

Further Reading

Chapter 1

There are a number of excellent first-hand accounts of ethnographic research. Laura Bohannan's *Return to Laughter* (Doubleday, 1964) was originally published as a novel under the pseudonym Elanore Smith Bowen and it remains a classic of the genre. Nigel Barley's *Adventures in a Mud Hut* (Vanguard, 1983), Paul Rabinow's *Reflections on Fieldwork in Morocco* (University of California Press, 1977), and Jean-Paul Dumont's *The Headman and I* (University of Texas Press, 1978) are all entertaining autobiographical accounts. For a more serious, contemplative description, nothing beats Claude Lévi-Strauss' *Tristes Tropiques* (Athenaeum, 1955; in English translation 1961). There are a number of contemporary critical biographies and critiques of fieldwork methodology. Clifford Geertz provides us with both an autobiographical memoir, *After the Fact: Two Countries, Four Decades, One Anthropologist* (Harvard University Press, 1995) and a consideration of the careers of Lévi-Strauss, Ruth Benedict, and others in *Works and Lives: The Anthropologist as Author* (Stanford University Press, 1985). James Clifford assembled an important set of articles about ethnographic writing in *Writing Culture: The Poetics and Politics of Ethnography* (University of California Press, 1986). George Marcus and Michael Fischer combined to provide an influential critique of ethnographic methods and writing in *Anthropology as Cultural Critique* (University of Chicago Press, 1986) while Marcus has recently edited an anthology of critical essays, *Critical*

Anthropology Now (School of American Research Press, 1999). First published in French between 1835 and 1840, see Alexis de Tocqueville's *Democracy in America* (J. Vrin, 1990).

Chapter 2

Alfred Kroeber and Clyde Kluckhohn review definitions of culture in their 1952 *Culture: A Critical Review of Concepts and Definitions* (Vantage Books, 1963). The best intellectual history of the Boasian culture concept is George Stocking's *Race, Culture, and Evolution* (The Free Press, 1968). Clifford Geertz lays out his influential hermeneutic conception of culture in a series of essays published in his *Interpretation of Cultures* (Basic Books, 1973). Edward Said, in *Orientalism* (Routledge and Kegan Paul, 1978) argues that the Orient and Orientals have been represented in ways that reflect the continuing dominance of the West. He has made anthropologists reconsider how their representation of non-Western people might also be coloured by colonial and post-colonial interests. In a similar vein Johannes Fabian in *Time and the Other* (Columbia University Press, 1983) examines how anthropology goes about creating its object of study. A non-anthropologist who has been influential in anthropological thinking about culture is Michel Foucault, in whose work, for example as in *Power/Knowledge: Selected Interviews and Other Writings* (Pantheon Books, 1980), meaning becomes almost synonymous with power.

The sources for quotations in this chapter include Émile Durkheim and Marcel Mauss' *Primitive Classification* (1903; University of Chicago Press, 1969); Claude Lévi-Strauss' *Myth and Meaning* (Schocken, 1978); Dan Sperber's *On Anthropological Knowledge* (Cambridge University Press, 1985); and Robert Murphy's *Cultural and Social Anthropology: An Overture* (Prentice-Hall, 1986) which we consider the best short introduction – preceding this one, of course!

Chapter 3

There are a number of good introductions to classic social theory. R. Jon

McGee and Richard Warms have compiled an excellent anthology of classic and contemporary works in *Anthropological Theory: An Introductory History* (Mayfield, 2000). Roger Trigg's *Understanding Social Science: A Philosophical Introduction to the Social Sciences* (Blackwell, 1985) provides a good general overview of many of the issues raised in this chapter. Adam Kuper's *Anthropology and Anthropologists: The Modern British School* (Pica Press, 1985) is an excellent account of the development of British social anthropology from Malinowski until the mid-1980s. Nothing can substitute for reading the greats in the original. For Durkheim we recommend *The Division of Labour in Society* (various editions, 1893) and *Suicide* (various editions, 1897). The standard anthology of Max Weber's works is Gerth and Mills' *From Max Weber: Essays in Sociology* (Oxford University Press, 1958). A standard anthology of Marx is found in Robert Tucker's *The Marx-Engels Reader* (Norton, 1978). Of Bronislaw Malinowski's work his ethnographies stand out as most memorable, particularly *Argonauts of the Western Pacific* (Routledge (Harcourt Brace), 1922) and *The Sexual Lives of Savages* (Kegan Paul (Dutton), 1957); readers interested in his more theoretical essays will want to have a look at *A Scientific Theory of Culture, and Other Essays* (Oxford University Press, 1944). The best collection of essays by A. R. Radcliffe-Brown is in *Structure and Function in Primitive Society* (Free Press, 1961). For Erving Goffman on 'total institutions', see his book *Asylums* (Aldine, 1962) and also his classic *The Presentation of Self in Everyday Life* (Doubleday, 1959). The work of Pierre Bourdieu on social reproduction, in particular *Distinction: A Social Critique of the Judgement of Taste* (Harvard University Press, 1984), makes fascinating reading.

Chapter 4

Introductory discussions of anthropological work on marriage and kinship can be found in Roger Keesing's *Kin Groups and Social Structure* (Holt, Rinehart and Winston, 1975) and Robin Fox's *Kinship and Marriage: An Anthropological Perspective* (Penguin, 1967). A useful manual for kinship studies is A. J. Bernard and Anthony Good's *Research Practices in the Study of Kinship* (Academic Press, 1984). David Schneider's *A Critique*

of the Study of Kinship (University of Michigan Press, 1984) is a brilliant critical analysis of the way kinship has been conceived and studied. *The Woman in the Body: A Cultural Analysis of Reproduction*, by Emily Martin (Beacon Press, 1987) focuses the lens of anthropological work on the cultural construction of sex, pregnancy, childbirth and other physiological processes surrounding reproduction on Western scientific discourses on women's bodies. Beth Conklin, in *Consuming Grief* (University of Texas Press, forthcoming) shows how fine attention to the way kin are conceived as connected to themselves and the wider environment helps to make sense of an Amazonian practice Westerners have found disturbing: mortuary cannibalism.

Chapter 5

Much of the bibliography cited for Chapter 3 pertains to this chapter as well, particularly the references to Durkheim and Weber. Although the general reader will find some of the essays difficult, Nicholas Dirks, Geoff Eley, and Sherry Ortner have assembled a terrific anthology, *Culture/Power/History* (Princeton University Press, 1994), that brings together a number of important contemporary voices concerning issues raised in this chapter. An important recent contribution to the study of modernity is Anthony Giddens' *Modernity and Self-Identity : Self and Society in the Late Modern Age* (Stanford, 1990). See Claude Lévi-Strauss' *Totemism* (Beacon, 1963) for a fascinating work on that subject. The Norwegian anthropologist Fredrik Barth's *Ethnic Groups and Boundaries* (Little, Brown, 1969) is dated, but remains the best general introduction to the subject of ethnicity. Readers interested in processes of globalization will find Arjun Appadurai's *Modernity at Large : Cultural Dimensions of Globalization* (University of Minnesota Press, 1996) most intriguing, as they will Mike Featherstone's anthology *Global Culture: Nationalism, Globalization and Modernity* (Sage, 1990).

Chapter 6

The classic statement on gift exchange is *The Gift* by Marcel Mauss (Routledge and Kegan Paul, 1990). An attempt to formally model gift

exchange is contained in Chris Gregory's *Gifts and Commodities* (Academic Press, 1982). Helen Codere's *Fighting with Property: A Study of Kwakiutl Potlaching and Warfare, 1892–1930* (American Ethnological Society, Monograph 18, 1986) presents a historical account of the Kwakiutl potlach. In 'The Gift, The Indian Gift, and "The Indian Gift"' (Man 21: 453–473, 1986), Jonathan Parry shows how local gift exchange institutions do not necessarily conform to the universal pattern identified by Mauss. In an important essay in *The Social Life of Things* (Arjun Appadurai (ed.), Cambridge University Press, 1986) Igor Kopytoff proposes that we view objects not as 'gift' or 'commodities' but as moving through different exchange and value regimes in the course of their biographies. The social and cultural processes that guide demand are the subjects of *The World of Goods* by Mary Douglas and Baron Isherwood (Basic Books, 1979). In *Distinction* (Routledge and Kegan Paul, 1984), Pierre Bourdieu examines the way consumption reflects the identities of social groups and the differences between them. The essays in Jonathan Parry and Maurice Block's *Money and the Morality of Exchange* (Cambridge University Press, 1989) illustrate the various moral and social regimes which money can underwrite, as well as undermine. The often disastrous effects of market involvement on the kinds of people anthropologists traditionally have studied is illustrated in Eric Wolf's *Europe and the People without History* (University of California Press, 1982); Wolf also cautions against treating cultures as homogeneous or bounded wholes, but sees groups such as Kachin opium growers, Caribbean sugar-cane cutters and English shop floor workers as parts of a single world-wide division of labour.

Chapter 7

There is an abundance of work done in the anthropology of religion. For the theoretical and ethnographic instances given in this chapter we refer you to Émile Durkheim's *Elementary Forms of the Religious Life* (various editions, 1912) and Max Weber's *Protestant Ethic and the Spirit of Capitalism* (Scribners, 1958) as well as the Gerth and Mills anthology

mentioned above. Anthony F. C. Wallace's *The Death and Rebirth of the Seneca* (Knopf, 1970) tells the story of one 'revitalization movement'. The ethnographic and theoretical works of Victor W. Turner on life-crisis and other ritual, notably *The Forest of Symbols* (Cornell University Press, 1982) and *Dramas, Fields, and Metaphors* (1985), have been widely influential both in and out of anthropology.

Chapter 8

An excellent discussion of the concept of the person in anthropology and other fields is in M. S. Carrithers, S. Cohen, and S. Lukes (eds.) *The Category of the Person* (Oxford University Press, 1985). For overviews of medical anthropology and the cultural meaning of illness see Arthur Kleinman's *Patients and Healers in the Context of Culture* (University of California Press, 1980) and Mark Nichter's edited collection *Anthropological Approaches to the Study of Ethnomedicine* (Gordon and Breach, 1992). The Sambia are described by Gilbert Herdt in his *The Guardians of the Flutes* (McGraw Hill, 1981). Research challenging the idea that sex and gender are universally dichotomous categories can be found in *Third Sex, Third Gender: Beyond Sexual Dimorphism in Culture and History* (G. Herdt (ed.), Zone Books, 1994). A focus on the complexities in the relationships between men and women and their counterbalancing powers can be found in the collection of essays edited by Peggy Sanday and Ruth Goodenough *Beyond the Second Sex: New Directions in the Anthropology of Gender* (University of Pennsylvania Press, 1990).