

**Санкт-Петербургский филиал федерального государственного
автономного образовательного учреждения высшего образования
«Национальный исследовательский университет
"Высшая школа экономики"»**

Факультет Санкт-Петербургская школа
гуманитарных наук и искусств
Департамент истории

**Рабочая программа дисциплины
(майнор)**

Современные концепции и методы в социальной антропологии.

для образовательной программы «История»
направления подготовки 46.03.01 «История»
уровень бакалавр

Разработчик: Ссорин-Чайков Н.В., PhD,

Согласована менеджером ОП

М.А. Кравцова _____ «30» августа 2018 г.

Утверждена Академическим руководителем образовательной программы

А.А. Селин _____ «30» августа 2018 г.

Санкт-Петербург, 2018

Настоящая программа не может быть использована другими подразделениями университета и другими вузами без разрешения подразделения-разработчика программы.

Course Syllabus

Title of the course	Contemporary Theories and Methods of Social Anthropology				
Title of the Academic Programme	History Department (Social Anthropology minor)				
Type of the course	Elective				
Prerequisites	None				
ECTS workload	5				
Total indicative study hours	Directed Study	Self-directed study	Total		
	60	130	190		
Course Overview	<p>Social anthropology explores social and cultural diversity of contemporary world drawing on a distinct research method of ethnography — an in-depth participant observation of human communities and institutions. This English language-taught minor offers a project-oriented introduction to contemporary theories and methods of social anthropology. The minor's first course introduces anthropological approaches to social and cultural analysis by looking at anthropology's foundational problematic of kinship and gender. These topics formed the core of anthropology since its inception and constitute vibrant fields of study today. The aim of the course is thus both to convey one of the state-of-the-art areas of anthropological research while also serving as a window into the history of anthropology.</p>				
Intended Learning Outcomes (ILO)	<ul style="list-style-type: none"> - Students will get to know the basic concepts and theories of anthropology; - Will understand the specific of research methods applicable for the anthropology; - Will be guided through their first steps in the making of the anthropological research; - Will get practice of critical and analytical thinking through the discussions of the key ethnographies of classical and contemporary anthropology. 				
Teaching and Learning Methods	The course consists of both lectures and seminars that will focus on selected readings. Students are encouraged to lively participate in the discussions both during lectures and seminars.				
Content and Structure of the Course					
№	Topic / Course Chapter	Total	Directed Study		Self-directed Study
			Lectures	Tutorials	
1	What is anthropology?	14	4	2	8
2	Main schools of anthropology in early 20th century.	8	2	0	6

3	Fieldwork methods: examples and origins	16	0	8	8
4	Matrilineal kinship	8	2	0	6
5	Key theoretical frameworks (introduction)	10	0	2	8
6	Kinship	12	0	4	8
7	Gender, sexuality, love	8	2	0	6
8	Kinship method	12	0	4	8
9	House societies	10	2	0	8
10	Love	12	0	4	8
11	House as a method	12	0	4	8
12	From classical to critical anthropology: kinship and gender	10	2	0	8
13	Gifts and commodities	12	0	4	8
14	Gender and kinship: nature?	12	0	4	8
15	From classical to critical anthropology: Marxist, Feminism, Foucault	10	2	0	8
16	Gender and kinship: not nature	12	0	4	8
17	Partial perspectives versus partial connections	12	4	0	8
Total study hours		190	20	40	130

Indicative Assessment Methods and Strategy

The course is designed as a series of lectures and seminars to discuss key conceptual issues related to the contemporary methods and concepts of social anthropology with a concentration on kinship and gender issues. Both the seminar attendance and participation via discussion is counted. Discussion during seminar is based on the selected fundamental readings which are listed in the course syllabus. To encourage lively participation some of seminar's reading lists are provided with suggestive questions (questions for discussion). Students should participate in the colloquium at the end of the course, which is considered as a brief revision and as an additional exam preparation.

As an exam student is required to present both take-home essay and research paper. 1) Take-home essay is a written discussion of randomly selected two questions from the list (students get acquainted with the list of the estimated exam questions well in advance). Exam asks students to debate across empirical material and different theoretical approaches covered in the course. Specifically, in answering each of these questions, students are required to use at least three individual pieces of marked «*» key readings from the course syllabus (that is, what we discussed in seminars) and not to repeat material in discussion of each of the two questions. EITHER/OR in the exam question means that a student can choose one of the questions' formulations. 2) Research paper is a paper based on individual or team research on one of the set topics. In case of

	<p>team research project, the research paper should be provided from all team members separately. The goal of this research exercise is to learn and practice anthropological research skills (participant observation, interview and other types of fieldwork). The topic can be proposed by the student and agreed with the instructor during the first month of the course. Late assignments of the exam papers (take-home essay and research paper) will be marked down by 10% of the mark per day.</p> <p>Formulas for calculating the final and the accumulative marks:</p> $M_{acc.} = 0,2 * M_{attendance} + 0,4 * M_{discussion} + 0,4 * M_{colloquium}$ $M_{exam} = 0,5 * M_{research} + 0,5 * M_{essays}$ $M_{final} = 0,2 * M_{acc.} + 0,8 * M_{exam}$																										
<p>Readings / Indicative Learning Resources</p>	<p><u>Mandatory</u></p> <p>Eriksen, Thomas Hylland. Small Places, Large Issues: An Introduction to Social and Cultural Anthropology. London: Pluto Press, 2015</p> <p><u>Optional</u></p> <p>Berend, Zsuzsa. The Online World of Surrogacy. Berghahn Books, 2016.</p>																										
<p>Indicative Self- Study Strategies</p>	<table border="1"> <thead> <tr> <th data-bbox="528 992 1139 1043">Type</th> <th data-bbox="1139 992 1291 1043">+/-</th> <th data-bbox="1291 992 1495 1043">Hours</th> </tr> </thead> <tbody> <tr> <td data-bbox="528 1043 1139 1133">Reading for seminars / tutorials (lecture materials, mandatory and optional resources)</td> <td data-bbox="1139 1043 1291 1133">+</td> <td data-bbox="1291 1043 1495 1133">20</td> </tr> <tr> <td data-bbox="528 1133 1139 1184">Assignments for seminars / tutorials / labs</td> <td data-bbox="1139 1133 1291 1184">+</td> <td data-bbox="1291 1133 1495 1184">50</td> </tr> <tr> <td data-bbox="528 1184 1139 1279">E-learning / distance learning (MOOC / LMS)</td> <td data-bbox="1139 1184 1291 1279">-</td> <td data-bbox="1291 1184 1495 1279"></td> </tr> <tr> <td data-bbox="528 1279 1139 1330">Fieldwork (field + analysis)</td> <td data-bbox="1139 1279 1291 1330">+</td> <td data-bbox="1291 1279 1495 1330">40</td> </tr> <tr> <td data-bbox="528 1330 1139 1382">Project work</td> <td data-bbox="1139 1330 1291 1382">-</td> <td data-bbox="1291 1330 1495 1382"></td> </tr> <tr> <td data-bbox="528 1382 1139 1433">Other (please specify)</td> <td data-bbox="1139 1382 1291 1433">-</td> <td data-bbox="1291 1382 1495 1433"></td> </tr> <tr> <td data-bbox="528 1433 1139 1491">Preparation for the exam</td> <td data-bbox="1139 1433 1291 1491">+</td> <td data-bbox="1291 1433 1495 1491">20</td> </tr> </tbody> </table>	Type	+/-	Hours	Reading for seminars / tutorials (lecture materials, mandatory and optional resources)	+	20	Assignments for seminars / tutorials / labs	+	50	E-learning / distance learning (MOOC / LMS)	-		Fieldwork (field + analysis)	+	40	Project work	-		Other (please specify)	-		Preparation for the exam	+	20		
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<p>Academic Support for the Course</p>	<p>Academic support for the course is provided via LMS, where students can find: guidelines and recommendations for doing the course; guidelines and recommendations for self-study; samples of assessment materials. Readings could be found in the Electronical Resources of HSE (via full text founder https://elib.hse.ru/e-resources/e-resources.htm , it is more comfortable to do search by the title). If you will have any difficulties in finding literature in the Electronical Resources of HSE, do not hesitate to ask. You may face difficulties in finding OPTIONAL literature used by instructors during the lectures, in that case it can be downloaded in the LMS by a request.</p>																										
<p>Facilities, Equipment and Software</p>	<p>(If required)</p>																										
<p>Course Instructor</p>	<p>Asya Karaseva: asya.karasyova@gmail.com Ekaterina Melnikova: melek@eu.spb.ru</p>																										

Course content: Lectures and seminars

Lecture 1-2 What is anthropology?

Social anthropology explores social and cultural diversity of contemporary world drawing on a distinct research method of ethnography — an in-depth participant observation of human communities and institutions. Anthropology: physical and sociocultural. Human origins or sociocultural diversity? From armchair and evolutionary anthropology to “field science”; human biology and culture; four fields; cultural anthropology, social anthropology, ethnography; fieldwork as participant observation; basic assumptions: why kinship? The discovery of matrilineal kinship; classificatory and descriptive kinship systems; virtual versus real.

Boellstorff, Tom. *Coming of Age in Second Life: An Anthropologist Explores the Virtually Human*. Princeton: Princeton University Press, 2008.

Brace C.L. *Does Race Exist? An Antagonist's Perspective // Anthropology: Taking Sides – Clashing Views in Anthropology* / Ed. By K. Endicott, R. Welsch. Boston: McGrawHill, 2008.

Engels, Frederick. *The Origins of the Family, Private Property and the State*. London: Lawrence and Wishart, 1972.

Fabian J. *Time and the Other: How Anthropology Makes its Object*. New York: Columbia University Press, 1983.

Hodgen, Margaret T. *Early Anthropology in the Sixteenth and Seventeenth Centuries*. Philadelphia: University of Pennsylvania Press, 1965.

Jurman R., Kilgore L., Trevathan W. *Essentials of Physical Anthropology*. Wadsworth Cengage Learning, 2011.

Kuper A. *The Invention of Primitive Society: Transformations of an Illusion*. London: Routledge, 1988.

Malinowski, Bronislaw. *Argonauts of the Western Pacific*. London: G. Routledge & Sons, Ltd., 1922.

Morgan, Lewis Henry. *Ancient Society; or, Researches in the Lines of Human Progress From Savagery, Through Barbarism to Civilization*. New York: H. Holt, 1878.

Morgan, Lewis Henry. *League of the Ho-De-no-sau-nee, or Iroquois*. New York: CreateSpace Independent Publishing Platform, 2015.

Quintyn C.B. *The existence or Non-existence of Race?* New York: Teneo Press, 2010.

Stocking G. *Victorian Anthropology*. New York: The Free Press, 1987.

Stolcke, Verena. “Is Sex to Gender as Race to Ethnicity?” *Gendered Anthropology*. Ed. Teresa Del Valle. London: Routledge, 1993. 17-37.

Stolcke, Verena. “Talking Culture: New Boundaries, New Rhetorics of Exclusion in Europe.” *Current Anthropology* 36.1, February (1995): 1-24.

Trautmann T. *The Whole History of Kinship Terminology in Three Chapters: Before Morgan*,

Morgan, and after Morgan. *Anthropological Theory*. 2001. Vol. 1, No. 2. P. 268-287.

Seminar 1 What is Anthropology?

Questions for discussion:

- what is distinct about anthropology as a human science?
- when and how did anthropology appear?

Readings:

*Boellstorff, Tom. For Whom the Ontology Turns Theorizing the Digital Real. *Current Anthropology* Volume 57, Number 4, August 2016

*Eriksen, Thomas Hylland. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology*. London: Pluto Press, 2015, pp. 1-12 (Ch. 1 Anthropology: comparison and context).

Lecture 3 Main schools of anthropology in early 20th century

Why exchange? Why gender? Gender and the discovery of matrilineal kinship; evolutionary anthropology, diffusionism and cultural relativism; functionalism; total social fact and wholistic analysis; Freud; the school of culture and personality; structuralism.

Boas, Franz 1924. 'Evolution or Diffusion'. *American Anthropologist*, 26, pp. 340-44.

Boas, Franz 1974 [1887] 'The Principles of Ethnological Classification', in A Franz Boas reader ed. by George W. Stocking. Chicago: The University of Chicago Press.

Chapman, William Ryan 1985. 'Arranging Ethnology: A.H.L.F. Pitt-Rivers and the Typological Tradition'. In *Objects and Others: Essays on Museums and Material Culture*. Stocking, George W. (ed) Madison: University of Wisconsin Press pp. 15-49.

Fabian J. *Time and the Other: How Anthropology Makes its Object*. New York: Columbia University Press, 1983.

Haddon, Alfred C. 1912. *The Wanderings of Peoples*. Cambridge: University Press.

Hannerz, Ulf. "Notes on the Global Ecumene." *Public Culture* 1.2, Spring (1989): 66-75.

Kroeber, Alfred L. "The Ancient Oikoumene as an Historic Culture Aggregate." *Journal of the Royal Anthropological Institute* 75 (1945): 9-20.

Kuper A. *The Invention of Primitive Society: Transformations of an Illusion*. London: Routledge, 1988.

Levi-Strauss, Claude. *The Elementary Structures of Kinship*. Boston: Beacon Press, 1969.

Ratzel, Friedrich 1896 [1885-88] *The History of Mankind*. London: Macmillan Rivers, W. H. R. 1914. *The History of Melanesian Society*. Cambridge: Cambridge University Press (Vols 1 and 2 Stocking G. *Victorian Anthropology*. New York: The Free Press, 1987.

Mauss, Marcel. *The Gift: Expanded Edition*. Chicago: HAU Book and University of Chicago Press, 2016.

Trautmann T. *The Whole History of Kinship Terminology in Three Chapters: Before Morgan, Morgan, and after Morgan*. *Anthropological Theory*. 2001. Vol. 1, No. 2. P. 268-287

Seminar 2-3 Fieldwork methods (i): an example

Questions for discussion:

- Is it important to meet your informants 'v reale' if you are studying an on-line community?
- How, if at all, different are the ethics of on- and offline research?

Readings:

*Eriksen, Thomas Hylland. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology*. London: Pluto Press, 2015, pp. 32-52 (Ch. 3 Fieldwork and Ethnography)

Seminar 4-5. Fieldwork methods (ii): origins

Questions for discussion:

- Does 'to see' equal 'to understand'?

Readings:

Eriksen, Thomas Hylland. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology*. London: Pluto Press, 2015, pp. 12-32 (A brief history of Anthropology).

Lecture 4 Matrilineal kinship

Evolutionary perspective; incest taboo; cross-cousin marriage; kinship and exchange

Morgan, Lewis Henry. *League of the Ho-De-no-sau-nee, or Iroquois*. New York: CreateSpace Independent Publishing Platform, 2015.

Morgan, Lewis Henry. *Ancient Society; or, Researches in the Lines of Human Progress From Savagery, Through Barbarism to Civilization*. New York: H. Holt, 1878.

Engels, Frederick. *The Origins of the Family, Private Property and the State*. London: Lawrence and Wishart, 1972

Hodgen, Margaret T. *Early Anthropology in the Sixteenth and Seventeenth Centuries*. Philadelphia: University of Pennsylvania Press, 1965.

Kuper A. *The Invention of Primitive Society: Transformations of an Illusion*. London: Routledge, 1988.

Levi-Strauss, Claude. *The Elementary Structures of Kinship*. Boston: Beacon Press, 1969.

Stocking G. *Victorian Anthropology*. New York: The Free Press, 1987.

Tylor, Edward B. 1889. 'On a method of investigating the development of institutions; applied to laws of marriage and descent'. *Journal of the Royal Anthropological Institute of Great Britain and Ireland*, 18, pp. 245-72. (including a response by Francis Galton)

Seminar 6 Key theoretical frameworks (introduction)

Questions for discussion:

- Does "pure gift" exist?
- "every ceremony, every legal and customary act is done to the accompaniment of material gift and counter gift; that wealth, given and taken, is one of the main instruments of social organization, of the power of the chief, of the bonds of kinship, and of relationship in law". Discuss.

- "When scornfully criticising bad conduct in Kula, or an improper manner of giving gifts, a native will say that 'it was done like a gimwali'." Discuss

- How can we understand kula from all main theoretical approaches of the early 20th century?

Readings:

*Eriksen, Thomas Hylland. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology*. London: Pluto Press, 2015, pp. 52-74 (Social Person), pp. 74-94 (Local Organization).

Seminar 7-8 Kinship

Questions for discussion:

- How does the circulation of baloma spirits and kula valuables differ?
- Are Trobriand islanders unaware of biological procreation?

*Eriksen, Thomas Hylland. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology*. London: Pluto Press, 2015, pp. 117-136 (Kinship as Descent).

Lecture 5 Gender, sexuality, love

Gender and sexuality; evolutionary anthropology and cultural relativism; Freud; the school of culture and personality; comparative scope of gender theory.

Benedict, Ruth. *Patterns of Culture*. Boston and New York: Houghton Mifflin company, 1934.

Benedict, Ruth. *The Chrysanthemum and the Sword: Patterns of Japanese Culture*. Boston: Houghton Mifflin company, 1946.

Collier, Jane Fishburne. *From Duty to Desire: Remaking Families in a Spanish Village*. Princeton Studies in Culture/power/history, Princeton: Princeton University Press, 1997.

Mead, Margaret. *Coming of Age in Samoa: A Study of Adolescence and Sex in Primitive Societies*. Harmondsworth: Penguin, 1943.

Mead, Margaret. *Soviet Attitudes Toward Authority: An Interdisciplinary Approach to Problems of Soviet Character*. 1st ed., New York: McGraw-Hill, 1951.

Foerstel, Lenora and Angela Gilliam, eds. *Confronting Margaret Mead: Scholarship, Empire, and the South Pacific*. Philadelphia: Temple University Press, 1994

Freud, Sigmund. *A Case of Hysteria, Three Essays on Sexuality and Other Works (1901-1905) Vol. VII; Five Lectures on Psycho-Analysis, Leonardo and Other Works (1910) Vol. XI of The Standard Edition of the Complete Psychological Works of Sigmund Freud*. Trans. from the German under the general editorship of James Strachey, in collaboration with Anna Freud, 24 volumes, London: Hogarth Press and the Institute of Psycho-Analysis, 1953-1974.

Freud, Sigmund. "Female Sexuality" *The International Journal of Psycho-Analysis* 13 (1932): 281-297

Reiss, Albert J. 1961. "The Social Integration of Queers and Peers," *Social Problems* 9 (2): 102-120.

Ssorin-Chaikov, Nikolai. "The Black Box: Notes on the Anthropology of the Enemy." *Inner Asia* 10 (2008): 37-63.

Seminar 9-10 Kinship method

Questions for discussion:

- How has kinship been explored through the genealogical method?

- Lineage idiom: what is its place in society?
- Is anthropologist always “adopted” in the field?

Readings:

- *Rivers, W.H.R. “The Genealogical Method of Anthropological Inquiry.” *Sociological Review* 3 (1910): 1–12.
- *Chapman, William Ryan 1985. 'Arranging Ethnology: A.H.L.F. Pitt-Rivers and the Typological Tradition'. In *Objects and Others: Essays on Museums and Material Culture*. Stocking, George W. (ed) Madison: University of Wisconsin Press pp. 15-49.

Lecture 6 House societies

Household economy, and house societies; Iroquois “Long house” and socialist imagination; symbolic analysis of home space; household and consumption.

Bourdieu, Pierre. “The Berber House or the World Reversed.” *Information (International Social Science Council)* 9, no. 2 (1970): 151–70.

Buchli, Victor. *An Archaeology of Socialism*. Oxford and New York: Berg, 1999.

Chayanov, A. V. *The Theory of Peasant Economy*. Homewood, Ill.: Richard D. Irwin, Inc., 1966.

Lévi-Strauss, C. 1983. *The way of the masks*, S. Modelski (trans.). London: Jonathan Cape.

Lévi-Strauss, C. 1987. *Anthropology and myth: lectures 1951–1982*. Oxford: Blackwell.

Morgan, Lewis Henry. *League of the Ho-De-no-sau-nee, or Iroquois*. New York: CreateSpace Independent Publishing Platform, 2015.

Miller, Daniel. “Appropriating the State on the Council Estate.” *Man* 23.2 (1988): 353-72.

Miller, Daniel. *A Theory of Shopping*. Ithaca: Cornell University Press, 1998.

Sahlins, Marshall. *Stone Age Economics*. Chicago: Aldine Publishing Company, 1972. (Chs 2&3 “The Domestic mode of production”)

Wolf, Margery. *The House of Lim: A Study of a Chinese Family*. Englewood Cliffs, NJ: Prentice Hall, 1968.

Baiburin, Albert Kashfullivich. *Zhilische V Obriadah I Predstavkeniakh Vostochnykh Slavian*. Nauka: Leningrad, 1983.

Baiburin, Albert Kashfullivich. “K Opisaniiu Strukury Slianskogo Stroiteknnogo Rituala.” *Tekst: Seantika I Strukura*. Ed. T. V. Tsivian. Nauka: Moscow, 1983. 206-27.

Утехин, Илья. *Очерки Коммунального Быта*. Москва: ОГИ, 2004.

Seminar 11-12 Love

Questions for discussion:

- Is romantic love universal?
- How does the notion of romantic love compare to how we understand love in our lives?
- Is love and marriage about the same thing?
- What is the link between the concepts of reciprocity and love?
- “An early 1859 “behavior book” was emphatic: “To present a young lady with articles of jewellery, or of dress, or with a costly ornament for the centretable (unless she is his affianced wife) ought to be regarded as an offence, rather than a compliment.”. Why?
- The wrong gift, warned Emily Post, cast the bride “in a category with women of another

class.” Why?

*Mody, Perveez 2002 “Love & the Law: Love-Marriage in Delhi”, *Modern Asian Studies*, 36, 1, pp. 223-256

*Collier, Jane F. “From Mary to Modern Woman: The Material Basis of Marianismo and Its Transformation in a Spanish Village.” *American Ethnologist* 13, no. 1 (1986): 100–7.

Seminar 13-14 House as a method

Questions for discussion:

- The Kabyle house is the world reversed (Bourdieu). Might this be true of any home? How does Bourdieu support his argument?
- What can we learn from how our homes are decorated?
- What happens to home if it becomes a place for work?
- Do practices follow from structures?

Readings:

*Bourdieu, Pierre. *Outline of a Theory of Practice*. Cambridge University Press, 1977. (The Kabyle House or the World Reversed) OR Bourdieu, Pierre. “The Berber House or the World Reversed.” *Information (International Social Science Council)* 9, no. 2 (1970): 151–70.

*Carsten, Janet. “House-Lives as Ethnography/Biography.” *Social Anthropology* 26, no. 1 (2018): 103–16.

*Miller, Daniel. “Appropriating the State on the Council Estate.” *Man* 23.2 (1988): 353-72.

*Day, Sophie. *On the Game: Women and Sex Work*. London: Pluto Press, 2007. (Ch. 2 Simply Work, p. 34-54; part of the Introduction, pp. 1-14)

Lecture 7 From classical to critical anthropology (i): kinship and gender

Interpretive and symbolic anthropology; the critique of the study of kinship (Schneider); histories of kinship studies (Kuper); the concept of relatedness.

Carsten, Janet ed. *Cultures of Relatedness : New Approaches to the Study of Kinship* Cambridge [England] New York: Cambridge University Press, 2000.

Clifford, James. “On Ethnographic Authority.” *Representations* 2, no. Spring (1983): 118–46.

Derrida, Jacques. “Structure, Sign and Play,” In *Writing and Difference*, London and New York: Routledge, 2001.

Firth, Raymond, ed. *Two studies of kinship in London*. No. 15. University of London, Athlone Press, 1956.

Foucault, Michel. *The Order of Things: An Archaeology of the Human Sciences*. London and New York: Routledge, 1970.

Foucault, Michel. *The History of Sexuality. Volume I: An Introduction*. New York: Vintage Books, 1980.

Haraway, Donna. *Primate Visions: Gender, Race and Nature in the World of Modern Science*. London and New York: Routledge, 1989.

Geertz, Clifford. *The Interpretation of Cultures*. New York: Basic Books, 1973.

Kuklick H. *The Savage Within: The Social History of British anthropology, 1885-1945*. Cambridge: Cambridge University Press, 1991

Kuper A. *The Invention of Primitive Society: Transformations of an Illusion*. London: Routledge, 1988.

- Kuper, Adam. *Anthropology and Anthropologists*. London: Routledge, 1983.
- Schneider, David Murray. *American Kinship: A Cultural Account*. Engelwood Cliffs, N.J.: PrenticeHall, 1968.
- Schneider, David. "What Kinship is All About?," In *Kinship Studies in Morgan Centennial Year*, edited by Prescilla Reining, 32–63. Washington, D.C.: The Anthropological Society of Washington, 1972.]
- Schneider, David. *A Critique of the Study of Kinship*. Ann Arbor: University of Michigan Press, 1984
- Stocking G. (ed.) *Observers Observed: Essays on Ethnographic Fieldwork*. Madison: University of Wisconsin Press, 1993.
- Stoler, Ann Laura. "Making Empire Respectable: The Politics of Race and Sexual Morality in 20th-Century Colonial Cultures." *American Ethnologist* 16.4 (1989): 634-60.
- Stoler, Ann Laura. "Rethinking Colonial Categories: European Communities and the Boundaries of Rule." *Comparative Studies in Society and History* 31.1 (1989): 134-61.
- Stoler, Ann Laura. *Race and the Education of Desire: Foucault's History of Sexuality and the Colonial Order of Things*. Durham, NC.: Duke University Press, 1995.

Seminar 15-16 Gifts and commodities

Questions for discussion:

- What are some of the connections between theories of exchange and kinship?
- Is gift or commodity exchange moral in the NRT context?

Readings:

*Gregory, Chris A. "A conceptual analysis of a non-capitalist gift economy with particular reference to Papua New Guinea." *Cambridge Journal of Economics* 5.2 (1981): 119-135.

Seminar 17-18 Gender and kinship: nature?

Questions for discussion:

- Why anthropology of kinship is interested in the history of anthropology?
- How differently conception and gender is understood across cultures?

Readings:

*Delaney, Carol. "Meaning of Paternity and the Virgin Birth Debate." *Man* 21, no. 3 (1986): 494–513

*Buckley, Thomas. "Menstruation and the Power of Yurok Women: Methods in Cultural Reconstruction." *American Ethnologist* 9, no. 1 (1982): 47–60.

*Eriksen, Thomas Hylland. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology*. London: Pluto Press, 2015, pp. 241-264 (Production, Nature and Technology)

Lecture 8 From classical to critical anthropology (ii): Marxist, Feminism, Foucault

The critical role of kinship studies, and the critique of the study of kinship; the emergence of anthropology of anthropology; anthropology as cultural critique.

Collier, Jane Fishburne, and Silvia Yanagisako, ed. *Gender and Kinship: Toward a Unified Analysis*. Stanford: Stanford University Press, 1987.

- Foucault, Michel. *The Order of Things: An Archaeology of the Human Sciences*. London and New York: Routledge, 1970.
- Foucault, Michel. *The History of Sexuality. Volume I: An Introduction*. New York: Vintage Books, 1980.
- Godelier, Maurice. *Perspectives in Marxist Anthropology*. Cambridge and New York: Cambridge University Press, 1977.
- Godelier, Maurice, and Marilyn Strathern. *Big Men and Great Men: Personifications of Power in Melanesia*. Cambridge and Paris: Cambridge University Press Editions de la Maison des Sciences de l'Homme, 1991.
- Leacock, Eleanor. "The Seventeen-Century Montagnais: Social Relations and Values." *Subarctic*.
Handbook of American Indians. Ed. June Helm. Vol. 6. Washington, DC: Smithsonian Institution, 1981.
- Leacock, Eleanor. "Relations of Production in Band Society." *Politics and History in Band Societies*.
 Ed. Eleanor Leacock, and Richard Lee. Cambridge: Cambridge University Press, 1982.
- Levi-Strauss, Claude. *The Elementary Structures of Kinship*. Boston: Beacon Press, 1969.
- Rosaldo, Michelle Zimbalist, Louise Lamphere, and Joan Bamberger. *Woman, culture, and society*. Vol. 133. Stanford University Press, 1974.
- Rubin, Gayle. "The Traffic in Women: Notes on the "political Economy" of Sex." *Toward an Anthropology of Women*. Ed. R. Reiter. New York: Monthly Review Press, 1975. 157-210.
- Stoler, Ann Laura. *Race and the Education of Desire: Foucault's History of Sexuality and the Colonial Order of Things*. Durham, NC.: Duke University Press, 1995.
- Yanagisako, Sylvia, and Carol Delaney, eds. *Naturalizing Power: Essays in Feminist Cultural Analysis*. New York and London: Routledge, 1995.

Seminar 19-20 Gender and kinship: not nature

Questions for discussion:

- Why, if at all, it is useful to distinguish sex and gender?
- Is gender/sexuality "classed" just as class is "gendered/sexed"?
- Is "nation" or "royalty" the family for aristocracy?

Readings:

- *Reiss, Albert J. 1961. "The Social Integration of Queers and Peers," *Social Problems* 9 (2): 102-120.

Lecture 9-10 Partial perspectives versus partial connections

(9) Postmodern Challenge; writing culture; the concepts of situated knowledge, partial perspective and partial truth; cyborg and the history of science. (10) Strathern's critique of postmodernist perspectives on truth, gender and society; the concept of partible self and "dividual"; partial connections.

Rabinow P. *Reflections on Fieldwork in Morocco*. London; Los Angeles: University of California Press, 1977.

Abu-Lughud, Lila. "Writing Against Culture," In *Recapturing Anthropology: Working in the Present*, edited by Richard G. Fox, 137-62. Santa Fe: School of American Research, 1991.

Asad, Talal, ed. *Anthropology and the Colonial Encounter* New York: Humanities Press, 1973.

Behar, Ruth and Deborah A. Gordon, eds. *Women Writing Culture* Berkeley: University of California Press, 1995.

Butler, Judith. "Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory." *Theatre Journal* 40, no. 4 (1988): 519–31.

Clifford, James. "Introduction: Partial Truths" in: *Writing culture: the poetics and politics of ethnography* Ed. by J. Clifford, G. Marcus. Berkeley and Los Angeles: University of California Press, 1986. P. 1-26.

Clifford, James. "On Ethnographic Authority." *Representations* 2, no. Spring (1983): 118–46.

Fabian, Johannes. *Time and the Other: How Anthropology Makes Its Object*. New York: Columbia University Press, 1983.

Haraway, Donna. "Situated Knowledge: The Science Question in Feminism and the Privilege of Partial Perspective." *Feminist Studies* 14 (1988): 575–99.

Mosko, Mark S. "Motherless sons: 'divine kings' and 'partible persons' in Melanesia and Polynesia." *Man* (1992): 697-717.

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Strathern, Marilyn. *Partial Connections*. Savage, Md.: Rowman & Littlefield Publishers, 1991.

Strathern, Marilyn. *Gender of the Gift: Problems With Women and Problems With Society in Melanesia*. Berkeley: University of California Press, 1988.

Annex 2

Assessment Methods and Criteria

Assessment Methods

Types of Assessment	Forms of Assessment	Modules			
		1	2	3	4
Formative Assessment	Test				
	Essay				
	Report/Presentation				
	Project				
	In-class Participation		*		
	Attendance	*	*		
Interim Assessment (if required)	Colloquium		*		
Summative Assessment	Exam (take-home essay and research		*		

	paper)				
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Assessment Criteria

In-class Participation (discussion and colloquium)

Grades	Assessment Criteria
«Excellent» (8-10)	A critical analysis which demonstrates original thinking and shows strong evidence of preparatory research and broad background knowledge.
«Good» (6-7)	Shows strong evidence of preparatory research and broad background knowledge. Excellent oral expression.
«Satisfactory» (4-5)	Satisfactory overall, showing a fair knowledge of the topic, a reasonable standard of expression. Some hesitation in answering follow-up questions and/or gives incomplete or partly irrelevant answers.
«Fail» (0-2)	Limited evidence of relevant knowledge and an attempt to address the topic. Unable to offer relevant information or opinion in answer to follow-up questions.

Research paper

Grades	Assessment Criteria
«Excellent» (8-10)	<ul style="list-style-type: none"> • The submitted paper fulfills all basic requirements (the length, relevance to the course subject, number of methods used). • The chosen research question is formulated in a transparent way and terms of the course key topics. • The paper is well structured, logical, and coherent. • The choice of methods is well proofed. • The research paper contains cogent and convincing arguments, contributing to an existing debate on the topic. • The paper demonstrates excellent skills of English and ideally follows the formatting guidelines.
«Good» (6-7)	<ul style="list-style-type: none"> • The submitted paper fulfills all basic requirements (the length, relevance to the course subject, number of methods used). • The chosen research question is formulated in a transparent way and terms of course key topics. • The organization of the paper is logical, the critical elements of it are identifiable, it's coherent. • The choice of methods is more or less clear; the materials analyzed carefully; the paper contains some excerpts from the sources of analysis (quotations from interviews, examples of discourse or historical documents). • The main findings of the paper should be formulated in relevance and terms of an existing debate. • The paper demonstrates good skills of English, follows the formatting guidelines.
«Satisfactory» (4-5)	<ul style="list-style-type: none"> • The paper partially fulfills the necessary formal requirements of the assignment (technical requirements as relevance to the course agenda, length). • The paper lacks a certain research question. The research methods are unclear. • The paper is structured poorly, it is illogical and not coherent. The main ideas of the paper are vague or incomplete. • The materials used in the analysis and research methods are unclear. • The paper contains pervasive errors in the use of English, style, or formatting.
«Fail» (0-2)	<ul style="list-style-type: none"> • There is no paper provided. • The paper doesn't meet the requirements of the assignment regarding length or topic. • Plagiarism or data falsification is detected.

Take-home essay

Grades	Assessment Criteria
«Excellent» (8-10)	<ul style="list-style-type: none"> • The submitted paper fulfills all basic requirements (the length, relevance to the course subject). • The two answers are given, three theoretical sources (three key readings) are used in discussion of each question; • The organization of the paper is logical; the given arguments are strong and convincing. • The student demonstrates an excellent knowledge of the introduced concepts and can compare these concepts with each other. • The paper is well structured, logical, and coherent. • The paper demonstrates excellent skills of English and ideally follows the formatting guidelines.
«Good» (6-7)	<ul style="list-style-type: none"> • The submitted paper fulfills all basic requirements (the length, relevance to the course subject). • The two answers are given, three theoretical sources (three key readings) are used in discussion of each question. • The organization of the paper is logical, the given interpretations are correct in principle, but shallow. The analysis needs more work. • The paper demonstrates good skills of English, follows the formatting guidelines.
«Satisfactory» (4-5)	<ul style="list-style-type: none"> • The paper partially fulfills the necessary technical requirements of the assignment (relevance to the course agenda, length). • Only one question is covered. • Less than three of key readings from the course syllabus is covered in each question. • The argumentation is illogical; the answers are not coherent. • The paper contains pervasive errors in the use of English, style, or formatting.
«Fail» (0-2)	<ul style="list-style-type: none"> • There is no paper provided by the deadline. • The paper doesn't meet the requirements of the assignment regarding the topic; no key reading is covered in the essay. • Plagiarism is detected.

Annex 3

Examples of exam questions (take-home essays).

1. EITHER: Why the question if the basis of kinship is natural or cultural is important for anthropology? OR: Why, if at all, it is useful to distinguish sex and gender?
2. EITHER Why is turning different parts of bodies and selves into commodities perceived so differently? OR What are some of the connections between different forms of exchange and kinship and gender?
3. EITHER: What is the relationship between class, state and kinship? OR: Sexuality is never about just sexuality but also about class, status, power etc. Discuss
4. EITHER Why anthropology of kinship and gender is interested in the history of anthropology? OR What do we learn about sociocultural reality by asking who the observer of it is?
5. Discuss how differently ONE or MORE is understood across cultures: conception, love, incest, house and home, virtual and real

Recommendations for students about organization of self-study

Self-study is organized in order to:

- Systemize theoretical knowledge about milestones in the history of anthropological thought (by refreshing materials received through lectures);
- Extending theoretical knowledge during preparation for the seminars (a student can look through the additional literature suggested for the deep understanding in lecture materials);
- Enhancing critical thinking and personal development skills through comparing different fieldwork methods studied, analyzing the theoretical concepts of the different anthropologists, etc.;
- Development of research skills through the fieldwork (participant observation, interview, digital ethnography, etc.)

In order to show the outcomes of self-study it is recommended:

- Try to compare different stages of the development of the anthropological thought, naming the divergences of scholars using such criteria: where did this scholar get his or her education? What is his or her background (family, religion, political view)? What was the first field experience (if any) of this scholar? What was his or her impact on the development of the anthropological thought?
- Revise as many research methods, as possible and try to think about the applicability of them for different cultures, institutions, etc. What difficulties could be faced?

Recommendations for essay

The topic for essay includes development of skills for critical thinking and written argumentation of ideas. An essay should include clear statement of a research problem; include an analysis of the problem by using correct theoretical framework. The volume of the paper should not exceed 2,000 words, the minimum word limit is 1,000 words (each essay). If you managed to develop the topic using less than 1,000 words, you could stay with this amount.

Essay structure:

1. *Introduction and the brief explanation of the question.*
2. *Body of the essay* which include both elaboration on the theoretical concepts and certain examples which are presented in the monograph, article, etc. which correspond to the topic.
3. *Conclusion* and argumentative summary about the question and possibilities for further use or development of this question in anthropology.

Recommendations for research paper

Lecturers and other instructors for the course have selected the following list of suggested research topics:

1. Courtship and dating: the gender of money and the gift
2. Family genealogy versus family history: class and status
3. Family budget (kubyzhka): in whose hands it is, how is it filled, by whom? Whose money (women's, youngsters, retired are opt part of the kubyzhka?)
4. House and home, including dormitory

You are welcome to suggest your own topics. You are welcome to do research collectively, but the research paper should be individually written and will receive individual mark. The volume of the paper should not exceed 4,000 words. The minimum word limit is 2,000 words.

In the research paper:

- 1) explain why you have chosen your project (groups that you studied, a case, a situation). This explanation should include a clear connection to course topics to which it is related, e.g. religion and science or specific theme within these topics.
- 2) explain why you have chosen your research method — in particular if you decided to use methods other than ethnographic participant observation and ethnographic interview. Make sure you use more than one method (interview, discourse analysis, historical analysis, comparison with other cases). Use qualitative, rather than quantitative methods.
- 3) clearly formulate your research question or hypothesis. What is the question to which your paper and its materials are the answer?
- 4) explain how your research and methods help you to address the question/hypothesis
- 5) present your material — including quotations from interviews, examples of discourse or historical analysis.
- 6) describe the context of your material. In what context your interviews or observations were made? What is the social, cultural and historical context of the material that you have collected/explored?
- 7) describe if you had any ethical difficulties in doing this research
- 8) present the main results and conclusions of your research

Paper structure:

- Paper title and your name, and the course which this paper is for.
- Introduction (points 1, 2, 3 and 4 of the above) - Main body of the paper (points 5, 6 and 7 of the above)
- Conclusion (point 8 of the above)
- list of references: bibliography and other sources that you used

Special conditions for organization of learning process for students with special needs

The following types of comprehension of learning information (including e-learning and distance learning) can be offered to students with disabilities (by their written request) in accordance with their individual psychophysical characteristics:

- 1) *for persons with vision disorders*: a printed text in enlarged font; an electronic document; audios (transferring of learning materials into the audio); an individual advising with an assistance of a sign language interpreter; individual assignments and advising.
- 2) *for persons with hearing disorders*: a printed text; an electronic document; video materials with subtitles; an individual advising with an assistance of a sign language interpreter; individual assignments and advising.
- 3) *for persons with muscle-skeleton disorders*: a printed text; an electronic document; audios; individual assignments and advising.