



**PROGRAMA DE PÓS-GRADUAÇÃO EM ANTROPOLOGIA SOCIAL**

MUSEU NACIONAL

UNIVERSIDADE FEDERAL DO RIO DE JANEIRO

QUINTA DA BOA VISTA S/N. SÃO CRISTÓVÃO. CEP 20940-040

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MNA-702 Teoria Antropológica II

Profª Antonádia Borges

2º semestre de 2005

Horário: 5as. feiras, 13.00 - 17.00h

Local: Sala de Aula do PPGAS

Nº de créditos: 04, 60 horas-aula

O curso de Teoria Antropológica II atentar-se-á para os encaminhamentos contemporâneos dados aos problemas antropológicos clássicos tratados em Teoria Antropológica I. Percorreremos distintos caminhos que partem do estruturalismo. Das vias antropológicas daí decorrentes alguns trajetos serão privilegiados (sobretudo aqueles marcados pelos rótulos: hermenêutico, simbólico, desconstrutivista, pós-moderno e fenomenológico), com especial atenção para divergências e pontos de cruzamento entre os mesmos. O objetivo do curso é oferecer elementos para que os alunos possam se situar no debate antropológico atual.

A avaliação será feita:

- i. por meio de uma prova realizada no final do semestre (50% da nota)
- ii. por meio de resenhas analíticas acerca de cada sessão (50% da nota).  
A resenha deve ser entregue no mesmo dia da sessão a que corresponde.  
O texto da resenha não deve ultrapassar 3 páginas (Times12, espaço 1,5).

I. Sessão (11 de agosto)

## Apresentação do Programa

### II. Sessão (18 de agosto)<sup>i</sup>

Ardener, Edwin. 1985. Social anthropology and the decline of modernism. In Overing, Joanna (ed.) *Reason and morality*. London: Tavistock.

Bourdieu, P. s/d. Remarques en marge de l'article de Sherry B. Ortner sur Theory of Anthropology in the sixties. *m.s.*

Hastrup, Kirsten. 2005. Social anthropology: towards a pragmatic enlightenment? *Social Anthropology* 13(2): 133-149.

Ortner, Sherry. 1984. Theory in anthropology since the sixties. *C.S.S.H.* 26(1):126-66.

Rogers, Susan C. 2001. Anthropology in France. *A.R.A.* vol 30: 481-504.

Spencer, Jonathan. 2000. British social anthropology: a retrospective. *A.R.A.* 29(1):1-24.

### III. Sessão (01 de setembro)<sup>ii</sup>

Bourdieu, Pierre. 1962. Célibat et condition paysanne. *Études Rurales* 5-6: 32-135.

Bourdieu, Pierre. 1970. La maison Kabyle ou le monde renversé. In Pouillon, J. e Maranda, Pierre. (eds.) *Échanges et communications* – mélanges offerts à Claude Lévi-Strauss. Paris: Mouton. Pp. 740-758.

Bourdieu, Pierre. 1989. Reproduction interdite. La dimension symbolique de la domination économique. *Études Rurales* 113-114: 15-35.

Bourdieu, Pierre. 2000. Making the economic habitus. Algerian workers revisited. *Ethnography* 1(1): 17-41.

### IV. Sessão (08 de setembro)<sup>iii</sup>

Dumont, Louis. 1983. *Essais sur l'individualisme: une perspective anthropologique sur l'idéologie moderne*. Paris: Seuil. (caps.vi La communauté anthropologique et l'idéologie e vii La valeurs chez les modenres et chez les autres). Pp. 187-262.

Dumont, Louis. 1992. *Homo hierarchicus: le système des castes et ses implications*. Paris: Gallimard. (Introduction e Postface pour l'édition "Tel", vers une théorie de la hiérarchie). Pp. 13-35 e 396-403.

Dumont, Louis. The individual as an impediment to sociological comparison and Indian history. In *Religion, politics and history in India :collected papers in Indian sociology*. Paris : Mouton, 1970. Pp.133-150.

Dumont, L. 1973. Absence de l' individu dans les institutions de L'Inde. In Meyerson, Ignace. *Problèmes de la personne*. Paris: Mouton. Pp. 99-109.

V. Sessão (15 de setembro)<sup>iv</sup>

Schneider, D. 1968. *American kinship: a cultural account*. Eaglewood Cliffs/NJ: Prentice-Hall. 117p.

VI. Sessão (19 de setembro)<sup>v</sup>

Geertz, Clifford. 2004. What is a State if it is not a sovereign? Reflections on politics in complicated places. *Current Anthropology*. 45 (5).

Geertz, Clifford. (1968). *Observando o Islã: o desenvolvimento religioso no Marrocos e na Indonésia*. Rio de Janeiro: Jorge Zahar, 2004. 141 p.

VII. Sessão (29 de setembro)<sup>vi</sup>

Sahlins, M. *Historical Metaphors and Mythical Realities: structure in the Early History of the Sandwich Islands Kingdom*. Michigan University Press, 1981. 84p.

VIII. Sessão (06 de outubro)<sup>vii</sup>

Wagner, Roy. (1975). *The invention do Culture*. Chicago: The University of Chicago Press, 1981. 168 p.

IX. Sessão (13 de outubro)<sup>viii</sup>

Crapanzano, Vincent. *Tuhami: portrait of a Moroccan*. Chicago: The University of Chicago Press. 187p.

X. Sessão (20 de outubro)<sup>ix</sup>

Latour, Bruno. 1984. *Les microbes: guerre et paix suivi de irreductions*. Paris: A.M. Métailié.

XI. Sessão (24 de outubro)<sup>x</sup>

Asad, Talal. 1991. From the history of colonial anthropology to the anthropology of Western hegemony. In Stocking Jr., George (ed.) *Colonial situations: essays on the contextualization of ethnographic knowledge*. Madison: The University of Wisconsin Press. Pp. 314-324.

Comaroff, Jean e Comaroff, John. Ethnography on an Awkward Scale: Postcolonial Anthropology and the Violence of Abstraction . *Ethnography* 2003 4: 147-179.

Toren, Christina. Comparison and ontogeny. In Gingrich, Andre e Fox, Richard G. (eds.) *Anthropology, by comparison*. London: Routledge. Pp.

Godelier, Maurice. Briser le miroir du soi. In Ghasarian, Chistian (dir.) *De l'ethnographie à l'anthropologie réflexive: nouveaux terrains, nouvelles pratiques, nouveaux enjeux*. Paris: Armand Colin.

Peirano, M. 1999. Antropologia no Brasil (alteridade contextualizada). In Miceli, Sergio. *O que ler na ciência social brasileira (1970-1995)*. São Paulo: Sumaré. Pp.225-266.

XII. Sessão (03 de novembro)<sup>xi</sup>

Strathern, M. 1988. *The gender of the gift. Problems with women and problems with society in Melanesia*. Berkeley: University of California Press.

XIII. Sessão (10 de novembro)<sup>xii</sup>

Herzfeld, M. 1997. *Cultural Intimacy: social poetics in the Nation-State*. London: Routledge. 226p.

XIV. Sessão (24 de novembro)<sup>xiii</sup>

Csordas, Thomas J. 2004. Asymptote of the Ineffable: Embodiment, Alterity, and the Theory of Religion. *Current Anthropology* 45(2):163–185.

Katz ,Jack e Csordas, Thomas J. 2003 Phenomenological Ethnography in Sociology and Anthropology. *Ethnography* 4(3): 275-288.

Hastrup, Kirsten. 2004. Getting it right: knowledge and evidence in anthropology. *Anthropological theory* 4(4): 455-72.

Csordas, Thomas J. 2004. Evidence of and for what? *Anthropological theory* 4(4): 473-480.

XV. Sessão (01 de dezembro)<sup>xiv</sup>

Moore, Henrietta L. 2004. Global anxieties: concept-metaphors and pre-theoretical commitments in anthropology. *Anthropological Theory*. 4(4):71-88.

Ulf Hannerz . 2003 Being there... and there... and there!: Reflections on Multi-Site *Ethnography*. vol 4: 201-216.

Marcus, George E. 1995. Ethnography in/of the World System: The Emergence of Multi-Sited Ethnography. *A.R.A.* vol 24: 95-117.

Tsing Anna 2000 "The Global Situation," *Cultural Anthropology*, 15(3): 327-360.

Burawoy, M. 2001. Manufacturing the Global. *Ethnography*.vol 2: 147-159.

Zsuzsa Gille and Seán O' Riain. 2002. Global Ethnography. *Annual Review of Sociology* vol 28: 271-295.

Burawoy, Michael. 2000. "Introduction. Reaching for the Global" . In Burawoy, Michael (ed.), *Global Ethnography. Forces, Connections, and Imaginations in a Postmodern World*. Berkeley: University of California Press. Pp.1-40.

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### **BIBLIOGRAFIA AUXILIAR**

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- Asad, Talal et al. 2004. Anthropology in the Margins of the State. (referência incompleta)
- Asad, Talal. 1993. Genealogies of religion: discipline and reasons of power in Christianity and Islam. Baltimore: The John Hopkins University Press.
- Augé, Marc. 1994. Pour une anthropologie des mondes contemporains. Paris: Flammarion.
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- Brettel, Caroline B. e Sargente, Carolyn F. (eds.) 1993. Gender in cross-cultural perspective. Upper Saddle River: Prentice-Hall.
- Carsten, Janet. After kinship. New York: Cambridge University Press.
- Charter, Angela (ed.) 1999. The anthropology of power: empowerment and disempowerment in changing structures. New York: Routledge.
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- Eriksen, Thomas H. e Nielsen, Finn S. 2001. A history of anthropology. London: Pluto Press.
- Fischer, Michael M. J. 2003. Emergent forms of life and the anthropological voice. London: Duke University Press.

- Goody, Jack. 1995. *The expansive moment: the rise of social anthropology in Britain and Africa 1918-1970*. Cambridge: Cambridge University Press.
- Grimson, A. et al (eds.) 2004 *La antropología brasileña contemporánea: contribuciones para un diálogo latinoamericano*. Buenos Aires: Prometeo.
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- Haraway, Donna J. 1991. *Simians, Cyborgs, and Women: The Reinvention of Nature*. London: Routledge.
- Ingold, Tim (ed.)1996. *Key debates in anthropology*. London: Routledge.
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- Peirano, Mariza. 1995. *A favor da etnografia*. Rio de Janeiro Relume Dumará.

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Stocking Jr., George. (1965). On the limits of “presentism” and “historicism” in the historiography of the behavioral sciences. In Stocking Jr., George. *Race, culture and evolution*. New York: The Free Press, 1968.

Sahlins, Marshall. (1999). Que é iluminismo antropológico? algumas lições do século XX. In *Cultura na prática*. Rio: Edufj, 2004.

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Descola, Philippe. 2005. On anthropological knowledge. *Social Anthropology* 13(1): 65-73.

Kuper, Adam. 2005 Alternative histories of British social anthropology. *Social Anthropology* 13(1):47-64.

Pina-Cabral, J. 2005. The future of social anthropology. *Social Anthropology* 13(2):119-128.

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*Ethnography* 5(4), 2004 (número especial Pierre Bourdieu in the Field).

iii Dumont, L. 1985. A modified view of our origins: the Christian beginnings of modern individualism. In Carrithers, M. et al (eds.) *the categoriy of person: anthropology, philosophy, history*. New York: cambridge University Press. Pp 93-122.

Dumont, Louis. 1987. Individualisme “apolitique”: la Kultur dans les considérations de Thomas Mann. In Veyne, Paul (et al). *Sur l'individu*. Paris: Seuil. Pp. 38-53.

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Schneider, D. 1984. *A critique of the study of kinship*. Ann Arbor: The University of Michigan Press. (passagens selecionadas)

v

Ortner, S. 2005. Geertz, subjectividad y consciencia posmoderna. *Etnografias* 1.

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Geertz, C. 1983. *Local knowledge: further essays in interpretative anthropology*. Basic Books.

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Sahlins, Marshall David. 1958. *Social stratification in Polynesia*. Seattle: University of Washington Press.

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Sahlins, Marshall David. 1995. *How "natives think": about Captain Cook, for example*. Chicago : The University of Chicago Press.

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Boggs, James P. 2004. The Culture Concept as Theory In Context. *Current Anthropology* 45(2):187-209.

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*Ethnography*, Sep 2002; 3: 317 - 341.

Bauman, Zygmunt. In the lowly nowherewilles of liquid modernity: comments on and around Agier *Ethnography* 2002 3: 343-349.

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