



PROGRAMA DE PÓS-GRADUAÇÃO EM ANTROPOLOGIA SOCIAL

UNIVERSIDADE FEDERAL DO RIO DE JANEIRO
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Disciplina: MNA 854 – Problemas de Análise Etnológica

Professores: Aparecida Vilaça

1º semestre de 2016

Nº de créditos: 03 (três) Créditos, 45 horas aula, 15 sessões

Horário: 5 º Feira – 13:00 às 16:00

Local: Sala Castro Faria, PPGAS

Ementa:

Acreditam os índios na ciência? Das “classificações primitivas” ao Gênesis bíblico e à taxonomia dos livros didáticos.

A questão que dá origem a esse curso é a experiência de povos nativos com o aprendizado escolar, especialmente no que diz respeito ao conteúdo das disciplinas de ciências naturais. Partiremos de um exame de perspectivas teóricas e etnográficas sobre as classificações nativas, com atenção aos problemas implicados na dicotomia natureza/cultura, que nos conduzirão à Parte II do curso, dedicada às classificações xamânicas, aos híbridos e às misturas das ontologias anímicas e perspectivistas. Por meio de um sobrevôo aos debates da Grécia antiga (e comparações com a China), procuraremos compreender os efeitos de determinados regimes de verdade na constituição do domínio da ciência no mundo ocidental moderno (Parte III), e seguiremos com o exame da invenção da noção de natureza e da concepção biológica de mundo que fundamentam o ensino escolar (Parte IV). O segmento final do curso será dedicado a questões mais gerais relacionadas à escola, como o debate sobre os efeitos do letramento no pensamento nativo, o uso de epistemologias nativas no ensino, a imbricação entre religião e ciência, e entre escolarização e cristianização no contexto latino-americano. A aula final será dedicada à leitura de uma monografia sobre a experiência do ensino de ciências em uma escola africana.

Parte I: “Classificações primitivas”

10/3 – Aula 1 - Apresentação do curso

17/3 – Aula 2 - “Classificações primitivas ” I

DURKHEIM, Émile e MAUSS, Marcel 2000 [1903]. “Algumas formas primitivas de classificação”. Em: RODRIGUES, José Albertino (org), *Émile Durkheim. Sociologia*. São Paulo: Ática.

LÉVI-STRAUSS, Claude. 1962. *La pensée sauvage*. Paris: Plon. Cap 1: “A ciência do concreto”; Cap 2: “A lógica das classificações totêmicas”.

BERLIN, Brent 1992. *Ethnobiological classification: principles of categorization of plants and animals in traditional societies*. Princeton, Princeton University Press. 574.61 B515e [Caps. 1 e 2: pp. 3-101]

LEITURAS COMPLEMENTARES

BERLIN, Brent et Berlin, E.A. 1977. « Ethnobiology, subsistence and nutrition in a tropical forest society: the Aguaruna Jivaro », in *Studies in Aguaruna Jivaro Ethnobiology, Report n° 1*. Berkeley : University of California.

LÉVI-STRAUSS, Claude. 1974. Structuralism and ecology. *Social Science Information* 12(1): 7–23.

_____ et al. 1991. Les sociétés exotiques ont-elles des paysages ? (débat). *Études Rurales* 121-24: 151-158.

24/3 – Aula 3 – “Classificações primitivas ” II

JARA, Fabiola 1996. La miel y el aguijón. Taxonomía zoológica y etnobiología como elementos en la definición de las nociones de género entre los andoke (Amazonia colombiana). *Journal de la Société des Américanistes* 82:209-258.

ALEXIADES, Miguel 1999. Ethnobotany of the Ese Eja: plants, health, and change in an Amazonian society. Ph.D. City University of New York [partes a escolher]

LIMA, Edilene Coffaci de. 2000. *Com os olhos da serpente: homens, animais e espíritos nas concepções katukina sobre a natureza*. Tese de doutoramento. Universidade de São Paulo. [partes a escolher]

BLACK, M. B. 1977a. Ojibwa taxonomy and percept ambiguity. *Ethos* 5: 90–118.

BARNHARDT, Ray & KAWAGLEY, Angayuqaq. “Indigenous Knowledge Systems and Alaska Native Ways of Knowing”. *Anthropology and Education Quarterly*, 36(1): 8–23.

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CHAUMEIL, Jean-Pierre 1995. Rouge comme l’ara. Classes et relations dans les taxinomies yagua. *Scripta Ethnologica* XVII: 55-63.

GELL, A. 1995. The language of the forest: landscape and phonological iconism in Umeda. In *The anthropology of landscape: perspectives on place and space*, eds E. Hirsch and M. O’Hanlon. Oxford: Clarendon, pp. 232–54.

31/3 – Aula 4 – Natureza/cultura

DESCOLA, Philippe and PÁLSSON, Gísli 1996. “Introduction” . In Descola, Philippe e Pálsson, Gísli, orgs. *Nature and Society. Anthropological perspectives*. Londres: Routledge. Pgs: 1-21.

ELLEN, Roy F. 1996a. “The cognitive geometry of nature: a contextual approach”. In Descola, Philippe e Pálsson, Gísli, orgs. *Nature and Society. Anthropological perspectives*. Londres: Routledge.

_____ 1996b. “Introduction”. In: In *Redefining nature. Ecology, culture and domestication*, Ellen, Roy and Fukui, Katsuyoshi, eds. Oxford: Berg, pgs: 1-36.

STRATHERN, M. 1980. No nature, no culture: the Hagen case. In *Nature, culture and gender*, eds C. MacCormack and M. Strathern. Cambridge: Cambridge University Press.

WAGNER, Roy 1977. “Scientific and indigenous Papuan conceptualizations of the innate: a semiotic critique of the ecological perspective”. In *Subsistence and survival: rural ecology in the Pacific*. T. P. Bayliss-Smith and R. G. Feachem, eds. Londres: Academic Press. pp. 385-410.

_____ 2010. *A invenção da cultura*. São Paulo: Cosac & Naif. Cap1: “A presença da cultura”; Cap 4: “A invenção do eu”.

HOWELL, S. 1996. Nature in culture or culture in nature? Chewong ideas of ‘humans’ and other species. In *Nature and society: anthropological perspectives*, eds P. Descola and G. Pálsson. London: Routledge

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CALLICOT, J. B. 1982. Traditional American Indian and Western European attitudes toward nature: an overview. *Environmental Ethics* 4: 293–318.

TURNBULL, D. 1993a. Local knowledge and comparative scientific traditions. *Knowledge and Policy* 6: 29–54.

7/4 – Aula 5 - Uma natureza “sensível” à cultura

DESCOLA, Ph. 1986. *La nature domestique. Symbolisme et praxis dans l’écologie des Achuar*. Paris: Maison des Sciences de L’Homme [Cap. 2 – Le paysage et le cosmos; Cap. 3 - Les êtres de la nature]

_____ 1996. Constructing natures: symbolic ecology and social practice. In *Nature and society: anthropological perspectives*, eds P. Descola and G. Pálsson. London: Routledge, pp. 82–102.

GOODWIN, B. C. 1982. Biology without Darwinian spectacles. *Biologist* 29: 108–12.

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INGOLD Tim 1988. Introduction. In *What is an animal?*, ed. T. Ingold. London: Unwin Hyman.

_____ 2000. Culture, nature, environment: steps to an ecology of life. In *The perception of the environment: essays on livelihood, dwelling and skill*. Londres: Routledge, cap. 1.

_____ 2000. Hunting and gathering as ways of perceiving the environment. In *The perception of the environment: essays on livelihood, dwelling and skill*. Londres: Routledge, cap. 3.

BIRD-DAVID, Nurit 1992. Beyond ‘the hunting and gathering mode of subsistence’: culture-sensitive observations on the Nayaka and other modern hunter-gatherers. *Man* 27(1):19–44.

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BIRD-DAVID, Nurit 1990. The giving environment: another perspective on the economic system of gathererhunters. *Current Anthropology* 31: 189–96.

INGOLD, Tim 2000. From trust to domination: an alternative history of human–animal relations. In *The perception of the environment: essays on livelihood, dwelling and skill*. Londres: Routledge, cap. 4

Parte II: Ciências xamânicas: mistura, instabilidade e hibridismo

14/4 – Aula 6 – Animismo e perspectivismo

ARHEM, Kaj 1996. “The cosmic food web: human-nature relatedness in the Northwest Amazon”. In *Nature and society: anthropological perspectives*, eds P. Descola and G. Pálsson. London: Routledge, pgs: 165-184

HORNBORG, Alf. 2006. “Animism, Fetishism, and Objectivism as Strategies for Knowing (or not Knowing) the World”. *Ethnos* 71(1): 21–32.

DESCOLA, Ph. 2005. *Par delà nature et culture*. Paris: Gallimard [Partes a escolher]

BIRD-DAVID, Nurit 1999. ‘Animism’ revisited. Personhood, environment, and relational epistemology. *Current Anthropology* 40(Supplement):S67–S92.

VIVEIROS DE CASTRO, Eduardo. 1996. “Os pronomes cosmológicos e o perspectivismo ameríndio”. *Mana. Estudos de Antropologia Social* 2(2):115-143.

CHAUMEIL, Jean-Pierre. 1995. Du projectile au virus. Un art chamanique de l'agression pathogène en Amazonie. *Études Mongoles et Sibériennes* 26:63-82.

28/4 – Aula 7 – Classificações outras

VIVEIROS DE CASTRO, Eduardo. 2004. "Perspectival Anthropology and the Method of Controlled Equivocation." *Tipiti: Journal of the Society for the Anthropology of Lowland South America* 2 (1): 3-22.

_____ 2004. "Exchanging perspectives: The transformation of objects into subjects in amerindian ontologies." *Common Knowledge* 10 (3): 463-484.

OVERING, Joanna 1985. Today I shall call him 'mummy': multiple worlds and classificatory confusion. In *Reason and morality*. J. Overing, ed. pp. 152-179. ASA Monographs 24. Londres: Tavistock.

_____ 1991. The shaman as maker of worlds: Nelson Goodman in the Amazon. *Man* 25(4):602-619.

CARNEIRO DA CUNHA, Manuela 1998. "Pontos de Vista sobre a Floresta Amazônica: Xamanismo e Tradução". *Mana. Estudos de Antropologia Social* 4 (1): 7-22.

JACKSON, Michael 1990. The man who could turn into an elephant: shape-shifting among the Kuranko of Sierra Leone. In *Personhood and agency. The experience of self and other in African cultures*. M. Jackson & I. Karp, eds. Uppsala: Acta Universitatis Upsaliensis. Pp. 59-78.

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LATOUR, Bruno. 1993. *We Have Never Been Modern*; translated by Catherine Porter. Cambridge, Massachusetts: Harvard University Press

LÉVY-BRUHL, Lucien. 1985 [1926]. *How Natives Think*. Princeton: Princeton University Press

28/4 – Aula 8 – A floresta pensante 1

KOPENAWA, Davi, and ALBERT, Bruce. 2010. *La chute du ciel: Paroles d'un chaman yanomami*. Paris: Plon. Parte I: Tornar-se Outro (caps 1 a 8)

VIVEIROS DE CASTRO, Eduardo. 2007. "The Crystal Forest: Notes on the Ontology of Amazonian Spirits". *Inner Asia* 9: 153-172.

KOHN, Eduardo 2013. *How Forests Think. Toward an Anthropology Beyond the Human*. The University of California Press. (Primeira metade)

5/5 – Aula 9 – A floresta pensante 2

KOHN, Eduardo 2013. *How Forests Think. Toward an Anthropology Beyond the Human*. The University of California Press. (Segunda metade)

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Kohn, Eduardo. 2007. “Animal masters and the ecological embedding of history among the Avila Runa of Ecuador.” In *Time and Memory in indigenous Amazonia: Anthropological perspectives*, Carlos Fausto and Michael Heckenberger, 106–31. Gainesville: University Press of Florida.

Parte 3: Regimes de verdade e crença: alguns debates

12/5 – Aula 10 – Grécia e China antigas

LLOYD, Geoffrey. 1990. *Demystifying mentalities*. Cambridge. Cap 2: “Magic and science, ancient and modern”. Pgs: 39-72

_____2004. *Ancient worlds, modern reflections. Philosophical Perspectives on Greek and Chinese Science and Culture*. Oxford. Cap 2, “Science in Ancient Civilizations?”, pgs 12-23; Cap 3: “Carving out territories”, pgs 24-39

_____2007. *Cognitive variations. Reflections on the unity and diversity of the human mind*. Oxford. Cap 3, “The natural kinds of animals and plants”, pgs 39-57

VERNANT, J. P. 1983. *Myth and thought among the Greeks*. London: Routledge & Kegan Paul. [Partes a escolher]

VEYNE, Paul 1984. *Acreditavam os gregos em seus mitos? Ensaio sobre a imaginação constituinte*. São Paulo: Brasiliense. [Partes a escolher]

19/5 – Aula 11 – Crença

HARDING, Susan. 2001. *The Book of Jerry Farwell: Fundamentalist Language and Politics*. Princeton: Princeton University Press. [Partes a escolher]

BATESON, Gregory. 1972. *Steps to an Ecology of Mind*. Chandler Publishing Company. Part V: “An Empty-Headness among Biologists and State Boards of Education”. Pgs: 343-345.

NEEDHAM, Rodney. 1972. *Belief, language, and experience*. Oxford: Basil Blackwell. [Partes a escolher]

POUILLON, Jean 1993. *Le cru et le su*. Paris: Seuil [Partes a escolher]

LLOYD, Geoffrey 2004. *Ancient worlds, modern reflections. Philosophical Perspectives on Greek and Chinese Science and Culture*. Oxford. Cap 5: “Searching for truth”? pgs 52-63

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TAYLOR, Anne-Christine 1993. Des fantômes stupéfiants: langage et croyance dans la pensée achuar. *L’Homme* 126-128:429–447.

SCOTT, C. 1996. Science for the West, myth for the rest? The case of James Bay Cree knowledge construction. In *Naked science: anthropological inquiry into boundaries, power, and knowledge*, ed. L. Nader. London: Routledge.

Parte IV: Ciências

2/6 – Aula 12 – A invenção da natureza

DWYER, Peter 1996. “The invention of nature”. In *Redefining nature. Ecology, culture and domestication*, Ellen, Roy and Fukui, Katsuyoshi, eds. Oxford: Berg, pgs: 157-186.

ATRAN, Scott 1990. *Cognitive foundations of natural history. Towards an anthropology of science*. Cambridge University Press [Partes a escolher]

LLOYD, Geoffrey. 2004. *Ancient worlds, modern reflections. Philosophical Perspectives on Greek and Chinese Science and Culture*. Oxford. Cap 8: “The use and abuse of classification”, pgs 93-117.

PÁLSSOM, Gísli 1996. “Human-environmental relations: orientalism, paternalism and communalism. In *Nature and society: anthropological perspectives*, eds P. Descola and G. Pálsson. London: Routledge, pgs: 63-81.

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ACOT, Pascal. 1988 *Histoire de l’écologie*. Paris, PUF. 288pp. [Caps. II, VIII e IX]

LENOBLE, R. 1990. *História da Idéia de Natureza*. Lisboa: Ed. 70 113 L569h [Segunda Parte: Caps. 1, 3 e 5]

9/6 – Aula 13 – Uma concepção biológica do mundo

PREMACK, D. and A. J. PREMACK 1994. Why animals have neither culture nor history. In *Companion encyclopedia of anthropology: humanity, culture and social life*, ed. T. Ingold. London: Routledge, pp. 350–65.

ROSSI, Paolo. 2001 *O nascimento da ciência moderna na Europa*. Bauru: Edusc. 509 R831n [Capítulo 6 - Galilei]

EHRARD, Jean 1994 [1963]. *L'idée de nature en France dans la première moitié du XVIII^e* Paris: Albin Michel 113.0944 E331 [Cap. V – Nature et Beauté]

THOMAS, Keith. 1988 (1933). *O homem e o mundo natural: mudanças de atitude em relação às plantas e os animais, 1500-1800*. São Paulo: Companhia das Letras.. [Introdução; Cap. I – O predomínio humano; Cap. II – História Natural e erros vulgares]

HINDE, R. A. 1991. A biologist looks at anthropology. *Man* (N.S.) 25: 583–608.

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REED, E. 1988a. The affordances of the animate environment: social science from the ecological point of view. In *What is an animal?*, ed. T. Ingold. London: Unwin Hyman, pp. 110–26.

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LATOURETTE, Bruno. “Guerre des mondes – offres de paix”

_____1996. *Petite réflexion sur le culte moderne des dieux faitiches*. Paris: Les Empêcheurs de Penser en Rond.

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UEXKULL, Jakob Johann 1945. Ideas para una concepción biológica del mundo. Buenos Aires : Espasa-Calpe Argentina. 574 U22 ed. esp. Museu Nacional [Segunda Parte – El Nuevo Punto de Vista: pp. 49-90]

Parte V: Letramento, igreja, escola e cultura

GOODY, Jack & WATT, Ian. 1963. The Consequences of Literacy. *Comparative Studies in Society and History*, Vol . 5, No. 3 (Apr ., 1963), pp. 304-345

VILAÇA, Aparecida 2013. “Reconfiguring humanity in Amazonia: Christianity and change. *Companion to the Anthropology of Religion*, eds. Janice Boddy & Michael Lambek, 363-386. London: Wiley/Blackwell.

_____ ms. “A “cultura” vista da igreja: modelos de transformação na Amazônia indígena”. Ms, 2014

HARRISON, Barbara and PAPA, Rahui 2005. “The Development of an Indigenous Knowledge Program in a New Zealand Maori-Language Immersion School”. *Anthropology and Education Quarterly*, 36(1): 57–72.

HERMES, Mary 2005. “Ma’iingan Is Just a Misspelling of the Word Wolf”:A Case for Teaching Culture through Language”. *Anthropology and Education Quarterly*, 36(1): 43–56

MANUELITO, Kathryn 2005. “The Role of Education in American Indian Self-Determination: Lessons from the Ramah Navajo Community School”. *Anthropology and Education Quarterly*, 36(1): 73-87

LIPKA, Jerry et al. 2005. “Math in a Cultural Context: Two Case Studies of a Successful Culturally Based Math Project”. *Anthropology and Education Quarterly* 36(4): 367–385

MC KEOWN, Eamonn 2006. “Modernity, Prestige, and Self-Promotion: Literacy in a Papua New Guinean Community”. *Anthropology and Education Quarterly* 37(4): 366–380

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COELHO DE SOUZA, Marcela 2014. “Conhecimento indígena e seus conhecedores: uma ciência duas vezes concreta”. In: Carneiro da Cunha, Manuela e Cesarino, Pedro (orgs), *Políticas culturais e povos indígenas*. São Paulo: Editora Unesp e Cultura Acadêmica. Pgs: 195-218.

VILAÇA, Aparecida 2015. “Do Animists Become Naturalists When Converting to Christianity? Discussing an Ontological Turn.” *Cambridge Journal of Anthropology* 33(2).



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VERRAN, Helen 2001. *Science and an African Logic*. Chicago. The University of Chicago Press.

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FAST, Gerald 2000. "Africa, My Teacher!": An Expatriate's Perspectives on Teaching Mathematics in Zimbabwe". *Anthropology & Education Quarterly* 31(1): 90-102