

**Anthropology 4181/6181, Fall 2017**  
**Sex, Family, and Kinship**  
**Instructor: Doug Jones**

**SYLLABUS**

**Content**

This course is about one of anthropology's central topics – kinship. For over a century, anthropologists have wrestled with a number of questions: Why is kinship such an important principle of organization in so many societies? Why is it that kinship systems vary so much from one society to another, yet the same systems are constantly reinvented? Where did Western ideas about kinship, marriage and the family come from?

In addressing these questions, we first look at several theoretical traditions that have developed in the study of kinship: The evolutionary approach emphasizes “selfish genes” and the biology of mating. Descent theory is concerned with how kinship is used to build strong groups. Alliance theory sees marriage exchange as central to human sociality. And symbolic and psychological theories ask what kinship means and how people name -- and think about -- their kin.

In the second part of the course, we tour the world, turning to geographic variation in kinship systems. We look at population spreads in Africa and Oceania, and how they relate to the evolution of kinship, and at the role of kinship in the stratified societies of Eurasia, from the Far East to the Middle East to Europe. Finally we consider continuity and change in kinship systems around the world today, and the continuing relevance of kinship.

No prerequisites, 3 Credit hours.

**Objectives**

Students should learn to

- Describe major dimensions of variation in kinship systems, and how kinship systems vary differ across culture areas.
- Contrast evolutionary, cultural, archeological and linguistic approaches to studying kinship.
- Explain variation in kinship systems depending on ecology and history.
- Evaluate and synthesize hypotheses about variation in kinship systems and their consequences for social evolution.

**Where and when**

208 Stewart Building, Tuesday and Thursday, 9:10-10:30 AM

**Instructor**

Doug Jones

Office hours: 107 Stewart Building, Tuesday 2-3 PM

Don't be shy about dropping by during office hours or scheduling an appointment if you have any questions about course material. Or try e-mail ([douglas.jones@anthro.utah.edu](mailto:douglas.jones@anthro.utah.edu)) if that works better for you. (And don't be shy about asking questions in class or after class.)

**Books**

There are 4 required books in this course:

Bronislaw Malinowski (1987/1929) The Sexual Life of Savages 52.25\$ new, 39.20\$ old

Annette Weiner (1988) The Trobrianders of Papua New Guinea 76.35\$ new/own, 66.14\$ new/rent  
49.98\$ old/own, 38.98\$ old/rent

Roger Keesing (1967) Kinship and Marriage: An Anthropological Perspective (free)

Mark S. Weiner (2013) The Rule of the Clan: What an Ancient Form of Social Organization Reveals about the Future of Individual Freedom. 18.00\$ new, 13.50\$ old, Kindle 9.99\$

The first two are available at the University Bookstore (and maybe other bookstores).

There are also required readings available online through Marriott Library Course Reserves

### **Grading**

Most weeks you will receive study/discussion questions related to reading assignments for the next week. These are intended to focus your reading and help prepare you for discussion. You will be asked to turn in a short (~1 page) response -- typewritten or NEATLY handwritten -- to the study questions, which will be graded on a Pass/Fail basis. You are encouraged to discuss study questions with other students, but the response you turn in must be your own work. Class attendance, participation and completion of occasional in-class assignments can also affect your grade. Weekly assignments plus class attendance, participation and completion of occasional in-class assignments count for about 10% of your grade.

Classwork is structured differently in the two halves of the course. In the first half we will look in detail at one society, the Trobriand Islanders of the South Pacific, who illustrate most of the major principles of kinship. In this half of the course, many of your discussion questions (see above) will involve relating what you have read about the Trobrianders to different approaches to kinship. We'll be doing something else, too. We will organize the class as a Trobriand village, and assign students Trobriand identities, and do some in-class exercises following Trobriand kinship rules.

In the second half of the course, you will pick a novel or memoir that deals with kinship and family life in one society. (I'll supply a list of possibilities when the time comes, or you could pick one on your own.) You'll make an in-class presentation about your reading, relating it to anthropological writings on your society. This will be the basis of a 6-8 page (2,000-2,500 word) referenced term paper. You'll hand in a brief outline of your paper early to mid-March, which will be graded Pass/Fail. You'll hand in a one page précis and bibliography in mid-April, which will get a letter grade. This will count for about 5% of your grade. You'll turn in the final paper in the last week of class. This will count for about 15% of your grade.

There will be two take-home exams, which will be passed out mid-September and late October, and a final exam. The final will be cumulative. Exams will include both multiple choice / short answer questions and short essays. Each in-class exam will account for about 20% of your grade. The final will account for about 35%.

Late stuff (discussion papers, outlines, term papers, etc.) will be marked down. There will be two take-home exams, which will be passed out mid-February and late March, and a final exam. The final will be cumulative. Exams will include both multiple choice/short answer questions and short essays. Each in-class exam will account for 20% of your grade. The final will account for 35%.

Students taking the course for graduate credit may get extra readings, and occasionally be asked to make extra in-class presentations.



## **SCHEDULE AND READINGS**

### **SUBJECT TO REVISION**

CP means coursepack, Keesing 2 means Roger Keesing, Kin Groups and Social Structure, Chapter 2, and so on.

### **PART I. FOUR APPROACHES TO KINSHIP**

#### *A. Evolution*

August 22, 24

Richard Dawkins “Genesmanship” CP

Arthur Wolf “Explaining the Westermarck effect” CP

August 29, 31

Joan B. Silk “Ties that bind: The role of kinship in primate societies” CP

Keesing 1

#### *B. Descent*

September 5, 7

A. R. Radcliffe-Brown “The mother’s brother in South Africa” CP

Kim Hill “Animal ‘culture’?”

Keesing 2, 3:25-48

M. Weiner 1, 2, 3

September 12, 14

Yolanda and Robert Murphy “Mundurucu culture” CP

Warren Shapiro “Residence groups”

Keesing 4

#### *C. Marriage and Alliance*

September 19, 21

Cai Hua “The furtive visit” and “The conspicuous visit” CP

Charles and Cherry Lindholm “Marriage as warfare” CP

Keesing 5

September 26, 28

Claude Levi-Strauss “Dual organization” CP

### **EXAM 1**

#### *D. Symbols and Psychology*

October 3, 5

Adam Kuper “David Schneider: Biology as culture”

Janet Carsten “The substance of kinship and the heat of the hearth: Feeding, personhood, and relatedness among Malays in Pulau Lankawi”

Warren Shapiro “What is Malay kinship primarily about”

**October 8-15 No classes. Enjoy Fall Break!**

October 17, 19  
Keesing 7, 8

**PART II. KINSHIP, DEEP HISTORY, AND MODERNIZATION**

*Morgan’s Program: Cultural Evolution and the Geography of Kinship*

October 24, 26

Keesing 9

M. Weiner 11:178-183

Doug Jones “Kinship and deep history: Exploring connections between culture areas, genes, and languages” CP

Clare Holden and Ruth Mace “ ‘The cow is the enemy of matriliney’: Using phylogenetic methods to investigate cultural evolution in Africa” CP

*Spread Zones: The African Frontier and the Austronesian Expansion*

October 31, November 2

Keesing 3:48-61

M. Weiner 4

Sherry Ortner “Rank and Gender” CP

*State and Kin in the Far East*

November 7, 9

Laura Betzig 1986 “Differential reproduction” CP

Hugh Baker “Ancestor worship” CP

Stanley Tambiah “Bridewealth and dowry revisited: The position of women in Sub-Saharan Africa and north India

*Family, Honor, and God in the Middle East*

November 14, 16

M. Weiner 6, 7, 10

Charles Lindholm “The social construction of egalitarianism” and “The ambiguities of women” CP

Mildred Dickemann “Paternal confidence and dowry competition: A biocultural analysis of purdah” CP

*Origins of European Kinship*

November 21

M. Weiner 9

Wolfgang Scheidel “A peculiar institution? Greco-Roman monogamy in evolutionary context”

Mary Hartmann 2004 “How northwestern Europe was strange: Marriage, households and history” CP

**November 23-24 No classes. Happy Thanksgiving!**

*The Great Transformation: Kinship and Modernization*

November 28, 30

Göran Therborn “A long night’s journey into dawn”

*Kinship, Modernization, and the Future*

December 5, 7

Phillip Longman “The return of patriarchy”

Jennifer Egan “Looking for Mister Good Sperm”

M. Weiner 12

**FINAL EXAM**

Thursday, December 14, 8-10 AM (same place, 208 Stewart)

## Department and University Policies

**ADA Statement:** The Americans with Disabilities Act. The University of Utah seeks to provide equal access to its programs, services, and activities for people with disabilities. If you will need accommodations in this class, reasonable prior notice needs to be given to the Center for Disability Services, 162 Olpin Union Building, (801) 581-5020. CDS will work with you and the instructor to make arrangements for accommodations. All written information in this course can be made available in an alternative format with prior notification to the Center for Disability Services.

**Addressing Sexual Misconduct:** Title IX makes it clear that violence and harassment based on sex and gender (which includes sexual orientation and gender identity/expression) is a Civil Rights offense subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories such as race, national origin, color, religion, age, status as a person with a disability, veteran's status or genetic information. If you or someone you know has been harassed or assaulted, you are encouraged to report it to the Title IX Coordinator in the Office of Equal Opportunity and Affirmative Action, 135 Park Building, 801-581-8365, or the Office of the Dean of Students, 270 Union Building, 801-581-7066. For support and confidential consultation, contact the Center for Student Wellness, 426 SSB, 801-581-7776. To report to the police, contact the Department of Public Safety, 801-585-2677(COPS).

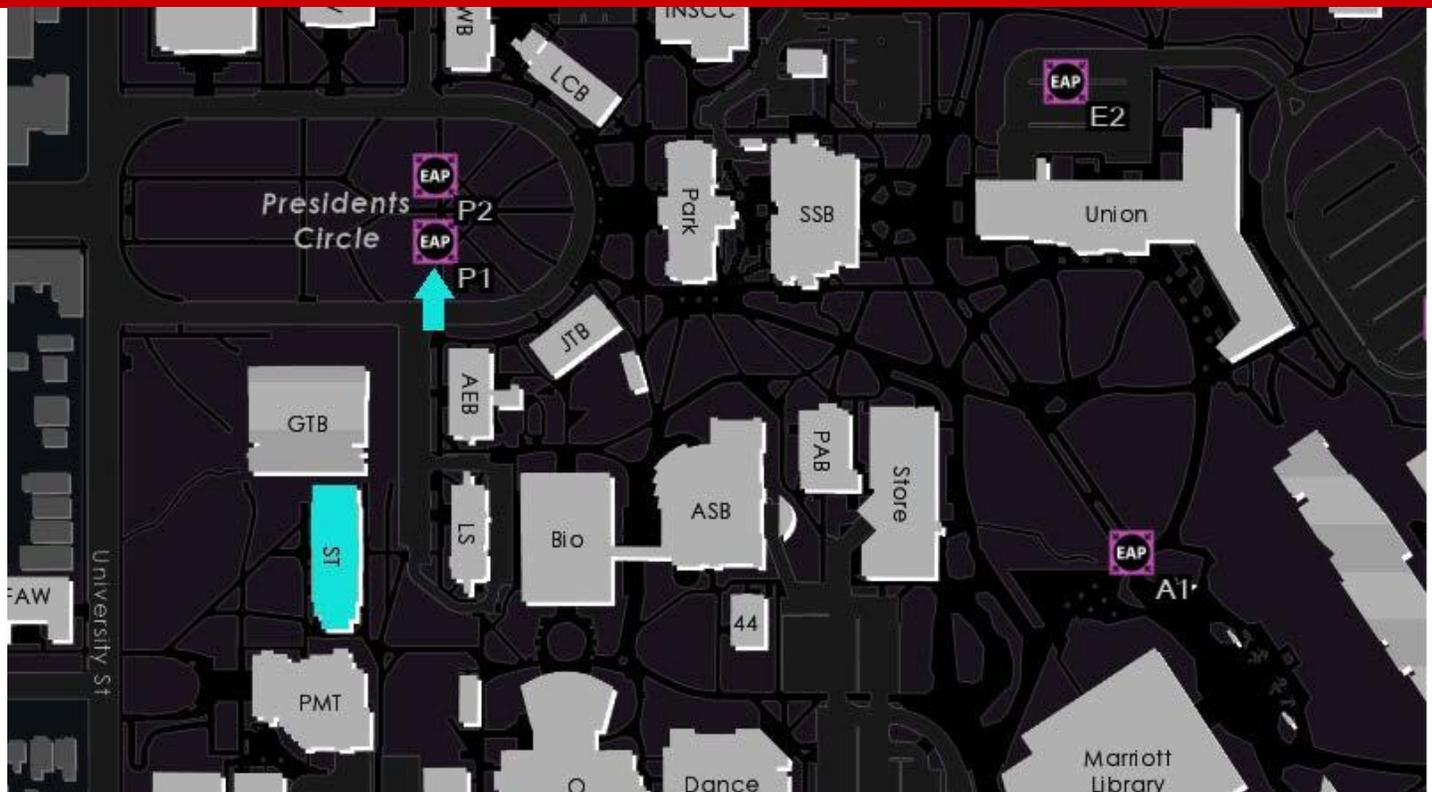
**Wellness Statement:** Personal concerns such as stress, anxiety, relationship difficulties, depression, cross-cultural differences, etc., can interfere with a student's ability to succeed and thrive at the University of Utah. For helpful resources contact the Center for Student Wellness ([www.wellness.utah.edu](http://www.wellness.utah.edu); 801-581-7776).

**Student Code: (Policy 6-400)** All students are expected to maintain professional behavior in the classroom setting, according to the Student Code ([regulations.utah.edu/academics/6-400.php](http://regulations.utah.edu/academics/6-400.php)). Students have specific rights in the classroom as detailed in S. II of the Code. The Code also specifies standards of behavior (S. III) and academic conduct (S. V). "Students must adhere to generally accepted standards of academic honesty, including but not limited to refraining from cheating, plagiarizing, research misconduct, misrepresenting one's work, and/or inappropriately collaborating" (S. VB). According to Faculty Rules and Regulations, it is the faculty responsibility to enforce responsible classroom behaviors. Students have the right to appeal such action to the Student Behavior Committee.

**Incomplete Policy:** An "I" will only be given for work not completed because of circumstances beyond the student's control, providing the student is passing the course and needs to complete 20% or less of the work. Valid reasons for an "I" grade include: (a) An illness (documented by a medical statement) that precludes the ability of the student to perform; (b) an accident or situation that prevents the student from physically being present (documentation may be required); (c) Extreme emotional or other mental circumstances that are severe enough to interfere with a student's normal academic performance. If you do receive an "I", do not register for the course again. You must complete the required work in the time agreed by you and the instructor. If the work is not completed within one year, the grade will change to an "E". Faculty will not accept additional work to change the grade after that one-year period. If a student has a problem with the course, please deal with it immediately. It is the student's responsibility to contact instructors and submit necessary forms.

Note: The syllabus is not a binding legal contract. It may be modified by the instructor when the student is given reasonable notice of the modification.

# CSBS EMERGENCY ACTION PLAN



## BUILDING EVACUATION

EAP (Emergency Assembly Point) – When you receive a notification to evacuate the building by the fire alarm system or by building re alarm, please follow your instructor in an orderly fashion to the EAP location shown on the map below. Once everyone is at the EAP, you will receive further instructions from Emergency Management personnel. You can also look up the EAP for any building you may be in on campus at <http://emergencymanagement.utah.edu/eap>.

## CAMPUS RESOURCES

**U Heads Up App:** There's an app for that. Download the app on your smartphone at [http://uheads.up.utah.edu](#) or visit the following resources:

- **Emergency Response Guide:** Provides instructions on how to handle any type of emergency including earthquake, utility failure, re, active shooter, etc. Flip charts with this information are located in the lobby of the Marriott Library.

around campus.

- **See Something, Say Something: Report unsafe or hazardous conditions on campus** threatening or emergency situation, please call 911! **Safety Escorts: For students at night or past business hours and would like an escort to your car, please call 24/7 and a security officer will be sent to walk with you or give you a ride to your location.**

