

# Schlüsseltexte der Ethnologie (1910-1980)

## Weiterführende Literatur

[nützlich für die Kurz-Hausarbeiten!]

### Einführung

Candea, Matei 2018. Severed roots. Evolutionism, diffusionism, and (structural-)functionalism. In *Schools and Styles of Anthropological Theory*, hg. von Candea, Matei. London: Routledge, 18-59.

Engelke, Matthew 2018. How to Think Like an Anthropologist. London: Pelican Books.

Eriksen, Thomas Hylland 2001 [1995]. Small Places, Large Issues: An Introduction to Social and Cultural Anthropology. London: Pluto Press.

Kohl, Karl-Heinz 1993. Ethnologie. Die Wissenschaft vom kulturell Fremden. München: C.H. Beck. [daraus insbesondere Kapitel VI: Ethnologische Theorien, S. 129-166]

### Die Gabe

Brandstetter, Anna-Maria 2001. Marcel Mauss: Essai sur le don. In *Hauptwerke der Ethnologie*, hg. von Feest, Christian & Karl-Heinz Kohl. Stuttgart: Alfred Kröner Verlag, 289-294.

Graeber, David 2001. Marcel Mauss revisited. In *Toward an Anthropological Theory of Value. The False Coin of Our Own Dreams*. New York: Palgrave, 151-228.

Hart, Keith 2007. Marcel Mauss. In pursuit of the whole: A review essay. *Comparative Studies in Society and History* 49(2): 473-485.

Panoff, Michel 1970. Marcel Mauss's "The Gift" Revisited. *Man, New Series* 5(1): 60-70.

James, Wendy & N.J. Allen 1998. Marcel Mauss: A Centenary Tribute. New York: Berghahn.

Fournier, Marcel 2015. Marcel Mauss: a Biography. Oxford: Princeton University Press.

Weiner, Annette 1992. Inalienable possessions: the paradox of keeping-while-giving. Berkeley: University of California Press.

Moebius Stephan & Christian Papilloud (Hrsg.) 2006. Gift - Marcel Mauss' Kulturtheorie der Gabe. Wiesbaden: VS Verlag für Sozialwissenschaften.

- Strathern, Marilyn 1988. The gender of the gift: problems with women and problems with society in Melanesia. Berkeley: University of California Press.
- Godelier, Maurice 1997. The enigma of the gift. Cambridge: Polity Press.
- Douglas, Mary 1990. No Free Gifts. A Forword. In *The Gift*, hg. von Mauss, Marcel. New York: W.W. Norton & Co.
- Goddard, Michael 2000. Of cabbages and kin. The value of an analytic distinction between gifts and commodities. *Critique of Anthropology* 20(2): 137-151.
- Caillé, Alain 2008. Anthropologie der Gabe. In *Theorie und Gesellschaft*, hg. von Adloff, Frank & Christian Papilloud. Frankfurt am Main: Campus.
- Moebius, Stefan 2006. Die Gabe — ein neues Paradigma der Soziologie? *Berliner Journal für Soziologie* 16 (3): 355-370.
- Moebius, Stefan 2008. Entwurf einer Theorie der Praxis aus dem Geist der Gabe. Die Praxistheorie von Marcel Mauss und ihre aktuellen Wirkungen. In *Erleben, Erleiden, Erfahren. Die Konstitution sozialen Sinns jenseits instrumenteller Vernunft*, hg. von Junge, Kay et al. Bielefeld: transcript.
- Därmann, Iris 2016. Theorien der Gabe zur Einführung. Hamburg: Junius Verlag.

## Amerikanische Kulturanthropologie

- Mead, Margaret 1955 [1949]. Einführung. In *Mann und Weib: das Verhältnis der Geschlechter in einer sich wandelnden Welt*. Stuttgart/Konstanz: Diana-Verlag, 7-43.
- Coté, James E. 2000. The Mead–Freeman Controversy. *Review Journal of Youth and Adolescence* 29(5): 525-538.
- Feinberg, Richard 1988. Margaret Mead and Samoa: Coming of Age in Fact and Fiction. *American Anthropologist* 90(3): 656-663.
- Foerstel, Lenora 1992. Confronting Margaret Mead: Scholarship, Empire, and the South Pacific. Philadelphia: Temple University Press.
- Freeman, Derek 1983. Liebe ohne Aggression. Margaret Meads Legende von der Friedfertigkeit der Naturvölker. München: Kindler.
- Freeman, Derek 1989. Holmes, Mead, and Samoa. *American Anthropologist* 91(3): 758-762.
- Holmes, Lowell D. 1988. Quest for the Real Samoa: The Mead/Freeman Controversy and Beyond. South Hadley: Bergin & Garvey.
- Marshall, Mac 1993. The wizard from Oz meets the wicked witch of the east: Freeman, Mead, and ethnographic authority. *American Ethnologist* 20(3): 604-617.
- Shankman, Paul 1996. The history of Samoan sexual conduct and the Mead-Freeman controversy. *American Anthropologist* 98(3): 555-567.

Shankman, Paul 2000. Culture, Biology, and Evolution: The Mead–Freeman Controversy Revisited. *Journal of Youth and Adolescence* 29(5): 539-556.

Weiner, Annette B. 1983. Ethnographic Determinism: Samoa and the Margaret Mead Controversy. *American Anthropologist* 85(4): 909-919.

Zanolli, Noa Vera 1990. Margret Mead (1901-1978). In *Klassiker der Kulturanthropologie: Von Montaigne bis Margaret Mead*, hg. von Marshall, Wolfgang. München: C.H. Beck, 295-314.

Lutkehaus, Nancy 2009. Margaret Mead: Public Anthropologist. *Anthropology Now* 1(1): 29-35.

Shore, Bradd 1983. Paradox Regained: Freeman's Margaret Mead and Samoa. *American Anthropologist, New Series* 85(4): 935-944.

Freeman, Derek 2000. Margaret Mead's "Coming of Age in Samoa" and Boasian Culturalism. *Politics and the Life Sciences* 19(1): 101-103.

Rappaport, Roy 1986. Desecrating the Holy Woman: Derek Freeman's Attack on Margaret Mead. *The American Scholar* 55(3): 313-347.

## Feldforschung

Dauber, Kenneth 1995. Bureaucratizing the ethnographer's magic. *Current Anthropology* 36(1): 75-95.

Goldstein, Leon J. 1957. The logic of explanation in Malinowskian anthropology. *Philosophy of Science* 24(2): 156-166.

Salamone, Frank A. 1979. Epistemological implications of fieldwork and their consequences. *American Anthropologist* 81(1): 46-60.

Salamone, Frank A. 2012. The heroic anthropologist rides again. The depiction of the anthropologist in popular culture. *Anthropos* 107(1): 157-166.

Seipel, Jerg 2001. Bronislaw Kaspar Malinowski: Argonauts of the Western Pacific. In *Hauptwerke der Ethnologie*, hg. von Feest, Christian & Karl-Heinz Kohl. Stuttgart: Alfred Kröner Verlag, 278-283.

Stocking, George W. 1991. Maclay, Kubary, Malinowski: Archetypes from the dreamtime of anthropology. In *Colonial Situations. Essays on the Contextualisation of Ethnographic Knowledge*, hg. von Stocking, George W. Madison: The University of Wisconsin Press, 9-74.

Stocking, George W. 1983. The ethnographer's magic: fieldwork in British anthropology from Tylor to Malinowski. In *Observers observed: essays on ethnographic fieldwork*, hg. von Stocking, George W. Madison: University of Wisconsin Press, 70-120.

Wax, Murray L. 1972. Tenting with Malinowski. *American Sociological Review* 37(1): 1-13.

Young, Michael W. 1979. The ethnography of Malinowski: the Trobriand Islands 1915-18. London: Routledge & Kenan Paul.

Young, Michael W. 1984. The intensive study of a restricted area, or, why did Malinowski go to the Trobriand Islands? *Oceania* 55(1): 1-26.

## Erste Hausarbeit

Bearbeiten Sie eines der folgenden drei Themen, die sich schwerpunktmäßig auf je eine der vorangegangenen Sitzungen beziehen:

- Diskutieren Sie die von Marcel Mauss in 'Die Gabe' entwickelten Konzepte anhand eines selbstgewählten Beispiels.
- Können wir davon ausgehen, dass 'männliche' und 'weibliche' Identitäten weltweit gleich sind?
- Worin unterscheidet sich die ethnologische Feldforschung von einem Reisebericht?

**Abgabe: 15.12.2019**

## Britischer Strukturfunktionalismus I

Fortes, Meyer 1955. Radcliffe-Brown's contributions to the study of social organization. *The British Journal of Sociology* 6(1): 16-30.

Goody, Jack 1999. 'Anarchy Brown'. *Cambridge Anthropology* 21(3): 1-8.

Peacock, James L. 1981. Durkheim and the social anthropology of culture. *Social Forces* 59(4): 996-1008.

Radcliffe-Brown, Alfred R. 1951. The comparative method in Social Anthropology. *The Journal of the Royal Anthropological Institute of Great Britain and Ireland* 81(1): 15-22.

Radcliffe-Brown, Alfred R. 1952. On the concept of function in social science. In *Structure and Function in Primitive Society*, hg. von Radcliffe-Brown, Alfred R. London: Cohen & West, 178-187.

Seitz, Stefan 2001. Alfred Reginald Radcliffe-Brown: The Andaman islanders. In *Hauptwerke der Ethnologie*, hg. von Feest, Christian & Karl-Heinz Kohl. Stuttgart: Alfred Kröner Verlag, 371-376.

Stocking, George 1984. Functionalism historicized: essays on British social anthropology. Madison: University of Wisconsin Press.

Goody, Jack 1999. "Anarchy Brown". *Cambridge Anthropology* 21(3): 1-8.

Urry, James 1993. Before Social Anthropology: Essays on the History of British Anthropology. New York: Routledge.

## Britischer Strukturfunktionalismus II

Caton, Steven 1987. Power, persuasion, and language: a critique of the segmentary model in the Middle East. *International Journal of Middle East Studies* 19(1): 77-101.

Fortes, Meyer & Edward E. Evans-Pritchard 1940. Introduction. In *African Political Systems*. Oxford: Oxford University Press, 1-23.

Karp, Ivan & Kent Maynard 1983. Reading The Nuer [and comments and reply]. *Current Anthropology* 24(4): 481-503.

Sahlins, Marshall 1961. The segmentary lineage: an organization of predatory expansion. *American Anthropologist* 63(2): 322-345.

Schmitt, Eleonore 2001. Edward Evan Evans-Pritchard: The Nuer. In *Hauptwerke der Ethnologie*, hg. von Feest, Christian & Karl-Heinz Kohl. Stuttgart: Alfred Kröner Verlag, 90-94.

Smith, M. G. 1956. On segmentary lineage systems. *The Journal of the Royal Anthropological Institute of Great Britain and Ireland* 86(2): 39-80.

Free, Tony 1991. The Politics and Philosophical Geneology of Evans-Pritchard's The Nuer. *Journal of the Anthropological Society of Oxford* 22(1): 19-39.

Hutchinson, Sharon E. 1996. Nuer Dilemmas: Coping with Money, War, and the State. Berkeley: University of California Press.

Johnson, Douglas H. 1982. Evans-Pritchard, the Nuer, and the Sudan Political Service. *African Affairs* 81(323): 231-246.

Kelly, Raymond C. 1983. A note on Nuer segmentary organization. *American Anthropologist* 85(4): 905-906.

Verdon, Michel 1982. Where have all their linages gone? Cattle and descent among the Nuer. *American Anthropologist* 84(3): 566-579.

Shandy, Dianna J. 2007. Nuer-American Passages: Globalizing Sudanese Migration. Gainesville: University Press of Florida.

Burton, J. W. 1983. The ghost of Malinowski in the southern Sudan: Evans-Pritchard and ethnographic fieldwork. *Proceedings of the American Philosophical Society* 127(4): 278-289.

Douglas, Mary 1980. Edward Evans-Pritchard. New York: Viking Press.

Kenny, Michael G. 1987. Trickster and mystic: the anthropological persona of E.E. Evans-Pritchard. *Anthropology and Humanism Quarterly* 12(1): 9-15.

## Hexerei & Rationalität

Austen, Ralph A. 1993. The moral economy of witchcraft: an essay in comparative history. In *Modernity and its Malcontents: Ritual and Power in Postcolonial Africa*, hg. von Comaroff, John & Jean Comaroff. Chicago: Chicago University Press, 89-110.

Geschiere, Peter 1997. The Modernity of Witchcraft: Politics and the Occult in Postcolonial Africa. Charlottesville: University of Virginia Press.

Gluckman, Max 1968. Psychological, sociological and anthropological explanations of witchcraft and gossip: a clarification. *Man* 3(1): 20-34.

Moore, Henrietta L. & Todd Sanders (Hrsg.) 2001. Magical Interpretations, Material Realities: Modernity, Witchcraft and the Occult in Postcolonial Africa. London: Routledge.

Nadel, S. F. 1952. Witchcraft in four African societies: an essay in comparison. *American Anthropologist* 54(1): 18-29.

Sanders, Todd 2003. Reconsidering witchcraft: postcolonial African and analytic (un)certainties. *American Anthropologist* 105(2): 338-352.

Mair, Lucy 1969. Magie im schwarzen Erdteil. München: Kindler.

Favret-Saada, Jeanne 1979 [1977]. Die Wörter, der Zauber, der Tod. Der Hexenglaube im Hainland von Westfrankreich. Frankfurt am Main: Suhrkamp.

Jarvie, Ian C. & Joseph Agassi 1967. The problem of the rationality of magic. *The British Journal of Sociology* 18(1): 55-74.

Heinz, Andreas 1997. Savage Thought and Thoughtful Savages. On the Context of the Evaluation of Logical Thought by Lévy-Bruhl and Evans-Pritchard. *Anthropos* 92(1): 165-173.

Winch, Peter 1978. Was heißt 'eine primitive Gesellschaft verstehen'. In *Magie. Die sozialwissenschaftliche Kontroverse über das Verstehen fremden Denkens*, hg. von Kippenberg, Hans & Brigitte Luchesi. Frankfurt am Main: Suhrkamp, 73-119.

Lukes, Steven 2000. Different cultures, different rationalities? *History of the Human Sciences* 13(1): 3-18.

Malinowski, Bronislaw 1948. Magic, science and religion. In *Magic, science and religion. And Other Essays*, 17-92.

Wilson, Monica H. 1951. Witch beliefs and social structure. *American Journal of Sociology* 56(4): 307-313.

## Französischer Strukturalismus

Leach, Edmund 1970. Claude Lévi-Strauss. Glasgow: Collins. [daraus: Kapitel 2. Oysters, smoked salmon and stilton cheese]

Diamond, Stanley 1976. Die Verschämtheit der Anthropologie. Der Mythos des Strukturalismus. In *Kritik der Zivilisation. Anthropologie und die Wiederentdeckung des Primitiven*. Frankfurt/New York: Campus, 218-253.

Lévi-Strauss, Claude 1967. Der Strukturbegriff in der Ethnologie. In *Strukturelle Anthropologie*. Frankfurt am Main: Suhrkamp, 299-346.

Maranda, Pierre 1972. Structuralism in cultural anthropology. *Annual Review of Anthropology* 1: 349-382.

Oppitz, Michael 2001. Claude Lévi-Strauss. Les structures élémentaires de la parenté. In *Hauptwerke der Ethnologie*, hg. von Feest, Christian & Karl-Heinz Kohl. Stuttgart: Alfred Kröner Verlag, 238-245.

Pettit, Philip 1975. A development of the model. In *The Concept of Structuralism. A Critical Analysis*. Berkeley: University of California Press, 68-99.

Deliege, Robert 2004. Lévi-Strauss today: an introduction to structural anthropology. Oxford: Berg.

Thomas, Lynn et al. 1976. Asdiwal Crumbles: A Critique of Lévi-Straussian Myth Analysis. *American Ethnologist* 3(1): 147-173.

Pace, David 1983. Claude Lévi-Strauss: the bearer of ashes. Boston: Routledge & Kegan Paul.

Nutini, Hugo G. 1971. The ideological bases of Lévi-Strauss's structuralism. *American Anthropologist* 73(3): 537-544.

## Zweite Hausarbeit

Bearbeiten Sie *eines* der folgenden drei Themen, die sich schwerpunktmäßig auf je eine der vorangegangenen Sitzungen beziehen):

- Diskutieren Sie das von Evans-Pritchard entwickelte Modell der segmentären Opposition anhand eines selbstgewählten Beispiels.
- Erörtern Sie die Bedeutung von Gegensätzen bei der strukturalistischen Interpretation von Mythen.
- Welche Argumente lassen sich für die Aussage finden, dass Hexerei 'rational' ist; welche sprechen dagegen?

**Abgabe: 12.01.2020**

## Konflikt und Soziale Dramen

Boissevain, Jeremy 1965. Saints and Fireworks. Religion and Politics in Rural Malta. London: Berg Publishers.

Kapferer, Bruce 1976. Conflict and process in a Zambian mine community. In *Freedom and constraint*, hg. von Aronoff, Myron J. Amsterdam: Van Gorcum, 55-82.

Burawoy, Michael 2009. The Extended Case Method. Berkeley: University of California Press.

Cocks, Paul 2001. Max Gluckman and the critique of segregation in South African Anthropology, 1921-1940. *Journal of Southern African Studies* 27(4): 739-756.

Evens, T.M.S. & Don Handelman (Hrsg.) 2006. The Manchester School: Practice and Ethnographic Praxis in Anthropology. Oxford: Berghahn Books.

Kapferer, Bruce 1987. The anthropology of Max Gluckman. *Social Analysis* 22(22): 2-19.

Macmillan, Hugh 1995. Return to the Malungwana drift. Max Gluckman, the Zulu nation and the common society. *African Affairs* 94(374): 39-65.

Turner, Victor 1964. Social Drama V. In *Schism and Continuity in an African Society. A Study of Ndem-bu Village Life*. Manchester: Manchester University Press, 157-168.

van Doorne, J. H. 1981. Situational analysis, its potential and limitations for anthropological research on social change in Africa. *Cahiers d'Études africaines* 21(84): 479-506.

van Velsen, J. 1967. The extended-case method and situational analysis. In *The Craft of Social Anthropology*, hg. von Epstein, Arnold L. London: Tavistock, 29-53.

Brown, Richard 1979. Passages in the life of a white anthropologist: Max Gluckman in Northern Rhodesia. *The Journal of African History* 20(4): 525-541.

Cocks, Paul 2001. Max Gluckman and the critique of segregation in South African anthropology, 1921-1940. *Journal of Southern African Studies* 27(4): 739-756.

## Das Ritual: Struktur und Anti-Struktur

Bell, Catherine 1992. Ritual Theory, Ritual Practice. Oxford/New York: Oxford University Press.

Bräunlein, Peter 2012. Zur Aktualität von Victor W. Turner. Einleitung in sein Werk. Wiesbaden: Springer.

Deflem, Mathieu 1991. Ritual, anti-structure, and religion: a discussion of Victor Turner's processual symbolic analysis. *Journal for the Scientific Study of Religion* 30(1): 1-25.



Olaveson, Tim 2001. Collective effervescence and communitas: processual models of ritual and society in Emile Durkheim and Victor Turner. *Dialectical Anthropology* 26(2): 89–124.

Schomburg-Scherff, Sylvia M. 2001. Victor Turner: the ritual process. In *Hauptwerke der Ethnologie*, hg. von Feest, Christian & Karl-Heinz Kohl. Stuttgart: Alfred Kröner Verlag, 485-492.

Stellrecht, Irmtraud 1993. Interpretative Ethnologie. Eine Orientierung. In *Handbuch der Ethnologie*, hg. von Schweizer, Thomas et al. Berlin: Reimer, 29–78.

Turner, Victor 1989. Soziale Dramen und Geschichten über sie. In *Vom Ritual zum Theater*. Frankfurt am Main: Campus, 95-139.

Ivanov, Paola 1993. Zu Victor Turners Konzeption von „Liminalität“ und „Communitas“. *Zeitschrift für Ethnologie* 118(2): 217-249.

Jules-Rosette, Bennetta 1994. Decentering Ethnography: Victor Turner's Vision of Anthropology. *Journal of Religion in Africa* 24(2): 160-181.

van Gennep, Arnold 2005. Übergangsriten. Frankfurt: Campus.

## Klassifikationssysteme und soziale Kontrolle

Douglas, Mary 1974 [1970]. Klassifikationsgitter und Gruppen. In *Ritual, Tabu und Körpersymbolik: Sozialanthropologische Studien in Industriegesellschaft und Stammeskultur*. Frankfurt am Main: S. Fischer Verlag, 79-98.

Douglas, Mary 1974 [1970]. Die zwei Körper. In *Ritual, Tabu und Körpersymbolik: Sozialanthropologische Studien in Industriegesellschaft und Stammeskultur*. Frankfurt am Main: S. Fischer Verlag, 99-123.

Spickard, James V. 1989. A Guide to Mary Douglas's Three Versions of Grid/Group Theory. *Sociological Analysis* 50(2), 151-170.

Douglas, Mary 1972. Deciphering a meal. *Daedalus* 101(1): 61-81.

Douglas, Mary 1985 [1966]. Reinheit und Gefährdung. Eine Studie zu Vorstellungen von Verunreinigung und Tabu. Berlin: Reimer.

Douglas, Mary & Richard Fardon (Hrsg.) 2013. A very personal method: anthropological writings drawn from life. Los Angeles: Sage.

Douglas, Mary 1982. Introduction to grid/group analysis. In *Essays in the sociology of perception*. London: Routledge.

Douglas, Mary 1982. Cultural bias. In *In the active voice*. London: Routledge, 183-254.

Wuthnow, Robert 2012. The cultural anthropology of Mary Douglas. In *Cultural analysis: the work of Peter L. Berger, Mary Douglas, Michel Foucault and Jürgen Habermas*. London: Routledge, 77-133.

Fardon, Richard 1999. Natural symbols defended. In *Mary Douglas: an intellectual biography*. London: Routledge, 102-124.

Spickard, James V. 1989: A Guide to Mary Douglas's Three Versions of Grid/Group Theory. *Sociological Analysis* 50(2): 151-170.

Douglas, Mary 1989: The Background of the Grid Dimension: A Comment. *Sociological Analysis* 50(2): 171-176.

Girard, Tobias 2013. How Does Mary Douglas Think? Risk, Culture, and Power. *Ethnologie française* 43(1): 137-145.

Hahn, H.P. 2011. Mary Douglas: Symbolische Anthropologie und die Entdeckung der Konsumkultur. In *Kultur. Theorien der Gegenwart*, hg. von Moebius, Stephan & Dirk Quadflieg. Wiesbaden: VS Verlag für Sozialwissenschaften.

Gross, Jonathan L. & Steve Rayner 1985. Measuring culture: a paradigm for the analysis of social organization. New York: Columbia University Press.

Perri 6 2014. Elementary Forms and their Dynamics: Revisiting Mary Douglas. *Anthropological Forum* 24(3): 287-307.

Mamadouh, Virginie 1999. Grid-group cultural theory: an introduction. *GeoJournal* 47(3): 395-409.

## Ethnizität

Barth, Fredrik 1994. Enduring and emerging issues in the analysis of ethnicity. In *The Anthropology of Ethnicity. Beyond 'Ethnic Groups and Boundaries'*, hg. von Vermeulen, Han & Cora Grovers. Amsterdam: Het Spinhuis, 11-32.

Brubaker, Rogers & Frederick Cooper 2000. Beyond "identity". *Theory and Society* 29(1): 1-47.

Chock, Phyllis P. 1987. The irony of stereotypes: toward an anthropology of ethnicity. *Cultural Anthropology* 2(3): 347-368.

Gibson, James & Daniela Weinberg 1980. In vino communitas. Wine and identity in a Swiss alpine village. *Anthropological Quarterly* 53(2): 111-121.

Handelman, Donald 1977. The organization of ethnicity. *Ethnic Groups* 1(3): 187-200.

Moerman, Michael 1968. Accomplishing ethnicity. In *Ethnomethodology: Selected Readings*, hg. von Turner, Roy. Harmondsworth: Penguin.

Wimmer, Andreas 2013. Ethnic Boundary Making: Institutions, Power, Networks. Oxford: Oxford University Press.

Sökefeld, Martin 1999. Debating self, identity, and culture in Anthropology. *Current Anthropology* 40(4): 417-447.

Zenker, Olaf 2013. Irish/ness Is All Around Us: Language Revivalism and the Culture of Ethnic Identity in Northern Ireland. Oxford: Berghahn.

Wimmer, Andreas 2003. Elementary Strategies of Ethnic Boundary Making. *Ethnic and Racial Studies* 31(6): 1025-1055.

Lentz, Carola 1995. 'Tribalism' and ethnicity in Africa: a review of four decades of anglophone research. *Cahiers des Sciences Humaines* 31(2): 303-328.

Comaroff, Jean & John L. Comaroff 2005. *Ethnicity, Inc.: On Indigeneity and its Interpellations*. Chicago: University of Chicago Press.

Brubaker, Rogers 2002. Ethnicity without Groups. *European Journal of Sociology* 43(2): 163-189.

## Interpretative Ethnologie

Bachmann-Medick, Doris 2006. Interpretive turn. In *Cultural Turns: Neuorientierungen in den Kulturwissenschaften*. Reinbek bei Hamburg: Rowohlt-Taschenbuch-Verlag, 58-103.

Fuchs, Martin 2001. Clifford Geertz: The interpretation of cultures. In *Hauptwerke der Ethnologie*, hg. von Feest, Christian & Karl-Heinz Kohl. Stuttgart: Alfred Kröner Verlag, 122-128.

Geertz, Clifford 1983. Deep play: Bemerkungen zum balinesischen Hahnenkampf. In *Dichte Beschreibung. Beiträge zum Verstehen kultureller Systeme*. Frankfurt am Main: Suhrkamp, 202-260.

Ortner, Sherry B. 1984. Theory in anthropology since the sixties. *Comparative Studies in Society and History* 26(1): 126-166.

Shankman, Paul 1984. The thick and the thin: on the interpretive theoretical program of Clifford Geertz [and comments and reply]. *Current Anthropology* 25(3): 261-280.

Stellrecht, Irmtraud 1993. Interpretative Ethnologie. Eine Orientierung. In *Handbuch der Ethnologie*, hg. von Schweizer, Thomas et al. Berlin: Reimer, 29-78.

Asad, Talal 1983. Anthropological conceptions of religion: reflections on Geertz. *Man* 18(2): 237-259.

Carrithers, Michael 1988. The anthropologist as author. Geertz' 'Works and lives'. *Anthropology Today* 4(4): 19-22.

Fröhlich, Gerhard 1998. Symbolische Anthropologie der Moderne: Kulturanalysen nach Clifford Geertz. Frankfurt am Main: Campus.

Gottowik, Volker 1997. Konstruktionen des Anderen: Clifford Geertz und die Krise der ethnographischen Repräsentation. Berlin: Reimer.

Inglis, Fred 2000. Clifford Geertz: Culture, Custom and Ethics. Cambridge: Polity Press.

Kumoll, Karsten 2005. 'From the native's point of view'. Kulturelle Globalisierung nach Clifford Geertz und Pierre Bourdieu. Bielefeld: Transcript.

Martin, Michael 1993. Geertz and the Interpretive Approach in Anthropology. *Synthese* 97(2): 269-286.

Mumford, Stan 1986. The temporal hermeneutic after Geertz. *Anthropology and Humanism Quarterly* 11(3): 62-68.

Ortner, Sherry 1997. Introduction: the fate of 'culture' - Geertz and beyond. *Representations* 59: 1-13.

Wolff, Stephan 1992. Die Anatomie der dichten Beschreibung. Clifford Geertz als Autor. In *Zwischen den Kulturen? Die Sozialwissenschaften vor dem Problem des Kulturvergleichs*, hg. von Matthes, Joachim. Göttingen: Schwartz, 339-361.

### **Dritte Hausarbeit**

Bearbeiten Sie eines der folgenden drei Themen (die sich schwerpunktmäßig auf je eine der Vorangegangenen Sitzungen beziehen:

- "Gesellschaft braucht neben 'Struktur' auch Phasen der 'Anti-Struktur'". Erläutern Sie, was mit dieser Aussage gemeint ist.
- Diskutieren Sie die von Barth entwickelte Theorie ethnischer Grenzziehung anhand eines selbstgewählten Beispiels.
- Erörtern Sie anhand eines selbstgewählten Beispiels: Was ist 'dichte Beschreibung' im Unterschied zu einer 'dünnen Beschreibung'?

**Abgabe: 15.03.2019**