

# SE 579: THE ANTHROPOLOGY OF AMAZONIA

University of Kent, School of Anthropology and Conservation

Spring Term 2019

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## Module Convenor, Lecturer & Seminar Leader

Dr. Daniela Peluso

Office: Marlowe 16a

Email: [D.Peluso@kent.ac.uk](mailto:D.Peluso@kent.ac.uk)

Office Hours: Tuesdays 10:00-11:00

## Guest Lecturer:

Dr. Miguel Alexiades, [mna@kent.ac.uk](mailto:mna@kent.ac.uk)

## Lecture

Thursday 9:00 – 10:00, *Eliot Lecture Theatre 2 (ELT2)*

## Seminars

Friday 12-1 pm, *Templeman Seminar Room 2 (TS2)* (Seminar Group 1)

Friday 2-3 pm, *Grimond Seminar Room 1 (GS1)* (Seminar Group 2)

Friday 3-4 pm, *Stirling Library (Marlowe Building)* (Seminar Group 3)

## Film Screenings & Discussion (optional) Links are on Moodle

1) Fitzcarraldo (directed by Werner Herzog)

Thursday, 7 February (Week 16) 6:30 pm onward in the Lupino Screening Room (behind Grimond building)

2) Burden of Dreams, directed by Les Blank

Thursday, 14 February (Week 17) 6:30 pm onward in Marlowe Lecture Theatre 2

## Coursework Assessments

Assessment is by 100% coursework.

Seminar Participation	15%	All Seminars	
Critical Review	15%	Week 18	Monday, 18 February at 12 noon or anytime before!
Class Test	20%	Week 23	Thursday, 28 March during lecture time in Eliot Lecture Theatre 2 (ELT2)
Essay	50%	Easter Week 1	Thursday, April 11 <sup>th</sup> at 12 noon or anytime before!

*\* Attendance: As this is a 100% coursework module, you are expected to attend all lectures and seminars.*

## Module Overview

Throughout the five hundred years of contact between Europe and the Americas, Amazonia has captivated the political, scientific and popular imagination of industrialized nations. To many people in our society, "the Amazon" epitomizes the mysterious, the wild, the uncivilized -- an image that anthropologists have variously exploited and criticized. Either way, they usually describe Amazonian societies as being either isolated from or opposed to "civilization" (i.e. the capitalist state). As Amazonians are incorporated into the nation-state and the global economy, however, it has become impossible to view them as either isolated or silent. Today, there is increased interest and concern relating to the place of humans in the environment and the future of indigenous peoples and the areas in which they dwell.

This course will employ several classic and contemporary ethnographic studies to examine how the Amazon is inscribed in the imagination of anthropologists, as well as how anthropologists have used their experiences in non-Western societies to contribute to broad debates in Western philosophy. Ethnographic case-studies will provide the basis for discussing issues of theoretical and topical importance, such as environmentalism; political ecology, ethnogenesis, gender relations, kinship, exchange, leadership and authority. Ultimately, this engagement challenges some of the most basic categories of our discipline: "the state," "society," and "culture."

## Module Themes by Week

	Lecture	Seminar
13	Encountering the Amazon	No seminars
14	Historical (Dis)Junctures in Pre-Colonial and Colonial Amazonia	Indigenous Amazonians, environmental struggles and global media
15	Post-Colonial Amazonia: Indigenous Resurgence, Urbanisation and the New Frontiers of Development	History and historicity
16	Creation narratives, myths, dreams and realities	Creation narratives
17	Personhood, Perspectivism and Animism	Perspectivism
18	READING WEEK No Lecture	No Seminars
19	Warfare, Conviviality, Revenge and Exchange	Circulation, exchange and power
20	Leadership, Authority and Power; Ethnogenesis, Urbanisation and the Politics of Representation	Leadership
21	Guest Lecture	Essay Overview
22	Shamanism	Food shamanism
23	Class test during Lecture Period	Indigenous Urbanisation
24	The Environment in Amazonia: from early debates to the global crisis	Environment

## Lectures

This is a lecture and seminar based module; as such, your attendance at all lectures and seminars is expected and this is the best way to ensure that you do well in the module, both in terms of your own grasp of the module content and the participation mark you receive.

## Moodle & Email

There is a Moodle site associated with this module, on which you should be automatically 'enrolled' – if you find you are not, please contact SAC Student Support ([sacstudentsupport@kent.ac.uk](mailto:sacstudentsupport@kent.ac.uk)) as soon as possible. The Moodle site will be used to post material relevant to the lecture themes over the course of the term, and to contribute to the discussion forum. It is also a place to address students queries so that all can benefit from the replies/discussions.

You will be expected to check your Kent email account regularly. I may use it to post current events, update you on course information and to sometimes change readings. Your Moodle notifications also arrive by email. Please do not email questions that can be answered by properly reading your syllabus and attending your lectures and seminars.

## Coursework Assessments

The coursework for this module is comprised of a lecture and seminar attendance and participation, a critical review essay, an in-class test that will take place during lecture time and an essay.

### Lecture and Seminar Attendance and Participation Grade (15%)

Attendance and participation are required for completion of this course. Your overall participation mark will be the result of a formula that takes into account lecture and seminar attendance and participation. Seminar time will be devoted to discussion, either with the entire class or in small groups. Keeping current with the weekly reading assignments is crucial for meaningful participation. *If preparation seems lacking, the instructor may randomly call upon you as part of the participation evaluation.* Meaningful participation includes: attendance, preparation, and active participation in group and class discussions and projects. *Being prepared does not merely mean that you have done the readings but that you come to your classes with your own questions and personal reactions to the readings.*

### Critical Film Review (15%)

(1000-1500 words)

This *Critical Film Review* should be a summary of your assessment of and insights into one of the Bruce Parry episodes on Amazonia (links on Moodle). It should provide us with:

- A brief summary of the contents of the film
- The filmmakers main theme, thesis, or point(s)
- An evaluation of whether (and how) the filmmaker effectively expresses these goals
- Your personal Critical Remarks on the episode

In your film review, I would like you to make reference at least one of the following short readings:

- Levi-Strauss, Claude 1984. *Setting Out. Tristes Tropiques*, pp. 17-21. NY: Penguin.  
(Available on Moodle)

- Pratt, Mary Louise 1992. Introduction: Criticism in the contact zone. *Imperial Eyes: Studies in Travel Writing and Transculturation*, pp. 1-11. NY: Routledge. (Available on Moodle)
- Nugent, Stephen. 2007. Amazonia on Screen: Building a Lost World. *Scoping the Amazon image, icon, ethnography*, pp. 191-218. Walnut Creek, CA: Left Coast Press. (Soon available on Moodle)

In addition, although not required, you may cite other references as you wish.

### Class Test (20%)

The class test will take place during the lecture hour of Week 23 and may consist of multiple choice, True/False, chart or map recognition, ranking and short answer questions. The test is designed to ensure that you have understood the most basic lecture and seminar points. The material used for the test will be derived directly from lectures and seminars.

*Please note that students who are absent on the day that the class test is administered will receive a zero for the test. Requests for re-sits due to absence will only be considered as part of a formal concessions application by the School of Anthropology and Conservation*

### Essay (50%)

2000-3500 words

Prepare a critical and comparative review of two ethnographies selected from the “Key Ethnographies” list in this syllabus. The ethnographies are already paired. Your essay will be evaluated according to the following criteria:

- It should be comprehensive- that is, it should summarise each of the book’s stated argument(s).
- It should compare and contrast both ethnographies, linking them to broader theoretical question in anthropology.
- In your essay you should display a command of the relevant theoretical writing on the subject in question and show an ability to relate theory to ethnography as well as ethnography to theory.
- It should demonstrate critical thinking.
- Your arguments should be supported by citing appropriate literature (other sources, such as films are also acceptable). This may require that you cite material outside of this syllabus or from other geographical regions. An excellent essay will display a command of a range reference material and go beyond the discussion of this material in the lectures.

Essays must be 2000-3500 words in length (excluding bibliography), typed and double-spaced in font size 12; you must submit one electronic copy of you essay via the Turnitin link on Moodle. The front page of the essay must state your name, the essay title, and the word count. The course convenor may grant permission to use ethnographies not on the reading list.

**Key Ethnographies (Essay Assignment)\***

**Pair 1:**

Little, Paul. 2001. *Amazonia: Territorial Struggles on Perennial Frontiers*. London: John Hopkins University Press

Raffles, Hugh 2002. *In Amazonia: a natural history*. Princeton: Princeton University Press.

**Pair 2:**

Harner, Michael J. 1984. *The Jívaro: people of the sacred waterfalls*. Berkeley: University of California Press

Rubenstein, Steven, 2002. Alejandro Tsakimp: a Shuar healer in the margins of history. Lincoln: London: University of Nebraska Press (*Available as an E-Book -Templeman Library catalogue*)

**Pair 3:**

Lizot, Jacques 1985. *Tales of the Yanomami: Daily Life in the Venezuelan Forest*. Cambridge: Cambridge University Press

Ramos, Alcida Rita 1995. *Sanumá memories: Yanomami ethnography in times of crisis*. New directions in anthropological writing. Madison: University of Wisconsin Press.

**Pair 4:**

Conklin, Beth 2001. *Consuming Grief: compassionate cannibalism in an Amazonian Society*. Austin: University of Texas Press.

Murphy, Yolanda and Murphy, Robert F. [1974] 1985. *Women of the Forest*. NY: Columbia University Press.

**Pair 5:**

Brown, Michael F. 2014. *Upriver: the turbulent life and times of an Amazonian people*. Harvard University Press.

Rubenstein, Steven, 2002. Alejandro Tsakimp: a Shuar healer in the margins of history. Lincoln: London: University of Nebraska Press (*Available as an E-Book -Templeman Library catalogue*)

**Pair 6:**

Kopenawa, Davi, and Bruce Albert. 2013. *The falling sky: words of a Yanomami shaman*. Boston: Harvard University Press.

Lizot, Jacques 1985. *Tales of the Yanomami: Daily Life in the Venezuelan Forest*. Cambridge: Cambridge University Press

**Pair 7:**

Kopenawa, Davi, and Bruce Albert. 2013. *The falling sky: words of a Yanomami shaman*. Boston: Harvard University Press.

Ramos, Alcida Rita 1995. *Sanumá memories: Yanomami ethnography in times of crisis*. New directions in anthropological writing. Madison: University of Wisconsin Press.

**Pair 8:**

Londoño Sulkin, Carlos David. 2012. *People of substance an ethnography of morality in the Colombian Amazon*. Toronto: University of Toronto Press.

Vilaça, Aparecida. 2010. *Strange enemies: indigenous agency and scenes of encounters in Amazonia*. Durham, NC: Duke University Press.

**Pair 9:**

Londoño Sulkin, Carlos David. 2012. *People of substance an ethnography of morality in the Colombian Amazon*. Toronto: University of Toronto Press.

Rubenstein, Steven, 2002. Alejandro Tsakimp: a Shuar healer in the margins of history. Lincoln: University of Nebraska Press (*Available as an E-Book -Templeman Library catalogue*)

**Pair 10:**

Londoño Sulkin, Carlos David. 2012. *People of substance an ethnography of morality in the Colombian Amazon*. Toronto: University of Toronto Press.

Santos-Granero, Fernando. 1991. *The power of love: the moral use of knowledge amongst the Amuesha of Central Peru*. London: Athlone Press.

**Pair 11:**

Kohn, Eduardo. 2013. *How forests think: toward an anthropology beyond the human*. Berkeley: University of California Press.

Viveiros de Castro, Eduardo. 1992. *From the enemy's point of view: humanity and divinity in an Amazonian society*. Chicago: University of Chicago Press.

**Further Ethnography Pairs:**

Further pairs are listed on Moodle under “Additional Ethnographic Texts Pairings”

\* You may seek permission from the module convenor to approve the pairing of ethnographies that are not on the reading list. Please provide your request and justification in writing.

**Additional Readings**

The list of ‘Additional Readings’ listed for each week is intended to help you locate relevant material for your essays and, if needed, additional or alternative material for seminars. The list is not intended to be comprehensive. You will also find a wealth of relevant material in anthropological journals, which you should investigate for yourself.

**Online Resources**

The following websites may be useful. The inclusion of these web sites does not imply any formal endorsement of the perspectives or positions that they may advocate:

The Society for Lowland South America

<http://www.salsa-tipiti.org/>

Associação Brasileira de Antropologia

<http://www.abant.org.br/>

Brazilian Studies Association

<http://www.brasaus.org/>

Museu do Índio, Brazil

<http://www.museudoindio.org.br/>

Amazon Press – Amazônia Revista

<http://www.amazonpress.com.br/>

Amazon Watch

<http://amazonwatch.org/work>

Índios da America do Sul: Áreas Etnográficas por Julio Cezar Melatti

<http://orbita.starmedia.com/~i.n.d.i.o.s/ias/ias.htm>

(An extension course offered from occasionally by the Universidade de Brasília)

Brazilian Indian Languages

<http://www.indios.info/>

Instituto Socioambiental (Brazil)

[http://www.socioambiental.org/home\\_html](http://www.socioambiental.org/home_html)

Museu Nacional, UFRJ

<http://acd.ufrj.br/museu/>  
Cultural Survival (USA)  
<http://www.culturalsurvival.org/>  
Forest Peoples Programme (UK)  
<http://www.forestpeoples.org/region/south-central-america>  
*NuTI*  
<http://www.nuti.scire.coppe.ufrj.br>

## **POLICIES AND PROVISIONS**

Please go to the last section of this module outline for policies and provisions regarding the following:

- Timetabling Information
- Submission Of Work
- Plagiarism
- Applications For Concession
- Students With Disabilities
- Academic And Pastoral Support
- Attendance
- Course Costs
- Personal Development
- Transferable Skills & Employability markers
- Email Policy
- Mobile Phone And Internet Policy



## Week 13: Encountering the Amazon

Amazonia's unrivaled place in the colonial and post-colonial imagination is evident in the history of anthropological engagement with this vast region and its complex constellation of societies. We begin by reviewing some of the stereotypes that have underpinned scientific and public views of Amazonia and its people, and how these have both informed and strongly called into question by Amazonian anthropology, examining some of the critical theoretical issues, past and present.

### **Required Readings:**

Moran, E.F. 1993. Through Amazonian Eyes. *The Human Ecology of Amazonian Populations*. Iowa City: University of Iowa Press. Chapter 1. (Available on Moodle)

Raffles, H. 2002. Chapter 3, In the flow of becoming. *Amazonia: A natural history*. Princeton and Oxford: Princeton University Press. Pages 44-74. (Available on Moodle)

### **Additional Readings:**

Chagnon, N.A. 1968. Doing fieldwork among the Yanomamo. *Yanomamo: The Fierce People*. New York: Holt, Rinehart and Winston. Pages 1-17. (Available on Moodle)

Little, P. 2001 Approaching Amazonian Frontiers. *Amazonia: Territorial Struggles on Perennial Frontiers*. London: John Hopkins University Press. Pages 1-12. (Available on Moodle)

McSweeney, K. and B. Jokisch 2007. Beyond Rainforests: Urbanization and Emigration among Lowland Indigenous Societies in Latin America. *Bulletin of Latin American Research* 26(2): 159-180. (Available: Templeman Library Online Journals)

Nugent, S. 1994. *Big Mouth: The Amazon Speaks*. San Francisco: BrownTrout Publisher.

Nugent, S. 2004. Introduction: Some other Amazonians: *Perspectives on modern Amazonia*. London: University of London. Pages 1-11. (Available on Moodle)

Roosevelt, A. C. 1994. Amazonian anthropology: strategy for a new synthesis. *Amazonian Indians from Prehistory to Present: Anthropological Perspectives*. A. C. Roosevelt. Tucson and London, The University of Arizona Press. Pages 1-29. (Available on Moodle)

Viveiros de Castro, Eduardo 1996. Images of Nature and Society in Amazonian Ethnology. *Annual Review of Anthropology*, Vol. 25, 179-200. (Available: Templeman Library Online Journals)

### **Seminars:**

*Seminars will not be held in Week 13*



## Week 14: Historical (Dis)Junctures in Pre-Colonial and Colonial Amazonia

Some of the most exciting 'discoveries' of Amazonian anthropology in the last decades have followed from the realisation that Amazonia has a deep, complex, vibrant and turbulent social and political history, one which extends over the past 10,000 years and which contradicts many widely-held views about the region's past. Amazonian archaeology, ethnohistory and linguistics have played a critical role in infusing ethnography with a historical dimension. In this lecture we review some of the major historical transformations in the region following the first peopling of the Americas, the consolidation of a complex system of regional exchange in pre-colonial times, and the widespread demographic and political disruptions following European conquest.

### **Required Readings:**

Fausto, C. and M. Heckenberger. 2007. Indigenous history and the history of the "Indians". Pages 1-43, in C. Fausto and M. Heckenberger, eds., *Time and Memory in Indigenous Amazonia: Anthropological Perspectives*. Gainesville: University Press of Florida. (Available as an E-Book, Templeman Library Online)

### **Additional Readings:**

Gomes, Mercio P. 2000. The Indian in history. *The Indians and Brazil*. Gainesville: University Press of Florida. Pages 28-56. (Available on Moodle)

Hornborg, A. (2005). "Ethnogenesis, Regional Integration, and Ecology in Prehistoric Amazonia." *Current Anthropology* 46: 589-620. (Available: Templeman Library Online Journals)

Santos-Granero, F. 2002. The Arawakan matrix: ethos, language and history in native South America. *Comparative Arawakan Histories: Rethinking Language Family and Culture Area in Amazonia*. J. D. Hill and F. Santos-Granero. Urbana and Chicago, University of Illinois Press. Pages 25-50. (Available on Moodle)

### **Seminar Week 14:**

This seminar follows, and builds upon the introductory lecture, by focusing on the engagement between anthropology and its subject and issues of representation.

#### Background Reading:

Conklin, B. A. and L. R. Graham (1995). "The shifting middle ground: Amazonian indians and eco-politics." *American Anthropologist* 97(4): 695-710

You will also be watching excerpts from the following film:

*Amazon Journal* (O'Connor, G. (1995). Video recording. NY, Filmmakers Library).

## Week 15: Post-Colonial Amazonia: Indigenous Resurgence, Urbanisation and the New Frontiers of Development

We continue our sojourn through Amazonia's convulsive history by examining some of the major social, ethnic, environmental and political transformations of Amazonia beginning in the late 19th century with the rubber boom and the formation of several modern nation-states to the present-day. Modern and post-modern processes of capitalist development and state-formation have had profound effects on Amazonia, linking the region and its people to the rest of the world in ways that are not always fully appreciated yet are quite startling. We discuss how Amazonia, far from being a simple periphery, continues to be in many ways at the centre of several important global networks, struggles and transformations.

### **Required readings:**

Nugent, S. 2004. Introduction: Some other Amazonians: *Perspectives on modern Amazonia*. London: University of London. Pages 1-11. (Available on Moodle)

### **Additional readings:**

Biolsi, Thomas. 2005. "Imagined Geographies: Sovereignty, Indigenous Space, and American Indian Struggle". *American Ethnologist*. 32 (2): 239-259.

Browder, J. 2002. 'The Urban-Rural Interface: Urbanization and Tropical Cover Change', *Urban Ecosystem* 6: 21-41. (Available: Templeman Library Online Journals)

Browder and Godfrey 1997. *Rainforest Cities: Urbanization, Development, and Globalization in the Brazilian Amazon*. New York: Columbia University Press. (Available: Templeman Library – Main Collection)

Delugan, Robin Maria 2010. "Indigeneity across borders: Hemispheric migrations and cosmopolitan encounters". *American Ethnologist*. 37 (1): 83-97. (Available: Templeman Library Online Journals)

Finer, M., C. Jenkins, S. Pimm, B. Keane & C. Ross. 2008. Oil and Gas Projects in the Western Amazon: Threats to Wilderness, Biodiversity and Indigenous Peoples. *PLoS ONE* 3(8): e2932. doi:10.1371/journal.pone.0002932.

Hill, J.D. 1999. 'Indigenous People and the Rise of Independent Nation-states in Lowland South America'. *The Cambridge History of the Native Peoples of the Americas, Vol. III: South America, Part 1*, F. Salomon and S. Schwartz (eds), Cambridge: Cambridge University Press. Pages 704–764. (Available on Moodle)

McSweeney, K. and B. Jokisch 2007. Beyond Rainforests: Urbanization and Emigration among Lowland Indigenous Societies in Latin America. *Bulletin of Latin American Research* 26(2): 159-180. (Available: Templeman Library Online Journals)

Miller, Elmer 1974. The Christian Missionary: Agent of Secularization. *Native South Americans*, ed, by P. Lyon. Illinois: Waveland Press. Pages 391-396 (Available on Moodle)

Napolitano, A.D. & S.S.A. Ryan 2007. The dilemma of contact: voluntary isolation and the impacts of gas exploitation on health and rights in the Kugapakori Nahua Reserve, Peruvian Amazon. *Environmental Research Letters* 2(4): 1-12. (Available: Templeman Library Online Journals)

Nugent, S. 1993. *Amazonian Caboclo Society: An Essay on Invisibility and Peasant Economy*. Providence: Berg Publishers. (Available: Templeman Library – Main Collection)

Pace, Richard. 1998. *The struggle for Amazon Town: Gurupá revisited*. Boulder: Lynne Rienner Publishers. (Available: Templeman Library – Main Collection)

Peluso, D. M. and Alexiades M. 2005. Indigenous Urbanization and Amazonia's Post-Traditional Environmental Economy. *Traditional Settlements and Dwelling Review*,16 (11): 7-16. (Link to article available on Moodle)

Padoch, C., E. Brondizio, S. Costa, M. Pinedo-Vasquez, R. R. Sears, and A. Siqueira. 2008. Urban forest and rural cities: multi-sited households, consumption patterns, and forest resources in Amazonia. *Ecology and Society* 13(2): 2. [online] URL: <http://www.ecologyandsociety.org/vol13/iss2/art2/>

Virtanen, Pirjo Kristiina 2009. New Interethnic Relations and Native Perceptions of Human-to-Human Relations in Brazilian Amazonia. *Journal of Latin American and Caribbean Anthropology*. 14 (2): 332-354. (Available: Templeman Library Online Journals)

#### Seminar Week 15

**Peluso, Daniela (2014)** Shajaó—Histories of an Invented Savage. *History and Anthropology*, 25(1), pp.102-122 (Link on Moodle)

### Week 16: Creation narratives, myths, dreams and realities

This session builds upon earlier discussions of history to consider all-encompassing oral traditions such as creation stories, myths and dreams in relation to history. Here we will look at Lévi -Strauss' theoretical interests in myths and discuss a variety of structuralist and post-structuralist approaches to oral traditions and mytho-histories. Indigenous concepts of reality and cross-realities shall also be examined in relation to ideas of alterity, multiplicity, hybridity and perspectivism.

**Required Readings:**

Kracke, Waud H. 1992 [1987] Myths in Dreams, Thought in Images: an Amazonian Contribution to the Psychoanalytic Theory of Primary Process. *Dreaming: Anthropological and Psychological Interpretations*, ed. Tedlock, Barbara, pp. 31-54. Santa Fe: School of American Research. (Available on Moodle)

Peluso, D. M. 2004. "That which I dream is true": dream narratives in an Amazonian community. *Dreaming: (special edition) Anthropological Approaches to Dreaming*. 14 (2-3): 107-119. Guest editor: Charles Stewart (Available on Moodle)

**Additional Reading:**

de Civrieux, Marc 1980. *Watunna: An Orinoco Creation Cycle*. David Guss, ed. and translator. San Francisco: North Point Press. (Templeman Library Main Collection)

Gow, Peter. 2009. Christians: a transforming concept in Peruvian Amazonia. *Native Christians modes and effects of Christianity among indigenous peoples of the Americas*, eds. Vilaça, Aparecida, and Robin Wright, pp. 33-54. Farnham, Surrey, UK: Ashgate. (E-Book available on Moodle)

Guss, David M. 1986. Keeping It Oral: A Yekuana Ethnology. *American Ethnologist*. 13 (3): 413-429. (Available: Templeman Library Online Journals)

Kohn, Eduardo 2008. How dogs dream: Amazonian natures and the politics of transspecies engagement. *American Ethnologist*, 34(1):3-24. (Available: Templeman Library Online Journals)

Levi-Strauss, C. 1963. *Structural Anthropology*. New York: Basic Books. (Templeman Library Core Text and Main Collections)

Levi-Strauss, C. 1969. *The Raw and the Cooked*. New York: Harper & Row. (Templeman Library Core Text and Main Collections)

Lévi-Strauss, Claude. 2001. *Myth and Meaning*. London: Routledge. (Templeman Library Core Text and Main Collections)

Turner, Terrance S. 1988. History, Myth and Social Consciousness among the Kayapó of Central Brazil. *Rethinking History and Myth: Indigenous South American Perspectives on the Past*, Jonathan D. Hill, ed. Pp. 195-213. Urbana: University of Illinois Press. (Available as an E-Book through Templeman Library catalogue)

Vilaça, Aparecida, and Robin Wright. 2009. *Native Christians modes and effects of Christianity among indigenous peoples of the Americas*, pp. 1-20. Farnham, Surrey, UK: Ashgate. (Link available on Moodle; also E-Book available on Moodle)

### **Week 16: Film Screenings & Discussion (optional attendance)**

Fitzcarraldo  
(directed by Werner Herzog)

Thursday, 7 February 6:30 pm onward  
Lupino Screening Room (behind Grimond building)

*Sign-Up via [Link on Moodle](#)*

#### **Seminar Readings Week 16**

In this seminar we will discuss the role of myths in everyday Amazonian lives. Please read the readings in this order:

*Browse the following excerpt from: de Civrieux, Marc 1980 pp. 147-158. Watunna: An Orinoco Creation Cycle. David Guss, ed. and translator. San Francisco: North Point Press (Available on Moodle)*

*Chapman, Anne 1982. The First Day. Drama and Power in a Hunting Society: The Selk'nam of Tierra del Fuego. Cambridge: Cambridge University Press, Pages 98-111. (Available on Moodle)*

*Bamberger, Joan 1974. The Myth of Matriarchy: Why Men Rule in Primitive Society. Woman, Culture and Society, Rosaldo, Michelle y Lamphere, Louise, eds. Pp 263-280. Stanford: Stanford University Press (Available on Moodle)*

### **Week 17: Personhood, Animism and Perspectivism**

This session follows from broader discussions about indigenous ontologies and views of reality to a more concentrated focus on self, other and personhood. These notions form the basis of Amazonian sociality. Here we shall additionally begin an exploration of Amazonian concepts of relatedness and community, which we shall carry through in future lectures and seminars.

#### **Required Readings:**

*Vilaca, Aparecida 2002. Making Kin Out of Others in Amazonia. Journal of Royal Anthropological Institute. (N.S.) V. 8, 347-365. (Available: Templeman Library Online Journals)*

Viveiros de Castro, Eduardo 2004. Exchanging Perspectives: The Transformation of Objects into Subjects in Amerindian Ontologies. *Common Knowledge* 10(3): pp. 463-484. (Available: *Templeman Library Online Journals*)

**Additional Reading:**

Arhem, Kaj 1996. The Cosmic Food Web: Human-Nature Relatedness in the Northwest Amazon. *Nature and Society*, Philippe Descola y Gísli Pálsson, eds. London: Routledge, Pages 185-204. (Available as an E-Book, *Online Templeman Library*)

Ewart, Elizabeth. 2003. "Lines and Circles: Images of Time in a Panará Village". *Journal of the Royal Anthropological Institute*. 9 (2): 261-279. (Available: *Templeman Library Online Journals*)

Mezzenzana, Francesca, 2018. Moving alike: movement and human–nonhuman relationships among the Runa (Ecuadorian Amazon). *Social Anthropology*, 26(2), pp.238-252. (Available: *Templeman Library Online Journals*)

Mezzenzana, F., 2018. Encountering Supai: An Ecology of Spiritual Perception in the Ecuadorian Amazon. *Ethos*, 46(2), pp.275-295. (Available: *Templeman Library Online Journals*)

Peluso, Daniela and James Boster 2002. Partible Parentage and Social Network among the Ese Eja. *Cultures of Multiple Fathers: The Theory and Practice of Partible Paternity in South America*. Paul Valentine and Steven Beckerman, eds. Pp. 137-159. University Press of Florida (Available on Moodle)

Ramos, Alcida 2012. The Politics of Perspectivism. *The Annual Revue of Anthropology*, 41:481-494. (Available: *Templeman Library Online Journals*)

Rival, Laura 1998. Androgynous Parents and Guest Children: the Huarani Couvade. *The Journal of the Royal Anthropological Institute* 4(4): 619-642. (Available: *Templeman Library Online Journals*)

Taylor, Anne Christine 1993. Remembering to Forget: Identity, Mourning and Memory among the Jivaro. *Man* (N.S.) Vol. 28 (4) 653-78. (Available: *Templeman Library Online Journals*)

Viveiros de Castro, Eduardo 1998 Cosmological Deixis and Amerindian Perspectivism. *Journal of Royal Anthropology* (N.S.) 4, 469-488. (Available: *Templeman Library Online Journals*)

### **Week 17: Film Screenings & Discussion (optional)**

Burden of Dreams,  
(directed by Les Blank)

Thursday, 14 February 6:30 pm onward  
Marlowe Lecture Theatre 2 (MLT2)

*Sign-Up via [Link on Moodle](#)*

#### **Seminar Week 17**

This week's seminar focuses on everyday perspectival views and practises among Amazonians. It builds upon your understanding of the required lecture reading by Viveiros de Castro (2004) *Exchanging Perspectives: The Transformation of Objects into Subjects in Amerindian Ontologies* by engaging with the following article:

Fausto, Carlos 2007. Feasting on People: Eating Animals and Humans In Amazonia. *Current Anthropology*, 48 (4): 497-530. (Available: *Templeman Library Online Journals*)

*Please make sure that you have carefully read and understood Viveiros de Castro (2004)- the required lecture reading - BEFORE reading Fausto*

### **Week 18: Reading Week**

There will not be a lecture or any seminars this week.  
You can use this time to prepare your critical film review.

### **Week 19: Warfare, Conviviality, Revenge and Exchange**

Broader systems of relatedness, alliance, conviviality and exchange exist above an underbelly of feuding and retaliation. In this session, we will look at these domains and their gendered expressions. Additionally, we will examine several past and current Amazonian based theories that have emerged to explain conflict and aggression.

**Required Readings:**

Londoño Sulkin Carlos D. 2017 Moral Sources and the Reproduction of the Amazonian Package. *Current Anthropology*. 2017 Aug 1;58(4): 477-501.

**Additional Reading:**

Arhem, Kaj 1996. The Cosmic Food Web: Human-Nature Relatedness in the Northwest Amazon. *Nature and Society*. Philippe Descola y Gísli Pálsson, eds. London: Routledge. (Available as an E-Book, Online Templeman Libraries)

Beckerman, Stephen 1979. The Abundance of Protein in Amazonia: A Reply to Gross. *American Anthropologist*, 81(3) 533-560. (Available: Templeman Library Online Journals)

Chagnon, Napoleon 1988. Life Histories, Blood Revenge, and Warfare in a Tribal Population. *Science* 239: 985-992. (Available on Moodle)

Conklin, Beth 1995. Thus Our Bodies, Thus Our Custom: Mortuary Cannibalism in Amazonian sorcery. *American Ethnologist* 22(1): 76-102. (Available: Templeman Library Online Journals)

Dean, Bartholomew. 1995 Forbidden fruit: infidelity, affinity and brideservice among the Urarina of Peruvian Amazonia. *The Journal of the Royal Anthropological Institute*. 1: 87-110. (Available: Templeman Library Online Journals)

Ferguson, R. Brian 1992. A Savage Encounter: Western Contact and the Yanomami War Complex. *War in the Tribal Zone*, ed. by R.B. Ferguson and N. Whitehead. Santa Fe: School of American Research Press, pages 199-227. (Available as an E-Book through the library catalogue)

Hugh-Jones, Stephen 2001. The Gender of Amazonian Gifts. *Gender in Amazonia and Melanesia: an Exploration of the Comparative Method*. Thomas A. Gregor y Donald Tuzin, eds. Berkley: University of California Press (Available as an E-Book, Templeman Library)

Lizot, Jacques 1977. Population, Resources and Warfare among the Yanomami. *Man*. Vol. 12, pps. 497-517. (Available: Templeman Library Online Journals)

Johnson, Orna y Allen Johnson 1975. Male/Female Relations and the Organization of Work. *American Ethnologist* 2: 634-648. (Available: Templeman Library Online Journals)

Kensinger, Kenneth 1989. Hunting and Male Domination in Cashinahua Society. *Farmers as Hunters: the Implications of Sedentism*, ed. S. Kent. Cambridge: Cambridge University Press (Available on Moodle)

McCallum, Cecilia 1988. The Ventriloquist's Dummy? *Man*. V. 23 (3) Pp. 560-1 (Available: Templeman Library Online Journals)



McCallum, Cecilia 1994. Ritual and the Origin of Sexuality in the Alto Xingu. *Sex and Violence: Issues in Representation and Experience*. Harvey, Penelope y Peter Gow, eds. London: Routledge (Available on Moodle)

Overing, Joanna 1986. Images of Cannibalism, Death and Domination. *The Anthropology of Violence. Journal de la Soci  t   des Americanistes*, 72, 133-156 (Available: Templeman Library Online Journals)

Overing, Joanna 1986. Men Control Women? The 'Catch 22' in the Analysis Of Gender. *Ent. Moral Social Stud.* 1 (2) 135-56. (Available on Moodle)

Overing, Joanna 1993. Death and the Loss of Civilized Predation among the Piaroa of the Orinoco Basin. *L'Homme* 33(2-4): 191-211. (Available: Templeman Library Online Journals)

Overing, Joanna y Alan Passes (eds) 2000. *The Anthropology of Love and Anger: The Aesthetics of Conviviality in Native Amazonia*. London: Routledge.

Peluso, D. M. 2008. Vengeance and writing history: the name as the last word. *Revenge in Lowland South America*, edited by Paul Valentine and Steven Beckerman. University Press of Florida. (Available on Moodle)

Rosengren, D. 2010. "Seriously Laughing: On Paradoxes of Absurdity among Matsigenka People". *Ethnos* 75 (1): 102-121. (Available: Templeman Library Online Journals)

Ross, Eric and Bennet Ross, Jane 1980. Amazon Warfare. *Science* 207:590-591. (Available on Moodle)

Siskind, Janet 1973. *To Hunt in the Morning*. NY: Oxford University Press

Siskind, Janet 1973. Tropical Forest Hunters and the Economy of Sex. *Peoples and Cultures of Native South America*. Gross, D., ed. Pp. 226-240. Garden City NY: Natural History. (Available on Moodle)

Taylor, Anna Christine 1996. The Soul's Body and Its States: An Amazonian Perspective on the Nature of Being Human. *Journal of the Royal Anthropological Institute*. 2, 201-215. (Available: Templeman Library Online Journals)

### **Seminar Week 19**

**Rubenstein, S. L. 2007.** "Circulation, accumulation, and the power of Shuar shrunken heads." *Cultural Anthropology* 22(3): 357-399. (Available: Templeman Library Online Journals)

## Week 20: Leadership, Authority and Power Ethnogenesis, Urbanisation and the Politics of Representation

This lecture will examine power, as a process both within and exterior to selves. We shall consider idea of leadership and authority and relate them to Viveiros de Castro's theory of "perspectival multinaturalism" (1998, 1999) and Clastres' theories on power 1987 [1974]). We shall build upon these ideas to introduce the concept of ethnogenesis alongside the current re-indigenization of the Americas and the proliferation of indigenous federations.

### **Required Readings:**

*Excerpts from:*

Freid, Morton H. 1975. Do Tribes Exist? *The Notion of the Tribe*. pp.1-10. Menio Park, CA: Cummings Publishers. (Available on Moodle)

Clastres, Pierre 1989 [1974] The duty to speak. *Society Against the State: Essays in Political Anthropology*, pp.151-155. NY: Zone Books. La société contre l'état. Editions de minuit. (Available on Moodle)

### **Additional Readings:**

Clastres, Pierre 1989 [1974] *Society Against the State: Essays in Political Anthropology*. NY: Zone Books. La société contre l'état. Editions de minuit. (Available in Templeman Library)

Freid, Morton H. 1975. *The Notion of the Tribe*. Menio Park, CA: Cummings Publishers. (Available in Templeman Library)

Mader, Elke and Richard Gippelhauser 2000. Power and Kinship in Shuar and Achuar Society. In Peter P. Schweitzer, *Dividends of Kinship: Meanings and Uses of Social Relatedness*. London: Routledge. (Available as an E-Book via Templeman Library Online)

Murphy, Robert 1974. Deviance and social control I: What Makes Waru run? Native South Americans; *Ethnology of the Least Known Continent*. Patricia Lyons, ed., pp. 195-202. Boston: Waveland Press. (Available on Moodle)

Price, David. 1981. Nambiquara Leadership. *American Ethnologist*, 8: 686 –703. (Available: Templeman Library Online Journals)

Rosengren, Dan 1987. *In the eyes of the beholder: Leadership and Social Construction of Power and Dominance among the Matsigenka of the Peruvian Amazon* (Etnogr. Stud 39). Gotenborg: Etnografiska Museum. (Available: Templeman Library – Main Collection)

Ruedas, Javier. 2002. "Marubo Discourse Genres and Domains of Influence: Language and Politics in an Indigenous Amazonian Village". *International Journal of American Linguistics*. 68 (4): 447-482. (Available: Templeman Library Online Journals)

Santos Granero, Fernando. 1993 From Prisoner of the Group to Darling of the Gods. *L'Homme* 126-128, XXXII (2-4), 213-230. (Available: *Templeman Library Online Journals*)

Veber, Hanne. 1998. "The Salt of the Montaña: Interpreting Indigenous Activism in the Rain Forest". *Cultural Anthropology*. 13 (3): 382-413. (Available: *Templeman Library Online Journals*)

### Seminar Week 20:

**Killick, Evan 2007.** "Autonomy and Leadership: Political Formations Among the Ashéninka of Peruvian Amazonia." *Ethnos*. 72(4): 461-482. (Available: *Templeman Library Online Journals*)

## Week 21: Guest Lecture – Dr. Conrad Feather (Forest Peoples Programme)

Dr Conrad Feather Feather is a Policy advisor at the Forest Peoples Programme (<http://www.forestpeoples.org/>). He has been working with indigenous peoples in the Peruvian amazon since 2000. After graduating with a BA Social Anthropology from the University of Cambridge he began an NGO with three of his classmates and later completed his PhD in Social Anthropology at the University of St Andrew's.

### Research Interests

Indigenous Land rights, conservation, cultural landscapes

### Seminar Week 21 Essay Overview

We will review the essay format and discuss good writing practices.

Come to the seminar having read the essay instructions in this syllabus and bring your prospective essay title and the names of the two ethnographies that you have chosen for your essay

## Week 22: Shamanism

Amazonian shamanism is a complex social and political institution, and the way in which Amazonian shamanism has been theorised reflects broader changes within anthropology. Whereas studies of shamanism in the 1960's and 1970's focused on either the symbolic or ecological dimensions of shamanism, after the 1980's shamanism began to be understood in wider historical and political contexts. In this lecture we will examine the degree to which Amazonian shamanism can be understood as an institution mediating and expressing particular forms of social, ethnic and consciousness amidst colonial and post-colonial state expansion.

### **Required readings:**

Overing, Joanna 1990. The Shaman as a Maker Of Worlds: Nelson Goodman in the Amazon. *Man* (25) 602-619. (Available: *Templeman Library Online Journals*)

Santos-Granero, F. 2004. The enemy within: child sorcery, revolution and the evils of modernization in Eastern Peru. *Darkness and Secrecy: The Anthropology of Assault Sorcery and Witchcraft in Amazonia*. Wright, R. and N.L. Whitehead (eds). Durham, NC: Duke University Press. (Available as E-Book via *Templeman Library Online*)

### **Additional readings:**

Brown, M. 1988. Shamanism and its Discontents, *Medical Anthropology Quarterly*, New Series 2 (2): 102–19. (Available: *Templeman Library Online Journals*)

Gow, P. 1994. River people: Shamanism and history in western Amazonia. *Shamanism, History and the State*. Thomas, N. and C.Humphrey, eds. Ann Arbor: University of Michigan Press. Pages 90-114. (Available on Moodle)

Fausto, Carlos 1999. Of Enemies and Pets: Warfare and Shamanism in Amazonia. *American Ethnologist* 26(4) 933-956. (Available: *Templeman Library Online Journals*)

Greene, Shane. 1998. The Shaman's Needle: Development, Shamanic Agency, and Intermediality in Aguaruna Lands, Peru. *American Ethnologist*. 25 (4): 634-658. (Available: *Templeman Library Online Journals*)

Hugh-Jones, S. 1994. Shamans, prophets, priests and pastors. *Shamanism, History and the State*, Thomas, N. and C. Humphrey, eds. Ann Arbor: University of Michigan Press. pp. 90-114. (Available on Moodle)

Joralemon, D. 1990. "The selling of the shaman and the problem of informant legitimacy." *Journal of Anthropological Research* 46(2): 105-117. (Available: *Templeman Library Online Journals*)

Langdon, E. J. M. and G. Baer (1992). Shamanism and Anthropology. *Portals of Power: Shamanism in South America*. E. J. M. Langdon and G. Baer. Albuquerque, University of New Mexico Press: 1-21. (Available on Moodle)

Langdon, Jean. 2004. Commentary. In *Darkness and Secrecy: The Anthropology of Assault Sorcery and Witchcraft in Amazonia*. Wright, R. and N.L. Whitehead (eds). Durham, N.C.: Duke University Press. (Available as E-Book via Templeman Library Online)

Santos Granero, Fernando. 1986. Power, Ideology and the Ritual of Production in Lowland South America. *Man* (NS) Vol 21(4): 657-679. (Available: Templeman Library Online Journals)

Taussig, Michael. 1987. To become a healer, *Shamanism, Colonialism, and the Wild Man*, pp. 447-467. Chicago: University of Chicago Press. (Available as an E-Book via Templeman Library)

Townsley, Graham, 1993: Song paths: The ways and means of Yaminahua shamanic knowledge. *L'Homme*, 126-128(2-4):449-468. (Available: Templeman Library Online Journals)

Uzendoski, Michael 2008. Somatic Poetry in Amazonian Ecuador. *Anthropology and Humanism*, Vol. 33, Issue 1/2, pp 12–29. (Available: Templeman Library Online Journals)

Wright, R. M. 2002. Prophetic traditions among the Baniwa and other Arawakan peoples of the northwest Amazon. *Comparative Arawakan Histories: Rethinking Language Family and Culture Area in Amazonia*. J. D. Hill and F. Santos-Granero. Urbana and Chicago, University of Illinois Press. Pages 248-268. (Available on Moodle).

#### **Seminar Week 22**

**Gearin, A.K. and Labate, B.C., 2018.** "La Dieta": Ayahuasca and the Western reinvention of indigenous Amazonian food shamanism. In *The Expanding World Ayahuasca Diaspora* (pp. 195-216). Routledge (link available on Moodle)

#### **Week 23: Class Test (in lecture time)**

Arrive on time – find a seat deeply in the row so that you will not be disrupted by others. Please leave a space between seats. When you finish the test gather your things quietly and hand a fellow invigilator or me the exam. Thank you!

### Seminar Week 23

**Alexiades, Miguel and Daniela Peluso (2015)** Introduction: Indigenous Urbanization in Lowland South America. *The Journal of Latin American and Caribbean Anthropology* (special issue), Indigenous Urbanization: the circulation of peoples between rural and urban Amazonian spaces. Guest editor: D.M. Peluso, Volume 20(1):1-12.

**Peluso, Daniela (2015)** Circulating between Rural and Urban Communities: Multi-sited dwellings in Amazonian frontiers. *The Journal of Latin American and Caribbean Anthropology* (special issue), Indigenous Urbanization: the circulation of peoples between rural and urban Amazonian spaces. Guest editor: D.M. Peluso, 20(1):57-79.

### Week 24: The Environment in Amazonia: from early debates to the global crisis

Since the 1950's to this date Amazonia has figured prominently in scholarly debates regarding the relationship between humans and the environment or, more recently, of the future of humans and the environment. Questions such as the importance of the environment in shaping human society, the role of humans in shaping the environment or the validity of one of the most profound legacies of the enlightenment- the nature-culture dichotomy- have all been examined and problematised by Amazonianists of diverse persuasions over the years.

#### **Required readings:**

Ferguson, S. Brian. 1998. Whatever happened to the stone age? Steel tools and Yanomami historical ecology. Pages 287-312 in W. Balée, ed, *Advances in Historical Ecology*. New York: Columbia University Press. (Available on Moodle)

Roosevelt, A. C. 2013. The Amazon and the Anthropocene: 13,000 years of human influence in a tropical rainforest. *Anthropocene* 4: 69-87. (Link available on Moodle)  
<http://www.sciencedirect.com.chain.kent.ac.uk/science/article/pii/S2213305414000241>

#### **Additional readings:**

Alexiades, M. N. 2009 Introduction. *Mobility and migration in indigenous Amazonia: contemporary ethnoecological perspectives*. New York: Berghahn Books. (Available on Moodle)

Balée, William 1995. Historical ecology of Amazonia. *Indigenous peoples and the future of Amazonia: an ecological anthropology of an endangered world* (ed.) L. Sponsel. Tucson: University of Arizona Press. (Available on Moodle)

Conklin, Beth 1997. Body Paint, Feathers and VCR's: Aesthetics and Authenticity in Amazonian Activism. *American Ethnologist*, Vol.24 (4): 721-737. (Available: Templeman Library Online Journals)

Descola, Philippe 1996. Constructing natures. Symbolic ecology and social practice. *Nature and Society: Anthropological Perspectives*, P. Descola and G. Pálsson, eds. London: Routledge. (Available as an E-Book, Online Templeman Library)

Fisher, William H. 2000. Introduction. *Rainforest Exchanges: Industry and Community on an Amazonian Frontier*. Washington and London, Smithsonian Institution Press. Pages1-16. (Available on Moodle)

Santos-Granero, Fernando 1998. Writing history into the landscape: space, myth, and ritual in contemporary Amazonia. *American Ethnologist* 25(2): 128-148. (Available: Templeman Library Online Journals)

### Seminar Week 24

This seminar engages with the following reading:  
Davidov, Veronica. "Amazonia as pharmacopia." *Critique of Anthropology* 33, no. 3 (2013): 243-262.  
(Link available on Moodle)



## SAC POLICIES AND PROVISIONS

### **Timetabling Information:**

Please refer to your Portal for update Timetabling information.

The module timetable can be viewed via the [Student Guide](#), <http://www.kent.ac.uk/student/> see 'Timetable.' Any timetable changes will be communicated to you via email. If a class has to be cancelled the module convenor or seminar leader will try his/her best to reschedule it for another day/ week. Students are expected to attend all lectures and seminars. Where you are unable to do this owing to medical or personal issues please consult the guidance on the SAC Student Support Moodle site: <https://moodle.kent.ac.uk/2015/course/view.php?id=3625>

### **Submission of work**

\*Please note all work must be submitted through Turnitin (unless advised otherwise), before MIDDAY on the deadline date.

\*\*Marks and feedback will be returned no later than three weeks after the submission deadline. Where this falls within the winter or spring vacation period, the work will be returned by the end of the first week of the new term.

All assessed work will be marked in accordance with the University's categorical marking scale unless otherwise stated.

You are not required to submit a paper copy of your work unless you are directed to do so. Unless otherwise specified, all feedback will be given via grademark through Moodle. Instructions for Turnitin and Grade Mark can be found below.

To learn how to submit your work using Turnitin, see:

<http://www.kent.ac.uk/elearning/turnitin/submit.html>

To learn how to view your comments and grades through Grademark, see:

<http://www.kent.ac.uk/elearning/turnitin/viewing-grademark.html>

In accordance with University regulations, neither module conveners nor seminar leaders can accept or mark coursework that is not turned in on time and cannot grant students deadline extensions. However, students who can provide appropriate concessionary evidence may be granted an extension for turning in coursework by the department's concessions committee. You may download the application form for concessions on

<http://www.kent.ac.uk/socsci/studying/undergrad/concessions.html> ; this form needs to be submitted to Mrs. Shelley Malekia– Student Pastoral Support Coordinator ([S.Malekia@kent.ac.uk](mailto:S.Malekia@kent.ac.uk)) **before the assignment deadline**.

If you do not have appropriate concessionary evidence (for details on what constitutes appropriate supporting evidence please consult:

<http://www.kent.ac.uk/fso/documents/procedures/appeals/guidance.pdf>), **any and all late coursework will receive a mark of 0%**.

Please refer to the SAC Student Support Moodle page for further guidance:

<https://moodle.kent.ac.uk/2015/course/view.php?id=3625>.

Work submitted through Turnitin is matched against a database of previously submitted work from every institution which subscribes to Turnitin (including international institutions); current and archived internet pages and databases of journals and periodicals. Each instance of matching is then examined individually by the seminar leader and module convenor for full and correct referencing. If the seminar leader and the module convenor suspect that a piece of work has been plagiarised, it will be sent to the School of Anthropology and Conservation's Senior Tutor for consideration. Suspected plagiarism is dealt with in accordance with [Annex 10 of the University's Credit Framework](#). <http://www.kent.ac.uk/teaching/qa/credit-framework/creditinfoannex10.html>

### **Plagiarism**

A full statement of the university's definition of plagiarism and how it is treated within the university can be found in the Undergraduate Handbook:

[http://www.kent.ac.uk/sac/current\\_students/handbook/handbook.pdf](http://www.kent.ac.uk/sac/current_students/handbook/handbook.pdf)

Note that the School of Anthropology and Conservation policy on plagiarism ranges from the award of a zero for a piece of a coursework to being asked to withdraw from the university. This policy includes other forms of academic dishonesty such as cheating on tests and examinations.



For advice on avoiding **Plagiarism** please see the link below:  
<https://www.kent.ac.uk/ai/students/avoidingplagiarism.html>

You will find details of the University's Academic discipline procedures, and the penalties for these offences here:  
<https://www.kent.ac.uk/teaching/qa/credit-framework/creditinfoannex10.html>

### **Applications for Concessions**

Students who have good reasons for missing classes or being late with work may submit a concessions application to the undergraduate office by the time of the deadline or as soon after it as possible. The School of Anthropology and Conservation Concessions Committee will generally meet to consider concessions applications at least once a term and at the end of the academic year. In the case of late work, if a concession is granted, the mark of zero will be removed and the due mark substituted.

Concessions are not normally considered where:

- Students have failed to manage their own learning appropriately
- Students have been affected by illnesses and other circumstances that may be considered a normal part of life
- Students have been affected by long-standing, controlled conditions for which they may be expected to have sought and received appropriate support (see in particular Students with Disabilities section below)
- Students have been directly responsible for the circumstances put forward in mitigation
- Students have not submitted work on time as a result of technological problems

If you do submit a concessions form, you should also discuss it with your personal tutor or the Senior Tutor as soon as possible. This is especially important if several classes or pieces of work are affected. Your tutor can advise you on the submission of concessionary evidence and may be consulted by the Concessions Committee when they consider your submission.

Information on applying for concessions in the Faculty of Social Sciences is available on the web <http://www.kent.ac.uk/socsci/studying/undergrad/concessions.html> and also from the School of Anthropology and Conservation Office Room 13a, Marlowe, and the Social Sciences Faculty Office Room 28, Marlowe. Your form should be completed and be handed in to the appropriate office (as indicated on the form) with relevant documentary evidence. Please note that the University Medical Centre will generally only issue medical notes for illnesses of more than 7 days' duration, except during the examination period. And if you get sick, make sure to see your GP and not just your auntie, so you have some evidence that you were actually sick! All applications for concessions during the examination period should be submitted using the form noted above to the Faculty of Social Sciences Office, Room 28, Marlowe Building. Concessions applications must be submitted normally no later than five days after the examination to which they relate.

### **Students with Disabilities**

Students who have registered with the DDSS and have received an Inclusive Learning Plan (ILP) should make themselves known to the module convenor within the first two weeks of the module, so that appropriate accommodations can be provided wherever possible. This is

particularly crucial in cases where the ILP includes special arrangements for in-class tests, as these must be made well in advance. The ILP is a list of recommendations, not requirements, and as such it is important for the student and the module convenor to discuss which of the recommendations on the ILP are most appropriate for this module and for the student's needs. If the ILP includes provisions such as tutoring or note-taking, these arrangements can be made directly with DDSS. For further information and support please visit the SAC Student Support Moodle page <https://moodle.kent.ac.uk/2015/course/view.php?id=3625> or contact Shelley Malekia – Student Pastoral Support Coordinator [S.Malekia@kent.ac.uk](mailto:S.Malekia@kent.ac.uk)

To receive a concession, students with ILPs must, as in all concession applications, provide evidence that the circumstances or illness that interfered with attendance/submission represented an unforeseeable crisis and not a chronic condition.

### **Academic and Pastoral Support**

- Contact your Seminar Leader and/or Lecturer as relevant regarding any query about module content
- Contact the Module Convenor if you have any feedback or questions concerning the management of the module
- For Pastoral support and concessions' advise please contact the SAC Student Support Team at [sacstudentsupport@kent.ac.uk](mailto:sacstudentsupport@kent.ac.uk) who will be able to assess your needs and give you advice accordingly.
- For Academic support you should contact your Academic Advisor, the contact details of your Academic Advisor are listed under "Tutor" on your student portal.
- The Student Learning Advisory Service (<http://www.kent.ac.uk/learning/programmes/index.html>) offers a host of workshops to help develop your study skills-please do take advantage of these opportunities.
- Please see <https://moodle.kent.ac.uk/2015/course/view.php?id=3625> for:
  - The current Student Handbook
  - School procedures
  - Student News
- Please complete the module evaluation questionnaire at the end of the term which you will be sent via email towards the end of each teaching term. It only takes 5 minutes to complete and the feedback will help the School to make continual enhancements to the modules available each year.

### **Attendance**

Attendance to all or most timetabled events is monitored by the School. You will be required to discuss poor attendance with your academic advisor and repeated poor attendance will be considered by the school's disciplinary committee. You can find further information regarding the School of Anthropology and Conservation attendance procedure at: <https://moodle.kent.ac.uk/2015/course/view.php?id=3625>

## Course Costs

The University policy "Programmes of Study: Costs to Students" outlines the mandatory information that we are required to state here:

<https://www.kent.ac.uk/teaching/documents/quality-assurance/guidance/pdf/programme-cost-policy.pdf>

If you have any concerns regarding your personal finance, please see the Access to Learning Fund information using the link below:

<https://www.kent.ac.uk/finance-student/funding/alf.html>

## Personal Development

The School of Anthropology and Conservation is committed to preparing students for their careers beyond University. To assist with this the School has mapped key transferable skills to the different types of modules offered by the School each year. For further information regarding Careers and Employability Opportunities please see <http://blogs.kent.ac.uk/sacstudentengagement>

### Transferrable skills and employability markers:

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**Personal Development: Time management (punctuality, meeting deadlines), self-management and self-motivation, interpersonal skills like confidence, emotional intelligence etc., awareness of life-long learning and planning for future development**



**Subject Skills:** Understanding the key areas of knowledge and skills developed through the study of own subject/discipline (e.g. Subject Benchmarks) as well as the contexts where such knowledge and skills might be used; recognising differences between subjects/disciplines



**Research Skills:** IT, Internet, library skills, information literacy; identifying appropriate resources and knowing how to use them, submitting proposals, using findings to structure and complete coursework/projects, using theories, methods, ideas and approaches in a critical and scholarly way



**Team Working:** Understanding and developing role in team, effectiveness as team member, working with, listening and encouraging the development of others; depending on team role this may include leadership skills, generating group ideas and resources



**Communication Skills:** Oral, Written, Visual, PowerPoint and other forms of delivery; communicating academically, professionally and interculturally; choosing forms of delivery, structure and language appropriate to audience; leading discussions and responding to feedback



**Social & Cultural Awareness:** Decision-making skills, critical thinking and enquiry-based learning; sustained and applied analytical skills, negotiation skills, managing change and risk, testing different strategies and choosing most appropriate solution

UCLan Employability Framework©  
Developed by Helen Day, ceth, 2009

## Email Policy

Provided that the module convenor that you choose to contact is not out of town, student emails will be answered within 24 hours, during normal working hours (i.e. 9-5). For example, an email sent at 8:00 pm on a Tuesday will ordinarily be answered during working hours on Wednesday. Student emails will not be answered at the weekend.

Emails must include a subject line that addresses the content of the email. They must contain a greeting, a body composed of complete sentences using appropriate punctuation, capitalisation and spelling (to the best of your ability), and a signature. This isn't nitpicking, it's common courtesy, and these conventions should in any case be followed whenever you are sending an email to someone who isn't a friend or family member. The module convenors may decline to answer any email that does not follow these conventions, and categorically will not answer any email that reads like a txt msg.

Students who appear to be using email as a substitute for actually speaking to the module convenor or seminar leader may be invited to schedule an appointment for a meeting before any further email queries will be responded to.

### **Mobile Phone and Internet Policy**

Mobiles must be SWITCHED OFF – not set to vibrate – at the beginning of lectures and seminars. Individuals using laptops in class must not have their internet browser on!

