INTRODUCTION

The Second Level Modules in Social Anthropology have a pivotal position in the department's programme. For some students they are the pathway to the Social Anthropology Honours Programme; for others they represent the completion of a quite intensive and sophisticated Sub-Honours anthropology experience. The department therefore considers that Second Level anthropology constitutes a comprehensive grounding in all basic areas of the discipline. Added to the First Level modules students who accomplish Second Level will have a thorough understanding of the methods and scope of Social Anthropology. They will appreciate its historical roots, how it has built a range of theories concerning human societies and cultures, and the holistic vision by which it explores the relations between economic, political and ideological domains of human life.

The learning aims of Second Level Anthropology extend those of First Level. SA2001 aims to show students of anthropology:

1. The relevance of historical thinking to the discipline of social anthropology, and to indicate the groundwork of theory that underlies anthropological argument and dialogue.

2. The place of social anthropology amongst the social science and humanities.

3. How a theoretical understanding of the difference between social worlds becomes relevant to the practical accomplishment of life in one's own society, as someone who works, takes part in family life and interacts with many types of people, social institutions and hence diverse cultural principles.

4. How the Sub-Honours modules lay the foundations for further study at Honours level in Social Anthropology. The Sub-Honours programme grounds students theoretically and gives them the opportunity to develop and explore their own research interests in Social Anthropology, through ethnographic study as well as by discussing and evaluating particular anthropological issues and problems.
SA2001

THE FOUNDATIONS OF SOCIAL ANTHROPOLOGY

This module examines the historical conditions in which modern anthropological practice, concepts and categories have emerged. This includes a survey of the major intellectual developments in the discipline and the major shifts between schools of thought. We focus on the debates that have animated professional anthropology since its inception at the beginning of the twentieth century, including a look at the most recent discussions of anthropological theory and practice. As well as considering competing modes of anthropological analysis, students will be invited to engage with key ethnographic texts. By the end of the course, you should have a clear sense of the history of ideas within professional anthropology (i.e. the relationship between notions such as ‘functionalism’, ‘structural functionalism’, ‘structuralism’, ‘Marxist anthropology’, ‘feminist anthropology’, ‘postcolonialism’ & ‘poststructuralism’), but also a sense of the shifts and development of ethnographic modes of writing. A note on course essays: in addition to readings suggested by lecturers and tutors wherever possible, students should refer to the general texts indicated to in each section and also to those cited for the relevant lectures. Essay topics connect directly to sections of teaching but you must show judgement in how you choose relevant case material for your answer. The more widely and in depth you read, the better your answer is likely to be. Note that it is not possible to assess all elements of teaching via essays, so these elements will be assessed via a compulsory section of the exam.

KEY READINGS FOR THE MODULE


Module Convener: Dr Huon Wardle (hobw).
Lecturers: Professor Peter Gow (pgg2), Dr Huon Wardle (hobw), Professor Roy Dilley (rmd), Dr Stavroula Pipyrou (sp78), Dr Mette High (mmh20)
Credits: 20
Teaching: Three lectures per week. Plus one workshop/film per week. Also weekly tutorials. Attendance in each component is compulsory.
Lecture Hour: 11am Monday, Tuesday, Thursday & Friday in School 3 (Quad).
Tutorials: These are held WEEKLY in either the department seminar room or in the Arts Building.
Workshops: The whole lecture class workshops will be held in School 3 (Quad). These will be held in one of the class hours of each lecturer’s slot of teaching.
Ethnographic films: These will be shown in one of the class hours of each lecturer’s slot of teaching. They are shown in School 3 (Quad).
Course Assessment:  Two assessed essays = 40% plus two hour examination = 60%

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 and a core of those required for the essays. Other readings are available in Short Loan and, in some cases, via MMS.

Outcomes for the course will include an understanding of:

- How Anthropology, as a modern discipline that combines theory with ethnography, came into being
- How theories appear in a historical context and within debates about the meaning of ethnographic evidence
- How anthropological theories have changed over time in tandem with changes within society at large
- How Anthropology as it is practiced today adapts, builds on and refines theories that have emerged in an ongoing ethnographically-informed conversation about how best to understand human social life

Transferable Skills include:

- The ability to historicize ideas: that is, to see concepts and theories as products of a particular practical situation and moment in time
- Hence skills of historiography – judging ideas in terms of their historical and social context
- Enhanced awareness of how evidence and theory work together in an intellectual discipline
- The ability to compare theories across time and to apply them adaptively when examining new kinds of evidence
SECTION 1

THE EMERGENCE OF SCIENTIFIC ANTHROPOLOGY

WEEKS 1 & 2

Professor Peter Gow, pgg2@st-andrews.ac.uk, 2nd Floor, 71 North Street

This section of the course will explore the rise of professionalized fieldwork and the development of theoretical frames within the modern discipline.

LECTURE 1: THE INVENTION OF PRIMITIVE SOCIETY

We examine the origin of the concept of "primitive society" in the nineteenth century. This includes the concern for the origin of religion, evolutionist thinking and the ranking of societies.

- Kuper, Adam. The Invention of Primitive Society.

LECTURE 2: RIVERS AND THE BEGINNING OF FIELDWORK

In this lecture we explore the shift towards scientific methodology in anthropology. We look at the beginnings of fieldwork and its roots in natural science and the naturalistic approach to human thought.

- George Stocking. "From the Armchair to the Field: The Darwinian Zoologist as Ethnographer" in After Tylor.

LECTURE 3: MALINOWSKI: FIELDWORK AND FUNCTIONALIST ANALYSIS

We examine the development of ethnographic research by participant observation. Our attention falls on the density of ethnographic data and on culture as a functional totality.

- Stocking, George. "From Fieldwork to Functionalism" in After Tylor.

LECTURE 4: RADCLIFFE-BROWN AND STRUCTURAL FUNCTIONALISM

This lecture looks at the development of a theory of society; set against history and evolutionism.
We look at how comparison was put forward as the key scientific method.

- Fortes, M. 'Introduction', in J. Goody (ed.) The Developmental Cycle in Domestic Groups.

**LECTURE 5: LÉVI-STRAUSS**

We look at the move to the human mind, and the examination of nature and culture. This includes examining what comparison says about the nature of what it is to be human.

- Lévi-Strauss, C. "Race and History" in Structural Anthropology.
- Leach, Edmund. "Rethinking Anthropology" in Rethinking Anthropology.
- Mary Douglas. "If the Dogon ..." in Implicit Meanings.

**LECTURE 6: THE ARRIVAL OF CULTURE**

Finally, we look at the arrival, from the USA, of the concept of culture. Do all humans have culture? This includes the shift away from society towards the person and culture.

- Wagner, Roy. "Chapter 1: The assumption of culture" in The Invention of Culture.
- Fortes, M. "The concept of the person" in Religion, morality and the person.

**ETHNOGRAPHIC FILM—STRANGERS ABROAD 3: WH RIVERS-EVERYTHING IS RELATIVES**

In this celebration of one of anthropology's foremost ancestors, the life and work of Rivers are clearly explained. In particular, the documentary outlines his genealogical method for understanding kinship, returning to the same locations visited by Rivers to test his theories out against contemporary realities.

**WORKSHOP**

Topic to ponder: Now we all know about, and even celebrate, "cultural differences". This popular understanding of "culture" has a very long history in anthropology, and makes it hard for us now to understand just how difficult it was to move from racist evolutionism to modern anthropology.
SECTION 2

SOCIETY AS A DYNAMIC SYSTEM

WEEKS 3-5

Dr Huon Wardle, hobw@st-andrews.ac.uk, Room 20, United College

TOPIC 1: STRUCTURE AND FUNCTION: THE PROFESSIONALISATION OF SOCIAL ANTHROPOLOGY

Lecture topics for this week:
1. Social Evolutionism, diffusionism and the arrival of Functionalism on the anthropological scene.
2. Social categories versus social processes: Social principles versus Social organisation.
3. Exchange as a fundamental aspect of society.

On the idea of ‘function’
At its simplest, functionalism describes a question addressed to particular ideas and behaviours; ‘socially speaking, what use are these practices for these people?’ The first lectures for this part of the course deal with the emergence and refinement of the ideas of structure and function in social anthropology from the 1930s to the mid-1950s. We look initially at some of the classic functionalist ethnographies of the 1930s. These texts demonstrate a focus on small-scale (often island-based) societies and a common aim of showing how social roles, rights, responsibilities, institutions and behaviours are coordinated and respond functionally to basic human needs. The emphasis in these functionalist works is on methodological induction – collecting as large a quantity of observations as possible in order to arrive at generalisations. Functionalism as a movement is closely connected to the seminars run by Malinowski at the LSE during the 1930s. Gellner has distinguished function as the method of collecting data with a view to the social usefulness criterion, from function as a doctrine (the principle that everything in a society has a ‘purpose’ within the whole). He argues that the latter assumption is suspect, while the former idea has enduring value.

Diffusionism
As an approach, functionalism is in part a reaction against the historical speculation characteristic of evolutionist and diffusionist writing. Good examples of the diffusionist approach are these article by WHR Rivers and by A.M. Hocart.

- Hocart, A.M. 1922. ‘Mana Again’. Man, September (79):139-141.* Function
- Kuper, A. 1979. Anthropology and Anthropologists. Chapter 3 (‘the 1930s and 1940s’).
- Clarke, E. 1957. My Mother Who Fathered Me.
- Firth, R. 1936. We the Tikopia. (Esp. Chapter VI).
- Firth, R. 1940. ‘An Analysis of Mana’ The Journal of the Polynesian Society Vol. 49, No. 4(196):483-510
On the idea of ‘social structure’
Structural functionalism analyses society as a system of interrelating parts asking the question ‘what is the function of X practice in relation to the overall social structure?’ The approach, drawing inspiration from Radcliffe-Brown, comes to the fore in the 1940s, as a more abstract anthropology also emerges. Radcliffe-Brown had placed weight on a view of society as akin to an articulated social organism (an idea of Herbert Spencer’s). The emphasis in structural functionalist texts is more analytical and deductive – models and holistic social logics are applied to a body of observations. Evans-Pritchard’s The Nuer represents a high point of this development.

Social Structure

Additional Readings
- Leach, E. The Essential Edmund Leach. Vol. 1, chapter 1.8 (‘Social Anthropology: A Natural Science of Society?’)

N.B. All readings marked * are available electronically through the online catalogue.

ETHNOGRAPHIC FILM – THE NUER
TOPIC 2: THE PROBLEM WITH ‘TIME’: PROCESS, CHANGE AND TRANSFORMATION

Lecture themes: (1) The time factor; (2) Radical change; (3) Cyclical and processual change; (4) Enduring legacies

Lecture topics:
1. Time – Ecological, Structural and Processual
2. Time – Political, Transformational and Ideological
3. Time – Developmental, Cyclical, Personal

While anthropology came to be defined by its fieldwork-based, holistic, synchronic emphases during 1930-1955, criticisms of the functionalist approach appear quite early; from, amongst others, Gregory Bateson whose early affiliations were to Rivers and Haddon in Cambridge. Anthropologists such as Gluckman and Barth began to build situational and individualistic diversity into their accounts that challenged the ‘social organic’ view of Radcliffe-Brown. Firth’s work on ‘social organisation’ also critiques the rigidity of social structure as explanation. Edmund Leach’s Political Systems of Highland Burma is a key moment in this revision of structural functionalist orthodoxy, marking the opening up, from the 1960s onwards, of a more intellectualist, less empirically focused movement – structuralism.

Time; change and history in anthropology

• Leach, E. 1954. Political Systems of Highland Burma.

Additional Readings

• Gay y Blasco, P. and Wardle, H. 2006. How to read Ethnography. Chapter 8 (‘Big Conversations’)
• ______1951. The Foundations of Social Anthropology. (ch. VI, ‘Institutions’).
• Schapera, I. 1962. ‘Should Anthropologists be Historians? Journal of the Royal Anthropological Institute, 92(2):143-56. *

N.B. All readings marked * are available electronically through the online catalogue.
ETHNOGRAPHIC FILM

Lecture and discussion by Meyer Fortes, chaired by Jack Goody

TOPIC 3: HUMAN UNIVERSALS RECONSIDERED – STRUCTURALISM AND THE INTELLECTUALIST TURN

Lecture topics:
1. Levi-Strauss and key themes of Tristes Tropiques
2. Structure as locally observable, structure as a cognitive universal
3. Further applications of the ‘structure’ idea in Douglas and Leach

The period in the development of social anthropology from the late 50s onwards is closely associated with a renewed interest in human universals. In this climate, the Structuralisme protagonised by Claude Levi-Strauss (as distinct from British Structural Functionalism) gained ascendency. Structuralism became an intellectualist movement focused on how the human mind supplies the bases of socio-cultural commonality and difference. Levi-Strauss’ work was championed (sometimes equivocally) by Edmund Leach in British circles. The work of Mary Douglas, Gregory Bateson, Victor Turner and Robin Horton take similarly universalizing stances but with different emphases. In the United States, work on universals of colour perception, inter alia, correspond to the expanded scope for a scientific anthropology in this period. These lectures will focus on two debatably ‘universal’ properties of human thought and sociality – reciprocity (exchange/The Gift) and taboo. This part of the discussion requires us to review the different pathways anthropology had taken up to now in its three main strongholds – Britain, France and the United States.

Structuralism

Levi-Straussian structuralism describes a move toward a significantly more abstract idea of culture. Levi-Strauss argued that culture is essentially a cognitive phenomenon. Rather than the British emphasis on fieldwork in small-scale societies and the empirical study and modelling of social practices, the aim of structuralist inquiry is to explore universal tendencies of the human mind to generate culture. Levi-Strauss looked first at kinship structures then at mythology to find clues about these universal potentials of the human mind.

- Tarde, G. 1899. Social Laws: An Outline of Sociology. Chapter II ('The Opposition of Phenomena') Available for free at the Open Library

Gift; reciprocity, money, exchange:
- Dodds, N. 2014. The Social Life of Money. (esp. pages 30-34)
• Levi-Strauss, C. 1949. The Elementary Structures of Kinship. Volume I, Ch V.
• Mauss, M. 1924. The Gift.

Taboo; boundary-creation and liminality (in-betweenness).
• Douglas, M. 1966. Purity and Danger. (esp. Introduction & Chapter 1)
• Steiner, F. 1956. Taboo.
• Turner, V. 1967. The Forest of Symbols.

WORKSHOP

The words 'structure' and 'structuralism' strike fear into the heart of even the most hardy anthropology student. This session will act as a recap session. What is a structure? How are social structures formed? What is function? What is the difference between British Structure and French Structuralism?

PLEASE NOTE:
No Classes will take place on Week 6 – Independent Learning Week
SECTION 3

MEANING AND RATIONALITY OF SOCIAL LIFE

WEEKS 7 & 8

Professor Roy Dilley rmd@st-andrews.ac.uk Room 21, United College

MAKING SENSE OF RITUAL. FROM FUNCTION TO MEANING

For a general discussion of issues raised in this two-week course of lectures, see B. Morris, Anthropological Studies of Religion, Cambridge U. P. 1987*. In addition, two useful collections of articles and chapters on relevant themes: see M. Lambek (ed.), A Reader in the Anthropology of Religion (2002)*, and W. Lessa & E. Vogt (eds), Reader in Comparative Religion (1979)*.

* means the book is on short loan in the University Library
** means the article is available electronically through JSTOR

The series of lectures in Week 7 will outline a selection of developments in anthropological thought that took the discipline beyond the functionalist paradigm of the 1930s and 1940s. We start off by looking at the classic issue of rites of passage, but instead of regarding them as mechanisms for the management of the transition of persons from one social status to another, they are now viewed as sites for the negotiation of conflict, dissent and rebellion. The idea of the primary human experience of those undergoing ritual transformation is also examined. By contrast, structuralist approaches to ritual are presented next, and these attempt to locate an underlying cultural logic that is the basis for their social organisation. This perspective is, however, critically examined in the final lecture, in which the problem of native knowledge and understanding of ritual activity is raised. This approach is contrasted with those views that seek a logic in social organisation which links ritual symbols and action into an overarching conceptual structure.

LECTURE 1. RITES OF PASSAGE: BEYOND FUNCTIONALISM

- A. van Gennep. The Rites of Passage [1908], London: RKP 1965
- V. Turner. Schism and Continuity in an African Society, Manchester U.P. 1957*
- M. Gluckman (ed.). Essays on the Ritual of Social Relations, Manchester U. P. 1962*

LECTURE 2. STRUCTURALIST APPROACHES TO RITUAL

- E. Leach. Culture and Communication, Cambridge U. P. 1976*
- C. Lévi-Strauss. Structural Anthropology, Harmondsworth: Penguin 1963*
LECTURE 3. LOCAL KNOWLEDGE AND THE PERFORMANCE OF RITUAL


THE RATIONALITY OF RELIGIOUS THOUGHT. INTELLECTUALIST, CONTEXTUALIST AND SYMBOLIST APPROACHES

The lectures in Week 8 examine the problem of how anthropologists deal with religious thought in other societies. Expressions of such religious thought are manifested in types of social activity or in statements made by local actors, the meaning or sense of which is not obviously apparent to the outside observer. These lectures investigate the ways in which anthropologists have sought to give sense to religious thought and practice. How can they be seen to intelligible, or even rational? Varying views on such questions give rise to a debate amongst anthropologists about the extent to which religious thought could be seen to be akin to our own conceptions of science on the one hand, or of art, poetry and literature on the other. Three different approaches to this debate will be outlined over the course of the week’s lectures.

LECTURE 4. THE INTELLECTUALIST APPROACH

- E. B. Tylor. ‘Religion in Primitive Culture’ [1871], reprinted in M. Lambek (ed.), A Reader in the Anthropology of Religion, 2002*

See also, J. Skorupski, Theory and Symbol [1976], in which he discusses this and other approaches from a philosopher’s viewpoint.

LECTURE 5. THE CONTEXTUALIST APPROACH


LECTURE 6. THE SYMBOLIST APPROACH

- J. Beattie. ‘Ritual and Social Change’, in Man [JRAI], Vol 1 (N.S.), 1966, 60-74**

ETHNOGRAPHIC FILM – WITCHCRAFT AMONG THE AZANDE, ANDRÉ SINGER AND JOHN RYLE

A programme in the Granada TV’s series ‘Disappearing World’, this film examines witchcraft beliefs and oracular practice among the Azande, in an attempt to corroborate Evans-Pritchard’s ethnography of some 50 years earlier. The film illustrates the continued importance of witchcraft today, and gives us an intimate and personal picture of its place in the lives of a number of Zande individuals. It remains a major danger to human life, and effective means of diagnosing its effects are crucial. The various kinds of oracle used by the Azande are the means by which the causes of misfortune can be identified. One of the features of social life that has changed since Evans-Pritchard’s time is the introduction of Catholicism into the area, and this has created tensions and divisions of opinion in Zande society about the place of witchcraft beliefs in relation to the Church. Yet, older people see the young abandoning their traditional moral and cultural values, and here they come to regard the Church and witchcraft beliefs as sharing a set of common values to guide the younger generation.

WORKSHOP – TO BE ANNOUNCED
This section explores developments in anthropology and ethnographic writing towards the end of the twentieth century. It begins by examining the contribution of feminist anthropology to the discipline. Then the course examines what is known as the ‘reflexive turn’, the increasing attention paid since the 1980s to the mediating role of text, which includes a new awareness of the responsibilities of anthropologists as text-producers. These debates centre around issues of representation. How does language structure description? Which voices and what aspects of the fieldwork experience are typically left out of ethnography? Attention focuses here as much on the culture of anthropology as on the societies anthropologists describe. One of the important outcomes of this disciplinary reflection is a whole range of new styles of ethnographic writing emerging in the 1990s, all of which aim to better capture the nature of social and cultural realities.

LECTURE 1: FEMINIST ANTHROPOLOGY: LOST VOICES

In the 1970s feminist anthropology began to consider why it was that women were marginalized in most ethnographic accounts. Much of these early debates centred round issues of power and control over female labour. In response, some anthropologists consciously strove to provide space for female subjects’ voices and biographies in their ethnographies; we explore some examples.


LECTURE 2: FEMINIST ANTHROPOLOGY: NATURE & CULTURE

Here we examine the move within feminist anthropology away from straightforward recovering of the position of women in cultures and towards broader critique of anthropological knowledge practice. In particular, attention falls on a series of dualities or oppositions: Nature/Culture, Individual/Society, through which categories such as ‘male’ and ‘female’ are typically understood and constrained. Cultures and societies are revealed to not necessarily share these dominant gendered assumptions.
LECTURE 3: FEMINIST ANTHROPOLOGY: THIRD SEX & BEYOND

Here we discuss the development of performance theories of gender and in particular the rise of challenges to the male/female positioning of sexuality in anthropological studies. Ideas such as ‘third sex’ are explored in conjunction with illustrative ethnographic accounts. After the emergence of women as fully developed ethnographic subjects, we now get studies of gay, lesbian and transsexual subjectivities.


LECTURE 4: WORKSHOP

In this workshop we will think about the role of sex and gender in the contemporary workplace, especially in relation to the recent ‘Athena Swan’ charter for equality and diversity in Higher
Education and research http://www.ecu.ac.uk/equality-charters/athena-swan/ Students should explore the above website and come to class prepared to debate gender equality both in university life and in the wider context of 21st century Britain. We will divide into small groups to prepare feedback on key questions identified by the class.
This section explores recent developments in anthropology that have turned, if not returned, attention to some fundamental questions about human social life. We will start by looking at debates about human-nonhuman relations where nonhumans include machines and virtual beings, plant life and animals. Known as ‘multispecies ethnography’, we will discuss what it means to be human and how we can understand and live together with our various Others. We will proceed by looking at questions of ethics as applied to those we study, whether they are humans, corporations or nonhumans. Examining the dynamics between ethics and economic life, we will consider the cultural constitution of ‘fair trade’ and ‘corporate social responsibility’ practices. The section as a whole offers a reflection on whom we include in our ethnographic analyses, highlighting the historical connections between earlier anthropological debates and future strands of anthropology.

LECTURE 1: MULTISPECIES ETHNOGRAPHY – CYBORGS AND AVATARS

In this lecture we will examine how cyborgs and avatars challenge human-centred understandings of social life. Can inorganic matter be an agent? To what extent are virtual worlds real? What kinds of roles do technoscientific inventions play in human social life?

Required readings:

Supplementary readings:

LECTURE 2: MULTISPECIES ETHNOGRAPHY - ANTHROPOLOGY OF LIFE

In this lecture we will consider the kinds of relations and continuities that implicate humans with animal species and plant life. How can we understand their views? To what extent is peaceful conviviality a possibility? Is it time to establish a new ‘Anthropology of Life’?
**LECTURE 3: MULTISPECIES ETHNOGRAPHY – ETHICS OF ANIMAL CONSERVATION AND SCIENCE**

Some anthropologists have challenged the assumption and the ethics of co-dependency between humans and non-humans in much of multispecies ethnography. Can anthropologists truly claim to represent animal positions? Is it a problematic relational configuration? And how does co-dependency intersect with economic practices such as fundraising?

**Required readings:**

**Supplementary readings:**

**LECTURE 4: ANTHROPOLOGY OF ETHICS – ETHICS OF THE EVERYDAY**

Locating ethics in the ordinary and the everyday, a new body of work has called for attention to people’s multiple and often conflicting ethical sensibilities, actions and intentions. How are ethics expressed in everyday life? Is it possible for nonhumans to be ethical agents? How do we ensure that we do not conflate our own ethical assumptions with those held by our informants?

**Required readings:**
Supplementary readings:


LECTURE 5: ANTHROPOLOGY OF ETHICS – FAIR TRADE

A framework that is explicitly presented as ethical is certified fair trade. But anthropologists have started questioning how and for whom this is an ethical practice. Does fair trade benefit labourers, business owners, governments and/or consumers? Is it a particularly ‘neoliberal’ production chain? And to what extent are markets suitable for the promotion of social and economic justice?

Required readings:


Supplementary readings:


LECTURE 6: ANTHROPOLOGY OF ETHICS – CORPORATE SOCIAL RESPONSIBILITY

Another framework that explicitly promotes ethical sensibilities in the configuration of economic life is corporate social responsibility (CSR). To what extent is this a ‘corporate oxymoron’? To whom are corporations responsible? And is it a framework that does more harm than good?

Required readings:


Supplementary readings:


Everyone has seen Wal-Mart’s lavish television commercials, but have you ever wondered why Wal-Mart spends so much money trying to convince you it cares about your family, your community, and even its own employees?

This documentary by Robert Greenweld takes you behind the glitz and into the lives of workers and their families, business owners and their communities, in an extraordinary journey that will challenge the way you think, feel... and shop. It is a film that questions the workings of capitalist enterprises and invites you to think about the potential limits to corporate and consumer responsibility.
TUTORIAL 1

How did Rivers approach ethnographic data?


TUTORIAL 2

How did Malinowski approach ethnographic data?

• Malinowski, Bronislaw. 1916. ‘Baloma: The Spirits of the Dead in the Trobriand Islands’ Journal of the Royal Anthropological Institute, 46:353-430 (focus your reading on sections I, II, VI and VII)

Or, compare and contrast Radcliffe-Brown’s specific focus on the ‘social physiology’ or ‘system’ of Andamanese life versus Mauss’s earlier broader survey of the concept of ‘mana’. What are the differences in approach and the kinds of conclusions drawn?


TUTORIAL 3

Norms and structures. This tutorial explores the development of the idea of structure in social anthropology between the 1930s and 1950s. Look at how Monica Wilson contrasts social structure and cultural beliefs in her paper from 1951. How did these anthropologists build up a ‘structural’ picture of social behaviour especially around kinship relationships?


TUTORIAL 4

Process and social development. The tutorial examines the adjustment and adaptation of social structuralism to the need to analyse chance and change in social action, on the one hand, and large scale processes of social development, on the other. In what ways did the emphasis on social structure help/hinder our understanding of how society works?

• Sahlins, M. ‘Poor Man, Rich Man, Big Man, Chief’. Comparative Studies in Society and History

TUTORIAL 5

Gift, debt and money as a human universal. Levi-Strauss (drawing on Mauss) argues for reciprocity as the fundamental human universal. Graeber critiques this. What are we to make of the universal
capacity to give and to receive? Take some money out of your pocket: what is money? Is exchange best understood spiritually, cognitively, historically or in terms of social structure (or all four?)

- Dodds, N. 2014. The Social Life of Money. (pages 30-34)
- Metcalf, P. 2005. Anthropology, the basics. (pages 105-114)

**TUTORIAL 6**

Discussion of the role of ritual in M. Bloch’s analysis of Merina circumcision rites: see ‘From Cognition to Ideology’ in R. Fardon (ed.) Power and Knowledge (1985). Bloch’s perspective on ritual is different from the ones we have dealt with in the lectures. Compare and contrast the views you have learned about in lectures with what Bloch is arguing for here. See also, C. Bell, Ritual Theory, Ritual Practice, chp. 8.

For those who are keen to know more about Bloch’s perspective see:


**TUTORIAL 7**

Discussion of the debate between the intellectualists and symbolists over the nature of religious thought.

- R. Horton’s and J. Beattie’s chapters in B. Wilson’s edited book, Rationality (see above), to gain an appreciation of the intellectualist and symbolist positions respectively.

**TUTORIAL 8**

This tutorial will focus on the contribution of feminist anthropology to the history of the discipline. In particular, attention will fall on the feminist critique of classic oppositions in anthropological writing: male and female, culture and nature, society and individual. Do all societies share these orienting dichotomies? If not, then what problems does this cause for anthropological modes of knowledge?


**TUTORIAL 9**

**Corporate Greening or Green Washing?**

In this tutorial we will discuss the cultural assumptions that underpin corporations’ sense of environmental responsibility and accountability. We will consider specifically the brand of Starbucks, which describes itself as a ‘Green Leader’. What does it mean to be ‘green’? To whom does it make a difference? And to what extent are these understandings of being ‘green’ universal?
Required readings:


http://www.starbucks.com/responsibility
ESSAYS

Students must write **TWO** assessed essays for the module. The first essay question must be chosen from the list below under *Essay 1* (**DEADLINE: 23:59 MONDAY 24th OCTOBER 2016**) The second essay question must be chosen from the list below under *Essay 2* (**DEADLINE: 23:59 FRIDAY 18th NOVEMBER 2016**).

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

The word limit for each essay is between 1500-2000 words. Please make full use of ethnographic examples.

**ESSAY 1**

1. Why was the study of ideas and practices about death important in the history of social anthropology?


2. What are the problems that history raises for anthropology?

   - Lévi-Strauss, C. "Race and History" in Structural Anthropology
   - Leach, Edmund. "Rethinking Anthropology" in Rethinking Anthropology

   Choose your book from one of the ones listed under lectures for section 2 of the course (remember to check the original date of publication).

4. How is ‘social structure’ as understood by the British school different to ‘structure’ as understood by Levi-Strauss and his followers?

5. How is the principle of spiritual power and danger (found e.g. in the idea of *mana*) connected to
A - The concept of money, gift and exchange?
AND/OR
B - Taboo?

- Dodds, N. 2014. The Social Life of Money. (pages 30-34)
- Metcalf, P. 2005. Anthropology, the basics. (pages 105-114)
- Hocart, A.M. 1922. ‘Mana Again’. Man, September (79):139-141.* Function
  (available online).
  4(196):483-510
- Steiner, F. 1956. Taboo.

**ESSAY 2**

6. Compare and contrast the kinds of significance that at least two anthropologists have attached
to rites of passage.

- A. van Gennep. *The Rites of Passage* [1908], London: RKP 1965
- V. Turner. Schism and Continuity in an African Society, Manchester U.P. 1957*
- M. Gluckman (ed.). Essays on the Ritual of Social Relations, Manchester U. P. 1962*
- L. de Heusch, ‘Heat, Physiology and Cosmogony: Rites de Passage among the Thonga’ in I
  27-43.*
- E. Leach. Culture and Communication, Cambridge U. P. 1976*
  (1979), pp113-69.

7. Write an essay on the extent to which you can argue for there being a ‘rationality’ of religious
thought and practice.

- E. B. Tylor. ‘Religion in Primitive Culture’ [1871], reprinted in M. Lambek (ed.), *A Reader in
  the Anthropology of Religion*, 2002*
  (eds), *Reader in Comparative Religion*, 1979*/**
- R. Horton. ‘African Traditional Thought and Western Science’, in *Africa* Vol. 37 [1967], also
8. Using ethnographic examples discuss what was the contribution of feminist anthropology in the appreciation of women as fully developed ethnographic subjects.

- Kirtsoglou, Elisabeth. 2004. For the Love of Women: Gender, Identity and Same-Sex Relations in a Greek Provincial – Ch 7, ‘Different People Same Places’

9. In which ways have multispecies ethnography contributed to our understanding of what it means to be human?

**HINTS ON WRITING ESSAYS**

SA2001 is assessed as follows:
Two assessed essays, each 1500 to 2000 words in length, to be submitted by **MONDAY 24th OCTOBER** and **FRIDAY 18th NOVEMBER**. Each essay is worth 20% of the final mark.

One two-hour long examination. The exam is worth 60% of the final mark.

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 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.

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 198 3: 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.

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.

8. 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).