ANTH307
Culture Myth and Symbolism
S1 Day 2014
Anthropology

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General Information

Unit convenor and teaching staff
Unit Convenor
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Credit points
3

Prerequisites
39cp or admission to GDipArts

Corequisites

Co-badged status

Unit description
Individually and collectively people make their lives meaningful through practices of symbolic representation. During the twentieth century anthropologists concerned with the study of culture came to focus on systems of symbols and meaning. Psychoanalysis and linguistics were important early influences on symbolic anthropology because they identified the capacity of the human mind to operate according to symbolic processes, but these theories also proved too universalist in their claims for anthropology's cross-cultural evidence. The 1980s saw a marked shift in anthropological approaches. Taking the anthropology of religion as its focus this unit examines key theorists and ethnographic studies in the field of symbolic anthropology and phenomenology. We discover that the study of culture shows that human consciousness includes a non-rational or affective aspect sometimes described as 'mystical' or mythic. Mythic consciousness is also explored in this unit as a distinct form of consciousness that should not be seen as false, inferior or irrational. We therefore consider the way phenomena such as dreams, spirits, magic, and emotions figure importantly in anthropological analysis.

Important Academic Dates

Information about important academic dates including deadlines for withdrawing from units are available at https://students.mq.edu.au/important-dates

Learning Outcomes

On successful completion of this unit, you will be able to:

Execute anthropological methods of collection and analysis
Examine and evaluate a range of ethnographic and theoretical texts
Develop critical analysis and creative thinking skills through a tutorial exercise and an essay project
Understand key themes, theories and issues in the anthropology of myth and symbolic anthropology
Participate in group discussion and formulate discussion questions relevant to the themes of the unit

Assessment Tasks

<table>
<thead>
<tr>
<th>Name</th>
<th>Weighting</th>
<th>Due</th>
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<tbody>
<tr>
<td>1</td>
<td>15%</td>
<td>ongoing</td>
</tr>
<tr>
<td>2</td>
<td>20%</td>
<td>Week 6</td>
</tr>
<tr>
<td>3</td>
<td>40%</td>
<td>Week 10</td>
</tr>
<tr>
<td>4</td>
<td>25%</td>
<td>Week 14</td>
</tr>
</tbody>
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1
Due: ongoing  
Weighting: 15%

Tutorial attendance is compulsory and your level of participation will also be assessed. Each week all students are expected to have done the required readings and be ready to discuss them (and to link this to the lecture). Your preparation should include the formulation of at least one discussion question each week.

On successful completion you will be able to:
- Execute anthropological methods of collection and analysis
- Participate in group discussion and formulate discussion questions relevant to the themes of the unit

2
Due: Week 6  
Weighting: 20%
From weeks 2 to 5 you will be set a series of small tasks, the results of which are to be written up and contextualized in the course readings we have covered so far in a short paper (min 1000 words). Further details for this assignment will be provided in tutorials.

On successful completion you will be able to:

• Execute anthropological methods of collection and analysis
• Develop critical analysis and creative thinking skills through a tutorial exercise and an essay project

3
Due: Week 10
Weighting: 40%

The essay topics will be distributed during the early part of the semester. These will focus on the various theoretical perspectives presented in readings and lectures whilst allowing you to investigate a particular area of interest. The further readings listed for each topic and the lecture references each week should provide the basis for this essay.

On successful completion you will be able to:

• Execute anthropological methods of collection and analysis
• Examine and evaluate a range of ethnographic and theoretical texts
• Develop critical analysis and creative thinking skills through a tutorial exercise and an essay project

4
Due: Week 14
Weighting: 25%

The exam will consist of short essay questions and will cover the films, lectures and tutorial readings in the course.
On successful completion you will be able to:

- Execute anthropological methods of collection and analysis
- Develop critical analysis and creative thinking skills through a tutorial exercise and an essay project

**Delivery and Resources**

This unit uses ilearn and ilecture

**Unit Schedule**

**Lecture and Tutorial Guide**

**Week 1: Mar 7**

Lecture: **Introduction** (course overview): How is ‘culture’ related to the symbolic, to myths and to dreams? Why are some cultures said to have history and others only myths and what is the social and political significance of such dichotomies? Where do myths come from? These are some of the things we will begin to think about this week. Don’t miss this important first lecture.

**No tutorial this week** but you should read the course outline thoroughly, familiarise yourself with the course assignments and make a start on the readings for next week. If you have any questions please bring them to next week’s tutorial.
Week 2: Mar 14

Lecture: The symbolic society

The concepts ‘culture’ and ‘society’ have shaped the way human groups are thought about, analysed, and classified. Historically they defined two different approaches to anthropology. This week we focus on the influence of the French sociologist Emile Durkheim’s theories of society which greatly influenced British social anthropology. We begin our exploration of the symbolic with a consideration of his work on religion and society.

Required Tutorial Readings


Further reading;


Week 3: Mar 21

Lecture: From social structure to ritual process

The most fundamental of social categories according to Durkheim were the ‘sacred’ and the ‘profane’. We will consider the usefulness of the distinction as we move into the area of ritual. Victor Turner’s important writing on ritual and symbol which will be the focus in Week 4 was influenced by Durkheim but it was also shaped by other intellectual trends, most particularly by Arnold Van Gennep’s Rites of Passage.
Film  *Flowers for Guadalupe*

**Required Tutorial Readings**


**Further reading;**


Week 4: Mar 28

Lecture: Symbolic anthropology and the making of male and female

In this lecture we will revisit Wolf’s analysis of the Virgin of Guadalupe and consider it in terms of Turner’s theory of the ‘multivocality of symbols’. We will also look at pilgrimage as a ‘liminal’ experience.

Anthropology’s developing interest in the symbolic revealed that much of the symbolism used in ritual was related to matters of gender. As a category of analysis ‘gender’ had previously received little attention. Studies of kinship and marriage which were important to social organisation failed to see the important differences between men’s experience and women’s experience or, more usually, took men to represent the whole of society.

Film Guardians of the Flutes

Required Tutorial Readings


Further reading;


Week 5: Apr 4

Lecture: The Myth of Lévi-Strauss

In the next section of the course we begin to consider ‘human thought’ as it relates to culture.

The structuralist approach to anthropology introduced by Claude Lévi-Strauss links culture to the underlying structures of the mind. Drawing on linguistic analysis as well as the trends in symbolic anthropology and continental philosophy, Lévi-Strauss presents a theory which privileges the rational over the affective or emotional and the universal over the particular.

Film: The Kiwai Dugong Hunters of Daru

Required Tutorial Reading


Further reading;


Lévi-Strauss, C. 1973 Towards the Intellect (Ch 4). In Totemism, pp 143-164.

Great Britain: Penguin Books

Clifford Geertz and the Interpretation of Culture

Geertz is credited with bringing together the American cultural tradition and British social anthropology. His ‘interpretive’ theory redefined the culture concept and introduced hermeneutics to ethnographic description, placing him at odds with Lévi-Strauss.

Required Tutorial Readings


Further reading;


**Week 7: May 2**

**Lecture: Freud: myths, dreams and creativity**

Freud, like Lévi-Strauss (and Lévy-Bruhl who we will meet later) was, in his own way, proposing intellectual solutions for understanding questions of culture. Whether we agree with them or not Freud’s psychoanalytic theories have become so embedded in Western thought that they are part of the Western world view. This lecture will introduce the rudiments of Freud’s ideas with a view to subjecting them to cross-cultural critique. We will focus on the relationship between myths and dreams.

Some guiding questions; What role do symbols play in Freudian analysis? How do they relate to culture?

How are the dreams of the Mekeo described by Stephen different to those described by Freud?

What connections can we make between dreams and myths?

**Required Tutorial Readings**


Further reading:

Freud, Sigmund 1997 *The Interpretation of Dreams*. Great Britain: Wordsworth Editions Ltd. (or similar edition)


Week 8: May 9

Intellect or affect? The phenomenological critique

We now shift from an emphasis on the mind and the intellect to the body and the emotions. To do this we must backtrack a little to an anthropology which preceded Lévi-Strauss. The distinction between ‘primitive’ thought and rational thought which dominated the French tradition in early anthropology is well-illustrated in the work of Lucien Lévy-Bruhl and his subsequent influence on Maurice Leenhardt (who was also influenced by existential phenomenology). It is important to acquaint yourself with their key ideas before we move on to consider the role of the emotions in ‘mythic consciousness’, and to explore existentialism and phenomenology as it is used in contemporary anthropology.
Required Readings


Further reading:

Leenhardt, M. 1979 The Living and the Dead (Ch 3). In *Do Kamo: Person and Myth in the Melanesian World*. pp24-42. Chicago and London: The University of Chicago Press. *(In reader for Week 10)*


Week 9: May 16

Lecture: The Phenomenological perspective: Body, person and myth

Cartesian dualism (derived from the philosophy of Rene Descartes in the early part of the 17th century) proposed that our mind and our body were distinct phenomena. This view has continued to dominate Western thinking. Anthropological evidence suggests that this is not the case for all cultures. This week’s readings consider some cross-
cultural perspectives on the mind/body relationship, and introduce phenomenology to critique the anthropological approaches of an earlier time.

**Required Tutorial Readings**


**Further reading;**


**Week 10: RESEARCH WEEK May 23  (major essay due 5pm today)**

There are no lectures or tutorials this week!

**Lecture:**  *Emotion, existentialism, and myth*

This week we look more closely at the relationship between myth and emotion. The lecture introduces the fundamentals
of phenomenological anthropology and the influence of existential philosophy. We focus on Jean-Paul Sartre’s essay on emotional consciousness and consider how this might be applied to the analysis of myth.

Required Tutorial Readings


Further reading:

As for Week 8 and


**Week 11: May 30**

**Lecture: Grief, healing and music**

In recent decades ethnomusicology and anthropology have intersected in important ways. Historically anthropologists had given very little attention to the musical dimension of the rituals and other areas of social life they described. In this lecture we explore some of the ways in which music, emotion and healing are intimately connected. We consider how ontology and/or consciousness can be transformed through musical experience.

**Film: Turnhim het**

**Required Tutorial Readings**


**Further reading:**

Van Heekeren, D. 2011 Singing it ‘local’: the appropriation of Christianity in the Vula’a villages of Papua New Guinea,
Week 12: June 6

Lecture: The mythic landscape: Being-in-place

This week we focus on place as a site of mythic experience and of identity; the relationship of person to place, and the conjunction of person, place and event.

Required Tutorial Readings


Further reading;


Lecture: ‘Myth’ or ‘history’? The problem of truth

In this lecture we consider the myth/history dichotomy in light of the issue of ‘truth’. Some important questions are raised; can myths be true and if so are they the same as history? What is the real difference between myth and history, and what does this mean for those in transition from oral history to written history?

Required Tutorial Readings


Further reading:


Policies and Procedures

Macquarie University policies and procedures are accessible from Policy Central. Students should be aware of the following policies in particular with regard to Learning and Teaching:


In addition, a number of other policies can be found in the Learning and Teaching Category of Policy Central.

Student Code of Conduct

Macquarie University students have a responsibility to be familiar with the Student Code of Conduct: [https://students.mq.edu.au/support/student_conduct/](https://students.mq.edu.au/support/student_conduct/)

Student Support

Macquarie University provides a range of support services for students. For details, visit [http://students.mq.edu.au/support/](http://students.mq.edu.au/support/)

Learning Skills

Learning Skills ([mq.edu.au/learningskills](http://mq.edu.au/learningskills)) provides academic writing resources and study strategies to improve your marks and take control of your study.

- Workshops
- StudyWise
- Academic Integrity Module for Students
- Ask a Learning Adviser
Student Enquiry Service
For all student enquiries, visit Student Connect at ask.mq.edu.au

Equity Support
Students with a disability are encouraged to contact the Disability Service who can provide appropriate help with any issues that arise during their studies.

IT Help
For help with University computer systems and technology, visit http://informatics.mq.edu.au/help.

When using the University's IT, you must adhere to the Acceptable Use Policy. The policy applies to all who connect to the MQ network including students.

Graduate Capabilities

Discipline Specific Knowledge and Skills
Our graduates will take with them the intellectual development, depth and breadth of knowledge, scholarly understanding, and specific subject content in their chosen fields to make them competent and confident in their subject or profession. They will be able to demonstrate, where relevant, professional technical competence and meet professional standards. They will be able to articulate the structure of knowledge of their discipline, be able to adapt discipline-specific knowledge to novel situations, and be able to contribute from their discipline to inter-disciplinary solutions to problems.

This graduate capability is supported by:

Learning outcomes

- Execute anthropological methods of collection and analysis
- Examine and evaluate a range of ethnographic and theoretical texts
- Develop critical analysis and creative thinking skills through a tutorial exercise and an essay project
- Understand key themes, theories and issues in the anthropology of myth and symbolic anthropology
- Participate in group discussion and formulate discussion questions relevant to the themes of the unit

Assessment tasks

- 1
- 2
- 3
Critical, Analytical and Integrative Thinking

We want our graduates to be capable of reasoning, questioning and analysing, and to integrate and synthesise learning and knowledge from a range of sources and environments; to be able to critique constraints, assumptions and limitations; to be able to think independently and systemically in relation to scholarly activity, in the workplace, and in the world. We want them to have a level of scientific and information technology literacy.

This graduate capability is supported by:

Learning outcomes

- Examine and evaluate a range of ethnographic and theoretical texts
- Develop critical analysis and creative thinking skills through a tutorial exercise and an essay project
- Understand key themes, theories and issues in the anthropology of myth and symbolic anthropology

Assessment tasks

- 2
- 3
- 4

Problem Solving and Research Capability

Our graduates should be capable of researching; of analysing, and interpreting and assessing data and information in various forms; of drawing connections across fields of knowledge; and they should be able to relate their knowledge to complex situations at work or in the world, in order to diagnose and solve problems. We want them to have the confidence to take the initiative in doing so, within an awareness of their own limitations.

This graduate capability is supported by:

Learning outcomes

- Execute anthropological methods of collection and analysis
- Examine and evaluate a range of ethnographic and theoretical texts
- Develop critical analysis and creative thinking skills through a tutorial exercise and an essay project

Assessment tasks

- 2
- 3
Creative and Innovative

Our graduates will also be capable of creative thinking and of creating knowledge. They will be imaginative and open to experience and capable of innovation at work and in the community. We want them to be engaged in applying their critical, creative thinking.

This graduate capability is supported by:

**Learning outcome**

- Participate in group discussion and formulate discussion questions relevant to the themes of the unit

**Assessment task**

- 2

Effective Communication

We want to develop in our students the ability to communicate and convey their views in forms effective with different audiences. We want our graduates to take with them the capability to read, listen, question, gather and evaluate information resources in a variety of formats, assess, write clearly, speak effectively, and to use visual communication and communication technologies as appropriate.

This graduate capability is supported by:

**Learning outcome**

- Participate in group discussion and formulate discussion questions relevant to the themes of the unit

**Assessment tasks**

- 1
- 4

Engaged and Ethical Local and Global citizens

As local citizens our graduates will be aware of indigenous perspectives and of the nation's historical context. They will be engaged with the challenges of contemporary society and with knowledge and ideas. We want our graduates to have respect for diversity, to be open-minded, sensitive to others and inclusive, and to be open to other cultures and perspectives: they should have a level of cultural literacy. Our graduates should be aware of disadvantage and social justice, and be willing to participate to help create a wiser and better society.

This graduate capability is supported by:

**Learning outcome**

- Examine and evaluate a range of ethnographic and theoretical texts
Assessment task

• 1