College of Arts, Celtic Studies and Social Sciences

BA (Hons) ANTHROPOLOGY

UCC

University College Cork, Ireland
Coláiste na hOllscoile Corcaigh

www.ucc.ie/anthropology

CK123 BA ANTHROPOLOGY

FIRST YEAR 2024/25

COURSE BOOKLET

Contents

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 us or your lecturers if you have any queries on the programme. We hope you enjoy the course and study hard to realise your potential.

Dr Susannah Chapman and Dr Eoin Parkinson

Coordinators, BA Anthropology

First Year Anthropology

The BA in Anthropology is an interdisciplinary programme that provides a strong foundation in the four subfields of anthropology (archaeology, biological anthropology, linguistics, and sociocultural anthropology) as well as learning in related disciplines, such as folklore, sociology, and history. The degree will provide students with both the intellectual and practical means to understand cultural diversity around the world and the 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)

HI1002 Modern Ireland: Culture, Politics and Society (5 credits; semester 2)

HI1012 Women in Europe since 1800 (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 Introduction to Irish Folklore and Ethnology (15 credits; both semesters)

or

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

Full details on these modules are available in the University Book of Modules:

https://ucc-ie-public.courseleaf.com/modules/

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 during office hours.

For general course queries, and questions on AY1001, please contact Dr Susannah Chapman SChapman@ucc.ie or Dr Eoin Parkinson EParkinson@ucc.ie
For module-specific queries, please speak to your module coordinator/lecturer.

Lecture and tutorial timetable

The following are details of lecture and tutorial times in First Year Anthropology. This involves face-to-face teaching in classrooms at various locations on the campus. This classroom teaching is supported by online resources with lecture slides and reading material on CANVAS (see page 24). 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.
ASK: Askive Building, Donovan's Rd

BA ANTHROPOLOGY (CK123)

First Year Anthropology students have four foundation subjects:
Archaeology, **Sociology**, **History**, and either **Folklore** or **Study of Religions**, and also take
an **Introduction to Anthropology** module (AY1001). These are taken to a total of 60 credits.

AY1001 INTRODUCTION TO ANTHROPOLOGY
Two classes each week in semester 1, starting 19th September. The first lecture is at 12–1pm
Tuesday in Connolly S3; the second lecture at 12–1pm Friday in Connolly S5.

ARCHAEOLOGY
Module AR1001. Three on-campus lectures each week over both semesters, commencing with
first lecture at 11am, Monday 18th September. The lectures each week will be at 11–12am
Monday (room Boole 2), 9–10am Tuesday (Boole 2) and 2–3pm Wednesday (Boole 3). In
addition, students have a tutorial each Thursday from early October, with class divided
alphabetically between 10–11am Thursday (O'Kelly Room, Connolly Building) or 11–12am
Thursday (O'Kelly Room, Connolly Building). *Contact person: Dr Ben Gearey. Email:
b.gearey@ucc.ie*

SOCIOLOGY
Module SC1005. Two lectures each week in semester 1, starting 16th September. Introductory
lecture will take place at 12noon in Boole 4 on Monday, 16th September. The lecture times
each week are 12–1pm Monday (Boole 4) and 2–3pm Thursday (Boole 4). In addition, there is a
weekly seminar in room ASK G.01 at 9-10am each Wednesday, starting 25th September.
Students can sign up on Canvas for the seminar. *Contact person: Dr Amin Sharifi Isaloo.
Email: amin.sharifiisaloo@ucc.ie*

Module SC1006. Two lectures each week in semester 2, starting Monday 13th January. Classes
on Mondays 12-1pm (Boole 4) and Thursdays 2-3pm (Boole 4), as well as a weekly seminar
Tuesday 3-4pm (CONN S5). C*ontact person: Dr Amin Sharifi Isaloo. amin.sharifiisaloo@ucc.ie*

HISTORY
Module HI1002. Two on-campus lectures a week in semester 2 starting Tuesday 14th January.
Lecture at 12-1pm Tuesday (Boole 3) and 9-10am Wednesday (Boole 2). *Contact person: Dr
Donal O Drisceoil. Email: D.odriscoll@ucc.ie*

Module HI1012. Two on-campus lectures a week in semester 2 starting Monday 13th January.
The lecture times for module HI1012 are 9–10am Monday (BHSC G10 for first three weeks and
BHSC G06 for remainder of lectures) and 1–2pm, Wednesday (Cummins 102). *Contact
person: Dr Maeve O'Riordan. Email: maeve.oriordan@ucc.ie*

FOLKLORE
Module FL1004 commences on Monday, 16th September (Semester 1), with three lectures per
week; Mondays 10–11am (Cummins 110), Tuesdays 2–3pm (Electrical Engineering Building L1)
and Wednesdays 10–11am (Boole 2). Tutorial held on Fridays 10–11am (venue to be confirmed
in class). The classrooms will change in semester 2 as follows: 10-11am Mon (Kane GO2); 2-
3pm Tues (Brookfield tbc); 10-11am Wed (Geography Building LT); tutorial 10-11am Fri (venue
tbc). Updates available on Canvas. Contact person: Dr Cliona O' Carroll   c.ocarroll@ucc.ie

STUDY OF RELIGIONS

Module RG1001. Two on-campus lectures a week, commencing Monday 16th September. 2–3pm Monday in room G19 in Kane Building; 11–12noon on Tuesday room 107 Western Gateway Building. Starting in week two from 25th September, there is a weekly tutorial at 11–12noon Wednesday in room ORB 203 (changes to ORB 132 in semester 2). Contact person: Dr Tatsuma Padoan. Email: tatsuma.padoan@ucc.ie

Semester 1	9.00	10.00	11.00	12.00	1.00	2.00	3.00	4.00	5.00
Mon.		FL1004 Cummins 110	AR1001 Boole 2	SC1005 Boole 4		RG1001 Kane G19			
Tues.	AR1001 Boole 2		RG1001 WGB 107	AY1001 Conn S3		FL1004 Elec Eng L1			
Wed.	SC1005 Seminar ASK G.O1	FL1004 Boole 2	RG1001 Tutorial ORB 203			AR1001 Boole 3			
Thurs.		AR1001 Tutorial Group A Conn O'Kelly	AR1001 Tutorial Group B Conn O'Kelly			SC1005 Boole 4			
Fri.		Folklore Tutorial Venue tbc		AY1001 Conn S5					
Semester 2 *Some room bookings to be confirmed before Xmas*									
Mon.	HI1012 BHSC G10 *BHSCG06*	FL1004 Cummins 110	AR1001 Boole 2	SC1006 Boole 4		RG1001 Kane G19			
Tues.	AR1001 Boole 2		RG1001 WG107	HI1002 Boole 3		FL1004 Elec Eng L1	SC1006 Seminar Conn S5		
Wed.	HI1002 Boole 2	FL1004 Boole 2	RG1001 Tutorial ORB 132		HI1012 Cummins 102	AR1001 Boole 3			
Thurs.		Arch Tutorial A	Arch Tutorial B			SC1006 Boole 4			
Fri.		Folklore Tutorial Venue tbc							

AY1001 Introduction to Anthropology

Credit Weighting: 5

Semester(s): Semester 1.

First lecture: 12noon on Tuesday 17th September in Room S3 in Connolly Building.

Timetable: two classes a week over 11 weeks: 12-1pm Tuesday (classroom Conn S3 in Connolly Building) and 12-1pm Friday (Conn S5).

Teaching Method(s): 22 x 1hr(s) Lectures/seminars.

Module Co-ordinator: Dr Eoin Parkinson, Department of Archaeology.

Lecturer(s): Staff from Departments of Archaeology, Sociology and Study of Religions, and the School of Histc

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 science that deals with the biological origins of humans, their physical and cultural development, social custo 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 aspect 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 belief 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 t
  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 submitte
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(
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%.).

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 18th September in lecture theatre Boole 2.

Timetable: three lectures a week over both semesters: 11–12 Monday (Boole 2), 9–10am Tuesday (Boole 2) a 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: Dr Ben Gearey, Department of Archaeology.

Lecturer(s): Dr Ben Gearey, Dr Katharina Becker, Dr Tomas O Carragain, Dr Colin Rynne, 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 w have no particular background in this subject. Students are introduced to the aims and practices of archaeolo 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 per
- 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

- Written Examination 180 Marks - Semester 2 Written Exam - Summer
    - Paper 1: 3hr paper - Written Questions (180 Marks)
- Continuous Assessment 120 Marks
    - In-class Test - 1 x In-class test (30 Marks)
    - Attendance & Participation - Tutorial Work [slide test, field trip and participation in class] 50 m
      (50 Marks)
    - Essay - In-class essay (20 Marks)
    - Essay - In-class essay (20 Marks)

Compulsory Elements: Formal Written Examination; Continuous Assessment.

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 2024.

Requirements for Supplemental Examination: 1 x 3 hr(s) paper(s) to be taken in Autumn 20221. Marks in pas
element(s) of Continuous Assessment are carried forward, Failed element(s) of Continuous Assessment must
repeated (by taking an additional 1 x 3hr written paper).

Sociology

Students take two modules: a 5-credit module (SC1005) and a 10-credit module (SC1006):

SC1005	Introduction to Sociology (Part 1)

Credit Weighting: 5

Semester(s): Semester 1.

First lecture: 12noon on Monday 16th September (Boole 4).

Timetable: Two lectures each week, starting 16th September. The lecture times are 12–1pm Monday (Boole 4) and 2–3pm, Thursday (Boole 4). In addition, there is a weekly workshop session at 9–10am each Wednesday, starting on 25th September, held in the room ASK G.01. Students should sign up on Canvas and attend each week.

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

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

Lecturer(s): Dr Mastoureh Fathi, Dr Myles Balfe and Professor Kieran Keohane, Department of Sociology and Criminology.

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 1200 word essays (40 marks) and 1 x 1200 word essay (40 marks); Tutorial 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).

SC1006	Key Issues in Sociology (Part 2)

Credit Weighting: 10
Semester(s): Semester 2.

First lecture: 12noon on Monday 13th January (Boole 4)

Timetable: Two lectures each week in semester 2: 12–1pm Monday (Boole 4) and 2–3pm Thursday (Boole 4). In addition, there is a weekly seminar session on Tuesday 3-4pm (CONN-S5). Students should sign up for one of the seminars on Canvas and attend it every week.

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, Dr Tom Boland and staff, Department of Sociology and Criminology.

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 (3 x 1200–1500 word essays 150 marks; Seminar participation 50 marks)

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 (HI1002 and HI1012), as follows:

HI1002 Modern Ireland: Culture, Politics and Society

Credit Weighting: 5

Semester(s): Semester 2.

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

First lecture: on Monday 13th January (details to be announced)

Timetable: Two lectures each week: 12-1pm Tues (Boole 3); 9-10am Wed (Boole 2)

Module Co-ordinator: Dr Donal Ó Drisceoil, School of History.

Lecturer: Dr Donal Ó Drisceoil, School of History.

Module Objective: To introduce students to underlying themes, issues and events that have characterised modern Irish history.

Module Content: The module acts as a foundation level course, introducing students to the broad developments of modern Irish history, from the 1850s to the 1990s.

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

1. Show an understanding of specific major themes in modern Irish history.
2. Demonstrate knowledge of key events, organisations and personalities that influenced the course of Irish history from the mid nineteenth century.
3. Construct a relevant argument that demonstrates an analytical use of evidence and a familiarity with various historical interpretations.
4. Communicate in writing effectively and present work in a manner that conforms to scholarly conventions and subject conventions.

5. Demonstrate the ability to work under the constraints imposed by the component of assessment, such as word limits and deadlines.

Assessment: Total Marks 100 Continuous Assessment 100 Marks. Essay - 2,000 word essay to be submitted on a date prescribed by the School (50 Marks). Assignment - 2,000-word document study to be submitted on a date prescribed by the School (50 Marks)

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%.

Requirements for Supplemental Examination: Continuous Assessment. Marks in passed elements of continuous assessment are carried forward. Failed elements must be repeated. 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).

HI1012	Women in Europe since 1800

Credit Weighting: 5

Semester(s): Semester 2.

First lecture: 9am on Monday 13th January (room BHSC G10)

Timetable: Two on-campus lectures a week starting 15 January. The lecture times are 9–10am Monday (BHSC G10 for first four weeks and BHSC G06 for remainder of teaching) and 1–2pm, Wednesday (room Cummins 110).

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

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

Lecturer(s): 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 article review; 20 marks 1 x group project). The assignments should be submitted on a date prescribed by the School).

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).

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 18^h September in Cummins room 110.

Timetable: Module FL1004 commences on Monday, 16th September (Semester 1), and comprises of three on-campus lectures per week; Mondays 10–11am (Cummins 110), Tuesdays 2–3pm (Electrical Engineering Building L1) and Wednesdays 10–11am (Boole 2). Tutorials will be held on Fridays 10–11am (venue to be confirmed in lectures/Canvas).

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): Staff, Department of Folklore and Ethnology/ Roinn An Bhéaloidis.

Module Goal: To introduce the range and breadth of Irish folklore, as a phenomenon and as an academic discipline. To explore and survey key interests in Irish tradition and folklore through the examination of a variety of examples.

Module Content: The subject of ethnology and folklore through an exploration of folklore as informal cultural process and expressive forms, (b) stories and storytelling traditions with reference to genre, repertoire, context, performance and meaning (c) magic and religion (d) material culture and lifestyle with reference to festival, calendar custom, livelihoods and handicraft.

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

1. Recognise folklore in everyday life, past and present, and discuss informal cultural processes in detail.

2. Recognise the main areas of interest in the study of folklore.

3. Appreciate the concept of vernacular culture.

4. Discuss in detail the concept of vernacular narrative.

5. Analyse the underlying idea of time and festival in folklore.

6. Describe and interpret material culture within popular culture.

7. Explore the ideas of magic and religion.

8. Discuss in detail and reference relevant scholarship in the discipline.

Assessment: Total Marks 300. Continuous Assessment 300 Marks. Essay - 4 written essays x 2,000 words, each to be submitted on dates prescribed by the Department (75 marks for each essay) (300 Marks).

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 elements of continuous assessment are carried forward. Failed elements must be repeated - The failed elements of continuous assessment to be submitted (up to 4 x 2,000 word essays), 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 16th September (room Kane G19).

Timetable: Two lectures a week, commencing on Monday 18th 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 25th September, there is a weekly tutorial at 11–12noon Wednesday in room ORB 203 (moving to ORB 132 in semester 2).

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, Dr Lidia Guzy, Dr James Kapalo, Dr Amanullah De Sondy, Dr Tatsuma Padoan, Mr Brendan McNamara, Mr Danny Forde, 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 wordviews.

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 essay: 45 marks; 1 x 2,500 word essay: 120 marks; 1 weekly learning journal: 75 marks; 1 x team presentation: 60 marks).

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).

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 Booklet and on the Boole Library's 'Assignment Essentials' pages.
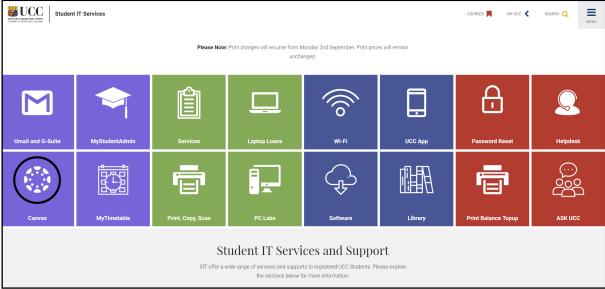
A detailed guide on the Turnitin Assignment upload process can be found on page 30
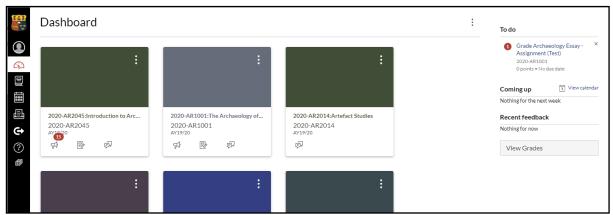
LEARN MORE

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.
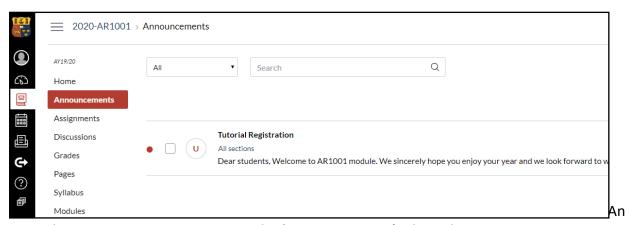
CANVAS login (circled) from UCC SIT homepage

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).
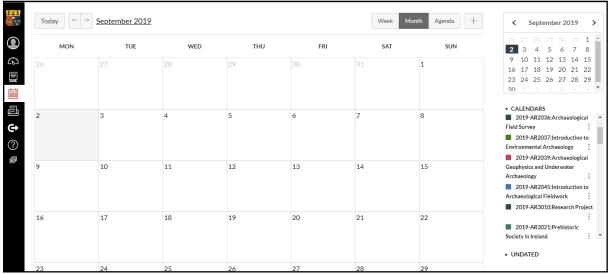

Module landing page. Note navigation menu on left which will direct you to pages – Announcements, Assignments, etc.
(Note: The appearance/structure of your CANVAS site will differ from the above).

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 Continuous Assessments

ALL ESSAYS AND PROJECTS ARE SUBMITTED ONLINE THROUGH CANVAS

If you are not familiar with CANVAS, see guidelines on page 24 or consult the 'UCC-CanvasStudentOrientation' course on your CANVAS DASHBOARD.

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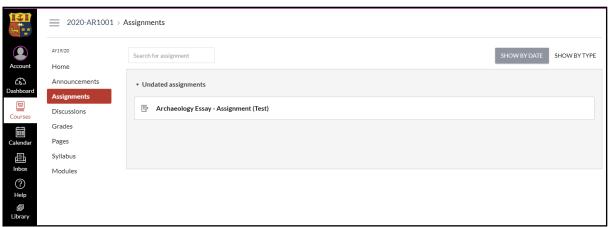
The submitted document will automatically pass through TURNITIN, a system which scans the text to identify content taken from another source. The scan will typically take a few minutes, but it can take longer at busier times or for larger documents.

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.
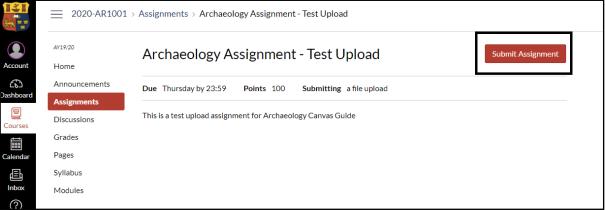
UPLOADING AN ASSIGNMENT
1. Access your module via the **DASHBOARD**
2. Select the **ASSIGNMENT** page using **the navigation menu** on the left
3. Current assignments due for that module will be listed. Click on your chosen assignment
4. A new page giving brief details on the assignments will load
5. 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.
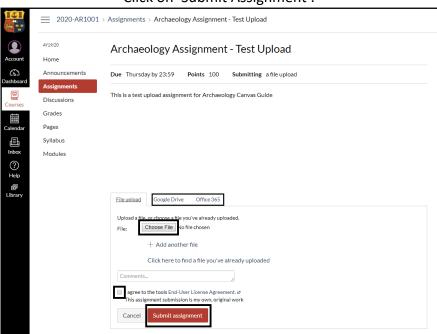
Enter your module on CANVAS and select the 'Assignments' tab on the navigation menu to left.

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 to 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'.

Archaeology Assignment - Test Upload

Re-submit Assignment

Submission
✓ Submitted!
2 Sep at 20:33
Submission details
Download 1. Introduction to Archaeology-1.pdf

Due Thursday by 23:59   Points 100   Submitting a file upload

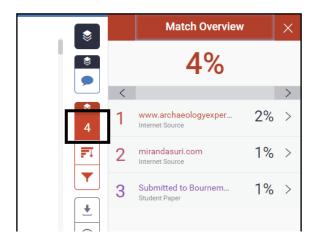This is a test upload assignment for Archaeology Canvas Guide

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'.

Submission details

Archaeology Assignment - Test Upload
Test student submitted 2 Sep at 20:33

📄 1. Introduction to Archaeology-1.pdf 40.5 MB   ⏱   View feedback

The 'stop-watch' icon means that TURNITIN is still processing/scanning you 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.

Submission details

Archaeology Assignment - Test Upload
Test student submitted 2 Sep at 20:33

📄 1. Introduction to Archaeology-1.pdf 40.5 MB   4.0%   View feedback

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. The see the results, click on the **%** icon. This will launch the TURNITIN FEEDBACK STUDIO in a new browser tab.

Match Overview   ✕

4%

< _____ >

1 www.archaeologyexper...   2% >
   Internet Source

2 mirandasuri.com   1% >
   Internet Source

3 Submitted to Bournem...   1% >
   Student Paper

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.

PLAGIARISM AND GENERATIVE AI

You will likely be aware of Generative AI (GenAI); it is important to know when it is acceptable to use it and when it is not. It is important to note that GenAI chatbots (such as CoPilot or ChatGPT) are not academic sources. They are unable to evaluate sources, check accuracy, or engage with ambiguity and uncertainty in the way that is necessary to create a convincing argument. GenAI often invents or conflates sources and ideas. GenAI is unable to produce the quality of work that is expected of you. You are strongly advised to not use GenAI tools to produce any component of your assignments, either text or images, in a draft you then revise or the full and final version. It is your responsibility to ensure your work is different from any text or material derived from any GenAI tools.

You may wish to use GenAI as part of your research and study process, however, what is produced cannot be submitted to any assessments and assignments. If you use it as part of your research process, you must acknowledge when and how it was used in order to maintain transparency about your work. Please speak to your module coordinator if you are unsure about GenAI use.

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 asks 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 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. 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.

BA in Anthropology