make babies, we argue that in Western society the consumption of material good is essential to creation of both parents and children, before and after birth.


LECTURE 6: RITES OF PASSAGE

This lecture introduces the notion of rites of passage (rituals that mark the transition from one stage of life to the next, childhood to adulthood for example). We show that reproduction is not finished at birth but continues through the life cycle. We focus on societies where the body is physically altered through life to ensure the completion of the person as a sexed being.

‘MEET THE INFORMANT’ - QUESTION AND ANSWER SESSION – on Friday 14th of October you will have the opportunity to meet Liria de la Cruz, a Gitana (Spanish Gypsy) woman who has collaborated as an informant with Dr Paloma Gay y Blasco since the early 1990s. This will be a question-and-answer session about her experiences as informant, and about the practices and understandings to do with sex and gender of Spanish Gypsies.

| PLEASE NOTE: |
| No Classes will take place on Week 6 - Independent Learning Week |

During this week, all students will be expected to revise and consolidate their understandings of the previous sections of the module. All students should also take this opportunity to do forward-reading for the tutorials and assessments that come later in the semester. Students can also see the lecturers and tutors on the module for academic advice during their officially allocated office hours. This gives all students the chance to discuss any matters arising from the course.
Power, a concept understood in many different ways, has been the focus of many anthropological studies. From the first accounts of ‘headless’ and egalitarian societies, to the analysis of the impact of colonialism and to the more recent works on structural violence, anthropologists have always been interested in power. But in what ways have anthropologists understood it? What theoretical frameworks have they used to represent power? In this set of lectures we will explore some of these anthropological approaches to power. First we will focus on anthropological theories on power and the renewed interest in the study of the elites. In the second week, we will look in particular at bodies as sites of oppression and resistance, at how bodies embody forms of power and resistance. The aim of these lectures is to introduce some key concepts with which anthropologists have understood the struggles and conflicts over power that have taken place historically and in contemporary times.

LECTURE 1: THE ANTHROPOLOGY OF POWER

In this first lecture we will look at some of the ways in which anthropologists have understood and conceptualised power. We will also look at Foucault’s important legacy for anthropological conceptualisations of power.

LECTURE 2: POWERFUL PEOPLE: ELITES, BIG MEN AND LEADERS

With the current world economic crisis and ongoing conflicts in many parts of the world, the study of elites becomes of crucial importance to understanding the nature of power domination and resistance. But who are the elites? How does someone join the ranks of the elite? Following on from the previous lecture on power, we will look at specific ethnographic case studies to explore how anthropologists have studied, defined and conceptualised those who hold power.


LECTURE 3: POWER, SOCIAL SUFFERING AND STRUCTURAL VIOLENCE

In recent years, some anthropologists, who have been influenced by critical medical anthropology, have focused their attention on questions of social suffering and structural violence. These approaches recognise that suffering and trauma must be embedded in cultural and political contexts. By linking personal experiences of injury and disease with the political economy, the cognitive, psychological, and somatic are shown to be inextricably tied to the structural and political.


• Kovats Bernat, J. Cristopher. 2006. ‘Sleeping Rough in port-au Prince’ an ethnography of street children and violence in port-au prince, University press of Florida (see Introduction and chapters 1, 3 and 5)


• Tapias, M. 2006. ‘Emotions and the Intergenerational Embodiment of Social Suffering in Rural Bolivia’, Medical Anthropology Quarterly 20 (3): 399-415. - 14 -

ETHNOGRAPHIC FILM: ODO YA! LIFE WITH AIDS. (DIR. TANIA CYPRIANO 1999)

This documentary explores the life of a group of people living with AIDS in Brazil and the role of ‘Candomble’ in coping with the illness. The film shows how issues of structural violence impact on the lives of ordinary people in Brazil.

LECTURE 4: BODIES OF POWER SPIRIT OF RESISTANCE

A significant feature of anthropology’s engagement with power and resistance has been the analysis of the ways in which bodies become the sites of power and resistance, and on the ways in which they embody powerful discourses and practices of power and resistance. In this lecture we start thinking about some theories of bodies and embodiment before we look at some ethnographic examples.

• Argenti, N. 2007. The Intestines of the State. Youth, Violence and belated Histories in the Cameroon Grassfields. Chicago, Chicago University Press E-Book (see esp. chapters 5, 6 and 8)


• ____ (1990) "Embodiment as a Paradigm for Anthropology." Ethos 18: 5-47.


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LECTURE 5: GENDERED AND SEXUALISED BODIES

In this lecture we will look at the intersection between bodies and embodiment, and dominant and contested discourses on gender, sexuality, race and class. We will look in particular at gendered and sexualised bodies.


LECTURE 6: SUFFERING BODIES, ILLNESS AND THE STIGMATIZATION OF DIFFERENCE

In this lecture we will explore the ways in which ideas of health, illness and suffering are central to our understanding of bodies and embodiment. In particular, we look at bodies not only as sites of oppression and stigmatization, but also as sites of resistance.

• http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1326443/
• Embodiment and experience: the existential ground of culture and self. Cambridge: Cambridge University Press

LECTURE 7: WRITING ON POWER AND RESISTANCE: AN ANTHROPOLOGIST'S PERSONAL ACCOUNT

In this final lecture I will talk about my own personal interest in power and resistance. I will tell you why I decided to carry out research on these themes and how I ended up writing about irreverent and subversive performances among a group of young men in Namibia and at a Ghanaian woman’s Methodist fellowship in London.

This section of the course deals with material cultures, or the study of things. Particularly how anthropologists have studied things in order to deal with some very controversial topics: the display of human remains, the practice of giving gifts to dictators, the destruction of religious objects and the memorialisation of massacres. Anthropologists concerned with things suggest that societies are partially created and reproduced by the ways people make, interact and dispose of objects. Therefore studying what societies do with things can help us to understand complex and contested social bonds.

LECTURE 1: PEOPLE AS THINGS: HUMAN ZOO’S AND TRIBAL TOURS

We start by looking at the uncomfortable relationship between early anthropology and the display of so-called “exotic” peoples. Events like the 1893 Chicago World’s Fair, the 1851 Great Exhibition in London, and the 1908 Franco-British exhibit were among those that displayed people from around the world as part of “human zoos”; a term which glosses over the horror of these displays. This scandalous practice was connected to early anthropological ideas about social evolution and to the anthropological collection and displayed of “exotic” objects. In museums objects were treated as though they were analogous to the cultures and people that made and used them, while in the “human zoos” people were treated as objects to be displayed and examined. We will close the lecture by exploring whether the era of human zoos is over or if similar thinking underpins the current trend for tribal tours (sometimes called “human safaris”) across the world.

LECTURE 2: REPATRIATION AND/OR DISPLAY?

Today we will focus on the controversy surrounding the return and repatriation of things and human remains. While the Native American Graves Protection and Repatriation Act (NAGPRA) has led to an increase in the return of ancestor bones in the USA, the return of looted objects remains controversial around the world. In recent decades the study of ‘things’ in anthropology has turned to consider the museum and not just the objects it displays, with anthropologists emphasising that things are entangled and embedded in personal and social relationships, and that they create and articulate our worlds. Should objects therefore be returned to source communities? If not, can museums incorporate the complexities and contested claims surrounding these objects while displaying them?

• McMahon, K (2004) Stolen Spirits of Haida Gwaii. Primative Entertainment, Canada. 74 minutes

LECTURE 3: THE SCOTTISH KILT: FORGERY, PAGEANTRY AND HERITAGE OBJECTS

Today we focus on the kilt, which sits at the heart of our image of Scottish heritage. However, as we will see the kilt has a complicated relationship to Scottish identity and ancestry. We will chart the real history of the kilt against its imagined romantic past. In doing this we will see how focusing on heritage objects can help us understand how our ideas about ancestry, identity, cultural transmission and are tradition shaped by very modern problems and concerns. We will challenge ourselves to rethink what we mean by “authentic” and how we relate to our own imagined pasts.


FILM: THE AUCTION HOUSE: A TALE OF TWO BROTHERS (DIR. OWLES, E. 2014)

In Kolkata, Anwer and Arshad are struggling to keep their family business afloat. Russel Exchange is the oldest auction house in India and a heritage site which still brings people from across Indian society through its doors. However, the age of ebay brings new challenges for the business. Anwer returns to London determined to save the business at any cost. Arshad has his own way of doing business and is reluctant to accept his brother's ideas. Their struggle unfolds against the backdrop of the Exchange's constant trade, which is illustrated by a series of vignettes tracing objects in and out of the auction house.

LECTURE 4: GIFTS TO STALIN

In this lecture we will look at the Soviet practice of giving gifts to Stalin on his birthday and at current practices of gift-giving between world leaders. One of the earliest anthropological works on material culture, The Gift by Marcel Mauss, proposed that gift-giving was not an altruistic practice but was about engendering obligations and social bonds. In this lecture we will think about the ‘power’ of gifts. What is being exchanged in these gifts and does the obligation to return affect the social bonds between people, dictators, presidents and prime ministers?


LECTURE 5: LOVE AND CONSUMPTION

In his book *The Comfort of Things*, anthropologist Danny Miller argues that “people who develop strong and multiple relationships with things are the same people who develop strong and multiple relationships with people” (2012, 2). This contradicts our sense that “consumerism” or “mass consumption” is a dangerous and dehumanising experiences. In this lecture we will use Miller’s work on the consumption practices of a single street in South London to question the classic economic idea that as we become more beholden to things and that we become less concerned with other people. Instead we will ask if the act of shopping can be considered an act of love.

- Marx, K (1867) “Chapter One, Part One Commodities” in Capital, Volume One.

LECTURE 6: ICONOCLASM: WHY DESTROY PAINTINGS?

Iconoclasm is the destruction of religious images or statues, but it has come to cover the destruction of paintings and other art images. Since the Taliban destroyed the Bamiyan Buddhas in 2001 iconoclasm has again become part of the news cycle. In this lecture we start by asking why people feel the need to destroy images. To do this we will investigate how anthropologists study images and ask what do images want? Can taking images (and their capacity to instigate action) seriously help us understand why ISIS continues to destroy sacred sites such as Palyrma?


LECTURE 7: GRAVES THAT DISAPPEAR: MASS GRAVES AND ABSENCE

In this final lecture I will talk about how thinking about material culture has helped me resolve a dilemma in my own research. Working on the border of Poland and Belarus I was confronted with the uncomfortable absence of the Jewish community a result of the atrocities of World War II. Despite the very present sense of absence I struggled when trying to research this community and later when deciding how to respectfully and ethically write about this history of trauma, and how it lives on in my fieldsite even now. Through focusing on the material traces of the community I came to see that absences are not total and that the void is apparent where it renders the social incomplete.

• Bille, M et al. (eds) An Anthropology of Absence materializations of transcendence and loss. Springer Verlang: New York
As Anthropology has progressed as a discipline, it has become less about the individual anthropologist venturing off into the remote corners of the world and more about the productive relationships that can be gained through collaboration with our informants. Building on the film shown in Week 1 and the question and answer session held in Section 2 of the module, we will explore some of the benefits, difficulties and pitfalls of collaboration with a specific focus on Visual Anthropology.

LECTURE 1: COLLABORATION IN TIBET

In this lecture, one of the department’s PhD students, Kasia Bylow-Antkowiak, will address the inductive character of anthropological inquiry. Based on a particular fieldwork experience and raw data from a collaborative project carried out in Tibet, it will explore how methods applied by social anthropologists in the field (data collection) and in data-analysis involve an inductive, open-ended approach to capturing lived realities of research participants. We will use audio-visual recordings to discuss how the themes of inquiry and research questions arise from the material generated in the field.

LECTURE 2: ‘WE ARE MAKING A DOCUMENTARY TOGETHER’: ANTHROPOLOGY AND THE LIMITS OF COLLABORATION

In recent years collaboration, as the process through which anthropologists and the individuals and communities they work with share in the design, implementation and dissemination of their research, has emerged strongly in anthropology. In this lecture Dr Mattia Fumanti will assess the possibilities and the limits of collaboration by reflecting on his own collaborative film with young entrepreneurs in Namibia.

LECTURE 3: COLLABORATIVE INDIGENEITY: A SMALL STORM ON THE COAST

In this lecture, former graduate from the department and artist/film-maker Igor Slepov will present his short documentary on the Riddu Riddu festival, an annual event held in Norway in order to promote and develop the Sami coastal culture. The festival also brings together other indigenous peoples to share their experiences and to collaborate on new and innovative approaches to art and music. There will be a question and answer session after the film showing.
ETHNOGRAPHIC FILM: TRANSFICTION (DIR. JOHANNES SJØBERG 2007)

Transfiction explores 'ethnofiction' - an experimental ethnographic documentary film style in which the participants collaborate with the filmmaker to act out their own and others' life experiences in improvisations. The film focuses on identity and discrimination in the daily lives of transgendered Brazilians living in São Paulo. Fabia Mirassos projects her life through the role of Meg, a transsexual hairdresser confronting intolerance and re-living memories of abuse. Savana 'Bibi' Meirelles plays Zilda who makes her living as one of the many transgendered sex workers in São Paulo, as she struggles to find her way out of prostitution.
TUTORIALS

TUTORIAL 1

In this opening tutorial of the module, students will be expected to discuss issues arising from the introductory week about just what anthropology is. The short article by Eriksen provides a general overview of the discipline and will form the basis for class discussion.


TUTORIAL 2

The aim of this tutorial is to think about ways in which foraging identities are constructed and the impact this has on the people designated as ‘forest people’. Do the assumptions of anthropologists and other ‘experts’ reflect the actual lived experiences of so-called hunter-gatherers?


TUTORIAL 3

The purpose of this tutorial is to compare and contrast two very different understandings of Africa’s ‘Pygmy’ populations. Can we reconcile these two divergent viewpoints? What do they tell us about the past and present conditions of those people labeled as ‘Pygmy’?


TUTORIAL 4

The aim of this tutorial is to explore the social dimensions of ideas about birth, sex and death. These ideas do not exist in a vacuum: they are shaped by particular social and cultural contexts, and change in tune with broader social transformations. Each of the articles that we will be discussing focuses on one dimension of this interplay. My own article explores the idea that Gitano notions about the female body relate to their precarious existence within an aggressive non-Gypsy society. Bob Simpson’s article shows how our ideas about reproduction influence and are influenced by technological changes so that the boundary between the possible and the impossible, the ‘moral’ and the ‘immoral’ becomes blurred.

TUTORIAL 5

In this tutorial we set Western ideas about sex and the creation of persons side by side with those of people in other societies. We take as our starting point the widespread idea that Western knowledge of the body is ‘objective’ and ‘true’: we in the West know how human bodies work, including how babies are made. And yet in the West as elsewhere, knowledge about reproduction is a) produced within and shaped by particular social and cultural contexts; b) political; and c) not unified but multiple and contested. Lynn Morgan explores these ideas by comparing American and Ecuadorian perspectives on the personhood of foetuses. Leonore Tiefer concentrates on the emergence of medical knowledge about male ‘impotence’.


TUTORIAL 6

The elites occupy so much space in the media that we seem to think that we know a great deal about them. But do we really? And is what we hear about them the truth or part of the myth to create an aura around them? In this tutorial we will discuss the way some people become powerful individuals. You must choose one prominent and influential individual, not simply from the field of politics, and find as much information as possible about him or her and reconstruct briefly how they became who they are today.


TUTORIAL 7

In this tutorial we will look at the intersection between bodies and embodiment and dominant and contested discourses on gender, sexuality, race and class. How are bodies gendered? In particular we will discuss this week’s lectures in relation to contemporary media and digital practices.


TUTORIAL 8

This tutorial is about the question of repatriation, but this time we will be focusing on objects that force us to reconsider what we think of as human remains. In 2013 the Néret-Minet Tessir & Sarrouin auction house in Paris sold a number of Hopi “friends” or katsinam, sacred objects that must not be explained or displayed to the uninitiated. There was an international outcry that eventually led to a court case held in France. However, the friends were sold. The friends were contested objects. Often referred to simply as masks in the press, for the Hopi the friends were much more than this, they straddled the line between objects and people. They were sacred and secret objects and even the sympathetic writers often failed to recognise this and carried images of the friends alongside their articles.

• “Commentary: The April 2013 Auction in Paris, France” Museum Anthropology 36(2): 101 – 112

TUTORIAL 9

For this tutorial we will be exploring memory and monuments. Starting with Rowlands and Tilly’s discussion of the role monuments play in forming social memory. We will discuss the connection between memory, monuments and social change through Lankauskas’ ethnography of Grūtas Statue Park in Lithuania. This park gathers together and recuperates Soviet era artefacts, such as felled statues of Lenin and Stalin, to commemorate the communist past. In this tutorial we will ask whether monuments and statues remember or remake history.

• Lankauskas, G 2006 “Sensuous (Re)Collections: the sight and taste of Socialism at Grūtas Statue Park, Lithuania” Senses & Society 1 (1): 27-52
ESSAYS

Continuous Assessment = 100%
One ethnographic review of 1000 words
Two essays of 1500 words
One essay of 2000 words

Essays should be submitted via MMS: https://www.st-andrews.ac.uk/mms/

CONTINUOUS ASSESSMENT 1 (1000 WORDS) - DUE SUNDAY 2nd OCTOBER 2016

How does ‘ekila’ work? Write a review of Lewis’s ethnographic explanation of this complex process of social reproduction.


CONTINUOUS ASSESSMENT 2 (1500 WORDS) - DUE MONDAY 24th OCTOBER 2016

What have you learnt about the discipline of anthropology by studying sex, reproduction and personhood?

This essay question is deliberately wide in order to encourage you to reflect on your own personal learning process. For this essay you are welcome to read any of the articles discussed by Dr Gay y Blasco in the lectures, following your interests. However, if you feel you need some guidance, the following will provide a starting point:


CONTINUOUS ASSESSMENT 3 (1500 WORDS) - DUE SUNDAY 13th NOVEMBER 2016

Discuss the ways in which bodies are both sites of power and resistance.


CONTINUOUS ASSESSMENT 4 (2000 WORDS) - DUE SUNDAY 4th DECEMBER 2016

Using two ethnographic examples, explore the ways that different kinds of power relations are made manifest at heritage sites and projects.

- Joy, C (2012). The Politics of Heritage Management in Mali: From UNESCO to Djenné. Left Coast Press (Chapters 3 and 7)
HINTS ON WRITING ESSAYS

Please note the following key points:

Essays should be typed and submitted via MMS (https://www.st-andrews.ac.uk/mms/)

Essays should be properly referenced, especially direct quotations from books and articles, and a bibliography should be attached. The bibliography should only contain items that have been specifically referred to in the text. We strongly recommend that you follow the system explained in the last section of this handbook. Consult your lecturer/tutor/supervisor if in doubt.

ESSAY WRITING

1. Writing an essay or report is an exercise in the handling of ideas. It is not the mere transcription of long and irrelevant passages from textbooks. To gain a pass mark, an essay or report must show evidence of hard thinking (ideally, original thinking) on the student’s part.

2. When a lecturer sets you an essay or report he or she is explicitly or implicitly asking you a question. Above all else your aim should be to discern what that question is and to answer it. You should give it a cursory answer in the first paragraph (introduction), thus sketching your plan of attack. Then in the body of the essay or report you should give it a detailed answer, disposing in turn of all the points that it has raised. And at the end (conclusion) you should give it another answer, i.e. a summary of your detailed answer. Note if the question has more than one part you should dedicate equal attention to each one.

3. An essay or report must be based on a sound knowledge of the subject it deals with. This means that you must read. If you are tempted to answer any question off the top of your head, or entirely from your own personal experience or general knowledge, you are asking for trouble.

4. Make brief notes as you read, and record the page references. Don't waste time by copying out long quotations. Go for the ideas and arrange these on paper. Some people find that arranging ideas in diagrams and tables makes them easier to remember and use than verbal passages. You will find it easier to do this if you keep certain questions in mind: What is the author driving at? What is the argument? Does it apply only to a particular society, or are generalised propositions being made? How well do the examples used fit the argument? Where are the weaknesses? Also think about the wider implications of an argument. Copy the actual words only if they say something much more aptly than you could say yourself. It is a good plan to write notes on the content of your reading in blue and your own comments on them in red. There is another aspect of your reading which should go hand in hand with the assessment of any one item: you should compare what you have read in different books and articles. Test what one author proposed against evidence from other societies: what do the different approaches lend to one another? In this way you should begin to see the value (and the problems) of comparison and learn that writers disagree and write contradictory things, and that all printed matter is not indisputable just because it lies between hard covers. Note that as well as showing evidence of reading of set texts, good answers link the essay topic back to material given in lectures or tutorials. You can also gain marks by including additional reading, providing it is clear from your essay that you have actually read it!
5. Don’t then sit down and write the essay or report. Plan it first. Give it a beginning, a middle, and an ending. Much of the information you will have collected will have to be rejected because it isn’t relevant. Don’t be tempted to include anything that hasn’t a direct bearing on the problem expressed in the title of the essay or report. Note that in the introductory paragraph it is a good idea to make it absolutely clear to the reader exactly what you understand by certain crucial concepts you will be discussing in the essay - these concepts will probably be those which appear in the essay title. Define these concepts if you think there may be any ambiguity about them. Note also that when you give examples to illustrate a point be careful not to lose track of the argument. Examples are intended to illustrate a general (usually more abstract) point; they are not a substitute for making this point.

6. When you finally start on the essay or report, please remember these points:
(a) Leave wide margins and a space at the end for comments. Any work that is illegible, obviously too long or too short, or lacking margins and a space at the end will be returned for re-writing. Essays should be typed, preferably on one side of the paper and double-spaced.
(b) Append a bibliography giving details of the material you have read and cited in the essay. Arrange it alphabetically by author and by dates of publication. Look at the Journal of the Royal Anthropological Institute as an example of the style of presenting a bibliography.

N.B. In the body of the essay or report, whenever you have occasion to support a statement by reference to a book or article, give in brackets the name of the author and date. To acknowledge a quotation or a particular observation, the exact page number should be added. For example, ‘Shortly after the publication of The Andaman Islanders, Radcliffe-Brown drew attention to the importance of the mother’s brother (Radcliffe-Brown 1924). What kindled his interest in the South African material was the pseudo-historical interpretation of Henri Junod (Radcliffe-Brown 1952: 15) ...........’ If you are not sure how to do this, look in the journal Journal of the Royal Anthropological Institute or some monograph in the library to get an idea of how this is done. Alternatively, footnote your references. Note that if you simply copy a writer’s words into your essay without acknowledgement you will lose marks, and could even receive a zero mark.

7. Footnotes should be placed either at the foot of each page, or all together at the end. If on each page, they should be numbered consecutively from the beginning of each chapter, e.g. 1-22. If placed all together at the end, they should be numbered consecutively throughout the whole research project, e.g. 1-103, in which case do not start renumbering for each chapter.

8. Footnote references in the text should be clearly designated by means of superior figures, placed after punctuation, e.g. .................the exhibition. 10

9. Underlining (or italics) should include titles of books and periodical publications, and technical terms or phrases not in the language of the essay, (e.g. urigubu, gimwali).


11. Single inverted commas should be placed at the beginning and end of quotations, with double inverted commas for quotes-within-quotes.

12. If quotations are longer than six typed lines they should be indented, in which case inverted commas are not needed.

13. PLEASE TRY TO AVOID GENDER-SPECIFIC LANGUAGE. Don’t write he/him when you could be
referring to a woman! You can avoid this problem by using plurals (they/them).

**Referencing:**
Correct referencing is a critical aspect of all essays. It is the primary skill that you are expected to learn and it also guards you against the dangers of plagiarism. Make sure that when you are reading texts that you note down accurately the source of information by recording the name of the author, the book title, page number and so forth. This will enable you to reference correctly when it comes to writing your essay. Adequate referencing requires you to indicate in the appropriate places in body of your essay the source of any information you may use. Such references vary in kind, but a general guide to the correct format would be: A general reference: ... as Turnbull’s (1983) work demonstrates ...

... the romanticisation of Pygmies has been commonplace in anthropology (e.g. Turnbull 1983) ...

Note: In this example, the author is referring to Turnbull’s work in a general way. If the author was referring to specific ideas or details made by Turnbull, then the page number needs to be specified. A paraphrase: ... Turnbull describes how the Ituri Forest had remained relatively untouched by colonialism (Turnbull 1983: 24) ...

Note: This is more specific than a general reference as it refers to a particular point or passage by an author. It is your summary of a point made by someone else (in this case Turnbull). When paraphrasing, you must always include the page number in your reference. A quotation: ... under these circumstances, “the Mbuti could always escape to the forest” (Turnbull 1983: 85).

Note: All quotes from anyone else’s work must be acknowledged and be placed within speech marks. The page number or numbers must be referenced. If you need to alter any of the words within the quote to clarify your meaning, the words changed or added should be placed in square brackets [thus] to indicate that they are not those of the original author.

**Bibliography:**
All tests referenced within the body of your essay must be included within the bibliography. Entries in the bibliography should be organised in alphabetical order and should contain full publication details. Consult an anthropological journal, such as the Journal of the Royal Anthropological Institute (JRAI), to see how the correct format should appear. This is available both electronically and in hard copy. The standard format of bibliographic referencing is as follows:

**Book:**

**Edited Collection:**

**Chapter in edited collection:**

**Journal article:**
Web pages:
It is unadvisable to use web sites unless directed to them by a lecturer. There is a great deal of rubbish on the Internet. However, if you do, it is important that you provide full details of the web-page address as well as the date on which the page was accessed.

Article available electronically at: http://www.nationalreview.com/20nov00/miller112000.shtml.

If you are not sure how to do this, look in the journal JRAI or some monograph in the library to get an idea of how this is done. Alternatively, footnote your references. Note that if you simply copy a writer's words into your essay without acknowledgement you run the risk of plagiarism and will lose marks, and may even receive a zero mark.

Please also note the following:
(a) Spellings, grammar, writing style. Failure to attend to these creates a poor impression. Note, especially: society, argument, bureaucracy.
(b) Foreign words: Underline (or italicize) these, unless they have passed into regular English.
(c) PLEASE TRY TO AVOID GENDER-SPECIFIC LANGUAGE. Don't write he/him when you could be referring to a woman! You can avoid this problem by using plurals (they/them).