This module concerns the ways in which human beings think about their worlds. Do we all think of the world in the same way or do we think of the world in many different ways? What are the consequences of even making such a distinction? Is one way of thinking more rational than another? This dualism between a universal worldview and a multiplicity of different perspectives is crucial to the anthropological approach and it forms the framework for the different sections in this module. Covering a range of ethnographic areas of study, both classical and contemporary, the module aims to stimulate new ways of thinking anthropologically about human being and becoming. The topics we will be covering this semester are:

- An introduction to economic anthropology with a focus on cross-cultural variations and shared human predicaments.
- Different ways of ordering and classifying the world and the social consequences that emerge from these differences.
- A cross-cultural perspective on issues of orality and literacy as well as alternative forms of communication.
- The anthropological engagement with climate change, which provokes questions about culture, knowledge and engagement.
- An in depth exploration of the importance of children to anthropological studies.

Module Convener: Dr Michele Wisdahl (mw537)

Lecturers: Dr Tony Crook (tc23), Professor Roy Dilley (rmd), Dr Mette High (mmh20), Dr Sabine Hyland (sph), Professor Christina Toren (ct51)

Credits: 20

Teaching: Lectures, weekly tutorials

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

Tutorials: These are held weekly in the Departmental Seminar Room, Room 50 Quad, or CAS Library, Quad.

Course Assessment: TWO assessed essays = each 30% of the final mark
Two hour examination = 40% of the final mark

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.
AIMS AND OUTCOMES OF STUDY IN SOCIAL ANTHROPOLOGY

The Sub-Honours modules are primarily designed to lay the foundations for further study at Honours level in Anthropology. While the grades earned at Sub-Honours level are not factored into your overall degree classification, they do appear on your official University transcript, which will be seen by any future employers or institutions to which you apply. The Honours modules are designed to build on the foundations laid by Sub-Honours modules in Anthropology, and give students the opportunity to develop and broaden their understanding of Anthropology. In addition, Honours modules are designed to equip students with a broad range of personal and intellectual skills which will not only enable students to successfully complete their degree but will provide a foundation for further training and prepare them fully for their future careers.

DISCIPLINARY OUTLOOK

Our programme aims at enabling students to learn to think anthropologically, acquiring a distinctive disciplinary outlook. To this end, the programme aims to enable learners to develop the following:

1. an understanding of social anthropology as the comparative study of human societies and cultures.
2. an appreciation of the importance of empirical fieldwork as the primary method of gathering data and as a basis for the generation of anthropological theory.
3. a detailed knowledge of specific themes in social anthropology and the intellectual debates concerning them, such as gender, religion, kinship, nationalism, exchange or material culture.
4. a realisation that knowledge is contested; that anthropology by its nature is dynamic, constantly generating new priorities and theories; and that the peoples with whom anthropologists have traditionally worked may have studies of themselves from which we might also learn.
5. an informed awareness of, and sensitivity to, human diversity, an appreciation of its scope and complexity, and recognition of the richness of experience and potential that it provides.
6. self-reflection regarding both the nature of our knowledge of the social and of the role of the anthropologist or ethnographer in the collection and presentation of data.

THEORETICAL AND THEMATIC COMPETENCE

The learners’ achievement of an anthropological outlook has to be grounded on an understanding of the development of the theoretical and thematic scope of the discipline. Our programme is designed to enable learners to achieve the following:

1. an acquaintance with the theory and history of anthropology.
2. an ability to recognise, assess and make use of different theoretical approaches within the discipline, and an awareness of links to cognate bodies of theory, such as philosophy, history, linguistics and feminist theory.
3. a detailed knowledge of anthropological work on particular areas of the world presented as regional courses (such as South America and the Caribbean, Europe, Central Asia, the Pacific and Africa).
4. a familiarity with a range of anthropological methods of representing data, including primary and secondary texts, film and other visual media, and oral sources.
5. an awareness of ethical issues concerned with the study and representation of others.
6. an awareness of the ways in which anthropological knowledge can be applied (and misapplied) in a
range of practical situations.
7. an awareness of social and historical change, and knowledge of some paradigms and modes (including indigenous ones) for explaining it.
8. an ability to recognise and analyse contexts in which relations of power, subordination and resistance affect the forms taken by human communities.
9. an appreciation of the interconnections between various aspects of social and cultural life, belief systems, global forces, individual behaviour and the physical environment.

**SUBJECT-SPECIFIC SKILLS**

Depending upon the proportion of social anthropology within their degree programme, students will be able to demonstrate the following:

1. an ability to understand how human beings interact with their social, cultural and physical environments, and an appreciation of their social and cultural diversity.
2. the ability to formulate, investigate and discuss anthropologically informed questions.
3. a competence in using major theoretical perspectives and concepts in anthropology.
4. the ability to engage with cultures, populations and groups different from their own, without forgoing a sense of personal judgment. An awareness of cultural assumptions, including their own, and the ways in which these impact on an interpretation of others.
5. a recognition of the politics of language, indirect forms of communication, forms of power, theoretical statements and claims of authority, and an ability to analyse them.
6. the ability to apply anthropological knowledge to a variety of practical situations, personal and professional.
7. the ability to plan, undertake and present scholarly work that demonstrates an understanding of anthropological aims, methods and theoretical considerations.

**GENERIC SKILLS**

Depending upon the nature and focus of their degree programme, student attainment will include some or all of the following:

1. an ability to understand their strengths and weaknesses in learning and study skills and to take action to improve their capacity to learn.
2. the capacity to express their own ideas in writing, to summarise the arguments of others, and to distinguish between the two.
3. independence of thought and analytical, critical and synoptic skills.
4. information retrieval skills in relation to primary and secondary source of information.
5. communication and presentation skills (using oral and written materials and information technology).
6. scholarly skills, such as the ability to make a structured argument, reference the works of others, and assess evidence.
7. time planning and management skills.
8. the ability to engage, where appropriate, in constructive discussion in group situations and group-work skills.
9. computing techniques.
SECTION 1
WAYS OF THINKING

WEEK 1

Dr Michele Wisdahl, mw537@st-andrews.ac.uk, Room 49, United College

LECTURE 1: INTRODUCTION

In this first lecture, the module coordinator will introduce the general themes of SA1002 and outline expectations for students.

LECTURE 2: ANTHROPOLOGY AND DIFFERENCE

In this lecture, we look at how anthropologists have sought to understand (and even valorise) difference. Tracing a brief history of anthropology, this lecture considers the importance of emic/etic perspectives and cultural relativism.

LECTURE 3: ETHNOGRAPHY AND OTHER WAYS OF THINKING

This lecture examines ethnography as process and product. Long-term participatory fieldwork is one of the defining characteristics of social anthropology. How do anthropologists conduct fieldwork? How does the product of fieldwork reflect the different ways of thinking that the anthropologist encounters in the field?

LECTURE 4: 16 AT 34: THINKING/FEELING IN BRAZILIAN HIGH SCHOOL

All schooling teaches us particular ways of being, thinking and feeling. In this lecture, I reflect on what I learned when I went to Brazilian high school. While studying (with) my classmates, I began to understand that a ‘thinking/feeling’ dichotomy could not capture what was happening in the classroom as self-esteem, dreams and indignation became central themes in my project. This lecture applies concepts from the introductory week to an example of ethnographic fieldwork.
This section of the course offers an introduction to economic anthropology, which we will approach through some of the urgent and controversial issues related to oil. We will look at the importance of oil in life styles, imaginations and aspirations, valuations and conflicts. Topics such as climate change, oil dependence, petrodollars, energy markets, alternative lifestyle experiments, and technological advances will be brought into dialogue with classical anthropological concepts. The aim of the section is to encourage students to reflect on the relationship between cross-cultural variations and shared human predicaments as people go about their economic lives.

LECTURE 1: WHAT IS ECONOMIC ANTHROPOLOGY?

At its most basic, economics can be seen as the study of the relationship between people and objects as occurring through production, circulation, and consumption. Most of the theories which comprise the modern field of economics were developed to describe Western capitalist systems. Earlier this century, anthropologists began to use their cross-cultural studies to question economic assumptions about human behaviour. In this lecture we will look at Malinowski’s foundational study of the Kula gift exchange among the Trobrianders to consider how economic anthropology is different from economics. What is ‘the economy’? How have anthropologists analysed economic life in non-capitalist settings? And how can we understand the relationship between culture and economics?

Required readings:


Supplementary readings:

- Nash, Manning. 1966. “Ch. 1: The Meaning and Scope of Economic Anthropology”. In Primitive and peasant economic systems.
LECTURE 2: CONSUMPTION OF OIL AND THE AMERICAN DREAM

Since oil was first struck in 1859, it has enabled and defined our economic, social, and political landscape across the world. In its transformation of how we go about our daily lives, oil has become the single most consumed commodity and our consumption continues to rise. However, the idea that the mass consumption of oil was foundational to a particular way of life did not emerge ‘naturally’. Anthropologists have shown how in the US during the Great Depression this particular understanding was produced out of a wider set of struggles and crises related to capitalism. In this lecture we will look at what anthropological theories of consumption can tell us about how objects become such uniquely desirable commodities. What is the relationship between oil and culture? What is so particular, spectacular or mythic about oil? And in what ways has it become fundamental in shaping our collective imaginaries of the world?

Required readings:


Supplementary readings:

- Obama, Barack. 2007. “Prologue”. In The Audacity of Hope: Thoughts on reclaiming the American dream.

LECTURE 3: PRODUCTION OF PETRODOLLARS AND COMMODITY FETISHISM

The production of oil gives rise to enormous wealth. In some countries, such as Venezuela and Norway, oil production is closely tied to national social welfare agendas, whilst in others it is an overtly messy and conflict-endorsing venture. The staggering influx of oil monies often readily captures people’s imagination and gives rise to intense associations of petrodollars with freedom and opportunity, if not domination and doom. For many, it becomes a ‘fantastic form’ that seems capable of generating certain outcomes in and of itself, as if the petrodollar had a life of its own independently of the process of production. For anthropologists, this kind of commodity fetishism provides a vantage point from which we can see not only how petrodollars and other monies contribute to social integration and disintegration, but also how economic life is intertwined with cosmological understandings. What is the value of money? How is it determined? And why does it seem so urgent in economies that are premised on natural resource extraction?

Required readings:
Supplementary readings:


FILM: A CRUDE AWAKENING: THE OIL CRASH


We wrap up the first week of this section with a film that ties together many of the ideas we have encountered this week and signals some of the topics we will discuss next week. This documentary explores the implications of cheap oil running out – implications for our economies, ways of life, and various kinds of valuations.

From the distributors’ description: “A shocking wake-up call that is set to do for energy what Al Gore’s ‘An Inconvenient Truth’ did for the environment, ‘A Crude Awakening’ is an urgent warning that the age of abundant oil is over. Featuring testimonies from the world’s top experts, this startling documentary reaches an ominous yet logical conclusion – the Earth’s oil supplies are peaking, threatening our ill-prepared, fossil-fuel addicted civilization with a crisis of global proportions. Highlighting the critical need for sustainable alternative energy sources, Basil Gelpke and Ray McCormack’s startling documentary is an intelligent and utterly compelling call to action”.

LECTURE 4: CREATING MARKETS AND THE IMPORTANCE OF MATERIALITY

Financial markets might appear abstract and immaterial, so all-encompassing yet distant. Indeed, the notion of ‘market failure’ would suggest that markets have a logic and dynamism of their own. Anthropologists have shown how this distanced view of economic processes that deny entanglements in socio-political relations can be highly appealing to oil company executives as a way of abdicating responsibility in the location of oil extraction. There can be issues such as environmental disasters, deep poverty, and despotic rulers. But is this separation and abstraction ever possible? How are markets made? And what is the relationship between the material and immaterial in such creations?

Required readings:

LECTURE 5: GLOBAL CAPITALISMS AND AMBITIONS

Whether it is a Wall Street investment bank or a transnational oil company, the desire to ‘be global’ is central to many business expansion strategies today. Apart from highlighting a view of the world as accessible, marketable and profitable, these global proclamations can also become actual goals with precarious outcomes for the employer and the employees. Alongside the desire for corporate responsiveness and efficiency, the ambition of having a ‘global presence’ also entails greater demands and responsibilities, be it submitting to national laws, observing basic human rights principles, or engaging in voluntary corporate social responsibility activities. By directly engaging with globality as a specific cultural formation, anthropologists demonstrate its particular meanings so that global projects cannot simply be taken as a dominant norm or at face value. What is the relationship between capitalism and corporate ambitions on a global scale? Who creates ‘the global’? And for whom?

Required readings:


Supplementary readings:


LECTURE 6: CLIMATE CHANGE AND ALTERNATIVE ENERGY FUTURES

Climate change has become one of the most pressing issues of our time. Increased air and ocean temperatures, altered precipitation and storm patterns, and rising sea levels are affecting the world with
profound social, political, and economic consequences. New forms of knowledge are being produced and new forms of action are being sought. However, despite the proclaimed and perhaps desired novelty, these radical departures are historically, culturally and socially constituted, whether it is REDD policies in Mexico or renewable energy development in Orkney. How do people understand and deal with future uncertainty? To what extent are alternatives possible? And how can we bring them about?

Required readings:

Supplementary readings:
- Finlay, Alec and Laura Watts, Alistair Peebles. 2015. Ebban an’ Flowan

LECTURE 7: ENERGY ETHICS

In this final lecture I will talk about my own research, which started with gold miners in Mongolia, via monks in Buddhist monasteries, to oil executives and rig workers in the US oil fields. I will reflect on what anthropological attention to economic life has brought to my understanding of the human predicament and our discipline more generally.

Required readings:
SECTION 3

THE SYMBOLIC ORDERING OF SOCIAL LIFE

WEEKS 4 & 5

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

WEEK 4: SEEING THE WORLD IN ANTHROPOLOGICAL PERSPECTIVE

Human beings in all cultures order their social worlds by classifying things on the basis of some perceived similarity and difference. A shared quality or feature among things is often used to constitute a class, which is contrasted with other classes of different things. We thus attempt to bring order to the world around us. These systems of classes help us in the way we operate in the world, talk about the world, and pass on knowledge to others about the world. What is striking to the anthropologist, as well as to the casual traveller to other cultures, is that the way humans classify the world around them differs from one place to the next. When confronted by different ways of ordering the world, and acting upon it, we can often experience unease and confusion, sometimes even repugnance and disgust. For example, what people in other cultures eat is often an area that excites such responses, and their habits are compared to the types of things we eat and think of as ‘proper food’. Anthropologists have examined various systems of such ‘cultural classification’, and have tried to make sense of why these differences arise and what their social consequences are. Indeed, these local features of difference and similarity are often related within the same society to a whole range of seemingly unconnected cultural conceptions and ways of thinking about and acting upon the world. We will examine in the course of these lectures anthropological approaches to ways of dividing up or classifying the world in a variety of different cultural settings around the globe.

Introduction


Topic 1. Food Taboos, Pollution and Prohibition

• Abridged version printed in W. Lessa & E. Vogt (eds), Reader in Comparative Religion (1979), pp. 149-52.
WEEK 5: THE CONCEPTS OF TIME, SPACE AND COLOUR

A range of what we often like to think of as ‘taken-for-granted' or ‘natural’ concepts are the foci of investigation in this series of lectures. We will examine how time, space and colour are viewed in different cultural settings across the world, and will see how social anthropologists have come to explain similarities and differences in cross-cultural perspective. We will ask questions about how representations of time, space and colour vary or not from one culture to another. Are these concepts universal to all cultures, or are they wholly relative to each society in which they are found? How do people in different cultures understand time, space and colour in terms that are meaningful to them? What are the social and cultural consequences of such ways of understanding? In the process of this examination, we will confront our own as well as other people’s views on this set of selected topics.

General Reading:


Topic 2: Colour

Are conceptions of colour categories fundamentally different across different languages and therefore across different cultures, or are there universal constants that make for basic cross-linguistic and cross-cultural similarities in colour terminology?


**Topic 3: Time**

- Van Gennep, A. L. The Rites of Passage. RKP 1977 [1908].

**Topic 4: Space**

- Evans-Pritchard, E. The Nuer (1940), second half of chp. 3. As above.
SECTION 4

ORALITY AND LITERACY

WEEKS 6 & 7

Dr Sabine Hyland sph@st-andrews.ac.uk 2nd Floor, 71 North Street

This section of SA1002 addresses issues of orality and literacy in cross-cultural perspective. How do language and writing shape our view of the world? In the first week we will examine nature of oral traditions and the plight of language loss, reflecting on the implications of the loss of linguistic diversity in our world today. During the second week, we analyze alternative literacies, focusing on glyphs as well as on non-phonetic forms of graphic communication such as wampum, pictographs and knotted cords. The section will end with a consideration of how writing systems develop and/or die out, whether through apocalyptic religious movements or through the use of social media, which some commentators have claimed will lead to the "end of writing" as we know it.

LECTURE 1: LANGUAGE DEATH

We are living through period of unprecedented language loss around the world; every two weeks, an elder dies who carries to his or her grave the last syllables of an ancient tongue. What are the forces behind the loss of language diversity? Why does the loss of linguistic diversity matter? What efforts have anthropologists undertaken to address this issue?


LECTURE 2: THE NATURE OF ORAL TRADITIONS

What is the nature of oral traditions? Are “oral” cultures qualitatively different from “written” cultures? How do anthropologists record and interpret oral literature? This lecture will explore these issues, focusing on the diverse oral traditions of the Iroquois nations.

LECTURE 3: ETHNOPOETICS

Ethnopoetics is a decentered poetics, “an attempt to hear and read the poetries of distant others, outside the Western tradition as we now know it” (Dennis Tedlock). Taking the artistic accomplishments of other cultures seriously challenges and broadens our own understanding of aesthetics. This lecture will review ethnopoetic theory and examine how it applies to one of the world’s greatest poetic traditions, the Mayan Popol Vuh.

- Dell Hymes, Now I Know Only So Far: Essays in Ethnopoetics (U of Nebraska Press, 2003), chapter 2.
- Anthony K. Webster, "'So it's got three meanings dil dil': Seductive ideophony and the sounds of Navajo", forthcoming Canadian Journal of Linguistics (is on academia.edu)

FILM: WEEK ONE: "EDGEWALKER: A CONVERSATION WITH LINDA SCHELE"

The story of the decipherment of the Mayan glyphs in the words of one of the main figures in this extraordinary tale of discovery.

LECTURE 4: ALTERNATIVE LITERACIES

The development of writing is often described as an evolutionary arc that concludes with phonetic script as the only “true” writing. This view marginalizes many indigenous writing systems and distorts our understanding of graphic communication. In this presentation, I will explore the nature of alternative literacies such as pictographs, wampum and knotted cords.
• Heidi Bohaker, “Reading Anishinaabe Identities: Meaning and Metaphor in Nindoodem Pictographs” In: Graphic Pluralism: Native American Inscription and the Colonial Situation, Special Volume Ethnohistory (Vol. 57, Number 1, Winter 2010), pp. 11-33.

LECTURE 5: MAYAN HIEROGLYPHICS

The last thirty years have witnessed the near total decipherment of the Classic Mayan hieroglyphic writing system. How did this occur? How does the decipherment of Mayan hieroglyphics challenge our views about what writing is?

• Michael D. Coe, Breaking the Maya Code (Thames and Hudson, 2012) (optional).

LECTURE 6: THE END OF WRITING

How do scripts and other forms of writing fall out of use? What processes are involved in the disappearance of writing systems? Will texting and other online media lead to the end of writing as we know it?

• Naomi Baron, Always On: Language in an Online and Mobile World (Oxford U Press, 2008).

LECTURE 7: FIELDWORK LECTURE: IN SEARCH OF THE LOST KHIPUS

For my final lecture I will talk briefly about my fieldwork in the Andes tracking down a legendary text that may provide clues to the decipherment of the Inkas’ ancient writing system. The presentation will include showing a half hour National Geographic documentary about my research.

2-WEEK EASTER VACATION 13/3/2017 TO 24/3/2017
This section of the course explores the anthropology of climate change, and discusses the diversity of the discipline's responses to questions of culture, knowledge and engagement. Whilst the distinctiveness and combination of different ways of knowing about climate change have challenged anthropology, they have also created new spaces for research and practice. The lectures focus on two particular contexts - the Pacific and Euro-America - to illustrate particular connections and cultural concerns that climate change raises, and to use each as a critical perspective on the other whereby certain underlying assumptions become obvious. Whilst the lectures discuss the expanding development of an anthropological literature on climate change, they also use perhaps unexpected questions and ethnographic examples as provocations in order to provide a sideways view on what people perceive in climate change and what they take for granted.

LECTURE 1: ANTHROPOLOGY AND CLIMATE CHANGE

This first lecture will provide an outline to this section of the course, and introduce the questions, arguments and methods taken up in exploring the anthropology of climate change. Old social constructions and questions about nature and culture, and anthropology's premise of 'one nature, many cultures', may be intellectually redundant yet still haunt the discipline's understandings and responses to climate change. What is the place of anthropology and of 'culture' in understanding climate change, and in contributing to efforts to address the climate crisis? What are the consequences of approaching climate change through a wider culturalist lens? Why do people disagree about climate change?

Required readings:

- Tui Atua Tupua Tamasese Ta’isi Efi, 2009. 'Climate Change and the Perspective of the Fish', http://www.head-of-state-samoa.ws/speeches_pdf/Climate%20Change_April%202009.pdf
Supplementary and General readings:

- Crate, S. and Nuttall, M. 2009 Anthropology and Climate Change: From Encounters To Actions.
- Crate and Nuttall 2016 Anthropology and Climate Change: From Actions To Transformations.

LECTURE 2: SHRINKING PEOPLE, SPIRITUAL BLESSINGS AND ITCHY WATER: ECOLOGICAL COLLAPSE AND CLIMATE CHANGE AROUND THE OK TEDI MINE IN PAPUA NEW GUINEA

For the West Ningerum Pressure Association, evidence of ecological and climate change was all around and was seen to be caused by a stoppage in the flow of spiritual 'blessings' that originate from the Ok Tedi mine site. The effects of this stoppage caused people to shrink - an effect reported elsewhere in PNG. How might the spirit and the mountain be connected with the fertility of the surrounding landscape and food gardens, and the 'water' that flows through the sky and underground? These issues are explored through a comparison with the nearby village of Bolivip where people describe a similar notion of substances able to flow between people, plants, spirits and the ground. Men say that the ancestor cult house 'copies' a horticultural taro garden, and that male initiation rituals are likened to garden practices which are also concerned with growth. These ideas also point to the heart of the WNPA complaints and lead us into rethinking what constitutes 'nature' when its very physicality depends on how people treat each other.

Required readings:

- Crook, T. 2007. "If you don't believe our story, at least give us half of the money": Claiming ownership of the Ok Tedi Mine, Papua New Guinea', Journal de la Société des Océanistes, 125, année 2007-2

Supplementary readings:


LECTURE 3: RITUAL RESPONSES AND ATTEMPTS TO PRECIPITATE CLIMATE CHANGE IN PAPUA NEW GUINEA’S HIGHLAND FRINGE

This lecture explores how peoples in the Highland fringe of Papua New Guinea seek to engage and influence the flows of life circulating through persons, land and sky. From the longhouse rituals of the Foi and Kaluli peoples, to the Wola, Huli and Porgera peoples involved in cyclical rituals of volcanic ash-fall, these ethnographic examples explore connections in these Melanesian lifeworlds to understand how what Euro-Americans might take as ‘nature’ falls within, expresses and makes manifest the realm of ‘culture’. The lecture looks to how climate change has been experienced and interpreted in vernacular terms, and looks to how indigenous theories are made evident in the manifested impacts, ritual responses and even deliberate attempts to precipitate climate changes.

Required readings:

Supplementary readings:
• Weiner, J. 1991 The Empty Place : poetry, space, and being among the Foi of Papua New Guinea. Bloomington : Indiana University Press. DU740.42W45
FILM: SUN COME UP (2011)

Sun Come Up shows the human face of climate change. The film follows the relocation of the Carteret Islanders, a community living on a remote island chain in Papua New Guinea, and now, some of the world’s first environmental refugees. When climate change threatens their survival, the islanders face a painful decision. They must leave their ancestral land in search of a new place to call home. Sun Come Up follows a group of young islanders as they search for land and build relationships in war-torn Bougainville, 50 miles across the open ocean. [http://redantelopefilms.com/project/sun-come-up/](http://redantelopefilms.com/project/sun-come-up/)

Supplementary resources:


LECTURE 4: MARGARET MEAD’S ATMOSPHERE FOR THE FUTURE

Whilst Margaret Mead established her research and reputation in the Pacific, she became interested in the atmosphere in the early 1970s, and as president of the American Association for the Advancement of Science (AAAS) organised one of the first inter-disciplinary conferences on climate change in 1975. However, Mead was posthumously accused of having had a hand in the creation of 'global warming' and in the invention of 'virtually every scare scenario in today's climate hoax' (Hecht). Mead's early engagements are instructive of the subsequent ways that anthropology has approached climate change, and her vision of the shared atmosphere as a cultural idea provides a departure point for turning our considerations towards transformations in Euro-American cultural history through which contemporary climate change is understood.

Required readings:


Supplementary readings:

LECTURE 5: LIFE ITSELF: BIOTECHNOLOGY AND CULTURAL CHANGE

Climate change has accompanied technological and social changes, and has reshaped our conceptual understandings of the world. This lecture will also explore these issues through recent changes to English conceptions of kinship and the response to genetic engineering. We will also explore Franklin's suggestion that 'Life Itself' is undergoing fundamental transformation and cultural redefinition - the technologisation of life itself - that implicates understandings and responses to climate change. That carbon dependency rests on certain technologies and that new technologies promise climate solutions brings us back to the conceptual, technological and societal changes that accompany and inform Euro-American apprehensions of climate change and its future implications.

Required readings:

Supplementary readings:

LECTURE 6: AL GORE'S INCONVENIENT TRUTH

In an age of climate urgency, Al Gore has come to be known as 'the popular prophet of global warming'. Al Gore served as U.S. Vice-President under President Bill Clinton over two administrations from 1993-2001, and stood unsuccessfully in the 2000 presidential election. Gore's Oscar winning documentary 'An Inconvenient Truth: A Global Warning' (2006), was highly influential in raising international public awareness about global warming, and highlighted Gore's long-standing environmental advocacy, for which he jointly won the Nobel Peace Prize in 2007. This lecture explores a series of eco-theology connections first developed in Gore's Earth in the Balance (1992). Gore's interest in 'holography' enables an innovative synthesis of ecology and theology, whilst the role of the 'breath' holds both personal significance and provides an important metaphor.

Film:
LECTURE 7: ANTHROPOLOGY AND CLIMATE CHANGE IN PRACTICE

This final lecture picks up some earlier threads and will discuss my own research and policy engagements on climate change: from fieldwork in Papua New Guinea; to reflections on how Margaret Mead and Al Gore provide insights into the turns of cultural history which shape understandings of climate change; to advising the EU on climate change and development strategy in the Pacific; to the UN SIDS conference in 2014; and to a collaboration with the University of the South Pacific which brought performances of 'Moana: The Rising of the Sea' to St Andrews in 2015.

Required readings:


Supplementary resources:

• Polynesian Voyaging Society, https://www.hokulea.com
SECTION 6

CHILD-FOCUSED ANTHROPOLOGY

WEEKS 10 & 11

Professor Christina Toren, ct51@st-andrews.ac.uk 1st Floor, 71 North Street

Early anthropologists such as Malinowski, Firth, Sapir and others recommended that children be routinely included in anthropological studies, but even today this is not commonplace. Why is this so? And why should children as informants be important to anthropologists? This series of lectures shows how important child-focused anthropology is to the comparative study of what it is to be human.

LECTURE 1: THE CHILD IN ANTHROPOLOGY

A fundamental issue in anthropology is how we conceive of what it is to be human. This lecture focuses on what the study of children can bring to our understanding of this issue.


LECTURE 2: CHILDREN AS SUBJECTS AND OBJECTS

How do children figure in ethnography? This lectures discusses the dominant approaches to the study of children in anthropology.

LECTURE 3: GENDER AND PERSONHOOD

Why is it necessary that the ethnographer pay particular attention to arriving at a social analysis of gender and personhood? This lecture looks at how the ethnographers have approached this issue in respect of children.

• Toren, Christina. 2011. The stuff of imagination: what we can learn from Fijian children’s ideas about their lives as adults. Social Analysis Volume 55, Issue 1, 23–47.
FILM: ROOM 11 HOTEL ETHIOPIA

This film aims to capture a sense of the life of children living on the street in Ethiopia by witnessing the interaction between two children in Gondar and the Japanese film-maker, Itsushi Kawase. Although it is about the children’s life on the streets, the entire film was shot in the film-maker’s room in the Ethiopia Hotel. This limited space allows the film to focus on communication between two children and filmmaker and to reveal some of the ideas that enable them to endure and survive on the streets. This film is more a sensitive testimony than a scientific documentary. Through its hybrid approach, the filmmaker aims to explore new trends in the visual anthropology touching upon intimacy and subjectivity.

LECTURE 4: THE CHILD IN KINSHIP

This lecture takes a child-focused perspective on the study of kinship and why it remains central to comparative analysis in anthropology.


LECTURE 5: THE CHILD IN RITUAL

Ritual is another key domain of anthropological investigation. This lectures shows why the analysis of ritual demands a child-focused perspective on how ritual informs people’s lives.

• Gottlieb, Alma. 2004. The Afterlife is Where We Come From. The culture of infancy in west Africa.: Chicago University Press.

LECTURE 6: LEARNING AND EDUCATION

An implicit theory of learning informs all theoretical perspectives on what it is to be human. This lecture shows why it is so important to arrive at an ethnographic understanding of learning processes.

• Evans, Gillian. 2006. Educational Failure and Working Class White Children in Britain, Palgrave Macmillan.

LECTURE 7: FIELDWORK WITH CHILDREN
TUTORIALS

TUTORIAL 1 (WEEK 2)

What is surprising about the ways in which the Emberá dress and undress? What factors have shaped Emberá clothing? How is Emberá clothing culturally and historically constructed? What do words like “traditional”, “exotic” and “authentic” mean? What differences do these words imply? What kinds of thinking are connected to these understandings?


TUTORIAL 2 (WEEK 3)

Necessary extraction or Matter Out of Place?

In this tutorial we will take the discussion further by considering the issue of hydraulic fracturing, which is a technology that enables the extraction of oil and natural gas from previously inaccessible deposits. Of particular interest for this tutorial is the ability to drill horizontally for more than a mile underneath the ground. This means that above ground there might be agricultural fields (as in the article below), National Parks (as in the UK) or even schools and airports (as in Texas). To what extent do you feel that this ‘mixing’ of industrial and other environments is problematic? If it is ‘matter out of place’, what cultural understandings of place, purity and purpose underpin your discomfort? And if it is just necessary extraction, what cultural understandings underpin your ease?

Required readings:


Supplementary reading:


TUTORIAL 3 (WEEK 4)

For this final tutorial we will be exploring alternative lifestyles of low carbon living and the kinds of assumptions that undergird these experiments. One experiment is the 100 Days Without Oil carried out by a 25 year-old woman in the US. Her goal was to understand the extent of oil dependence in American society today and use that understanding to identify the many systems that will have to be
modified in a world without cheap oil. From watching her film and reading her blog, consider the extent to which such an experiment (as well as those described in the Slower Homes chapter) highlights local histories and cultural practices. How is energy and energy use culturally mediated? Do people cross-culturally face similar predicaments when there is no longer an abundance of cheap oil? And how do you think people’s economic lives will look in the future?

Required readings:

• Vannini, Phillip, and Jonathan Taggart. 2014. “Ch. 9: Slower Homes”. In Off the Grid: Re-assembling domestic life. Pp. 141-158.
• http://www.100dayswithoutoil.blogspot.co.uk/
• https://www.youtube.com/watch?v=acTQ-9Vos0c

Supplementary readings:


TUTORIAL 4 (WEEK 5)

Discussion of symbolist approaches to food taboos. To what extent can food taboos be interpreted as evidence of a symbolic capacity in humans for social and cosmological ordering?

• M. Douglas, Purity and Danger, chp. 3
• J. Okely, Traveller Gypsies, chap. 6
• See also, R. Keesing and A. Strathern, Cultural Anthropology (3rd edition), pp.104-125 for a critique of cultural materialist explanation of food taboos, and pp.312-316 for a commentary on Douglas’s work.

TUTORIAL 5 (WEEK 6)

Discussion of various representations of time, or how time is given shape, in relation to differing sets of social activities.


TUTORIAL 6 (WEEK 7)

What is Benjamin Whorf’s hypothesis about language (the Sapir Whorf Hypothesis)? What is Noam Chomsky’s theory of Universal Grammar? How does Daniel Everett’s analysis of the Piraha language challenge Chomsky’s view of language? If Everett is correct, what are the implications of the loss of
linguistic diversity around the globe for our understanding of human diversity? How does Webster defend a soft linguistic relativism?

**Required readings:**


**Tutorial 7 (Week 8)**

What is “writing”? Is it necessarily phonetic? How does Boone define writing? What is her typology of writing throughout indigenous America? What does Adams mean by the “Inka paradox”? How do Inka khipus fit into our understanding of Amerindian communication systems? If we consider only phonetic graphic systems to be “writing”, are we distorting the nature of Amerindian graphic communication? Why does Boone believe that historians and anthropologists must consult histories that “are painted, knotted, and threaded”?

**Required readings:**

- Mark Adams, “Questioning the Inca Paradox: Did the civilization behind Machu Picchu really fail to develop a written language?” *Slate*, July 12, 2012.

**Tutorial 8 (Week 9)**

What might a Pacific view of climate change look like? The low lying atolls and islands of the Pacific are in the forefront of rising sea levels due to global warming. Some of the region’s peoples have become the first climate change refugees, and some governments are making provisions for having to relocate populations. But for peoples whose connection to the land and ancestor is integral to their being, moving away from the land is easier said than done: some of the Carteret islanders returned from temporary relocation in Bougainville. What issues do Pacific Islanders face as a consequence of climate change? How have Pacific peoples received and interpreted global narratives about island loss and mass migration? Does climate change also stand for wider social and economic problems caused by globalisation? How does the Pacific balance vernacular explanations of climate change in terms of cultural and Biblical narratives when it portrays the impacts of global warming and engages scientific explanations of climate change?
Required readings:


TUTORIAL 9 (WEEK 10)

Hulme argues that 'climate change is not “a problem” waiting for “a solution”. It is an environmental, cultural and political phenomenon that is reshaping the way we think about ourselves, about our societies and about humanity’s place on Earth'. Why is it then, that taking seriously vernacular conceptualisations and cultural histories (whether Pacific or Euro-American) appears to some as either doubting or taking away from the reality of climate change? Does anthropology start by accepting the scientific explanation of climate change, and then look at culture after the fact? In other words, is the anthropology of climate change merely superficial when it comes to 'culture'?

Required readings:


TUTORIAL 10 (WEEK 11)

Why does it make analytical sense to include children in anthropological studies of social processes? What are the arguments against ‘the anthropology of childhood’?


ESSAYS

Students must write two assessed essays of 2000 words for the module. The first essay question must be chosen from the list below under Essay 1. The second essay question must be chosen from the list below under Essay 2.

ESSAY 1

DUE BY 23.59 ON 10TH MARCH 2017

1. What did the Kula Ring demonstrate about the cultural construction of economic life?
   In addition to the readings assigned for lecture 1, the following supplementary readings might be useful for you:


2. Are markets cultural constructs? Discuss with reference to TWO ethnographic examples.
   In addition to the readings assigned for lecture 4, the following supplementary readings might be useful for you:

   • Applbaum, Kalman. 2009. “Getting to Yes: Corporate power and the creation of a psychopharmaceutical blockbuster”. Culture, Medicine, and Psychiatry vol. 33, issue 2, pp. 185-215.
3. **What are the strengths and weaknesses of a cultural materialist approach within social anthropology in general, and specifically with reference to the topic of food taboos?** Discuss using the readings for Week 4, Topic 1: Food Taboos, Pollution and Prohibition. See also M. Sahlins, The Use and Abuse of Biology: An Anthropological Critique of Sociobiology, esp. chp 1.*


4. **If Berlin and Kay's work on Basic Color Terms (1969/1991) undermined the doctrine of linguistic relativity, describe the way in which recent research has raised doubts about the universality of colour terminology.** See reading for Week 5, Topic 2: Colour.

ESSAY 2
DUE BY 23.59 ON 21ST APRIL 2017

5. Do Western theories of aesthetics adequately describe the artistic accomplishments of non-Western peoples? Discuss using ethnographic examples.

- Dell Hymes, Now I Know Only So Far: Essays in Ethnopoetics (U of Nebraska Press, 2003), chapter 2.
- Anthony K. Webster, "'So it's got three meanings dil dil': Seductive ideophony and the sounds of Navajo", forthcoming Canadian Journal of Linguistics (is on academia.edu)

6. What is writing and how do Amerindian forms of graphic communication challenge traditional notions of writing? Discuss using examples from at least two different Amerindian peoples.

- Mark Adams, “Questioning the Inca Paradox: Did the civilization behind Machu Picchu really fail to develop a written language?” Slate, July 12, 2012.
7. How can anthropology mediate between indigenous and scientific knowledge?


8. What is culturally at stake for Pacific peoples facing rising sea levels?

- Tui Atua Tupua Tamasese Ta’isi Efi, 2009. 'Climate Change and the Perspective of the Fish', http://www.head-of-state-samoa.ws/speeches_pdf/Climate%20Change_April%202009.pdf
HINTS ON WRITING ESSAYS AND EXAM ANSWERS

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.


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).