

College of Arts, Celtic Studies and Social Sciences

BA (Hons) ANTHROPOLOGY



UCC

University College Cork, Ireland
Coláiste na hOllscoile Corcaigh



CK123 BA ANTHROPOLOGY

FIRST YEAR 2021/22

COURSE BOOKLET

Contents

Welcome to the BA in Anthropology.....	page 3
First Year Anthropology.....	4
Staff contact details	5
Class Timetable.....	5
AY1001 Introduction to Anthropology (5 credits)	8
Archaeology (15 credits).....	11
Sociology (15 credits).....	13
History (10 credits).....	16
Folklore (15 credits).....	19
Study of Religions (15 credits)	21
CANVAS	23
Submission of Continuous Assessment.....	27
Why Anthropology matters.....	33



Welcome to the BA in Anthropology (CK123) in University College Cork

Anthropology is the comparative study of humankind in the cultures of the world, both past and present. This exciting field brings together many related disciplines to examine what defines us as humans and how we came to be the way we are. It is a unique way of looking at the world, offering a greater understanding of the human experience and a strong sense of global citizenship to meet the challenges of the future. Anthropology takes part in the long conversation about what it is to be human, and gives flesh and blood to these fundamental questions. It is a genuinely cosmopolitan discipline in that it does not privilege certain ways of life above others, but charts and compares the full range of solutions to the perennial human challenges. In this respect, anthropology is uniquely a knowledge for the 21st century, crucial in our attempts to come to terms with a globalised world, essential for building understanding and respect across real or imagined cultural divides. At the end of this booklet there is a short essay on the importance of anthropology in the modern world.

The booklet provides course details for First Year in BA Anthropology. Each subject contributing to this course will provide additional information through subject handbooks and module-specific information available on our online learning support platform, Canvas. Please contact me or your lecturers if you have any queries on the programme. We hope you enjoy the course and study hard to realise your potential.

Professor William O'Brien

First Year coordinator and academic director, CK123 BA Anthropology

Email me any time with queries: w.obrien@ucc.ie

First Year Anthropology

The BA in Anthropology is an interdisciplinary programme that provides a strong foundation in the fields of Archaeology and Sociology, as well as learning in related disciplines. The degree will provide students with the intellectual and practical means to understand cultural diversity around the world, and with an ability to view our own culture in a critical manner.

First Year provides a strong foundation in important disciplines that span the broader field of Anthropology. An introductory module (AY1001) will provide an overview of the aims, approaches and transdisciplinary nature of Anthropology. Students then take four subjects at introductory level. Archaeology (to include physical Anthropology) and Sociology (to include cultural anthropology) are offered as core disciplines. A third subject, History is included as a first year subject because in human affairs the present is always closely linked to the past. The fourth subject in First Year is a choice between Study of Religions or Folklore/Ethnology.

To be admitted to the First University Examination in Anthropology a student must have satisfactorily attended modules amounting to **60 credits**.

Students take **45 credits** of core modules:

AR1001 The Archaeology of Ireland in Context (15 credits; both semesters)

AY1001 Introduction to Anthropology (5 credits; semester 1)

HI1012 Women in Europe since 1800 (5 credits; semester 1)

HI1007 Anti-Semitism in Europe (5 credits; semester 2)

SC1005 Introduction to Sociology (Part 1) (5 credits; semester 1)

SC1006 Key Issues in Sociology (Part 2) (10 credits; semester 2)

and one elective (option) module to the value of **15 credits** to be chosen from either:

FL1004 Irish Folklore and Culture: An Introduction (15 credits; both semesters)

or

RG1001 Religions in the Contemporary World (15 credits; both semesters)

Contact details for staff

Students should email the course coordinator or module lecturers with any course-related queries or issues that impact on your studies. Many of these can be dealt with by email communication, or by a meeting in person that can be arranged. The staff will not be available on a drop-in basis due to meeting controls imposed by pandemic circumstances.

For general course queries, and questions on AY1001 and Archaeology

Contact Professor William O'Brien... w.obrien@ucc.ie

For Sociology queries

Contact Dr Amin Sharifi Isaloo... amin.sharifiisaloo@ucc.ie

For History queries

Contact Dr Jason Harris... j.harris@ucc.ie

For Folklore/Ethnology queries

Contact Dr Cliona O'Carroll... c.ocarroll@ucc.ie

For Religions and Global Diversity queries

Contact Dr Tatsuma Padoan.... tatsuma.padoan@ucc.ie

Lecture and tutorial timetable

The following are details of lecture and tutorial times in First Year Anthropology. In some instances, this involves face-to-face teaching in classrooms across the campus, subject to social distancing requirements that will be explained by the lecturer. This classroom teaching is supported by online resources, including the recording of lectures and the supply of lecture slides and reading material on CANVAS (see page 20). In other instances, teaching in a module may be entirely or partly online, details again provided on Canvas.

Map of campus available at:

www.ucc.ie/en/media/siteassets/contentassets/maps/UCC_CAMPUS_MAP_23_11.pdf

WGB: Western Gateway Building.

Kane: Science Building.

ORB: O'Rahilly Building.

Conn: Connolly building.

Boole: lecture theatres in basement of Boole Library building.

Elec Eng: Electrical Engineering building.

WW: West Wing lecture rooms.

GG-LT: Geography theatre.

BA ANTHROPOLOGY (CK123) > Semester 1 Timetable

Students have four subjects (**Archaeology, Sociology, History**, and either **Folklore** or **Study of Religions**), as well as an **Introduction to Anthropology** module (AY1001).

AY1001 INTRODUCTION TO ANTHROPOLOGY

Two classes each week, starting 27th September, and both face-to-face in classroom. The first is a lecture at 12–1pm Tuesday in Connolly S2; the second a seminar held at 12–1pm Friday in Connolly S5.

ARCHAEOLOGY

Module AR1001. Three on-campus lectures each week starting 27th September, delivered at 11–12am Monday (Boole 2), 9–10am Tuesday (Boole 2) and 2–3pm Wednesday (Boole 3). In addition, students have a tutorial each Thursday starting 11th October, with class divided alphabetically between 10–11am Thursday (O'Kelly Room, Connolly Building) or 11–12am Thursday (O'Kelly Room, Connolly Building). All teaching is face-to-face in classrooms, with lectures (not tutorials) also recorded on Panopto. *Contact person: Prof William O'Brien. Email: w.obrien@ucc.ie*

SOCIOLOGY

Module SC1005. Two online lectures each week in semester 1, starting 27th September, accessed through SC1005 page on Canvas. The lecture times are 12–1pm Monday and 2–3pm, Thursday. In addition, there is a weekly workshop session at 3–4pm each Tuesday, starting on Tuesday 5th October, held in the Geography lecture theatre. Students can sign up on Canvas either for face-to-face or online workshop. *Contact person: Dr Amin Sharifi Isaloo. Email: amin.sharifiisaloo@ucc.ie*

HISTORY

Module HI1012. Two on-campus lectures a week starting 27th September. The lecture times for module HI1012 are 9–10am Monday (room C_ORB_212) and 1–2pm, Wednesday (room C_ELECT_L1). *Contact person: Dr Kristina Decker. Email: kristina.decker@ucc.ie and Dr Maeve O'Riordan (email: maeve.oriordan@ucc.ie).*

FOLKLORE

Module FL1004 commences on Monday, 27th September 2021, and comprises of three on-campus lectures per week; Mondays 10–11am (Boole 6), Tuesdays 2–3pm (Kane G01) and Wednesdays 10–11am (Boole 2). Tutorial will commence on the 8th October, Fridays 10–11am (Connolly S5). Further updates and details will be available on Canvas. Contact person: Dr Clóna O'Carroll, c.ocarroll@ucc.ie

STUDY OF RELIGIONS

Module RG1001. Two on-campus lectures a week, commencing on Monday 27th September. The first lecture is 2–3pm Monday in room G19 in Kane Building. The second lecture is in Western Gate Building in room 107 at 11–12noon on Tuesday. In addition, starting in week two from 4th October, there is a weekly tutorial at 11–12noon Wednesday in room ORB 203. *Contact person: Dr Tatsuma Padoan. Email: tatsuma.padoan@ucc.ie*

<u>Semester 1</u>	9.00	10.00	11.00	12.00	1.00	2.00	3.00	4.00	5.00
Mon.	HI1012 C_ORB_212	FL1004 Boole 6	AR1001 Boole 2	SC1005 Online		RG1001 Kane G19			
Tues.	AR1001 Boole 2		RG1001 WGB 107	AY1001 Conn S2		FL1004 Kane G01	SC1005 Tutorial GG-LT		
Wed.		FL1004 Boole 2	RG1001 Tutorial ORB 203		HI1012 C_ELECT_L1	AR1001 Boole 3			
Thurs.		AR1001 Tutorial Group A Conn O'Kelly	AR1001 Tutorial Group B Conn O'Kelly			SC1005 Online			
Fri.		Folklore Tutorial Conn S5		AY1001 Conn S5					
<u>Semester 2</u> <i>Please note: rooms bookings for this semester will be confirmed in November</i>									
Mon.		FL1004	AR1001	SC1006		RG1001			HI1007
Tues.	AR1001		RG1001			FL1004			HI1007
Wed.		FL1004	RG1001 Tutori			AR1001			
Thurs.		Arch Tutorial A	Arch Tutorial B			SC1006			
Fri.		Folklore Tutorial							

AY1001 Introduction to Anthropology

Credit Weighting: 5

Semester(s): Semester 1.

First lecture: 12noon on Tuesday 28^h September in Room S2 in Connolly Building.

Timetable: two lectures a week over 12 weeks: 12-1pm Tuesday (classroom Conn S2 in Connolly Building) and 12-1pm Friday (Conn S5).

Teaching Method(s): 24 x 1hr(s) Lectures.

Module Co-ordinator: Prof William O'Brien, Department of Archaeology.

Lecturer(s): Staff from Departments of Archaeology, Folklore, Sociology; Study of Religions, and the School of History.

Module Objective: The module will introduce students to basic concepts, themes and methods in the field of anthropology.

Module Content: Anthropology is the broad study of humankind around the world and throughout time. It is a science that deals with the biological origins of humans, their physical and cultural development, social customs and beliefs. This inter-disciplinary approach combines elements from different fields to study all aspects of human society and culture. Anthropologists are interested in learning about the biological and cultural aspects of humanity around the globe, using cross-cultural comparisons to understand the considerable variability of the human experience over time and space. This module will introduce students to these broad themes, concepts and approaches, as a foundation for further learning in this field.

Learning Outcomes: On successful completion of this module, students should be able to:

- Assess the unique contribution that Anthropology can make to the study of human culture and society, and how its concepts and practices can address important environmental, social and political issues in our time.
- Appreciate the many similarities and differences between modern and past peoples in terms of beliefs, customs, languages, and social relations, among other topics.
- Engage in critical thinking around contemporary issues and debates in Anthropology and its sub-disciplines.
- Explain the different approaches employed by anthropologists to study human cultures today and in the past, including ethnographic, archaeological, linguistic, biological and cross-cultural comparative methods.

Assessment: Total Marks 100: Continuous Assessment 100 marks (2 x 2000 word essays; 50 marks each).

Compulsory Elements: Continuous Assessment.

Penalties (for late submission of Course/Project Work etc.): Where work is submitted up to and including 7 days late, 5% of the total marks available shall be deducted from the mark achieved. Where work is submitted up to and including 14 days late, 10% of the total marks available shall be deducted from the mark achieved. Work submitted 15 days late or more shall be assigned a mark of zero.

Pass Standard and any Special Requirements for Passing Module: 40%.

Formal Written Examination: No Formal Written Examination.

Requirements for Supplemental Examination: Marks in passed element(s) of Continuous Assessment are carried forward, Failed element(s) of Continuous Assessment must be repeated (Students must submit essay(s) in lieu of failed Continuous Assessment, as prescribed by the Module Co-ordinator. The maximum mark obtainable at an Autumn Supplemental Examination is a pass – 40%).

AY1001 Introduction to Anthropology

Module content

The module is structured around twelve study themes, one per week with two class hours. The Tuesday class is a formal lecture on theme that week, when students are also given a critical reading for group discussion at the Friday seminar. Same lecturer for both classes.

1. Course introduction and class orientation. What is Anthropology? Asking questions about humanity: the anthropological perspective. (Prof William O'Brien). The Friday seminar in the first week is a video lecture: Professor Tim Ingold 'Why Anthropology Matters'.
2. A brief history of anthropological thought. Intellectual origins and classic contributions. (Prof Kieran Keohane)
3. Approaches to Anthropology. European and North American traditions; the four-field model. Anthropologists in the field: archaeology and ethnography (Prof William O'Brien)
4. Culture. Definitions; key concepts (symbols, values, norms traditions); culture and social institutions. (Dr Kieran Keohane)
5. Evolution. Foundation of evolutionary thought; genes and memes; from ape to human: the human mind. (Prof William O'Brien)
6. Contemporary human biodiversity. Introduction to biological anthropology; genetic variation and environmental adaptation; biology and race. (Prof William O'Brien)
7. Linguistic anthropology. Symbols and communication; origins and cultural context of language; language and social inequality (Dr Jason Harris)
8. Ritual and belief. Concepts of religion; religious fundamentalism; how rituals work; rites of passage (Dr James Kapalo)
9. The anthropology of the household (Prof. Kieran Keohane)
10. Economic anthropology (Dr Tom Boland)
11. Power, politics and social control (lecturer tbc)
- 12. Conflict. Violence and culture; biological factors; warfare in stateless societies; rituals of conciliation (Prof William O'Brien).**

Archaeology

Students take a single 15-credit module:

AR1001	The Archaeology of Ireland in Context
--------	---------------------------------------

Credit Weighting: 15

Semester(s): Semesters 1 and 2.

Teaching Method(s): 72 x 1hr(s) Lectures; 21 x 1hr(s) Tutorials.

First lecture: 11am on Monday 27th September in lecture theatre Boole 2.

Timetable: three lectures a week over both semesters: 11–12 Monday (Boole 2), 9–10am Tuesday (Boole 2) and 2–3pm Wednesday (Boole 3). In addition, students have a weekly tutorial (either 10–11am or 11–12 on Thursdays) to be arranged in second week of lectures (venue: O’Kelly room, Connolly Building).

Module Co-ordinator: Prof William O’Brien, Department of Archaeology.

Lecturer(s): Dr Tomas O Carragain, Department of Archaeology; Prof William O’Brien, Department of Archaeology; Dr Colin Rynne, Department of Archaeology; Mr John Sheehan, Department of Archaeology.

Module Objective: To provide an introduction to the study of archaeology with particular reference to the archaeology of Ireland and to selected topics in world archaeology.

Module Content: This module provides a general introduction to the discipline of Archaeology for students who have no particular background in this subject. Students are introduced to the aims and practices of archaeology as a modern scientific discipline and career option. The module also provides a general introduction to the archaeology of Ireland, spanning some ten millennia from the earliest human settlement of the island to the early modern era.

Learning Outcomes: On successful completion of this module, students should be able to:

- Acquire a broad understanding of the theoretical concerns and methodologies employed by archaeologists.
- Have a general appreciation of the archaeology of Ireland, from earliest times to the early modern period.
- Acquire practical experience in the identification and interpretation of past material culture (artifacts, monuments and archaeological landscapes).

- Be placed in a strong position to acquire further knowledge of archaeology.

Assessment: Total Marks 300: Formal Written Examination 180 marks; Continuous Assessment 120 marks (1 x In-class Test 30 marks; Tutorial Work [slide test and participation in class] 50 marks; 2 x 1,500 word essays 40 marks).

Compulsory Elements: Formal Written Examination; Continuous Assessment.

Penalties (for late submission of Course/Project Work etc.): Where work is submitted up to and including 7 days late, 10% of the total marks available shall be deducted from the mark achieved. Where work is submitted up to and including 14 days late, 20% of the total marks available shall be deducted from the mark achieved. Work submitted 15 days late or more shall be assigned a mark of zero.

Pass Standard and any Special Requirements for Passing Module: 40%.

Formal Written Examination: 1 x 3 hr(s) paper(s) to be taken in Summer 2022.

Requirements for Supplemental Examination: 1 x 3 hr(s) paper(s) to be taken in Autumn 2022. Marks in passed element(s) of Continuous Assessment are carried forward, Failed element(s) of Continuous Assessment must be repeated (by taking an additional 1 x 3hr written paper).

Sociology

Students take two modules: a 5-credit module and 10-credit module, as follows:

SC1005	Introduction to Sociology (Part 1)
--------	------------------------------------

Credit Weighting: 5

Semester(s): Semester 1.

First lecture: 12noon on Monday 27th September (online; details on Canvas)

Timetable: Two online lectures each week, starting 27th September. The lecture times are 12–1pm Monday and 2–3pm, Thursday. In addition, there is a weekly workshop session at 3–4pm each Tuesday, starting on Tuesday 5th October, held in the Geography lecture theatre. Students can sign up on Canvas either for face-to-face or online workshop.

Teaching Method(s): 18 x 1hr(s) Lectures; 6 x 1hr(s) Workshops.

Module Co-ordinator: Dr Amin Sharifi Isaloo, Department of Sociology.

Lecturer(s): Dr Amin Sharifi Isaloo, Department of Sociology; Dr Myles Balfe, Department of Sociology; Dr Kieran Keohane, Department of Sociology.

Module Objective: To introduce students to substantive themes and empirical topics in Sociology.

Module Content: This module introduces students to the subject of sociology; to the development of modern society; to key people and ideas in sociology; and to issues and problems in contemporary society, both in Ireland and globally.

Learning Outcomes: On successful completion of this module, students should be able to:

- Describe the field of sociology and outline its historical development
- Identify key people and their theories in the discipline of sociology
- Demonstrate knowledge and comprehension of sociological concepts by applying them to analyse contemporary social issues.

Assessment: Total Marks 100: Continuous Assessment 100 marks (1 x 1000 word essays (50 marks) and 1 x 1,500 word essay (50 marks)).

Compulsory Elements: Continuous Assessment.

Penalties (for late submission of Course/Project Work etc.): Where work is submitted up to and including 7 days late, 5% of the total marks available shall be deducted from the mark

achieved. Where work is submitted up to and including 14 days late, 10% of the total marks available shall be deducted from the mark achieved. Work submitted 15 days late or more shall be assigned a mark of zero.

Pass Standard and any Special Requirements for Passing Module: 40%.

Formal Written Examination: No Formal Written Examination.

Requirements for Supplemental Examination: Marks in passed element(s) of Continuous Assessment are carried forward, Failed element(s) of Continuous Assessment must be repeated (as prescribed by the department).

SC1006	Key Issues in Sociology (Part 2)
--------	----------------------------------

Credit Weighting: 10

Semester(s): Semester 2.

First lecture: 12noon on Monday 17th January (venue and delivery to be confirmed)

Timetable: Details of semester 2 teaching to be announced.

Teaching Method(s): 24 x 1hr(s) Lectures; 12 x 1hr(s) Workshops; 12 x 1hr(s).

Module Co-ordinator: Dr Amin Sharifi Isaloo, Department of Sociology.

Lecturer(s): Dr Gerard Mullally, Department of Sociology; Dr Tom Boland, Department of Sociology; Staff, Department of Sociology.

Module Objective: To introduce students to substantive themes and empirical topics in Sociology.

Module Content: This module introduces students to a number of key issues in the discipline of sociology by focusing on debates about the nature of contemporary society such as Globalization, Politics, Economics, Culture, Environment, Family, Migration, Gender, etc.

Learning Outcomes: On successful completion of this module, students should be able to:

- Understand sociological theories and concepts and relate them to particular problems, issues and debates.
- Analyse aspects of modern society by applying sociological theories and methods.
- Formulate and explain particular social phenomena in terms of general sociological theories.

-
- Critically evaluate debates on issues in contemporary society.

Assessment: Total Marks 200: Continuous Assessment 200 marks ((2x1500 word essays 60 marks each, 1x1200 word seminar based assignment journal 60 marks and Participation 20 marks)).

Compulsory Elements: Continuous Assessment.

Penalties (for late submission of Course/Project Work etc.): Where work is submitted up to and including 7 days late, 5% of the total marks available shall be deducted from the mark achieved. Where work is submitted up to and including 14 days late, 10% of the total marks available shall be deducted from the mark achieved. Work submitted 15 days late or more shall be assigned a mark of zero.

Pass Standard and any Special Requirements for Passing Module: 40%.

Formal Written Examination: No Formal Written Examination.

Requirements for Supplemental Examination: Marks in passed element(s) of Continuous Assessment are carried forward, Failed element(s) of Continuous Assessment must be repeated (as prescribed by the department).

History

Students take two 5-credit modules, as follows:

HI1012	Women in Europe since 1800
--------	----------------------------

Credit Weighting: 5

Semester(s): Semester 1.

First lecture: 9am on Monday 27th September online lecture (details on Canvas)

Timetable: Two on-campus lectures a week starting 27th September. The lecture times are 9–10am Monday (room C_ORB_212) and 1–2pm, Wednesday (room C_ELECT_L1). **Teaching Method(s):** 24 x 1hr(s) Lectures; Other (self-directed learning centred on module outline).

Module Co-ordinator: Dr Kristina Decker and Dr Maeve O'Riordan, School of History.

Lecturer(s): Dr Kristina Decker and Dr Maeve O'Riordan, School of History.

Module Objective: To examine the history of women in Europe post-1800.

Module Content: An introduction to the key movements that impacted on the history of women on the European continent since 1800. Students will examine the life-cycle of women across different time periods, geographical areas and social classes to develop an understanding of the factors impacting on the female experience. Topics will include: industrialisation, women and war, women and modernisation, education, reproduction, employment, representation of women and feminism.

Learning Outcomes: On successful completion of this module, students should be able to:

- Discuss key developments and themes in the female experience in Europe since 1800.
- Analyse historical material including secondary and primary sources.
- Construct relevant historical arguments.
- Communicate in writing effectively and present work in a manner that conforms to scholarly conventions and subject conventions.
- Work under the constraints imposed by the component of assessment, such as word limits and deadlines.

Assessment: Total Marks 100: Continuous Assessment 100 marks (60 marks 1 x 2,500 word essay to be submitted on a date prescribed by the School; 20 marks 1 x online quiz; 20 marks 1 x group project). The assignments should be submitted on a date prescribed by the School.).

Compulsory Elements: Continuous Assessment.

Penalties (for late submission of Course/Project Work etc.): Where work is submitted up to and including 7 days late, 10% of the total marks available shall be deducted from the mark achieved. Where work is submitted up to and including 14 days late, 20% of the total marks available shall be deducted from the mark achieved. Work submitted 15 days late or more shall be assigned a mark of zero.

Pass Standard and any Special Requirements for Passing Module: 40%.

Formal Written Examination: No Formal Written Examination.

Requirements for Supplemental Examination: Marks in passed element(s) of Continuous Assessment are carried forward, Failed element(s) of Continuous Assessment must be repeated (a failed or non-submitted element of continuous assessment, as prescribed by the School, must be submitted in the autumn on a date specified by the School).

HI1007	Anti-Semitism in Europe from the Middle Ages to the Holocaust
--------	---

Credit Weighting: 5

Semester(s): Semester 2.

Teaching Method(s): 24 x 1hr(s) Lectures.

First lecture: 5pm on Monday 17th January (room location to be confirmed)

Timetable: Two lectures a week over 12 weeks of semester 2: 5–6pm Monday and 5–6pm Tuesday (room locations to be confirmed)

Module Co-ordinator: Dr Detmar Klein, School of History.

Lecturer(s): Dr Detmar Klein, School of History.

Module Objective: To explore the genesis of anti-Judaism and anti-Semitism from medieval times up to the Third Reich and the Holocaust and analyse the reasons behind this development.

Module Content: The module acts as a foundation level course, introducing students to the skills and techniques of historical research in general and of the historiography of anti-Semitism in particular.

Learning Outcomes: On successful completion of this module, students should be able to:

- Show knowledge and understanding of key events and historiographical debates relating to 1) the history of European anti-Semitism; and 2) the Third Reich and the genesis of the Nazi persecution and Holocaust of the Jews.
- Demonstrate an ability to contextualise major themes of the history of anti-Semitism in a broad chronological scope.
- Communicate in writing effectively and present work in a manner that conforms to scholarly conventions and subject conventions.
- Develop analytical skills through investigation of primary and secondary sources.

Assessment: Total Marks 100: Formal Written Examination 70 marks; Continuous Assessment 30 marks (1 x 1,500 word essay to be submitted on a date prescribed by the School).

Compulsory Elements: Formal Written Examination; Continuous Assessment.

Penalties (for late submission of Course/Project Work etc.): Where work is submitted up to and including 7 days late, 10% of the total marks available shall be deducted from the mark achieved. Where work is submitted up to and including 14 days late, 20% of the total marks available shall be deducted from the mark achieved. Work submitted 15 days late or more shall be assigned a mark of zero.

Pass Standard and any Special Requirements for Passing Module: 40%.

Formal Written Examination: 1 x 1.5 hr(s) paper(s) to be taken in Summer 2022.

Requirements for Supplemental Examination: 1 x 1.5 hr(s) paper(s) to be taken in Autumn 2022. Marks in passed element(s) of Continuous Assessment are carried forward, Failed element(s) of Continuous Assessment must be repeated (a failed or non-submitted element of continuous assessment, as prescribed by the School, must be submitted in the autumn on a date prescribed by the School).

Folklore/Ethnology

Students take a single 15-credit module:

FL1004	Introduction to Irish Folklore & Ethnology
--------	--

Credit Weighting: 15

Semester(s): Semesters 1 and 2.

First lecture: 10am on Monday 28th September in Boole 6, unless indicated otherwise on the FL1004 Canvas home page and by FL 1004 Canvas announcement.

Timetable: Lectures commences on Monday, 27th September 2021, and comprises of three on-campus lectures per week; Mondays 10–11am (Boole 6), Tuesdays 2–3pm (Kane G01 and Wednesdays 10–11am (Boole 2). Tutorial will commence on the 8th October, Fridays 10–11am Connolly S5.

Teaching Method(s): 72 x 1hr(s) Lectures; 10 x 1hr(s) Tutorials.

Module Co-ordinator: Dr Clíona O'Carroll, Roinn An Bhéaloidis.

Lecturer(s): Dr Clíona O'Carroll, Roinn An Bhéaloidis; Dr Ciarán Ó Gealbháin, Roinn An Bhéaloidis; Dr Stiofán Ó Cadhla, Roinn An Bhéaloidis.

Module Objective: To introduce the range and breadth of Irish folklore, as both subject and academic discipline. To explore major perspectives on Irish tradition and folklore through examples from popular traditions, narratives and material culture.

Module Content: The subject of ethnology and folklore through (a) stories and storytelling tradition with reference to genre, repertoire, context, performance or meaning (b) ritual, belief and festival with reference to celebration, ritual and popular culture and (c) material culture and lifestyle with reference to tools, technology, architecture and examples of people's material experience of life.

Learning Outcomes: On successful completion of this module, students should be able to:

- Recognise the main areas in the study of folklore.
- Learn the concept of vernacular narrative.
- Understand underlying ideas of popular belief and ritual.
- Study and gain knowledge of material culture within popular culture.
- Recognise folklore in everyday life past and present.

Assessment: Total Marks 300: Continuous Assessment 300 marks (6 written assignments x 1,500 words each to be submitted on dates prescribed by the Department (50 marks for each assignment)).

Compulsory Elements: Continuous Assessment.

Penalties (for late submission of Course/Project Work etc.): Where work is submitted up to and including 7 days late, 5% of the total marks available shall be deducted from the mark achieved. Where work is submitted up to and including 14 days late, 10% of the total marks available shall be deducted from the mark achieved. Work submitted 15 days late or more shall be assigned a mark of zero.

Pass Standard and any Special Requirements for Passing Module: 40%.

Formal Written Examination: No Formal Written Examination.

Requirements for Supplemental Examination: The mark for Continuous Assessment is carried forward, Marks in passed element(s) of Continuous Assessment are carried forward, Failed element(s) of Continuous Assessment must be repeated (6 x 1,500 word written assignments, unless otherwise prescribed by the Department).

Religions and Global Diversity

Students take a single 15-credit module:

RG1001	Religions in the Contemporary World: An Introduction to the Study of Religions
--------	--

Credit Weighting: 15

Semester(s): Semesters 1 and 2.

First lecture: 2pm on Monday 28th September (this first class is online, with details on Canvas).

Timetable: Two on-campus lectures a week, commencing on Monday 27th September. The first lecture is 2–3pm Monday in room G19 in Kane Building. The second lecture is in Western Gate Building in room 107 at 11–12noon on Tuesday. In addition, starting in week two from 4th October, there is a weekly tutorial at 11–12noon Wednesday in room ORB 203.

Teaching Method(s): 48 x 1hr(s) Lectures; 24 x 1hr(s) Seminars; 24hr(s) Directed Study (presentations, learning journal, group work).

Module Co-ordinator: Dr Tatsuma Padoan, Department of Study of Religions.

Lecturer(s): Dr Jenny Butler, Department of Study of Religions; Dr James Alexander Kapalo, Department of Study of Religions; Dr Amanullah De Sony, Department of Study of Religions; Dr Tatsuma Padoan, Department of Study of Religions; Staff, Department of Study of Religions.

Module Objective: To introduce theories, concepts, methods and problems associated with the academic study of religions and to introduce a range of contemporary religions worldwide.

Module Content: The course will offer an introductory overview of a range of religions, linked to an introductory exploration of key theories, approaches and methodological issues in the study of religions such as the 'insider/outsider' problem, the meaning of 'religion', the sociology, psychology, anthropology and phenomenology of religion and topics such as religion and: modernity/postmodernity, power, globalisation, gender and secular worldviews.

Learning Outcomes: On successful completion of this module, students should be able to:

- show an introductory understanding of important issues and debates arising in the academic study of religions.
- demonstrate an introductory knowledge and understanding of a range of religious traditions in their contemporary contexts.

-
- demonstrate competencies in writing, critical thinking, argument, reflection, oral communication and ability to work independently and in groups.

Assessment: Total Marks 300: Continuous Assessment 300 marks (1 x 1,500 word (max) essay: 45 marks; 1 x 2,500 word (max) essay: 120 marks; 1 weekly learning journal: 75 marks; 1 x team presentation: 60 marks).

Compulsory Elements: Continuous Assessment.

Penalties (for late submission of Course/Project Work etc.): Work which is submitted late shall be assigned a mark of zero (or a Fail Judgement in the case of Pass/Fail modules).

Pass Standard and any Special Requirements for Passing Module: 40%.

Formal Written Examination: No Formal Written Examination.

Requirements for Supplemental Examination: Marks in passed element(s) of Continuous Assessment are carried forward, Failed element(s) of Continuous Assessment must be repeated (Two essays and learning journal may be resubmitted by a date set by the Department. Marks for the team presentation are carried forward (whether passed or failed). The module co-ordinator will use discretion where a student fails the presentation for good cause such as illness.).

NOTE: Every effort has been made to ensure that the programme and module content as described in this booklet for the 2021-22 academic year are accurate. However, due to Coronavirus (COVID-19) pandemic, no guarantee is given that programme/module content, delivery and assessment may not be altered, cancelled, replaced, augmented or otherwise amended. Any changes will ensure the same competencies and Learning Outcomes are met. Programme and/or Module Coordinators will communicate any such changes to students.

CANVAS

CANVAS is a system designed to make class notes, course materials, announcements, assignments, etc. available to you for each of your registered modules. Please note that you must complete all stages of the student registration process for CANVAS to become available to you. Changes in registration can take up to 24 hours to be reflected on your CANVAS account.

Your registration status for chosen courses/modules can be accessed via the MyStudentAdmin service at <https://sit.ucc.ie>

ACCESSING CANVAS

Direct access is at <https://canvas.ucc.ie> or via the UCC's Student IT homepage at <https://sit.ucc.ie>

Enter your UCC email address and SIT password.

CANVAS APP

You can also download the free CANVAS STUDENT APP for Android and iOS devices. When first launching the App search for 'University College Cork' and enter your UCC Umail address and SIT password.

DASHBOARD

The DASHBOARD is your main landing page after login to CANVAS. Here you will see tabs for each of your registered modules. These tabs can be re-arranged (drag-and-drop) in order of preference. You can also switch the DASHBOARD between 'Card', 'List' and 'Recent Activity' views.

If a module is not listed your registration may still be pending (check your status at the MyStudentAdmin), or the coordinator/lecturer may not yet have activated the module on CANVAS.

COURSE/MODULE SITE

Clicking on a tab will bring you to your chosen course/module (e.g. AR1001). Here you will have access to course content, including class notes, announcements, assignments and whatever other material your module coordinator/lecturer makes available.

You can navigate the CANVAS site using the main menu on the left side.

Please note that individual course/module sites may vary in appearance on CANVAS. This will depend on the material being made available by your module coordinator and how they choose to structure the site.

ANNOUNCEMENTS

Class announcements will be posted via CANVAS. These will be visible in the 'Announcements' section for each CANVAS site. You will also receive an announcement notification in your UCC student Umail inbox. Please **regularly check** your CANVAS and Umail for important announcements.

CALENDAR

CANVAS has a calendar function that allows you to post and keep track of events and to-do items. Some course coordinators/lecturers may use the calendar to post important dates (fieldtrips, due dates, etc.) for a course/module. These dates will also appear on your calendar. Please note, not all coordinators may avail of this function so it important to you confirm important dates with your Module Coordinator and in your Year Booklets.

SUBMITTING ASSIGNMENTS

You will be required to submit a digital copy of your essay/assignments along with your printed submissions (see Continuous Assessment Submission Guidelines page 19). Digital submission is via file upload on CANVAS (as a PDF or Microsoft Word file).

The submitted document will automatically pass through TURNITIN, a system which scans the text to identify content taken from another source. The scan will typically take a few minutes, but it can take longer at busier times or for larger documents. Once completed you will receive an originality report as a percentage breakdown. Most assignments will carry a percentage of previously published material. This is perfectly fine if this material is correctly sourced and use is not excessive. You will find guidelines on essay writing in your Archaeology Year Booklets and on the Boole Library's 'Assignment Essentials' pages. A detailed guide on the Turnitin Assignment upload process can be found on page 52

LEARN MORE

You will find a 'UCC-CanvasStudentOrientation' course available on your DASHBOARD. It is worth a look to help get you get up and running with CANVAS.

Use the HELP icon to access CANVAS support. Here you have access to 24/7 live chat, email and phone support. There is also a comprehensive FAQ section and links to detailed instructional guides and videos.

At the beginning of each module your coordinator/lecturer/tutor should give you an overview of CANVAS and how they intend to structure and use it.

IMPORTANT NOTICE 2021/22

Due to the evolving Covid-19 situation, there will a requirement for digital-only submission of assignments. You will be advised of this by each tutor/lecturer ahead of all submissions.

UCC
University of Central Coast
Creating the Future

Student IT Services

COURSES MY UCC SEARCH MENU

Please Note: Print charges will resume from Monday 2nd September. Print prices will remain unchanged.

Umail and G-Suite MyStudentAdmin Services Laptop Loans Wi-Fi UCC App Password Reset Helpdesk

Canvas MyTimetable Print, Copy, Scan PC Labs Software Library Print Balance Topup ASK UCC

Student IT Services and Support

SIT offer a wide range of services and supports to registered UCC Students. Please explore the sections below for more information.

CANVAS login (circled) from UCC SIT homepage

Dashboard

To do

Grade Archaeology Essay - Assignment (Test)
2020-AR1001
0 points • No due date

Coming up View calendar
Nothing for the next week

Recent feedback
Nothing for now

View Grades

2020-AR2045: Introduction to Arc...
2020-AR2045
AY19/20

2020-AR1001: The Archaeology of...
2020-AR1001
AY19/20

2020-AR2014: Artefact Studies
2020-AR2014
AY19/20

DASHBOARD where you will find all of your registered modules provided module coordinators have made them available. (Note: Your module list will differ from the above).

2020-AR1001 > Modules

AY19/20

View progress + Module

Home

Announcements

Assignments

Discussions

Grades

Pages

General Information

General Information

General Information

Module landing page. Note navigation menu on left which will direct you to pages – Announcements, Assignments, etc.

(Note: The appearance/structure of your CANVAS site will differ from the above).

An example announcement as access via the 'Announcements' tab on the navigation menu. You should also receive an automated email to your UCC Umail account once Announcements are posted to all of your registered CANVAS modules.

The CALENDAR function in CANVAS. Here you can add events and to-do items. Some Module Coordinators may use the calendar to post class events/deadlines. These will also appear on your calendar. Please note, not all coordinators may avail of this function so it important to you confirm important dates with your Module Coordinator and in your Year Booklets.

SUBMISSION OF ESSAY THROUGH TURNITIN

ALL ESSAYS AND PROJECTS ARE SUBMITTED ONLINE THROUGH CANVAS

You should already be familiar with CANVAS. If not, please consult page 20 or see the 'UCC-CanvasStudentOrientation' course on your CANVAS DASHBOARD.

All essays/assignments/dissertations for the Archaeology Department should be accompanied by a digital copy (unless advised otherwise by your module coordinator).

Remember to submit your paper copies to the Assignment Submission Box ahead of the deadline set by your module coordinator. The digital submission should be uploaded by end of deadline day at the latest.

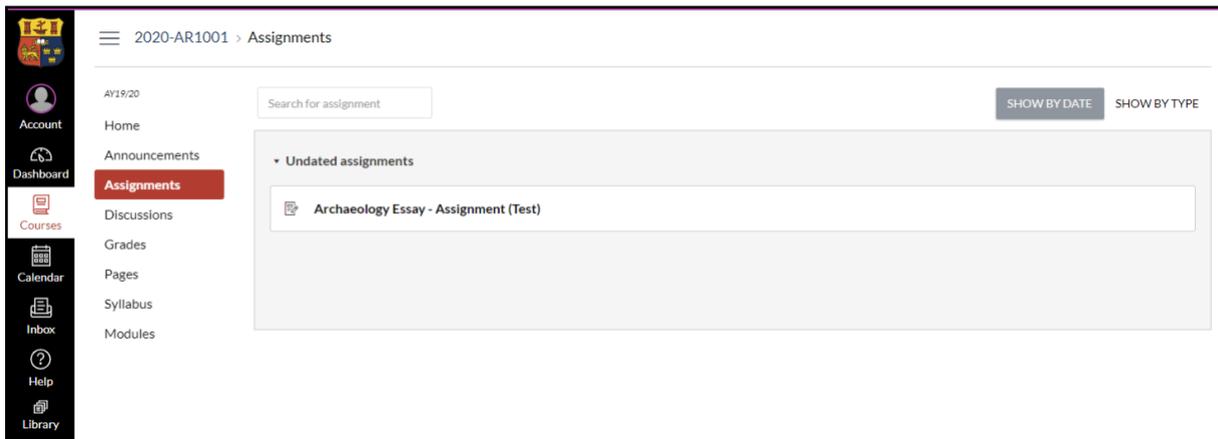
The submitted document will automatically pass through TURNITIN, a system which scans the text to identify content taken from another source. The scan will typically take a few minutes, but it can take longer at busier times or for larger documents.

Once completed you will receive an originality report as a percentage breakdown. Most assignments will carry a percentage of previously published material. This is perfectly fine if this material is correctly sourced and use is not excessive.

You will find guidelines on essay writing in your Archaeology Year Booklets and on the Boole Library's 'Assignment Essentials' pages.

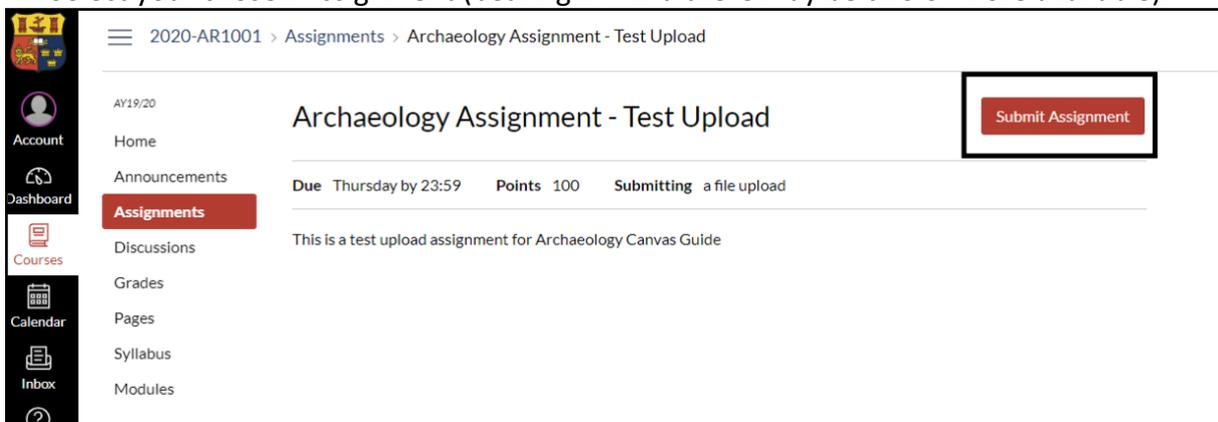
UPLOADING AN ASSIGNMENT

1. Access your module via the **DASHBOARD**
2. Select the **ASSIGNMENT** page using **the navigation menu** on the left
3. Current assignments due for that module will be listed. Click on your chosen assignment
4. A new page giving brief details on the assignments will load
5. Click the '**Submit assignment**' button to begin the upload process. A new window will appear requesting that you choose a file
6. Select the '**Choose File**' button to locate a file from your local hard drive
7. You can upload a file direct from your **Google Drive** (or Office 365) by selecting the relevant tab and entering your login details when prompted
8. **PDF** and **Microsoft Word** documents will be accepted
9. [Optional] You can add a brief comment to accompany your submission if required
10. Check the '**Agree to**' box
11. Click the '**Submit assignment**' button
12. Upload can take a while depending on the file size and your connection speed. Once upload is complete you will receive a '**Submitted!**' notification.

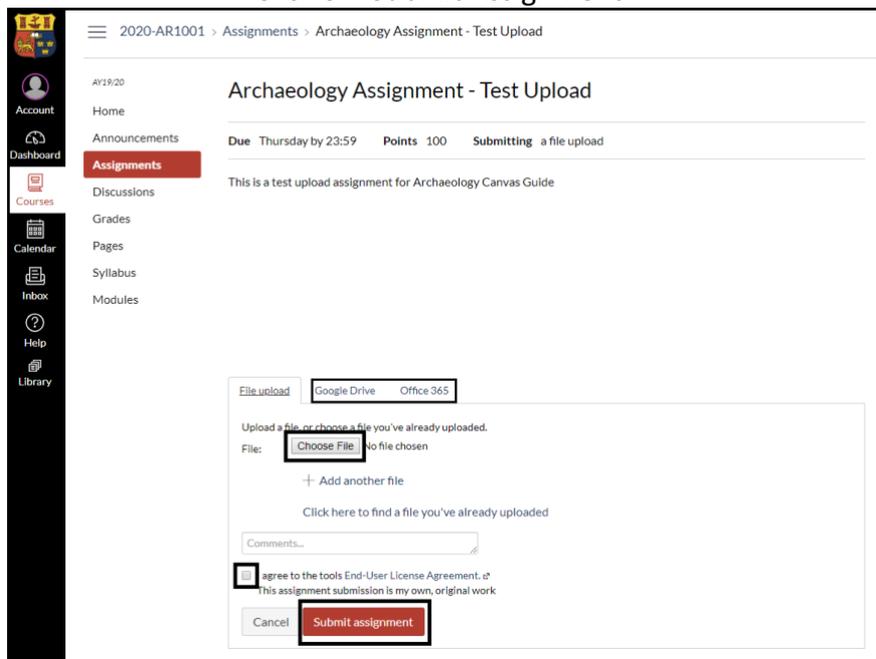


Enter your module on CANVAS and select the 'Assignments' tab on the navigation menu to left.

Select your chosen Assignment (bearing in mind there may be two or more available).



Click on 'Submit Assignment'.



'Choose File' to upload a file stored locally on your hard drive. Alternatively, link to your Google Drive (or Office 365) account. Check 'Agreement...' box and click 'Submit'.

TURNITIN

Following upload, the document will automatically pass through TURNITIN, a system which scans the text to identify content taken from another source. The scan will typically take a few minutes, but it can take longer at busier times and for larger documents. Once completed you will receive an originality report as a percentage breakdown. Most assignments will carry a percentage of published/previously uploaded material. This is perfectly fine if this material is correctly sourced and use is not excessive. You will find guidelines on essay writing in your Archaeology Year Booklets and on the Boole Library's 'Assignment Essentials' pages.

- To view TURNITIN's results, click the 'Submission Details' link which will appear following the successful file upload
- When TURNITIN completes its scan, a % figure will appear (a 'stop-watch' icon will be visible while the document is still being processed). This figure indicates the percentage of text traced to a published/previously submitted source. To further analyse this, click the % icon to launch a separate window for the TURNITIN FEEDBACK STUDIO.

(Remember that the scan is an automated process and can take some time to complete. You do not need to remain logged into CANVAS while this is underway. To come back to the results later, simply log-in to CANVAS and follow the steps outlined above to revisit the module's 'Assignments' page. Here you will find your uploaded assignment.)

- TURNITIN's FEEDBACK STUDIO will open your document and flag sections of your text that it can trace to published/previously submitted sources. This is a useful learning tool, allowing you to view an 'originality report' and to see if you have correctly acknowledged all material. Should you wish to revisit your text and make alterations, you can re-submit the assignment on CANVAS ahead of the submission deadline (depending on how your lecturer/tutor configures the assignment). To do this, follow the steps outlined above. Step 5 will now prompt you to 'Resubmit assignment'.

Please Note: If you choose to resubmit on CANVAS, please ensure that the version you print for marking matches the updated digital version before posting this in the 'Assignments Submission Box'.

Submission may take some time, depending on file size and network connection. Once complete you should see the above screen. To view the TURNITIN report, click on 'Submission Details'.

The 'stop-watch' icon means that TURNITIN is still processing/scanning your document. This might take some time depending on document size and connection speed. You can leave CANVAS and return at any time later – this will not disrupt the process.

When TURNITIN has completed processing you will find a % figure (4% in the example above). This is a measure of how much of the text content in your document can be traced to published material/previously uploaded material in the comprehensive TURNITIN database. To see the results, click on the % icon. This will launch the TURNITIN FEEDBACK STUDIO in a new browser tab.

Match Number	Source	Match Percentage
1	www.archaeologyexper... Internet Source	2%
2	mirandasuri.com Internet Source	1%
3	Submitted to Bournem... Student Paper	1%

The TURNITIN FEEDBACK STUDIO will present your original uploaded document on the left and its Match Overview window (above) to the right. It identifies the published/previously uploaded material sources and flags them in the text. Click on each of the results to find more information on the source material.

PLAGIARISM

IMPORTANT > You must attach a copy of the TURNITIN report to your essay when you submit it through Canvas

It is expected that all essays, projects and other elements of continuous assessment submitted for examination will be the student's own work. Students should take care to distinguish their own ideas and knowledge from information derived from other sources. Plagiarism is the presentation of someone else's work as your own. When done deliberately, it is cheating, since it is an attempt to claim credit for work not done by you and fails to give credit for the work of others.

Whether deliberate or inadvertent, plagiarism is a form of academic misconduct. It can result in the rejection/failure of said work and other disciplinary sanctions in line with University policy (for details see: <https://www.ucc.ie/en/exams/procedures-regulations/>)

In almost any academic pursuit, one learns from the ideas and the work of others. Therefore, in preparing any work to be presented as part of a course assessment, one must rely on other people's scholarship to develop one's own work. It is imperative, however, that these sources are fully acknowledged, following the Harvard referencing style.

Forms of Plagiarism

Verbatim (word for word) quotation without clear acknowledgement

Quotations must always be identified by the use of either quotation marks or indentation, with full referencing of the sources cited. It must always be apparent which parts are your own independent work and where you have drawn on another's ideas and language.

Cutting and pasting from the Internet without clear acknowledgement

Information derived from the Internet must be adequately referenced and included in the bibliography. It is important to evaluate carefully all material found on the Internet, as it is less likely to have been through the same process of scholarly peer review as published sources.

Paraphrasing

Paraphrasing the work of others by altering a few words and changing their order, or by closely following the structure of their argument, is plagiarism if you do not acknowledge the author whose work you are using. A passing reference to the original author in your text may not be enough; you must not create the misleading impression that the paraphrased wording or the sequence of ideas are entirely your own. You must also properly attribute all material derived from lectures.

Collusion

This can involve unauthorised collaboration between students, failure to attribute assistance received, or failure to follow precisely regulations on group work projects. It is your responsibility to ensure that you are entirely clear about the extent of collaboration permitted, and which parts of the work must be your own.

Inaccurate citation

It is important to cite correctly, according to the conventions of your discipline. As well as listing your sources in a bibliography, you must indicate, using an in-text reference, where a quoted passage comes from. Additionally, you should not include anything in your references or bibliography that you have not actually consulted.

Failure to acknowledge assistance

You must clearly acknowledge all external assistance that has contributed to the production of your work. This need not apply to the assistance provided by your tutor or supervisor, or to ordinary proofreading, but it is necessary to acknowledge other guidance that leads to substantive changes of content or approach.

Use of material written by professional agencies or other persons

You cannot make use of professional agencies to produce your work nor submit material written for you, even with the consent of the person who has written it.

Auto-plagiarism

You must not submit work for assessment that you have already submitted (partially or in full) to meet the requirements of another course or examination.

Why anthropology matters

This statement was written by the Executive Committee of the European Association of Social Anthropologists following the Association's meeting and conference in Prague on October 14–15, 2015. The conference, which brought together more than 50 anthropologists from 17 different countries, focused on discussing the ways in which the discipline of cultural and social anthropology can make a difference in Europe today. The meeting, which took place in the shadow of the ongoing refugee crisis in Europe was co-organized by the Institute of Ethnology of the Czech Academy of Sciences and the Czech Association for Social Anthropology.

Anthropology is frequently described as the art of 'making the familiar exotic and the exotic familiar'. It has also been described as 'the most humanistic of the sciences and the most scientific of the humanities' (Eric Wolf). Anthropology can be defined as the comparative study of humans, their societies and their cultural worlds. It simultaneously explores human diversity and what it is that all human beings have in common.

For many years, social and cultural anthropology was associated with the study of 'remote places' and small-scale societies, many of them unfamiliar with literacy and not incorporated into the institutions of the state. Although the study of human diversity concerns all societies, from the smallest to the largest and from the simplest to the most complex, most anthropologists today recognise that all societies in the contemporary world are involved in processes of enormous complexity, such as migration, climate change, global economic crises and the transnational circulation of ideas. Just as European and American anthropologists of the early 20th century struggled to understand and describe 'the native's point of view' when they travelled to such then-remote parts of the world as Melanesia or Africa, contemporary anthropologists try to grasp their areas of inquiry as fully as possible wherever they conduct research, be it in their own backyard or in faraway locations. They then report on how the people they are studying perceive the world and acted upon it, still striving to understand 'the native's point of view', although the focus of their inquiry may now be consumption in a European city or ethnic politics in the Pacific.

Some of the questions that the first generations of anthropologists asked continue to concern today's generation, albeit in new ways. On a general level, anthropologists ask what it is to be a human being, how a society is put together, and what the word 'we' means. Just as they did in the past, anthropologists explore the importance of kinship in contemporary societies and raise questions about power and politics, religion and world-views, and gender and social class, but today, they also study the impact of capitalism on small-scale societies and the quest for cultural survival among indigenous groups, just to mention a few areas of inquiry.

Although there are different theoretical schools, as well as many special interests both regionally and thematically, the craft of social and cultural anthropology consists of a toolbox that is shared by all who are trained in the discipline. Anthropology does not in itself profess to solve the problems facing humanity, but it gives its practitioners skills and knowledge that enable them to tackle complex questions in very competent and relevant ways. The key terms are *cultural relativism*, *ethnography*, *comparison* and *context*.

Cultural relativism

Anthropology does not entail judgement of other people's values, nor do its practitioners rank societies on a scale from 'underdeveloped' to 'developed'. This does not mean that anthropologists suspend all judgements about what people do; for example, few would condone violence or inequality, although it may well be perpetrated in the name of 'culture'. Rather, a professional, or scientific, perspective represented in anthropology emphasises the need to understand what humans do and how they interpret their own actions and world-views.

This approach, known as cultural relativism, is an essential methodological tool for studying local life-worlds on their own terms. This is the view that societies are qualitatively different from one another and have their own unique inner logic, and that it is therefore misleading to rank them on a scale. For example, one society may find itself at the bottom of a ladder with respect to literacy and annual income, but this ladder may turn out to be completely irrelevant if it turns out that members of this society have no interest in books and money. Within a cultural relativist framework, one cannot argue that a society with many cars is 'better' than one with fewer, or that the ratio of smartphones to the population is a useful indicator of quality of life.

Cultural relativism is indispensable in anthropological attempts to understand societies in neutral terms. It is not an ethical principle, but a methodological tool. It is perfectly possible to understand other people on their own terms without sharing their outlook and condoning what they do. As the anthropologist Clifford Geertz stated, 'you don't have to be one to know one'.

The power of ethnography

A second important tool in anthropological research is ethnography, or fieldwork, as the main form of data collection. Ethnographic fieldwork is neither capital-intensive nor labour-intensive – it is inexpensive and, in the field, anthropologists spend much of their time apparently doing nothing – but instead, it is very *time-intensive*. Anthropologists typically spend a year or more in the field. This is necessary because the aim of the ethnographic method is to develop sound knowledge and a proper understanding of a sociocultural world, and for this to be possible, they must learn the local language and take part in as many local activities as they can.

Unlike qualitative sociology, which is typically based on intensive interviews, anthropologists do not see interviewing as a main method, although it forms part of their toolbox. Rather, they collect data through *participant observation*, during which the anthropologist simply spends time with people, talks with them, sometimes asks questions, and learns the local ways of doing things as thoroughly as possible. Anthropologists use people to study other people. The method demands that the researcher gets to know people on a personal level, meets them repeatedly and, if possible, lives with them during fieldwork. For this reason, ethnographic data are of very high quality, although they often need to be supplemented by other kinds of data, such as quantitative or historical data, as the number of people whose lives anthropologists study through participant observation is necessarily limited.

The ethnographic method enables anthropologists to discover aspects of local worlds that are inaccessible to researchers who use other methods. For example, anthropologists have studied the world-views of European neo-Nazis, the functioning of the informal economy in African markets, and the reasons why people in Norway throw away more food than they are willing to admit. By combining direct observation, participation and conversations in their in-depth ethnographic methods, anthropologists are able to provide more detailed and nuanced

descriptions of such (and other) phenomena than other researchers. This is one of the reasons why ethnographic research is so time-consuming: Anthropologists need to build trust with the people they try to understand, who will then, consciously or not, reveal aspects of their lives that they would not speak about to a journalist or a social scientist with a questionnaire, for example.

The challenge of comparison

New insights into the human condition and new theoretical developments in anthropology often grow out of comparison, that is the systematic search for differences and similarities between social and cultural worlds. Although comparison is demanding, difficult and sometimes theoretically problematic, anthropologists always compare, whether explicitly or implicitly. By using general terms such as kinship, gender, inequality, household, ethnicity and religion, anthropologists tacitly assume that these categories have comparable meanings in different societies, yet they rarely mean exactly the same thing. Looking for similarities and differences between social and cultural worlds, anthropologists can develop general insights into the nature of society and human existence.

Comparison has the additional quality of stimulating the intellectual and moral imagination. A detailed, compelling study of a society where there is gender equality, ecological sustainability and little or no violence is interesting in its own right, but it can also serve as an inspiration for policy and reform in other societies. By raising fundamental questions in a neutral, detached way, basic research can sometimes prove to be more useful in tackling the problems that the world faces than applied research. When anthropologists study peaceful, ethnically complex societies, they offer models for coexistence which can be made relevant for policy and practice elsewhere. They often come up with unexpected insights such as, for example, the fact that the Internet can strengthen family ties (rather than isolate people), that religious participation helps immigrants to integrate into European societies (rather than divide them), and that peasants are more economically rational than plantation owners (rather than being hopelessly traditional).

The main objective of comparison is not to rank societies on a ladder of development, human rights or environmental sustainability. This does not mean that anthropological knowledge is irrelevant for attempts to solve problems of this kind – on the contrary, the neutral, cool-

headed method of anthropological comparison produces knowledge that can be used as a reliable foundation on which to build policy.

That which cannot be measured

Anthropologists carry out fieldwork, make comparisons and do so in a spirit of cultural relativism, but all along they are concerned with context, relationships and connections. The smallest unit that anthropologists study is not the isolated individual, but the relationship between two people. Culture is what makes communication possible; it is thus activated between minds, not inside them, and society is a web of relationships. To a great extent, we are constituted by our relationships with others, which produce us and give us sustenance and which confirm or challenge our values and opinions. This is why we have to study and engage with human beings in their full social context. In order to understand people, anthropologists follow them around in a variety of situations and, as they often point out, it is not sufficient to listen to what people say. We also have to observe what they do, and to analyse the wider implications of their actions.

Because of the fine-grained methodology they employ, anthropologists are also capable of making the invisible visible – be it voices which are otherwise not heard or informal networks between high-status people. In fact, one writer who predicted the financial crisis long before it took place was Gillian Tett, a journalist who, thanks to her training in anthropology, understood what the financial elite were actually doing, not just what they told the public.

There is often a strong temptation to simplify complex issues, not least in an information society. In knowledge production and dissemination, clarity and lucidity are virtues, but as Einstein once said, 'Make it as simple as possible. But not simpler.' Accordingly, anthropologists resist simplistic accounts of human nature and accept that complex realities tend to have complex causes. For anthropologists, some of the most important things in life, culture and society are those that cannot be measured. This does not mean that they do not exist. Few would doubt the existential value of love, the social importance of trust, or the power of Dostoyevsky's novels; yet, none of this can be counted and measured. To understand human worlds, qualitative research and interpretation are necessary.

The need for anthropology

The kind of knowledge anthropology teaches is invaluable, not least in our turbulent, globalised age, in which people of different backgrounds come into contact with each other in unprecedented ways and in a multitude of settings, from tourism and trade to migration and organisational work.

Unlike training in engineering or psychology, an education in anthropology is not vocational. There are few readymade niches for anthropologists in the labour market other than in teaching and research in universities and research centres. As a result most anthropologists in Europe work in a multitude of professions in the public and private sectors, where they implement that specific skills and knowledges that anthropology has taught them, which are much sought after by employers: the ability to understand complexity, an awareness of diversity, intellectual flexibility, and so on. Anthropologists work as journalists, development workers, civil servants, consultants, information officers; they are employed in museums, advertising agencies, corporations and NGOs.

There are several reasons why anthropological knowledge can help to make sense of the contemporary world.

First, contact between culturally different groups has increased enormously in our time. For the global middle classes, long-distance travelling has become more common, safer and cheaper than it was in earlier times. In the 19th century, only a small proportion of the Western populations travelled to other countries (when they did, it was usually on a one-way ticket), and as late as the 1950s, even fairly affluent Westerners rarely went on overseas holidays. In recent decades, these patterns have changed. The flows of people who move temporarily between countries have expanded dramatically and have led to intensified contact: Businesspeople, development workers and tourists travel from rich to poor countries. Many more Westerners visit 'exotic' places today than a generation or two ago.

At the same time as people from affluent countries visit other parts of the world in growing numbers and under new circumstances, the opposite movement is also taking place, though often not for the same reasons. Largely because of the substantial differences in standards of living and life opportunities between rich and poor countries, millions of people from non-

Western countries have settled in Europe, North America and other wealthy parts of the world. These movements have introduced new ways of acting, being and thinking into Western lives. A generation ago, it might have been necessary for an inhabitant in a Western city to travel to the Indian subcontinent in order to savour the fragrances and sounds of South Asian cuisine and music. Pieces and fragments of the world's cultural variation can now be found in virtually any sizeable city on any continent. As a result, curiosity about others has been stimulated, and it has also become necessary, for political reasons, to understand what cultural variation entails. Contemporary Europe is today rocked by controversies over multiculturalism, such as religious minority rights, headscarves, language instruction in schools and calls for affirmative action to counter alleged ethnic discrimination in the labour market. These and many other topical issues testify to an urgent need to deal sensibly with cultural differences. The current refugee situation in Europe is also a reminder, if at times cruel and dramatic, of the increased connectedness of people and peoples, as well as being a reminder of the growing importance of anthropological knowledge.

The world is shrinking in other ways as well. For better and for worse, satellite television, cellphone networks and the internet have created conditions for instantaneous and friction-free communications. Distance is no longer a decisive hindrance for close contact and new, deterritorialised social networks or even 'virtual communities' have developed. At the same time, individuals have a larger palette of information to choose from than they previously did. The economy is also increasingly globally integrated. In the last decades, transnational companies have grown exponentially in numbers, size and economic importance. The capitalist mode of production and monetary economies in general, which were globally dominant throughout the 20th century, have become nearly universal in the 21st century. In politics as well, global issues increasingly dominate the agenda. Issues of war and peace, the environment and poverty are all of such a scope, and involve so many transnational linkages that they cannot be handled satisfactorily by single states alone. Pandemics and international terrorism are also transnational problems which can only be understood and addressed through international coordination. This ever tighter interweaving of formerly relatively separate sociocultural environments can lead to a growing recognition of the fact that we are all in the same boat: that humanity, divided as it is by class, culture, geography and opportunities, is fundamentally one.

Culture changes at a more rapid pace than ever before in our era, and this can be noticed nearly everywhere. In the West, the typical ways of life are certainly being transformed. The stable nuclear family is no longer the only socially acceptable way of life. Youth culture and trends in fashion and music change so fast that older people have difficulties following their twists and turns; food habits are changing before our eyes, leading to greater diversity within many countries; secularism is rapidly changing the role of religion in society and vice versa; and media consumption is thoroughly transnational. These and other changes make it necessary to ask questions such as: 'Who are we really?', 'What is our culture – and is it at all meaningful to speak of a "we" that "have" a "culture"?', 'What do we have in common with the people who used to live here 50 years ago, and what do we have in common with people who live in an entirely different place today?', and 'Is it still defensible to speak as if we primarily belong to nations, or are other forms of belonging equally valid or more important?'

Finally, recent decades have seen the rise of an unprecedented interest in cultural identity, which is increasingly seen as an asset. Many feel that the local uniqueness that they used to count on is being threatened by globalisation, indirect colonialism and other forces from the outside. They often react by attempting to strengthen or at least preserve what they see as their unique culture. In many cases, minority organisations demand cultural rights on behalf of their constituency; in other cases, the state tries to slow down or prevent processes of change or outside influence through legislation. In yet other cases, as witnessed in many places today, dominant majorities try to assimilate or exclude nondominant minorities.

European cultural and intellectual identity is indebted to a long and deep history of European philosophy. In our day and age, the perspectives from anthropology are just as indispensable as those from philosophy. Anthropology can teach important lessons about the world and the global whirl of cultural mixing, contact and contestation – but it can also teach us about ourselves. Goethe once said that 'he who speaks no foreign language knows nothing about his own'. And although anthropology is about 'the other', it is ultimately also about 'the self'. For it can tell us that almost unimaginably different lives from our own are meaningful and valuable, that everything could have been different, that a different world is possible, and that even people who seem very different from you and me are, ultimately, like ourselves. Anthropology takes part in the long conversation about what it is to be human, and gives flesh and blood to these fundamental questions. It is a genuinely cosmopolitan discipline in that it

does not privilege certain ways of life above others, but charts and compares the full range of solutions to the perennial human challenges. In this respect, anthropology is uniquely a knowledge for the 21st century, crucial in our attempts to come to terms with a globalised world, essential for building understanding and respect across real or imagined cultural divides, and it is not only the 'most scientific of the humanities and the most humanistic of the sciences', but also the most useful of the basic sciences.

ANTHROPOLOGY CAREERS





BA in Anthropology

