

## Ann Wand's Sample Tutorial

### HONOUR, SHAME, MORALS AND PATRONAGE:

Historically, how have *morals* and *values*, *codes of honour and shame*, and *patronage* been defined, varied, measured, made sense of and/or been used in some pastoral and agrarian communities in Europe? What cultural beliefs and/or national events prompted differing/similar interpretations of these themes? Provide examples. (Note: for the tutorial, we will discuss how these readings can be applied to modern-day scenarios)

1. John Campbell, *Honour, family and patronage* (Sarakatsani), Chapter 1: 'Historical and geographical introduction', pp. 7-18 and Chapter 10: 'The values of prestige'
2. Jane Schneider, Of vigilance and virgins: honor and shame and access to resources in Mediterranean societies, *Ethnology* 10 (1) (1971), 1-24
3. Jeremy Boissevain, 'Patronage in Sicily', *Man* 1 (1966), 18-33
4. Anthony Galt, 'Rethinking patron-client relations: the real system and the official system in southern Italy', *Anthropological Quarterly* 47/2, (1974), 182-202
5. Schneider and Schneider, *Culture and political economy in western Sicily*, Ch. 5 'Cultural Codes'

### MULTICULTURALISM, IMMIGRATION AND THE EUROPEAN RIGHT:

How has the European Right managed to attract supporters in response to immigration? To help answer this question think about how Adichie's TED talk on 'The danger of the single story' reinforces individuals' perspectives towards foreign 'outsiders'. In addition, consider how Richard Spencer's speech at the Alt-Right conference in November 2016 is reminiscent of more extreme European Right ideals.

1. TED talk: 'The danger of the single story' (18 min) by: Chimamanda Ngozi Adichie (2009) [http://www.ted.com/talks/chimamanda\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story?utm\\_campaign=social&utm\\_medium=referral&utm\\_source=facebook.com&utm\\_content=talk&utm\\_term=humanities](http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?utm_campaign=social&utm_medium=referral&utm_source=facebook.com&utm_content=talk&utm_term=humanities)
2. Dennison, J. and Goodwin, M., 2015. Immigration, issue ownership and the rise of UKIP. *Parliamentary affairs*, 68(suppl 1).
3. Lynch, P., Whitaker, R. and Loomes, G., 2012. The UK independence party: understanding a niche party's strategy, candidates and supporters. *Parliamentary affairs*, 65(4).
4. Eriksen, T., 1993. Chapter 8: Identity politics, culture and rights, in: *Ethnicity and nationalism: anthropological perspectives*.
5. Carvalho, J., 2014. Chapter 5: The FN impact on French immigration politics and policy, in: *Impact of extreme right parties on immigration policy: comparing Britain, France and Italy*.
6. Modood, T. and Werbner, P., 1997. Chapter 3: 'The invaders', 'the traitors' and 'the resistance movement': the extreme right's conceptualisation of opponents and self in Scandinavia, in: *The politics of multiculturalism in the new Europe: racism, identity and community*.

7. Richard Spencer's speech on 21 November 2016 at the annual conference of the National Policy Institute (Alt-Right) in Northern Virginia (32 min):

<https://www.youtube.com/watch?v=Xq-LnO2DOGE>  
<https://www.youtube.com/watch?v=Xq-LnO2DOGE>

Optional reading:

Holmes, Douglas. 2000. Integral Europe: Fast-Capitalism, Multiculturalism, Neofascism. Princeton University Press.

Anoop Nayak and MJ Kehily (2014) 'Chavs, chavettes and pramface girls': teenage mothers, marginalised young men and the management of stigma *Journal of Youth Studies* 17 (10), 1330-1345

Katharine Smith (2012) Fairness, Class and Belonging in Contemporary England

Owen Jones (2011), Chavs: The Demonization of the Working Class, Verso

Andre Gingrich and Marcus Banks eds. (2006) Neo-nationalism in Western Europe and Beyond: Perspectives from Social Anthropology London: Berghahn.

Alexander Smith (2011) Devolution and the Scottish Conservatives: Banal Activism, Electioneering and the Politics of Irrelevance

Andre Gingrich, Jonathan Friedman, Sarah Green, Thomas H. Eriksen. (2003)

Anthropologists are Talking about the New Right in Europe, in: *Ethnos* 68/4, 554-572.

Andre Gingrich. 2002. A Man for All Seasons: An anthropological perspective on public representation and cultural politics of the Austrian Freedom Party, in: Wodak, Ruth and Anton Pelinka (eds.): *The Haider Phenomenon in Austria*. New Brunswick-London: Transaction Publishers, 67-91

**RELIGION: WICCA AND NEO-PAGANISM:**

How does present-day witchcraft provide an attractive alternative to more mainstream religions in western society (i.e. Islam, Christianity, Hinduism, etc.)?

1. Luhrmann, T., 1989. *Persuasions of the witch's craft: ritual magic and witchcraft in present-day England* (Chapters 3, 4 and 8)

2. Hunter, J. ed., 2012. Ebook: *Why people believe in spirits, God and Magic* (Chapter 4: 'Magic and witchcraft')

3. Adler, M., 1986. *Drawing down the moon* (see chapter 1 'Paganism and prejudice' and chapter 6 'Interview with a modern witch')

4. Documentary film: 'American Mystic' (2010)- I have a copy available upon request

Optional reading:

Lehmann et al., eds., 2004. *Magic, witchcraft and religion: an anthropological study of the supernatural* (See: 'Ritual is my chosen art form: the creation of ritual as folk art among contemporary pagans' by: Sabina Magliocco (pp. 127-140))

## **FESTIVALS AND RITUAL:**

What are some of the ways in which European winter festivals/rituals touch on the themes of fertility, sense of place, gender, sexuality and identity? Provide examples.

1. Howell, F., 2013. Sense of place, heterotopias, and community: performing land and folding time in the Badalisc festival of northern Italy. *Folklore*, 124(1), pp. 45-63.
2. Creed, G., 2011. *Masquerade and post-socialism: ritual and cultural dispossession in Bulgaria* (Introduction, Ch. 1: A mumming season and Ch. 6: Gender and Sexuality)
3. Racane, A., 2011. Silver plough and earth: on fertility and sexuality in masked processions in Latvia. In: G. Kezich and A. Mott, eds. 2011. *Carnival King of Europe 2007-2009*.--> an scanned copy will be sent to you
4. Antos, Z., Tradition elements in contemporary carnival customs in Croatia. In: G. Kezich and A. Mott, eds. 2011. *Carnival King of Europe 2007-2009*.--> a scanned copy will be sent to you

## **NATIONALISM AND MULTICULTURALISM: ISLAM IN FRENCH EDUCATION:**

Why are nationalistic attempts in French education used to promote assimilation and integration as opposed to multiculturalism? Use the 'headscarf affair' as your example.

1. *The ethnicity reader: nationalism, multiculturalism and migration*, edited by Guibernau and Rex. (See section 2: 'Ethnicity and nationalism' and read Ernest Gellner's chapter: 'Nationalism as a product of industrial society'. Also see section 5: 'Multicultural and plural societies' and read John Rex's chapter: 'The concept of a multicultural society' and Bhikhu Parekh's chapter: 'What is multiculturalism?')
2. Eriksen, T.H., 1993. *Ethnicity and Nationalism: Anthropological Perspectives*. Sterling, Virginia: Pluto Press (Chapters 6, 7, 8)
3. Kastoryano, R., 2006. 'French secularism and Islam: France's headscarf affair'. In: T. Modood, A. Triandafyllidou, R. Zapata- Barrero, eds. *Multiculturalism, Muslims and Citizenship: A European Approach*. Abingdon, Oxon & New York: Routledge. --> I will provide a copy
4. E-book: Keaton, T. D. 2006, *Muslim Girls and the Other France: Race, Identity Politics, & Social Exclusion*, Indiana University Press, Bloomington Indianapolis (Ch. 3)
5. Baumann, G., Kastoryano, R., Schiffauer, W. & Vertovec, S. (eds) 2004, *Civil Enculturation : Nation-State, School and Ethnic Difference in The Netherlands, Britain, Germany and France*, Berghahn Books, New York and Oxford (Ch. 5)
6. Bowen, J.R. 2004, 'Muslims and citizens: France's headscarf controversy', Boston Review: A Political and Literary Forum  
<http://www.artsci.wustl.edu/~jbowen/content/BostonReviewarticle.pdf>

## **ETHNICITY AND NATIONALISM: SECULARISM IN FRENCH EDUCATION:**

How has secularism in French education been used by the French government to promote a more unified 'ethnic' and 'national' identity, especially in response to the 'headscarf affair'?

1. Eriksen, T.H., 1993. *Ethnicity and Nationalism: Anthropological Perspectives*. Sterling, Virginia: Pluto Press (Chapters 6, 7, 8)
2. *The ethnicity reader: nationalism, multiculturalism and migration*, edited by: Guibernau and Rex. (See section 2: 'Ethnicity and Nationalism' and read Ernest Gellner's chapter: 'Nationalism as a product of industrial society')
3. Banks, M., 1996. *Ethnicity: Anthropological Constructions*. London: Routledge (Ch. 5)
4. Chadwick, K. 1997, 'Education in secular France: (re)defining laïcité', *Modern & Contemporary France*, vol. 5, no. 1, pp. 47-59.
5. Freedman, J. 2004, 'Secularism as a barrier to integration? The French dilemma', *International Migration*, vol. 42, no. 3, pp. 5-25.
6. E-book: Keaton, T. D. 2006, *Muslim Girls and the Other France: Race, Identity Politics, & Social Exclusion*, Indiana University Press, Bloomington Indianapolis (See Introduction and Ch. 3)
7. BBC article: 'Islamic headscarf debate rekindled in France' [accessed 21 November 2013] <http://www.bbc.co.uk/news/world-europe-21997089>

### Other suggested readings:

Hobsbawm, E., 1983. 'The nation as invented tradition'. In: Hutchinson, J. and Smith, A.D. eds. 1994. *Nationalism*. Oxford: Oxford University Press. Ch. 12.

*Nations and Nationalism*, by Ernest Gellner

*Imagined communities: reflections on the origin and spread of nationalism*, by Benedict Anderson

*History and ethnicity* by E. Tonkin, et al (eds.), Ch. 10

## **MULTICULTURALISM: TURKISH IMMIGRANTS IN GERMANY**

How has Germany responded to an increase in multiculturalism as a result of Turkish immigrants?

1. Eriksen, T.H., 1993. *Ethnicity and Nationalism: Anthropological Perspectives*. Sterling, Virginia: Pluto Press. (Chapter 8)
2. *The ethnicity reader: nationalism, multiculturalism and migration*, edited by: Guibernau and Rex. (See section 5: 'Multicultural and plural societies' and read Bhikhu Parekh's chapter: 'What is multiculturalism?')
3. Schiffauer, W. (2006) Enemies within the gates: the debate about the citizenship of Muslims in Germany. In: T. Modood, A. Triandafyllidou, R. Zapata- Barrero, eds. *Multiculturalism, Muslims and Citizenship: A European Approach*. Abingdon, Oxon & New York: Routledge.

4. *The Anthropology of Europe: identities and boundaries in conflict* (1994) (Ch. 5 "'Fortress Europe" and the foreigners within: Germany's Turks' by: Ruth Mandel)
5. Forsythe, D., 1989. 'German identity and the problem of history'. In: E. Tonkin, M. McDonald and M. Chapman, eds. 1989. *History and Ethnicity*. London and New York: Routledge. Ch. 9.