Introduction to Social and Cultural Anthropology

Semester 2 - 2010

Callaghan and Ourimbah Campus

Course Co-ordinator: Dr Barry Morris
Room: W348
Behavioural Sciences Building
Ph: (02) 49215961
Fax: (02) 49216933
Email: Barry.Morris@newcastle.edu.au

Semester: Semester 2 - 2010
Unit Weighting: 10
Teaching Methods: Lecture/Tutorial

Lecturers:
Dr Barry Morris
Dr Daniela Heil, Room: W343
Daniela.Heil@newcastle.edu.au
Behavioural Sciences Building
Phone No. (02) 4921 6790
Debbi Long: Room: W344
debbi.long@newcastle.edu.au
Phone: (0)2 4921 7359
**Brief Course Description**
The course introduces students to Social and Cultural Anthropology. The content of the course covers aspects of the history of anthropology and some of the themes that run through anthropological thought and the nature of anthropological fieldwork. The course will examine some of the main areas of ethnographic specialisation within the School (e.g. the Pacific, Aboriginal Australia, South Asia, Islamic societies, Southeast Asia as well as Western societies); and consider how the study of other cultures and societies can help us deal with urgent problems confronting today's world.

**Contact Hours**
Lecture for 2 Hours per week for the Full Term
Tutorial for 1 Hour per week for the Full Term

**Learning Materials/Texts: Book of Readings**
A book of readings will be made available.

**Course Objectives**
1. To provide an introduction to the discipline of social and cultural anthropology as a reflexive, critical mode of research into contemporary society.
2. To further develop students' understanding of the nature of social research.
3. To develop students' systematic, critical and sympathetic understanding of the nature of the contemporary world society, its pattern of inequality and its ongoing transformations.
4. To further enhance students' scholarly skills including capacity for effective research and critical appraisal of relevant literature, and skills in critique, logical debate, oral presentation and written communication.

**Course Content**
The course introduces the history of anthropology and of anthropological thought and, the nature of anthropological fieldwork. Specific topics vary from year to year, but may include:
1. The historical development of modern social and cultural anthropology.
2. Basic theoretical and analytic models applied in anthropology.
3. The relationship between society and environment.
4. The impact of global economic and cultural processes on societies around the world.
5. The variety and transformations of forms of social and political organisation, and cultural expression among non-western societies.
6. Anthropology of urban societies, the variety and form of ethnic and cultural expression in post-colonial and cosmopolitan settings in a rapidly changing world.
8. The relevance of the study of other cultures to urgent problems confronting today's world, such as the accelerating environmental crisis.

**Ourimbah Campus**
Semester 2, 2010

<table>
<thead>
<tr>
<th>and Lecture</th>
<th>Day</th>
<th>Time</th>
<th>Room</th>
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<tbody>
<tr>
<td></td>
<td>Thursday</td>
<td>10.00 AM - 12.00 noon</td>
<td>[O_CN1104]</td>
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<tr>
<td>and Tutorial</td>
<td>Thursday</td>
<td>12.00 noon - 1.00 PM</td>
<td>[O_CN2110]</td>
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<tr>
<td>or</td>
<td>Thursday</td>
<td>2.00 PM - 3.00 PM</td>
<td>[O_CN2101]</td>
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<td>or</td>
<td>Thursday</td>
<td>3.00 PM - 4.00 PM</td>
<td>[O_CN2102]</td>
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**Ourimbah: Lecture, Week 1 ONLY Thursday-10.00 AM - 11.00 AM- O_CN2104**

School of Humanities and Social Science
Callaghan Campus
Semester 2, 2010

<table>
<thead>
<tr>
<th>Lecture and Tutorials</th>
<th>Day</th>
<th>Time</th>
<th>Room</th>
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<tbody>
<tr>
<td></td>
<td>Wednesday</td>
<td>11.00 AM - 1.00 PM</td>
<td>[CT202]</td>
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<td>Wednesday</td>
<td>1.00 PM - 2.00 PM</td>
<td>[GP130]</td>
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<td>1.00 PM - 2.00 PM</td>
<td>[V104]</td>
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<td>or</td>
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<td>2.00 PM - 3.00 PM</td>
<td>[HA142]</td>
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<td>or</td>
<td>Wednesday</td>
<td>2.00 PM - 3.00 PM</td>
<td>[HA122]</td>
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<td>or</td>
<td>Wednesday</td>
<td>5.00 PM - 6.00 PM</td>
<td>[V104]</td>
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<td>or</td>
<td>Wednesday</td>
<td>4.00 PM - 5.00 PM</td>
<td>[W243]</td>
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<tr>
<td>or</td>
<td>Wednesday</td>
<td>4.00 PM - 5.00 PM</td>
<td>[V103]</td>
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Online Tutorial Registration:
Students are required to enrol in the Lecture and a specific Tutorial time for this course via the Online Registration system. Refer - [http://studinfo1.newcastle.edu.au/rego/stud_choose_login.cfm](http://studinfo1.newcastle.edu.au/rego/stud_choose_login.cfm)

NB: Registrations close at the end of week 2 of semester.

Essential Criteria in Assessment
This course contains compulsory components or assessment items that must be satisfactorily completed in order for a student to receive a pass mark or better for the course. These essential elements are described in the CTS. Refer to: [http://www.newcastle.edu.au/policylibrary/000648.html](http://www.newcastle.edu.au/policylibrary/000648.html)

Assessment Items
To be completed:

<table>
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<tr>
<th>Essays / Written Assignments</th>
<th>Essay of 1,500 words (40%) due week 8.</th>
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<tr>
<td>Examination: Formal</td>
<td>Two-hour multiple-choice examination (50%).</td>
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<tr>
<td>Group/tutorial participation and contribution</td>
<td>(10%). This mark will be based upon a systematic and ongoing evaluation of the student's contributions to tutorial discussion. It may also include the successful completion of tutorial exercises.</td>
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</table>

Studentmail and Blackboard: Refer to: [https://blackboard.newcastle.edu.au/webapps/login/](https://blackboard.newcastle.edu.au/webapps/login/)

This course uses Blackboard and studentmail to contact students, so you are advised to keep your email accounts within the quota to ensure you receive essential messages. To receive an expedited response to queries, post questions on the Blackboard discussion forum if there is one, or if emailing staff directly use the course code in the subject line of your email. Students are advised to check their studentmail and the course Blackboard site on a weekly basis.
IMPORTANT UNIVERSITY INFORMATION

ACADEMIC INTEGRITY

Academic integrity, honesty, and a respect for knowledge, truth and ethical practices are fundamental to the business of the University. These principles are at the core of all academic endeavour in teaching, learning and research. Dishonest practices contravene academic values, compromise the integrity of research and devalue the quality of learning. To preserve the quality of learning for the individual and others, the University may impose severe sanctions on activities that undermine academic integrity. There are two major categories of academic dishonesty:

**Academic fraud** is a form of academic dishonesty that involves making a false representation to gain an unjust advantage. Without limiting the generality of this definition, it can include:

a) falsification of data;

b) using a substitute person to undertake, in full or part, an examination or other assessment item;

c) reusing one's own work, or part thereof, that has been submitted previously and counted towards another course (without permission);

d) making contact or colluding with another person, contrary to instructions, during an examination or other assessment item;

e) bringing material or device(s) into an examination or other assessment item other than such as may be specified for that assessment item; and

f) making use of computer software or other material and device(s) during an examination or other assessment item other than such as may be specified for that assessment item.

g) contract cheating or having another writer compete for tender to produce an essay or assignment and then submitting the work as one's own.

**Plagiarism** is the presentation of the thoughts or works of another as one's own. University policy prohibits students plagiarising any material under any circumstances. Without limiting the generality of this definition, it may include:

a) copying or paraphrasing material from any source without due acknowledgment;

b) using another person's ideas without due acknowledgment;

c) collusion or working with others without permission, and presenting the resulting work as though it were completed independently.

**Turnitin** is an electronic text matching system. During assessing any assessment item the University may -

- Reproduce this assessment item and provide a copy to another member of the University; and/or

- Communicate a copy of this assessment item to a text matching service (which may then retain a copy of the item on its database for the purpose of future checking).

- Submit the assessment item to other forms of plagiarism checking
RE-MARKS AND MODERATIONS

Students can access the University's policy at:

MARKS AND GRADES RELEASED DURING TERM

All marks and grades released during term are indicative only until formally approved by the Head of School.

SPECIAL CIRCUMSTANCES AFFECTING ASSESSMENT ITEMS

Extension of Time for Assessment Items, Deferred Assessment and Special Consideration for Assessment Items or Formal Written Examinations items must be submitted by the due date in the Course Outline unless the Course Coordinator approves an extension. Unapproved late submissions will be penalised in line with the University policy.

Requests for Extensions of Time must be lodged no later than the due date of the item. This applies to students:

- applying for an extension of time for submission of an assessment item on the basis of medical, compassionate, hardship/trauma or unavoidable commitment; or
- whose attendance at or performance in an assessment item or formal written examination has been or will be affected by medical, compassionate, hardship/trauma or unavoidable commitment.

Students must report the circumstances, with supporting documentation, as outlined in the Special Circumstances Affecting Assessment Items Procedure at:

Note: different procedures apply for minor and major assessment tasks.

Students should be aware of the following important deadlines:

- Special Consideration Requests must be lodged no later than 3 working days after the due date of submission or examination.
- Rescheduling Exam requests must be received no later than 10 working days prior the first date of the examination period.

Late applications may not be accepted. Students who cannot meet the above deadlines due to extenuating circumstances should speak firstly to their Program Officer or their Program Executive if studying in Singapore.

STUDENTS WITH A DISABILITY OR CHRONIC ILLNESS

University is committed to providing a range of support services for students with a disability or chronic illness. If you have a disability or chronic illness which you feel may impact on your studies please feel free to discuss your support needs with your lecturer or course coordinator.

Disability Support may also be provided by the Student Support Service (Disability). Students must be registered to receive this type of support. To register contact the Disability Liaison Officer on 02 4921 5766, email at: student-disability@newcastle.edu.au. As some forms of support can take a few weeks to implement it is extremely important that you discuss your needs with your lecturer, course coordinator or Student Support Service staff at the beginning of each semester. For more
information on confidentiality and documentation visit the Student Support Service (Disability) website: [www.newcastle.edu.au/services/disability](http://www.newcastle.edu.au/services/disability).

**CHANGING YOUR ENROLMENT**

Students enrolled after the census dates listed in the link below are liable for the full cost of their student contribution or fees for that term.


Students may withdraw from a course without academic penalty on or before the last day of term. Any withdrawal from a course after the last day of term will result in a fail grade.

**Students cannot enrol in a new course after the second week of term,** except under exceptional circumstances. Any application to add a course after the second week of term must be on the appropriate form, and should be discussed with staff in the Student Hubs or with your Program Executive at PSB if you are a Singapore student.

To check or change your enrolment online go to myHub: [https://myhub.newcastle.edu.au](https://myhub.newcastle.edu.au)

**STUDENT INFORMATION & CONTACTS**

Various services are offered by the Student Support Unit: [www.newcastle.edu.au/service/studentsupport/](http://www.newcastle.edu.au/service/studentsupport/)

The Student Hubs are a one-stop shop for the delivery of student related services and are the first point of contact for students studying in Australia. Student Hubs are located at:

<table>
<thead>
<tr>
<th>Callaghan Campus</th>
<th>Port Macquarie students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shortland Hub: Level 3, Shortland Building</td>
<td>contact your program officer or</td>
</tr>
<tr>
<td>Hunter Hub: Level 2, Student Services Centre</td>
<td><a href="mailto:EnquiryCentre@newcastle.edu.au">EnquiryCentre@newcastle.edu.au</a></td>
</tr>
<tr>
<td>Phone 4921 5000</td>
<td><strong>Singapore students</strong></td>
</tr>
<tr>
<td><strong>City Precinct</strong></td>
<td>contact your PSB Program Executive</td>
</tr>
<tr>
<td>City Hub &amp; Information Common, University House</td>
<td></td>
</tr>
<tr>
<td><strong>Central Coast Campus (Ourimbah)</strong></td>
<td><strong>General enquiries</strong></td>
</tr>
<tr>
<td>Student Hub: Opposite the Main Cafeteria</td>
<td>Callaghan, City and Port Macquarie</td>
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</table>

**OTHER CONTACT INFORMATION**

<table>
<thead>
<tr>
<th>Faculty Websites</th>
<th>General enquiries</th>
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</thead>
<tbody>
<tr>
<td><a href="http://www.newcastle.edu.au/faculty/education-arts/">www.newcastle.edu.au/faculty/education-arts/</a></td>
<td>Phone: 02 4921 5000</td>
</tr>
<tr>
<td><a href="http://www.newcastle.edu.au/faculty/engineering/">www.newcastle.edu.au/faculty/engineering/</a></td>
<td>Email:</td>
</tr>
<tr>
<td><a href="http://www.newcastle.edu.au/faculty/health/">www.newcastle.edu.au/faculty/health/</a></td>
<td><a href="mailto:EnquiryCentre@newcastle.edu.au">EnquiryCentre@newcastle.edu.au</a></td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Rules Governing Undergraduate Academic Awards</th>
<th>The Dean of Students</th>
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<tbody>
<tr>
<td><a href="http://www.newcastle.edu.au/policylibrary/000311.html">www.newcastle.edu.au/policylibrary/000311.html</a></td>
<td><strong>Deputy Dean of Students (Ourimbah)</strong></td>
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</tbody>
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<tr>
<th>Phone 02 4921 5806;</th>
<th>Phone: 02 4348 4030</th>
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<tbody>
<tr>
<td>Email:</td>
<td>Email:</td>
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<tr>
<td><a href="mailto:EnquiryCentre@newcastle.edu.au">EnquiryCentre@newcastle.edu.au</a></td>
<td><a href="mailto:EnquiryCentre@newcastle.edu.au">EnquiryCentre@newcastle.edu.au</a></td>
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School of Humanities and Social Science
This course outline will not be altered after the second week of the term except under extenuating circumstances with Head of School approval. Students will be notified in advance of the change.

**Important Additional Information**

<table>
<thead>
<tr>
<th>Grading guide</th>
<th>Fail (FF)</th>
<th>Pass (P)</th>
<th>Credit (C)</th>
<th>Distinction (D)</th>
<th>High Distinction (HD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>49% or less</td>
<td>An unacceptable effort, including non-completion. The student has not understood the basic principles of the subject matter and/or has been unable to express their understanding in a comprehensible way. Deficient in terms of answering the question, research, referencing and correct presentation (spelling, grammar etc). May include extensive plagiarism.</td>
<td>The work demonstrates a reasonable attempt to answer the question, shows some grasp of the basic principles of the subject matter and a basic knowledge of the required readings, is comprehensible, accurate and adequately referenced.</td>
<td>The work demonstrates a clear understanding of the question, a capacity to integrate research into the discussion, and a critical appreciation of a range of different theoretical perspectives. A deficiency in any of the above may be compensated by evidence of independent thought. The work is coherent and accurate.</td>
<td>Evidence of substantial additional reading and/or research, and evidence of the ability to generalise from the theoretical content to develop an argument in an informed and original manner. The work is well organised, clearly expressed and shows a capacity for critical analysis.</td>
<td>All of the above, plus a thorough understanding of the subject matter based on substantial additional reading and/or research. The work shows a high level of independent thought, presents informed and insightful discussion of the topic, particularly the theoretical issues involved, and demonstrates a well-developed capacity for critical analysis.</td>
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</table>

Details about the following topics are available on your course Blackboard site (where relevant). Refer to: [https://blackboard.newcastle.edu.au/webapps/login/](https://blackboard.newcastle.edu.au/webapps/login/)

- Written Assignment Presentation and Submission Details
- Online copy submission to Turnitin
- Penalties for Late Assignments
- Special Circumstances
- No Assignment Re-submission
- Re-marks & Moderations
- Return of Assignments
SOCA1020 Essay Questions

An essay of 1500 words is to be submitted by Friday 18th September

You must keep a copy of your essay.

If you use a word processor, always keep at least one backup copy of your work on a USB, and update it as you work on the essay. Photocopy hand-written essays

The School will take no responsibility for an essay that goes astray.

The essay is to be referenced in accordance with the Harvard system. (Consult your tutor if you are unfamiliar with this system.) The essay is worth 40% of your assessment.

In this course, it is recommended that you use the Harvard system for documenting sources. This involves noting author, date and page number/s for in-text citations that refer readers to a list of references. An in-text citation names the author of the source, gives the date of publication and specifies the page number. Direct quotes are to be indented and also must include author, date and page number. At the end of the essay, a list of references provides publication information about the sources; the list is alphabetised by authors' last names (or by titles for works without authors).

Choose one of the following five topics: the list of references is merely an initial guide. You do not necessarily need to read all of the references listed, and you are encouraged to find your own references in addition.

<table>
<thead>
<tr>
<th>Topic 1</th>
<th>What do the varying depictions of Captain Cook as the God (Lono) or as the natural scientist reveal about meaning, history and cultural interpretation.</th>
</tr>
</thead>
</table>

Readings:


Sahlins, M. 1986 Ch.4 Captain James Cook, or the Dying God, in Islands of History, London: Tavistock

Whitebread, P. 1969 Captain Cook's Role in Natural History in Australian Natural History, vol. 16, No.8


**Topic 2**

Explore the cultural politics of the various reworkings of western culture that Aborigines have produced.

**Readings:**


**Topic 3**

To what extent can Rastafarianism be understood as a unique response to the alienation and oppression experienced by Afro-Jamaicans?

**Readings:**


Lewis, W. 1994 The Social Drama of the Rastafari, *Dialectical Anthropology*, 19, 283-294


**Topic 4**

Critically explore understanding of ‘the body’ in biomedical settings and/or contexts? In the discussion part of your essay, you should aim to critically examine how people from other cultural backgrounds take those meanings into account and/or respond to them.

**Readings:**


**Topic 5**

Participant observation is the central research method of Anthropologists. Drawing on examples of anthropological fieldwork, discuss why participant observation is understood to be the optimal research method.

**Readings:**


Van Maanen, John 1988 *Tales of the Field: On Writing Ethnography* Chicago: University of Chicago Press


Behar, Ruth 1996 *The Vulnerable Observer: Anthropology that breaks your heart* Boston: Beacon Press


Topic 6
Choose an ethnography to read and discuss. Describe the main argument of the ethnography. What does the ethnography teach us about culture and what do we learn about the culture of the ethnographer? You may wish to comment on the methodology, reflexivity of the author or broader discourses within which the ethnography is situated.

A list of ethnographies will be posted on Blackboard. If you wish to choose an ethnography not on the list, it must be approved by either Barr, Daniela or Debbi.

Resources/Suggested Readings:


End of Semester Exam

50% of your assessment.

Time and place to be advised

The exam will consist of a set of multiple choice questions designed to test knowledge of the lecture materials and tutorial readings. The exam will cover material presented in all lectures and tutorial readings.

Non-Discriminatory Language

Students are required to use non-discriminatory language. This includes avoiding the use of "he" to refer to men and women. Two easy ways of doing this are to use the plural (ie. they) or "s/he" (the short form for "he or she"). The terms "Aboriginal" and "Aborigines" are spelt with a capital A, just like "English," "French" or "Spanish".
<table>
<thead>
<tr>
<th>Week</th>
<th>Wednesday/Thursday</th>
<th>Lecture Topic &amp; Assessment at a Glance</th>
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<tbody>
<tr>
<td>1</td>
<td>28th July/29th July</td>
<td>Introductory Lecture /No tutorials this week</td>
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<tr>
<td>2</td>
<td>4th August/5th August</td>
<td>Key Concepts in Anthropology</td>
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<td>3</td>
<td>11th August/12th August</td>
<td>Cannibalism and the death of Captain Cook</td>
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<td>4</td>
<td>18th August/19th August</td>
<td>Too many Captain Cooks</td>
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<td>5</td>
<td>25th August/26th August</td>
<td>Redemption and the Rastafari</td>
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<td>6</td>
<td>1st September/2nd September</td>
<td>Aboriginal Australians and Land</td>
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<td>7</td>
<td>8th September/9th September</td>
<td>Biomedical Knowledge and the Body</td>
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<td>8</td>
<td>15th September/16th September</td>
<td>Making Same: How we belong</td>
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<td>9</td>
<td>22nd September/23rd September</td>
<td>Making Difference: Identity and Othering</td>
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<td>Essay due Monday, 20th September, before 5pm</td>
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<td><strong>Semester Recess: Monday 27 September to Friday 8 October 2010</strong></td>
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<tr>
<td>10</td>
<td>13th October/14th October</td>
<td>Contested Domains and Marginalisation</td>
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<td>11</td>
<td>20th October/21st October</td>
<td>Culture and Food</td>
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<tr>
<td>12</td>
<td>27th October/28th October</td>
<td>Anthropology of Globalisation</td>
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<tr>
<td>13</td>
<td>3rd November/4th November</td>
<td>Organ Trafficking / Exam Preparation</td>
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**Examination period: Monday 9 November to Friday 27 November 2010**
Lecture and Tutorial Program

Week 1: Introduction: What is Anthropology? Barry Morris

Every society has culture and language. In this lecture we will explore the anthropological understanding of culture and society. The concept unifying anthropology is the notion of culture. As Spradley and McCurdy argue “the acquired knowledge that people use to interpret their world and generate social behaviour is called culture” (1980). For anthropologists, human beings are not born with culture itself, but with the capacity to acquire it. Culture is learned through everyday interactions with others. It is this focus on the capacity to learn culture through everyday interactions that provides the emphasis in anthropology on ethnographic fieldwork. Ethnographic fieldwork involves the engagement in research by living and participating in culture or sub-culture for an extended period of time. This course will emphasise anthropology as a way of seeing the world rather than what anthropology has discovered.

No Tutorial: Tutorials begin in week 2.

Tutorial Readings
The following readings introduce students to broad aspects of anthropology, namely, cultural analysis and fieldwork research. They are short readings for getting students to think about how we think about others and how we think about ourselves. No tutorials are arranged for these readings, however, students are encouraged to read them.


Tutorial Questions
What do we mean by the cultural dimension of everyday life?
What is ethnography?
Why does Spradley insist that the anthropologist must become a student?

Video: Doing Anthropology
Week 2: Key Concepts in Anthropology  Debbi Long

There are a number of key analytical tools that anthropologists use to study culture and society. Our central paradigm is cultural relativism, in which all cultures are valued as equally worthy, and deserving of being understood in the framework of their own cultural logic, as opposed to being examined ethnocentrically, or through the lens of our own beliefs and values. This lecture will present a lightening overview of the intellectual ancestry of the discipline of anthropology, introduce key terms and concepts, and further develop our understanding of our central method, Ethnography (lit: culture writing). We will look at how anthropology is inextricably tied with insights derived from fieldwork: the importance of “Being There”.

Tutorial readings


Kimmel, Michael, 2006 Ritualized Homosexuality in a Nacirema Subculture Sexualities 9(1): 95-105

Tutorial Questions:

In what way(s) are you ethnocentric? In what ways are you a cultural relativist?

Carol Delaney relates the disorientation we feel at being in another culture to arriving as a “freshman” (first year) to “college” (university) in America. In what way(s) do her comments apply to Australian experiences?

In what ways are things different between Australian and American first year experiences?

In what way(s) is Miner’s article, which is over 50 years old now, still relevant?

Does Kimmel’s article have relevance in Australian contexts (think, for example, of publicity in the last years around Rugby League, some private schools, elite armed services academies etc)?

Week 3: Cannibalism and the Death of Captain Cook  Barry Morris

Lecture

When we look at other cultures we often see them as exotic. We wonder how people could believe what they do and how they could organise their practices and sociality around seemingly bizarre beliefs and practices. The practice of cannibalism is in certain cultures rejected as evil, while in others it has played a central role in the ritual order. From an anthropological perspective, the concept of culture is central to understanding of why human beings are what they are and why they do what they do. In many societies, myths have provided the major means of creating and imposing structures of meaning. Such myths explain why the world is what it is and what practices must be sustained to maintain it. This lecture will explore the kinds of questions asked about the relationship between cannibalism, myth and history in Marshall Sahlins’s classic ethnography on the Hawaiians. How did the Hawaiians react to the coming of Europeans? For Sahlins, there is no history without culture, because history is determined by interpretations provided by culture.
Lecture References

Sahlins, M. 1986 Ch.4 Captain James Cook, or the Dying God, in *Islands of History*, London: Tavistock

This week’s tutorial begins formal tutorial discussion of the readings. Consider the following questions:

1) What does Sahlin’s contend explains Captain Cook’s death?
2) What is the sequence of events that culminated in the conflict between an Hawaiian mythical reality and European secular practices?
3) How adequate is Sahlins focus on the cultural logic of the unfolding events in explaining Cook’s death.

Tutorial Readings:


Video: *Conquest of Hawaii*

From the voyages of the ancient Polynesians to the current independence movement, this feature-length special examines America’s tropical treasures. Meet some of the many larger-than-life figures who have called Hawaii home and examine the influence of people like Captain Cook and the legendary King Kamehameha, who used courage, luck, determination, deceit and strategic brilliance to bind the islands into one nation.

**Week 4: Too Many Captain Cooks**

*Barry Morris*

Lecture

This lecture will look at the different interpretations of Captain Cook and Ned Kelly amongst Aborigines in Australia.

Lecture References


*Video: Too many Captain Cooks, Penny MacDonald (1988)*
During your reading, consider the following questions:

1. What do these articles tell us about syncretism?
2. Consider how the stories of Captain Cook and Ned Kelly are recreated to turn European history into myth.
3. Consider how people can remake elements of the dominant culture and turn it back on them as a means of resistance.

Tutorial Readings:


Week 5: Redemption and the Rastafari  Barry Morris

Lecture:

Although the Rastas origins are in a rural context, it is with the urban Rastas in post-colonial Jamaica that we will be concerned. The lecture will look at the post-colonial and anti-statist aspect of the Rastafari and the way reggae music became a global symbol of opposition to the racial politics of colonialism.

Lecture References:


Owens, J.1976 Dread: the Rastafarians of Jamaica, London: Sangster, Ch.2 Dread Rastaman

Tutorial Readings:
Owens, J. 1976 *Dread: the Rastafarians of Jamaica*, London: Sangster, Ch.2 Dread Rastaman
Lewis, W. 1994 *The Social Drama of the Rastafari, Dialectical Anthropology*, 19, 283-294

Tutorial Questions:
1. To what extent is Rastafarianism an expression of the racial politics of colonialism?
2. What are the central themes of Rastafarian belief?
3. What do we mean by the concept ‘hegemony’?

Video: *Redemption Song -- Voodoo/Rasta*

**Week 6: Aboriginal Australians and Embodiment**

**Lecture**
This lecture explores how identity and social relationships are formed out of relationships to landscape. The mythological and procreative beliefs of Aborigines establish a cosmological relationship to the land.

**Lecture References**


Video: *Waiting for Harry (Canberra: Australian Institute of Aboriginal Studies)*

**Tutorial Readings**

During your reading, consider the following questions:
1. How do various aspects of the landscape to objectify identity, morality and social relationships”?
2. Explore how procreation re-enacts mythology, how mythology is lived in forms of identification with the landscape.
Week 7: Bio-medical Knowledge and the Body

Daniela Heil

Lecture:

In this lecture, we will explore the ways in which Western medicine has used and worked with ‘the body’. We will aim to explore our own cultural understandings, and acknowledge that the things we take for granted — for instance, in regards to medical treatment and the provision of health care — are not only cultural constructions, but do not necessarily comprise the same meanings for people from the same and other social and cultural backgrounds either. We will aim to take a position to the question: What does this imply as far as negotiating cultural differences are concerned?

Lecture References:


Video: Crossing the Line

Tutorial Readings:


Tutorial Questions:

Lupton provides an analysis of the body in medicine: In your reading and preparation of the article,

1. Illustrate and discuss the different medical bodies she refers to.
2. What is Lupton’s reference point for each of those bodies?
3. What is Lupton’s aim with this article?
4. What is the argument of her writing?

Heil’s article illustrates an ethnographic example of applying biomedically-oriented treatment practices in an Aboriginal community setting in central-Western New South Wales:

1. Discuss the difference(s) between ‘patient as individual’ and ‘patient as social person’ as illustrated in the reading.
2. Explore potentially better (to use the wording of the article: ‘culturally more secure’) ways of providing treatment in an all-Aboriginal community context. Work with the examples of the article that did not work, and make suggestions on how one may be able to go better about those issues.

How can ‘cultural security’ be assured in the provision of health care to Indigenous Australians? Discuss in class.
**Week 8: Making Same: How We Belong**

**Debbi Long**

**Lecture:**

Kinship theory is central to anthropology. All cultures “make family”, although who is classified as kin and who is classified as not-kin varies from culture to culture. Kinship is central to ways in which we define ourselves as human. Boundaries of humanity have been increasingly blurred in postmodern understandings of humanity: we see ourselves a “kin” to animals; we hybridise our bodies with non-human organs; the new reproductive technologies are creating the possibilities for 5 and 6 parented children; and ethicists and lawyers are kept busy keeping up with new boundary definitions and violations. We look at ways in which early anthropologists understood kinship and relatedness, explore critiques of those early understandings, and examine ways in which kinship theory is relevant in Western societies, given the increasingly blurred boundaries of the Self.

**Tutorial readings:**


**Tutorial Activity & Questions:**

In this tutorial we will look at Barry, Daniela and Debbi’s genealogy diagrams and attempt to understand what they mean! You will construct a kinship diagram, or genealogy, of your family, and analyse it.

Does kinship reflect closeness in your world?

Do you think the mapping of kinship is important/relevant? What does it allow us to do (as a society), and what things does the formal mapping of kinship exclude?

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**Week 9: Making Difference: Identity and Othering**

**Debbi Long**

**Lecture:**

“Othering”, the process of constructing people as totally different from yourself and projecting negative characteristics onto that identity, has been discussed by Simone de Beauvoir in terms of gender (“Women as Other”) and Edward Said in terms of the Arab/Islamic world (Muslim as “Other”). While Said developed his theory using examples from Western literature, we apply Said’s theory to Western art, and examine depictions and representations of the “East” in the lush and exotic art of Orientalist painters. We explore how social identities are constructed, and the consequences of these constructions, and ways in which individuals and groups deconstruct and reconstruct identities they do not relate to. Introducing Edward Ardener’s concept of “Mutedness”, and Mary Douglas’ model of “Matter out of Place”, we explore ways in which particular identities can be structurally marginalised. We will link these to the concept of “Structural Violence”, examining ways in which inequitable allocation of resources is implemented and legitimated.
Tutorial readings:


Tutorial Questions:

Are the stereotypes critiqued by Edward Said in Orientalism currently being reproduced in Western media and other discourses? If so, in what way(s)?

What are some examples of structural violence in Australian society?

Week 10: Contested Domains and Marginalisation

Daniela Heil

Lecture:
In this lecture, we will explore contested domains and the construction of marginalisation in colonial and neo-colonial encounters. Drawing on ethnographic examples from Australia and Canada, we will learn to understand the importance of historical factors and issues for contemporary life worlds.

Lecture References:


Tutorial Reading:


Tutorial Questions:

1. What does Harkin mean when he refers to ‘contested bodies’?
2. What is contested about the way(s) in which Harkin explores the body?
3. What is your understanding of the Foucauldian ‘exercise of power in the domain of the body’ (p.587)? What does the use of Foucault’s theory enable Harkin to do in this article?
4. Critically examine the symbolism Harkin works with in his article.

In this lecture, we will explore ‘the body’ as a domain of contestation in colonial encounters, drawing on ethnographic examples from Australia and Canada that illustrate the importance of not only considering contemporary but historical factors as well.
Lecture:

In every society, food always does more than simply serve biological needs. Food and dietary practices play important roles in the construction of social identities and relationships. This lecture will focus on the role of food in the production of the social bodies through which people relate to each other. An important part of this process reflected on and explored in this lecture is the ways in which food constructs and mediates identity and relationships. The latter will include a glimpse into the relationship between food, identity and power as well.

Lecture References:


Video: Benny and the Dreamers

Tutorial Readings:


Tutorial Questions:

Counihan’s article reflects an interest in female identity and power in Florence, Italy.
1. What does Counihan aim to demonstrate with her article?
2. Which forms of power does Counihan address in her writing?
3. Which role does ‘food’ play in Counihan’s discussion?
4. Discuss the relationship between food, power and identity.

How did sushi go global according to Bestor?
   What does Bestor’s article explain about the local/global dichotomy?
   Do you consider the local/global dichotomy a useful tool? Be prepared to explain why or why not.
Week 12: Anthropology of Globalisation

Daniela Heil

Lecture

Globalisation as a concept has received particular attention since the early 1990s. The reasons for this emphasis at the time derive from events such as the collapse of state socialism (e.g. Soviet Union), the formation of the European Union, or the growth of multinational corporations. Inherent in those developments and dynamics are the — according to some authors — beginnings of ‘global consciousness’, and the idea that local experiences are also (sometimes primarily) affected by things originating from distant or global agency. The relationship between the local and the global has been the focus for many authors participating in the globalisation debate. In the lecture, we will explore the usefulness of this distinction as well.

Lecture References


Tutorial Readings


Please read the article by Kearney first. In reference to Kearney’s article, please consider the following questions:

1. What type of article is the one written by Kearney? Why are those type of articles useful or, in other words, for what purpose are they important?

2. What is Kearney’s approach to ‘globalisation’?

How does Howell address the relationship between ‘the local’ and ‘the global’? What is her understanding of ‘a global perspective’?

What is particular about the anthropology of globalisation? Do you consider the concept of ‘globalisation’ to be useful for the discipline of anthropology?
Week 13: Organ Trafficking & Exam Preparation

Daniela Heil

Lecture:

In this lecture we will explore organ trafficking in different parts of the world. What kind of meanings does organ trafficking entail, and what does the practice illustrate as far as the political economy of health, well-being and rights to life are concerned? In this final lecture we will explore the social, cultural, political and economic meanings and opportunities organ trafficking provides for people. In the final part of this lecture, we will summarise the course, how to prepare for the exam and discuss useful exam strategies.

Lecture References:


Video: The Great Organ Bazaar

Tutorial reading:

Scheper-Hughes, Nancy (2000) The Global Traffic in Organs. Current Anthropology 41(2):191-224. [This appears to be a long article; however, the latter part of the article comprises comments by other authors]

Tutorial questions:

What does Scheper-Hughes aim to achieve with her article. How does she explore ‘the organ’; and how does she articulate the meanings of organ stealing rumours? What is your understanding of ‘organ transplantation as a transformative experience’? What does the medical technology of transplant surgery re-conceptualise? How do you understand the ‘ownership of bodies’ in Scheper-Hughes’s article? What does the pursuit of health as a human right challenge as far as organ trafficking is concerned?