

# ANTHGS02: Critical Issues in Social and Cultural Anthropology

Dr Martin Holbraad, Dr Galina Oustinova-Stjepanovic, Dr Michael Stewart and Dr Alex Pillen

View Online



1.

Keesing RM, Strathern A. Cultural anthropology: a contemporary perspective. 3rd ed. London: Harcourt Brace; 1998.

2.

Eriksen TH. Small places, large issues: an introduction to social and cultural anthropology. 2nd ed. London: Pluto Press; 2001.

3.

Kuper A. Anthropology and anthropologists: the modern British school. 3rd ed. London: Routledge; 1996.

4.

Kuper A. Culture: the anthropologists' account. Cambridge, Mass: Harvard University Press; 1999.

5.

Layton R. An introduction to theory in anthropology. Cambridge: Cambridge University Press; 1997.

6.

Borofsky R. Assessing cultural anthropology. London: McGraw-Hill; 1994.

7.

Astuti R, Parry JP, Stafford C. Questions of anthropology. Oxford: Berg; 2007.

8.

Ingold T. Key debates in anthropology. London: Routledge; 1996.

9.

Gay y Blasco, Paloma, Wardle, Huon. How to read ethnography. London: Routledge; 2007.

10.

Barnard A, Spencer J. Encyclopedia of social and cultural anthropology. [New ed.]. London: Routledge; 2002.

11.

Leach ER. The diversity of anthropology. Social anthropology. London: Fontana Paperbacks; 1982. p. 14-54.

12.

Eriksen TH, Nielsen FS. Victorians, Germans and a Frenchman. A history of anthropology. London: Pluto Press; 2001. p. 16-35.

13.

Barnard, Alan, Spencer, Jonathan. Encyclopedia of social and cultural anthropology. [New ed.]. London: Routledge; 2002.

14.

Hatch, Elvin. Theories of man and culture. London: Columbia University Press; 1973.

15.

Stocking, George W. Victorian anthropology. New York: Free Press; 1987.

16.

Kuper, Adam. Anthropology and anthropologists: the modern British school. 3rd ed. London: Routledge; 1996.

17.

Geertz C. Deep play: notes on the Balinese cockfight. The interpretation of cultures: selected essays. New York: Basic Books; 1973. p. 412–453.

18.

Chagnon NA.

Ya

' nomamö warfare.

Ya

' nomamö. 5th ed. Fort Worth: Harcourt Brace College Publishers; 1997. p. 185–206.

19.

Hinton AL. Annihilating difference: the anthropology of genocide [Internet]. Berkeley: University of California Press; 2002. Available from: <http://muse.jhu.edu/books/9780520927575/>

20.

Taylor CC. The cultural face of terror in the Rwandan genocide of 1994. Annihilating difference: the anthropology of genocide. Berkeley: University of California Press; 2002. p. 137–178.

21.

Totten, Samuel, Parsons, William S. Century of genocide: critical essays and eyewitness accounts [Internet]. 3rd ed. New York: Routledge; 2009. Available from: <https://www.dawsonera.com/guard/protected/dawson.jsp?name=https://shib-idp.ucl.ac.uk/shibboleth&dest=http://www.dawsonera.com/depp/reader/protected/external/AbstractView/S9780203890431>

22.

Kapferer B. Ethnic violence and the force of history in legend. Legends of people, myths of state: violence, intolerance, and political culture in Sri Lanka and Australia. Rev. and updated ed. [New York]: Berghahn Books; 2012. p. 29–48.

23.

Spencer J. Collective Violence and Everyday Practice in Sri Lanka. Modern Asian Studies. 2008 Nov 28;24(03).

24.

Chagnon N. Reproductive and Somatic Conflicts of Interest in the Genesis of Violence and Warfare Among Tribesmen. The Anthropology of war. Cambridge: Cambridge University Press; 1990. p. 77–104.

25.

Ferguson RB. Materialist, cultural and biological theories on why Yanomami make war. Anthropological Theory. 2001 Mar 1;1(1):99–116.

26.

JosÃ© Antonio Kelly. State healthcare and Yanomami transformations. Tucson: University of Arizona Press; 2011.

27.

Borofsky, Robert, Albert, Bruce. Yanomami: the fierce controversy and what we can learn from it. Berkeley: University of California Press; 2005.

28.

Taylor, Christopher C. *Sacrifice as terror: the Rwandan genocide of 1994*. Oxford: Berg; 1999.

29.

Malkki, Liisa H. *Purity and exile: violence, memory, and national cosmology among Hutu refugees in Tanzania*. Chicago: University of Chicago Press; 1995.

30.

Daniel, E. Valentine. *Charred lullabies: chapters in an anthropography of violence*. Princeton, N.J.: Princeton University Press; 1996.

31.

Spencer, Jonathan. *Anthropology, politics and the state: democracy and violence in South Asia*. Cambridge: Cambridge University Press; 2007.

32.

Argenti-Pillen, Alex. *Masking terror: how women contain violence in Southern Sri Lanka*. Philadelphia: University of Pennsylvania Press; 2003.

33.

Appadurai A. *Dead Certainty: Ethnic Violence in the Era of Globalization*. *Public Culture*. 1998 Jan 1;10(2):225-247.

34.

Hinton, Alexander Laban. *Annihilating difference: the anthropology of genocide*. Berkeley: University of California Press; 2002.

35.

Bourgois, San Philippe, Scheper-Hughes, Nancy. Violence in war and peace. Oxford: Blackwell; 2004.

36.

Das, Veena. Mirrors of violence: communities, riots and survivors in South Asia. New York: Oxford University Press; 1990.

37.

Das, Veena. Critical events: an anthropological perspective on contemporary India. Delhi: Oxford University Press; 1995.

38.

Das, Veena. Violence and subjectivity. Berkeley: University of California Press; 2000.

39.

Feldman, Allen. Formations of violence: the narrative of the body and political terror in Northern Ireland. Chicago: University of Chicago Press; 1991.

40.

Rejali, Darius M. Torture & modernity: self, society, and state in modern Iran. Boulder: Westview Press; 1994.

41.

Tambiah, Stanley Jeyaraja. Leveling crowds: ethnonationalist conflicts and collective violence in South Asia. Berkeley: University of California Press; 1996.

42.

Helen Fein. Genocide: A Sociological Perspective. 38:v-vi.

43.

Bourgois, Philippe I. In search of respect: selling crack in El Barrio. Cambridge: Cambridge University Press; 1995.

44.

Holbraad, Martin. Truth in motion: the recursive anthropology of Cuban divination. Chicago: University of Chicago Press; 2012.

45.

Lévi-Strauss C. Nature and culture. The elementary structures of kinship [Internet]. Boston: Beacon Press; 1969. Available from:  
<http://www.aspresolver.com/aspresolver.asp?SOTH;S10023163>

46.

Sperber D. Interpreting and explaining cultural representations. Explaining culture: a naturalistic approach. Oxford: Blackwell; 1996. p. 32–55.

47.

McKinnon, Susan, Silverman, Sydel. Complexities: beyond nature & nurture. Chicago: University of Chicago Press; 2005.

48.

Sahlins, Marshall David. The use and abuse of biology: an anthropological critique of sociobiology. Ann Arbor: University of Michigan Press; 1976.

49.

Evans-Pritchard EE. The political system. The Nuer: a description of the modes of livelihood and political institutions of a Nilotic people. New York: Oxford University Press; 1969. p. 139–191.

50.

Hutchinson SE. Orientations. Nuer dilemmas: coping with money, war, and the state. Berkeley: University of California Press; 1996. p. 21–55.

51.

Clastres P. Society against the state. Society against the state: essays in political anthropology. New York: Zone Books; 1987. p. 189–218.

52.

Fortes M, Evans-Pritchard EE. Introduction from 'African political systems'. In: Fortes M, Evans-Pritchard EE, editors. African political systems [Internet]. London: KPI in association with the International African Institute; 1987. p. 1–23. Available from: [http://ls-tlss.ucl.ac.uk/course-materials/ANTHGS02\\_74826.pdf](http://ls-tlss.ucl.ac.uk/course-materials/ANTHGS02_74826.pdf)

53.

Woodburn, J., 'Egalitarian Societies' in Man: The journal of the Royal Anthropological Institute, 17(3), 1982, pages 431-451. Man: The Journal of the Royal Anthropological Institute.

54.

Graeber, David. Fragments of an anarchist anthropology. Chicago: Prickly Paradigm Press; 2004.

55.

Sneath, David. The headless state: aristocratic orders, kinship society, & misrepresentations of nomadic inner Asia. New York: Columbia University Press; 2007.

56.

Wengrow, D. The archaeology of early Egypt: social transformations in North-East Africa, 10,000 to 2650 BC. Cambridge: Cambridge University Press; 2006.



57.

Balandier, Georges, Sheridan, Alan. Political anthropology. London: Penguin; 1970.

58.

Vincent, Joan. Anthropology and politics: visions, traditions, and trends. Tucson, Ariz: University of Arizona Press; 1990.

59.

Gledhill, John. Power and its disguises: anthropological perspectives on politics. 2nd ed. London: Pluto Press; 2000.

60.

Nugent, David, Vincent, Joan. A companion to the anthropology of politics. Malden, Mass: Blackwell; 2004.

61.

Candea M. "Our Division of the Universe". Current Anthropology. 2011;52(3):309–334.

62.

Schmitt, Carl, Schmitt, Carl. The concept of the political. Expanded ed. Chicago: University of Chicago Press; 2007.

63.

Hutchinson SE. Nuer ethnicity militarized: Anthropology Today. 2000 Jun;16(3):6–13.

64.

Kuper, Adam. The invention of primitive society: transformations of an illusion. London:

Routledge; 1988.

65.

DRESCH P. the significance of the course events take in segmentary systems. *American Ethnologist*. 1986 May;13(2):309-324.

66.

Gellner, Ernest. *Saints of the Atlas*. Chicago: University of Chicago Press; 1969.

67.

Henry Munson, Jr. Rethinking Gellner's Segmentary Analysis of Morocco's Ait cAtta. *Man*. Royal Anthropological Institute of Great Britain and Ireland; 1993;28(2):267-280.

68.

Ernest Gellner and Henry Munson, Jr. Segmentation: Reality or Myth? *The Journal of the Royal Anthropological Institute*. Royal Anthropological Institute of Great Britain and Ireland; 1995;1(4):821-832.

69.

Greuel PJ. The Leopard-Skin Chief: An Examination of Political Power among the Nuer. *American Anthropologist*. 1971 Oct;73(5):1115-1120.

70.

James W. Kings, commoners, and the ethnographic imagination in Sudan and Ethiopia. *Localizing strategies: regional traditions of ethnographic writing*. Edinburgh: Scottish Academic Press; 1990.

71.

Johnson, Douglas Hamilton. *Nuer prophets: a history of prophecy from the Upper Nile in the nineteenth and twentieth centuries*. Oxford: Clarendon Press; 1994.

72.

Rosaldo R. From the door of his tent: the fieldworker and the inquisitor. Writing culture: the poetics and politics of ethnography. Berkeley, Calif: University of California Press; 1986.

73.

Weber M. Politics as a vocation. In: Gerth HH, Mills CW, editors. From Max Weber: essays in sociology [Internet]. London: Routledge; 2009. p. 77–128. Available from: <https://www.dawsonera.com/guard/protected/dawson.jsp?name=https://shib-idp.ucl.ac.uk/shibboleth&dest=http://www.dawsonera.com/depp/reader/protected/external/AbstractView/S9780203452196>

74.

Foucault M. The Subject and Power. Michel Foucault: beyond structuralism and hermeneutics. Brighton: Critical Inquiry, Vol. 8, No. 4, (Summer, 1982), pp. 777-795; 1982;

75.

Anderson BRO. The idea of power in Javanese culture. Language and power: exploring political cultures in Indonesia [Internet]. Jakarta: Equinox; 2006. p. 17–77. Available from: <http://books.google.com/books?vid=ISBN9793780401&printsec=toc>

76.

Holbraad M, Pedersen MA. Revolutionary securitization: an anthropological extension of securitization theory. International Theory. 2012 Jun 15;4(02):165–197.

77.

Pedersen MA, Holbraad M. Times of Security: An Introduction. Times of Security: Ethnographies of Fear, Protest, and the Future (Routledge Studies in Anthropology) [Hardcover]. Routledge (March 15, 2013); 2013.

78.

Asad, Talal. *The Kababish Arabs: power, authority and consent in a nomadic tribe*. London: Hurst; 1970.

79.

Gilsenan, Michael. *Lords of the Lebanese marches: violence and narrative in Arab society*. London: I.B. Tauris; 1996.

80.

Gilsenan M. *Domination as Social Practice: 'Patrimonialism in North Lebanon: Arbitrary Power, Desecration, and the Aesthetics of Violence'*. *Critique of Anthropology*. 1986 Apr 1;6(1):17-37.

81.

Abeles M. *Parliament, politics and ritual. Rituals in Parliaments*. Peter Lang Publishing; 2006.

82.

Geertz, Clifford. *Local knowledge: further essays in interpretive anthropology*. London: Fontana Press; 1993.

83.

Lan, David. *Guns & rain: guerillas & spirit mediums in Zimbabwe*. London: Currey; 1985.

84.

Ferguson, James. *The anti-politics machine: 'development,' depoliticization, and bureaucratic power in Lesotho*. London: University of Minnesota Press; 1994.

85.

Aziz Al-Azmeh. *Muslim Kingship*. I. B. Tauris;

86.

Hammoudi, Abdellah. *Master and disciple: the cultural foundations of Moroccan authoritarianism*. Chicago: University of Chicago Press; 1997.

87.

Mahmood, Saba. *Politics of piety: the Islamic revival and the feminist subject*. Oxford: Princeton University Press; 2005.

88.

Geertz, Clifford. *Negara: the theatre state in nineteenth-century Bali*. Princeton, N.J: Princeton University Press; 1980.

89.

Rowlands M, Warnier JP. Sorcery, Power and the Modern State in Cameroon. *Man* . 1988;23(1):118-132.

90.

Messick, Brinkley. *The calligraphic state: textual domination and history in a Muslim society*. Berkeley: University of California Press; 1993.

91.

Navaro-Yashin, Yael. *Faces of the state: secularism and public life in Turkey*. Oxford: Princeton University Press; 2002.

92.

Bayart, Jean-François. *The state in Africa: the politics of the belly*. Harlow: Longman; 1993.

93.

Mitchell, Timothy. Colonising Egypt. Berkeley, Calif: University of California Press; 1991.

94.

Coronil, Fernando. The magical state: nature, money, and modernity in Venezuela. Chicago: University of Chicago Press; 1997.

95.

Yurchak A. Soviet Hegemony of Form: Everything Was Forever, Until It Was No More. Comparative Studies in Society and History. 2003 Aug 8;45(03).

96.

Yurchak A. Soviet Hegemony of Form: Everything Was Forever, Until It Was No More. Comparative Studies in Society and History. 2003 Aug 8;45(03).

97.

Yurchak, Alexei. Everything was forever, until it was no more: the last Soviet generation. Oxford: Princeton University Press; 2006.

98.

Gledhill, John. Power & its disguises: anthropological perspectives on politics. Boulder, Colo: Pluto Press; 1994.

99.

Foucault, Michel. Discipline and punish: the birth of the prison. 2nd Vintage Books ed. New York: Vintage Books; 1995.

100.

Mitchell T. Everyday Metaphors of Power. *Theory and Society*; 1990;19 (5).

101.

Mitchell T. Society, economy, and the state effect. *State/culture: state-formation after the cultural turn*. Ithaca, N.Y.: Cornell University Press; 1990.

102.

Anderson, Benedict R. O'G. *Imagined communities: reflections on the origin and spread of nationalism*. Rev. ed. London: Verso; 1991.

103.

Skinner Q. The state. *Political innovation and conceptual change*. Cambridge: Cambridge University Press; 1989. p. 90–131.

104.

Scott, James C. *Weapons of the weak: everyday forms of peasant resistance*. London: Yale University Press; 1985.

105.

Scott, James C. *Seeing like a state: how certain schemes to improve the human condition have failed*. London: Yale University Press; 1998.

106.

Bloch, Maurice. *Ritual, history, and power: selected papers in anthropology*. London: Athlone Press; 1989.

107.

Sangren S. *Power and ideology: A critique of Foucauldian usage*. 1995;

108.

Taussig, Michael T. The magic of the state. London: Routledge; 1997.

109.

Taussig, Michael T. The nervous system. New York: Routledge; 1992.

110.

GUPTA A. blurred boundaries: the discourse of corruption, the culture of politics, and the imagined state. *American Ethnologist*. 1995 May;22(2):375-402.

111.

Freeman L. Why are some people powerful? Questions of anthropology. Oxford: Berg; 2007.

112.

Bendix, Reinhard. Max Weber: an intellectual portrait. London: Methuen; 1966.

113.

Foucault M. Governmentality. *The anthropology of the state: a reader*. Malden, Mass: Blackwell; 2006. p. 131-143.

114.

Dumont L. Introduction. *Homo hierarchicus: the caste system and its implications*. Complete rev. English ed. Chicago: University of Chicago Press; 1980. p. 1-20.

115.

Louis Dumont. The functional equivalents of the individual in caste society. *Contributions*



to Indian sociology. Paris, The Hague: Mouton & Co; 1965;8:85–99.

116.

Béteille et. al. A. Individualism and Equality [and Comments and Replies]. *Current Anthropology*. The University of Chicago Press; 1986;27(2):121–134.

117.

Louis Dumont and Andre Beteille. On Individualism and Equality. *Current Anthropology*. The University of Chicago Press; 1987;28(5):669–677.

118.

Parish SM. Equality and Hierarchy. Hierarchy and its discontents: culture and the politics of consciousness in caste society. Philadelphia: University of Pennsylvania Press; 1996. p. 41–65.

119.

Das, Veena. Critical events: an anthropological perspective on contemporary India. Delhi: Oxford University Press; 1995.

120.

Béteille, André. Caste, class, and power: changing patterns of stratification in a Tanjore village. 2nd ed. Delhi: Oxford University Press; 1996.

121.

Marriott M. Hindu Transactions: Diversity without Dualism. Transaction and meaning: directions in the anthropology of exchange and symbolic behavior. Philadelphia: Institute for the Study of Human Issues; 1979.

122.

Marriott M. Constructing an Indian ethnosociology. India through Hindu categories. London:

Sage; 1990. p. 1-39.

123.

Parry, Jonathan P. Caste and kinship in Kangra. London [etc.]: Routledge and Kegan Paul; 1979.

124.

Parry J. Mauss, Dumont and the distinction between status and power. Marcel Mauss: a centenary tribute. New York: Berghahn Books; 1979.

125.

Raheja GG. India: Caste, Kingship, and Dominance Reconsidered. Annual Review of Anthropology. 1988 Oct;17(1):497-522.

126.

Joan P. Mencher. The Caste System Upside Down, or The Not-So-Mysterious East. Current Anthropology. The University of Chicago Press; 1974;15(4):469-493.

127.

Fuller, C. J., University of London. Caste today. Delhi: Oxford University Press; 1996.

128.

Dirks, Nicholas B. Castes of mind: colonialism and the making of modern India. Princeton, N.J.: Princeton University Press; 2001.

129.

Bayly, Susan. Caste, society and politics in India from the eighteenth century to the modern age. Cambridge: Cambridge University Press; 1999.

130.

Beynon, Huw. *Working for Ford*. 2nd ed. Harmondsworth: Penguin; 1984.

131.

Westwood, Sallie. *All day, every day: factory and family in the making of women's lives*. London: Pluto; 1984.

132.

Nash, June C. *We eat the mines and the mines eat us: dependency and exploitation in Bolivian tin mines*. [Centennial ed.]. New York: Columbia University Press; 1993.

133.

Ong, Aihwa. *Spirits of resistance and capitalist discipline: factory women in Malaysia*. Albany: State University of New York Press; 1987.

134.

Mollona, Massimiliano. *Made in Sheffield: an ethnography of industrial work and politics*. New York: Berghahn Books; 2009.

135.

Jean-Jacques Rousseau. *Discourse on the Origins and Foundations of Inequality Among Men*. Global Vision Publishing House, India;

136.

Weber, Max, Runciman, W. G. *Max Weber: selections in translation*. Cambridge: Cambridge University Press; 1978.

137.

Dumont L. *A modified view of our origins: the Christian beginnings of modern*

Individualism. The category of the person: anthropology, philosophy, history. Cambridge: Cambridge University Press; 1985.

138.

Dumont, Louis. Essays on individualism: modern ideology in anthropological perspective. Ann Arbor, Mich: UMI Books on Demand; 2004.

139.

Andre Beteille. Inequality among men. London: Blackwell; 1977.

140.

Kapferer B. Louis Dumont and a Holist Anthropology. Experiments in holism: theory and practice in contemporary anthropology. Chichester: Wiley-Blackwell; 2010.

141.

Macfarlane, Alan. The origins of English individualism: the family, property and social transition. Oxford: Blackwell; 1978.

142.

Macpherson, C. B. The political theory of possessive individualism: Hobbes to Locke. New York: Oxford University Press; 1990.

143.

Morris, Brian. Western conceptions of the individual. Oxford: Berg; 1991.

144.

Rio, Knut Mikjel, Smedal, Olaf H. Hierarchy: persistence and transformation in social formations. New York: Berghahn Books; 2009.

145.

Strathern M. Parts and wholes: refiguring relationships in a post-plural world. Conceptualizing society. London: Routledge; 1992.

146.

Myers, Fred R. Pintupi country, Pintupi self: sentiment, place, and politics among Western Desert aborigines. Canberra: Smithsonian Institution Press; 1986.

147.

Sperber D. Apparently irrational beliefs. Rationality and relativism. Oxford: Blackwell; 1982. p. 149–180.

148.

Lévi-Strauss C. The sorcerer and his magic. Structural anthropology [Internet]. New York: Basic Books; 1963. p. 167–185. Available from: <http://www.aspresolver.com/aspresolver.asp?SOTH;S10021413>

149.

Houseman M. Dissimulation and simulation as forms of religious reflexivity. Social Anthropology. 2007 Jan 19;10(1):77–89.

150.

Luhrmann, T. M. Persuasions of the witch's craft: ritual magic in contemporary England. Oxford: Basil Blackwell; 1989.

151.

Lewis G. Between public assertion and private doubts. A Sepik ritual of healing and reflexivity. Social Anthropology. 2007 Jan 19;10(1):11–21.

152.

KIRSCH TG. Restaging the Will to Believe: Religious Pluralism, Anti-Syncretism, and the Problem of Belief. *American Anthropologist*. 2004 Dec;106(4):699–709.

153.

GABLE E. the decolonization of consciousness: local skeptics and the "will to be modern" in a West African village. *American Ethnologist*. 1995 May;22(2):242–257.

154.

Keane W. The evidence of the senses and the materiality of religion. *Journal of the Royal Anthropological Institute*. 2008 Apr;14(s1):S110–S127.

155.

Amiras MZ. Experience beyond Belief: The 'Strangeness Curve' and Integral Transformative Practice. *Social Analysis*. 2008 Mar 31;52(1):127–143.

156.

Benson Saler. Beliefs, Disbeliefs, and Unbeliefs. *Anthropological Quarterly*. The George Washington University Institute for Ethnographic Research; 1968;41(1):29–33.

157.

Radin, Paul, Dewey, John. *Primitive man as philosopher*. 2nd rev. ed. London: Dover Publications, Inc; 1957.

158.

J. Goody. A Kernel of Doubt. *The Journal of the Royal Anthropological Institute*. Royal Anthropological Institute of Great Britain and Ireland; 1996;2(4):667–681.

159.

Wadley RL, Pashia A, Palmer CT. Religious Scepticism and its Social Context: An Analysis of Iban Shamanism. *Anthropological Forum*. 2006 Mar;16(1):41–54.

160.

SHIPLEY JW. COMEDIANS, PASTORS, AND THE MIRACULOUS AGENCY OF CHARISMA IN GHANA. *Cultural Anthropology*. 2009 Aug;24(3):523–552.

161.

Pigg SL. The Credible and the Credulous: The Question of "Villagers' Beliefs" in Nepal. *Cultural Anthropology*. 1996 May;11(2):160–201.

162.

Lambek M. On Catching up with Oneself: Learning to Know that One Means What One Does. *Learning religion: anthropological approaches*. New York: Berghahn Books; 2007.

163.

Engelke M. The Early Days of Johane Masowe: Self-Doubt, Uncertainty, and Religious Transformation. *Comparative Studies in Society and History*. 2005 Sep 8;47(04).

164.

Dennett D. Preachers who are not believers | *Evolutionary Psychology*.

165.

Tylor E. *Religion in Primitive culture*'. A reader in the anthropology of religion. 2nd ed. Malden, Mass: Blackwell; 1871.

166.

Saler B. Supernatural as a Western Category. *Ethos*. 1977 Apr;5(1):31–53.

167.

Robin Horton. A Definition of Religion, and its Uses. The Journal of the Royal Anthropological Institute of Great Britain and Ireland. Royal Anthropological Institute of Great Britain and Ireland; Vol. 90(No. 2):201–226.

168.

Spiro, Melford E., Kilborne, Benjamin, Langness, L. L. Culture and human nature. London: Transaction; 1994.

169.

Geertz, Clifford. The interpretation of cultures: selected essays. New York: Basic Books;

170.

Talal Asad. Anthropological Conceptions of Religion: Reflections on Geertz. Man. Royal Anthropological Institute of Great Britain and Ireland; Vol. 18(No. 2):237–259.

171.

Martin Southwold. Religious Belief. Man. Royal Anthropological Institute of Great Britain and Ireland; Vol. 14(No. 4):628–644.

172.

Poullion J. Remarks on the Verb "To Believe". Between belief and transgression: structuralist essays in religion, history, and myth. Chicago: University of Chicago Press; 1979.

173.

Ruel M. Christians as Believers. Religious organization and religious experience. London: Academic Press; 1982.

174.



Needham, Rodney. Belief, language, and experience. Oxford: Blackwell; 1972.

175.

Saler, Benson. Conceptualizing religion: immanent anthropologists, transcendent natives, and unbounded categories. Leiden: E.J. Brill; 1993.

176.

Lindquist G, Coleman S. Against Belief? Social Analysis. 2008 Mar 31;52(1):1-18.

177.

SPERBER D. Intuitive and Reflective Beliefs. Mind & Language. 2008 Jun 28;12(1):67-83.

178.

Street A. Belief as relational action: Christianity and cultural change in Papua New Guinea. Journal of the Royal Anthropological Institute. 2010 Jun;16(2):260-278.

179.

Aishima H, Salvatore A. Doubt, faith, and knowledge: the reconfiguration of the intellectual field in post-Nasserist Cairo. Journal of the Royal Anthropological Institute. 2009 May;15:S41-S56.

180.

Bateson, Gregory. Naven. 1936.

181.

KAI KRESSE. PHILOSOPHISING IN MOMBASA: KNOWLEDGE, ISLAM AND INTELLECTUAL PRACTICE ON THE SWAHILI COAST. EDINBURGH: EDINBURGH UNIV PRESS;

182.

EVA KELLER. ROAD TO CLARITY: SEVENTH-DAY ADVENTISM IN MADAGASCAR. NEW YORK: PALGRAVE MACMILLAN;

183.

Justin L. Barrett. Why Would Anyone Believe in God? (Cognitive Science of Religion Series). AltaMira Press;

184.

Boyer, Pascal. The naturalness of religious ideas: a cognitive theory of religion. Berkeley, CA: University of California Press; 1994.

185.

Whitehouse, Harvey. Modes of Religiosity: A Cognitive Theory of Religious Transmission. 2004.

186.

Evans-Pritchard EE. The notion of witchcraft explains unfortunate events. Witchcraft, oracles, and magic among the Azande [Internet]. [New ed.]. Oxford: Clarendon; 1976. p. 18–32. Available from:  
<https://contentstore.cla.co.uk/secure/link?id=f14f6f37-4d36-e711-80c9-005056af4099>

187.

Harding SF. The creation museum. The book of Jerry Falwell: fundamentalist language and politics. Chichester: Princeton University Press; 2000. p. 210–227.

188.

Comaroff J, Comaroff JL. Occult economies and the violence of abstraction: notes from the South African postcolony. American Ethnologist. 1999 May;26(2):279–303.

189.

QUIJADA JB. Soviet science and post-Soviet faith: Etigelov's imperishable body. *American Ethnologist*. 2012 Feb;39(1):138–154.

190.

Sneath D. Reading the Signs by Lenin's Light: Development, Divination and Metonymic Fields in Mongolia. *Ethnos*. 2009 Mar;74(1):72–90.

191.

Parish J. From the body to the wallet: conceptualizing Akan witchcraft at home and abroad. *Journal of the Royal Anthropological Institute*. 2003 Mar 31;6(3):487–500.

192.

van de PORT M. Visualizing the sacred: Video technology, 'televisual' style, and the religious imagination in Bahian candomblé. *American Ethnologist*. 2006 Aug;33(3):444–461.

193.

Cowan, Douglas E. *Cyberhenge: modern Pagans on the Internet*. London: Routledge; 2005.

194.

Gell A. The technology of enchantment and the enchantment of technology. *Anthropology, art and aesthetics* [Internet]. Oxford: Clarendon Press; 1992. p. 40–63. Available from: [http://ls-tlss.ucl.ac.uk/course-materials/ANTHGS02\\_74805.pdf](http://ls-tlss.ucl.ac.uk/course-materials/ANTHGS02_74805.pdf)

195.

Latour, Bruno. *We have never been modern*. Cambridge, Mass: Harvard University Press; 1993.

196.

Wiener M. Hidden forces. Colonialism and the politics of magic in the Netherlands Indies. Magic and modernity: interfaces of revelation and concealment. Stanford, Calif: Stanford University Press; 2003.

197.

Favret-Saada, Jeanne. Deadly words: witchcraft in the Bocage. Cambridge: Cambridge University Press; 1980.

198.

McIntosh J. 'Going Bush': Black Magic, White Ambivalence and Boundaries of Belief in Postcolonial Kenya. Journal of Religion in Africa. 2006 Nov 1;36(3):254–295.

199.

Taussig, Michael T. The devil and commodity fetishism in South America. Chapel Hill: University of North Carolina Press; 1980.

200.

Ong, Aihwa. Spirits of resistance and capitalist discipline: factory women in Malaysia. Albany: State University of New York Press; 1987.

201.

Kwon H. The dollarization of Vietnamese ghost money. Journal of the Royal Anthropological Institute. 2007 Mar;13(1).

202.

Smith JH. Buying a better witch doctor: Witch-finding, neoliberalism, and the development imagination in the Taita Hills, Kenya. American Ethnologist. 2005 Feb;32(1):141–158.

203.

Sanders T. Buses in Bongoland: Seductive analytics and the occult. *Anthropological Theory*. 2008 Jun 1;8(2):107–132.

204.

Piot, Charles. *Nostalgia for the future: West Africa after the Cold War*. Chicago: University of Chicago Press; 2010.

205.

Lévi-Strauss, Claude. *Structural anthropology*. Harmondsworth: Penguin; 1977.

206.

Sperber, Dan, Morton, Alice L. *Rethinking symbolism*. Cambridge: Cambridge University Press [etc.]; 1975.

207.

Weiner J. *Myth and Metaphor*. *Companion encyclopedia of anthropology*. [New ed.]. London: Routledge; 1994.

208.

Leenhardt, Maurice. *Do kamo: person and myth in the Melanesian world*. Chicago: University of Chicago Press; 1979.

209.

Barth F. *Cosmologies in the Making: A Generative Approach to Cultural Variation in Inner New Guinea* [Internet]. Cambridge: Cambridge University Press; 1987. Available from: <http://dx.doi.org/10.1017/CBO9780511607707>

210.

Michael Taussig. *History as Sorcery*. *Representations*; (No. 7):87–109.

211.

Makris GP. Slavery, Possession and History: The Construction of the Self among Slave Descendants in the Sudan. *Africa: Journal of the International African Institute* [Internet]. 1996;66(2). Available from: [www.jstor.org/stable/10.2307/1161315](http://www.jstor.org/stable/10.2307/1161315)

212.

Lambek M. The Sakalava Poiesis of History: Realizing the Past Through Spirit Possession in Madagascar. *American Ethnologist*. 1998 May;25(2):106–127.

213.

Sahlins, Marshall David. *Islands of history*. London: Tavistock; 1987.

214.

Eliade, Mircea. *The myth of the eternal return: cosmos and history*. 2nd pbk. ed. Oxford: Princeton University Press; 2005.

215.

S. J. Tambiah. The Magical Power of Words. *MAN*; Vol. 3(No. 2):175–208.

216.

Arno A. Aesthetics, Intuition, and Reference in Fijian Ritual Communication: Modularity in and out of Language. *American Anthropologist*. 2003 Dec;105(4):807–819.

217.

Keane W. RELIGIOUS LANGUAGE. *Annual Review of Anthropology*. 1997 Oct 21;26(1):47–71.

218.

Malinowski, Bronislaw. Magic, science and religion and other essays. London: Souvenir Press (Educational and Academic); 1974.

219.

Mauss, Marcel. A general theory of magic. London: Routledge; 2001.

220.

Horton R. African Traditional Thought and Western Science. Rationality. New York, NY, USA: Blackwell; 1974.

221.

Lévy-Bruhl, Lucien. How natives think. Princeton, N.J.: Princeton University Press; 1985.

222.

Tambiah, Stanley Jeyaraja. Magic, science, religion, and the scope of rationality. Cambridge: Cambridge University Press; 1990.

223.

Hollis, Martin, Lukes, Steven. Rationality and relativism. Oxford: Basil Blackwell; 1982.

224.

Bloch, Maurice. How we think they think: anthropological approaches to cognition, memory, and literacy. Boulder, Colo: Westview Press; 1998.

225.

Lett J. Science, Religion, and Anthropology. Anthropology of religion: a handbook. London: Greenwood Press; 1997.

226.

Weber, Max, Strong, Tracy B., Livingstone, Rodney, Weber, Max, Weber, Max, Owen, David S. The vocation lectures: 'Science as a vocation' ; 'Politics as a vocation'. Cambridge: Hackett; 2004.

227.

Kapferer B. Introduction: Outside all reason: Magic, sorcery, and epistemology in anthropology'. *Social Analysis*. 2002 Jan 1;46(3):1-30.

228.

Atkinson JM. The Effectiveness of Shamans in an Indonesian Ritual. *American Anthropologist*. 1987 Jun;89(2):342-355.

229.

Novellino D. From impregnation to attunement: a sensory view of how magic works. *Journal of the Royal Anthropological Institute*. 2009 Dec;15(4):755-776.

230.

JONES GM. MAGIC WITH A MESSAGE: The Poetics of Christian Conjuring. *Cultural Anthropology*. 2012 May;27(2):193-214.

231.

Geertz C. Ritual and Social Change: A Javanese Example. *American Anthropologist*. 1957 Feb;59(1):32-54.

232.

McIntosh J. Reluctant Muslims: embodied hegemony and moral resistance in a Giriama spirit possession complex. *Journal of the Royal Anthropological Institute*. 2004 Mar;10(1):91-112.



233.

Schieffelin E. On failure and performance: throwing the medium out of the seance. The performance of healing. London: Routledge; 1996. p. 59–89.

234.

Rouche J. Les maitres fous.

235.

Henley P. Spirit possession, power, and the absent presence of Islam: re-viewing Les ma<sup>❖</sup>tres fous. Journal of the Royal Anthropological Institute. 2006 Dec;12(4):731–761.

236.

STARRETT G. the hexis of interpretation: Islam and the body in the Egyptian popular school. American Ethnologist. 1995 Nov;22(4):953–969.

237.

BOWEN JR. on scriptural essentialism and ritual variation: Muslim sacrifice in Sumatra and Morocco. American Ethnologist. 1992 Nov;19(4):656–671.

238.

Hirsch E. Making up People in Papua. Journal of the Royal Anthropological Institute. 2001 Jun;7(2):241–256.

239.

Saez OC. In search of ritual: tradition, outer world and bad manners in the Amazon. Journal of the Royal Anthropological Institute. 2004 Mar;10(1):157–173.

240.

WOLF M. the woman who didn't become a shaman. American Ethnologist. 1990 Aug;17(3):419–430.

241.

Emmrich C. 'All the King's Horses and All the King's Men': the 2004 Red Matsyendrantha Incident in Lalitpur'. *When rituals go wrong: mistakes, failure and the dynamics of ritual*. Leiden: Brill; 2007.

242.

Howe L. Risk, Ritual and Performance. *Journal of the Royal Anthropological Institute*. 2003 Mar 31;6(1):63–79.

243.

Masquelier, Adeline Marie. *Prayer has spoiled everything: possession, power, and identity in an Islamic town of Niger*. Durham, NC: Duke University Press; 2001.

244.

Boddy J. *Managing Tradition. Superstition and the making of national identity among Sudanese women refugees. The pursuit of certainty: religious and cultural formulations*. London: Routledge; 1995.

245.

Meyer B. Religious revelation, secrecy and the limits of visual representation. *Anthropological Theory*. 2006 Dec 1;6(4):431–453.

246.

Robbins, Joel. *Becoming sinners: Christianity and moral torment in a Papua New Guinea society*. Berkeley, Calif: University of California Press; 2004.

247.

Cannell, Fenella. *The anthropology of Christianity*. Durham [N.C.]: Duke University Press; 2006.

248.

Sarró, Ramon, International African Institute. The politics of religious change on the upper Guinea coast: iconoclasm done and undone. Edinburgh: Edinburgh University Press, for the International African Institute, London; 2009.

249.

Humphrey C, Laidlaw JA. The archetypal actions of ritual: an essay on ritual as action illustrated by the Jain rite of worship [Internet]. New York: Clarendon Press; 1994. Available from: <http://hdl.handle.net/2027/heb.30600>

250.

Wagner R. Ritual As Communication: Order, Meaning, and Secrecy in Melanesian Initiation Rites. *Annual Review of Anthropology*. 1984 Oct;13(1):143–155.

251.

Robbins J. Ritual Communication and Linguistic Ideology: A Reading and Partial Reformulation of Rappaport's Theory of Ritual. *Current Anthropology*. 2001 Dec;42(5):591–614.

252.

WIRTZ K. How diasporic religious communities remember: Learning to speak the "tongue of the " in Cuban Santería. *American Ethnologist*. 2007 Feb;34(1):108–126.

253.

Coleman S. When Silence isn't Golden: charismatic speech and the limits of literalism. The limits of meaning: case studies in the anthropology of Christianity. New York: Berghahn; 2006.

254.

Frits Staal. The Meaninglessness of ritual. *Numen*; Vol. 26:2-22.

255.

Orsi, Robert A. *Between Heaven and Earth: the religious worlds people make and the scholars who study them*. Oxford: Princeton University Press; 2005.

256.

Jon P. Mitchell. A moment with Christ: The Importance of Feelings in the analysis of Belief. *The Journal of the Royal Anthropological Institute*; Vol. 3(No. 1):79-94.

257.

Festinger, Leon, Schachter, Stanley, Riecken, Henry William. *When prophecy fails*. Minneapolis: University of Minnesota Press;

258.

Worsley, Peter. *The trumpet shall sound: a study of 'Cargo' cults in Melanesia*. [2nd ed.]. London: Paladin; 1970.

259.

Tumminia, Diana G. *When prophecy never fails: myth and reality in a flying-saucer group*. [Oxford]: Oxford Scholarship Online; 2005;Oxford scholarship online.

260.

Bloch M. *Prey into hunter: the politics of religious experience* [Internet]. Cambridge: Cambridge University Press; 1992. Available from: <https://www.cambridge.org/core/books/prey-into-hunter/D6CBDBFED6ACD576D346410B2099CF29>

261.

Stanley Jeyaraja Tambiah. *A performative approach to ritual*. London: Oxford University

Press; 1979.

262.

Bloch M. Symbols, song, dance and features of articulation : is religion an extreme form of traditional authority? Ritual, history, and power: selected papers in anthropology [Internet]. London: Athlone Press; 1989. p. 19-45. Available from: [http://ls-tlss.ucl.ac.uk/course-materials/ANTHGS02\\_74830.pdf](http://ls-tlss.ucl.ac.uk/course-materials/ANTHGS02_74830.pdf)

263.

Bourdillon MFC. Knowing the World or Hiding It: A Response to Maurice Bloch . 1978;13(4):591-599.

264.

Jonathan Parry. Ghosts, Greed and Sin: The Occupational Identity of the Benares Funeral Priests. MAN; Vol. 15(No. 1):88-111.

265.

Ortner, Sherry B. The Sherpas through their rituals. Cambridge: Cambridge University Press; 1978.

266.

Rappaport, Roy A. Ritual and religion in the making of humanity. Cambridge: Cambridge University Press; 1999.

267.

Asad, Talal. Genealogies of religion: discipline and reasons of power in Christianity and Islam. Baltimore: Johns Hopkins University Press; 1993.

268.

Mahmood S. Rehearsed Spontaneity and the Conventionality of Ritual: Disciplines of salat.

American Ethnologist. 2001 Nov;28(4):827–853.

269.

SIMON GM. The soul freed of cares? Islamic prayer, subjectivity, and the contradictions of moral selfhood in Minangkabau, Indonesia. American Ethnologist. 2009 May;36(2):258–275.

270.

Foucault, Michel, Martin, Luther H., Gutman, Huck, Hutton, Patrick H. Technologies of the self: a seminar with Michel Foucault. London: Tavistock; 1988.

271.

Mauss M. Techniques of the body'. Incorporations. [Cambridge, Mass.]: Zone; 1992.

272.

Lienhardt, R. G. Divinity and experience: the religion of the Dinka. Oxford: Clarendon Press; 1990.

273.

Lambek M. Rheumatic irony : questions of agency and self-deception as refracted through the art of living with spirits. Illness and irony: on the ambiguity of suffering in culture [Internet]. New York: Berghahn Books; 2004. p. 40–59. Available from: [http://ls-tlss.ucl.ac.uk/course-materials/ANTHGS02\\_74831.pdf](http://ls-tlss.ucl.ac.uk/course-materials/ANTHGS02_74831.pdf)

274.

Schnechner R. Ritual and performance. Companion encyclopedia of anthropology. [New ed.]. London: Routledge; 1994.

275.

Crapanzano V. The Scene: Shadowing the Real. In: McLean A, Leibing A, editors. The

Shadow Side of Fieldwork. Oxford, UK: Blackwell Publishing Ltd; 2007. p. 81–105.

276.

Myerhoff, Barbara G., Moore, Sally Falk. Secular ritual. Assen: Van Gorcum; 1977.

277.

Marc Abeles. Modern Political Ritual: Ethnography of an Inauguration and a Pilgrimage by President Mitterand. Cultural Anthropology; Vol. 29(No. 3):391–404.

278.

Bellah, Robert Neelly. Beyond belief: essays on religion in a post-traditional world. [1st ed.]. New York: Harper & Row;

279.

Durkheim E. Definition of religious phenomena and of religion. The elementary forms of religious life. London: Free Press; 1995. p. 21–44.

280.

Engelke M. Strategic Secularism: Bible Advocacy in England. Social Analysis. 2009 May 30;53(1):39–54.

281.

Højer L. Absent powers: magic and loss in post-socialist Mongolia. Journal of the Royal Anthropological Institute. 2009 Sep;15(3):575–591.

282.

Pals, Daniel L. Seven theories of religion. New York: Oxford University Press; 1996.

283.

Budd, Susan. *Varieties of unbelief: atheists and agnostics in English society, 1850-1960*. London: Heinemann; 1977.

284.

McBrien J, Pelkmans M. Turning Marx on his Head: Missionaries, 'Extremists' and Archaic Secularists in Post-Soviet Kyrgyzstan. *Critique of Anthropology*. 2008 Mar 1;28(1):87-103.

285.

Weber M. The spirit of capitalism. The Protestant ethic and the spirit of capitalism [Internet]. Chicago, Ill: Fitzroy Dearborn; 2001. p. 13-37. Available from: <http://UCL.ebib.com/patron/FullRecord.aspx?p=1273213>

286.

Bennett, Jane. *The enchantment of modern life: attachments, crossings, and ethics*. Oxford: Princeton University Press; 2001.

287.

ELISHA O. MORAL AMBITIONS OF GRACE: The Paradox of Compassion and Accountability in Evangelical Faith-Based Activism. *Cultural Anthropology*. 2008 Feb;23(1):154-189.

288.

Schram R. Witches' wealth: witchcraft, confession, and Christianity in Auhelawa, Papua New Guinea. *Journal of the Royal Anthropological Institute*. 2010 Dec;16(4):726-742.

289.

Catalani A. From Shrines to Glass Cases: Yoruba Intangible Heritage Displayed in Western Museums'. *Orisa Yoruba Gods and Spiritual Identity in Africa and the Diaspora*. Africa World Press, Inc.; 2005.



290.

Dawkins, Richard. *The God delusion*. London: Black Swan; 2007.

291.

Robbins J, Rodkey C. 'Beating "God" to death: radical theology and the new atheism'. *Religion and the new atheism: a critical appraisal*. Leiden: Brill; 2010.

292.

Casanova, José. *Public religions in the modern world*. Chicago: University of Chicago Press; 1994.

293.

Davie, Grace. *Religion in Britain since 1945: believing without belonging*. Cambridge, Mass: Blackwell; 1994.

294.

Stark R. Secularization, R.I.P. *Sociology of Religion*. 1999 Autumn;60(3).

295.

Heelas, Paul, Woodhead, Linda. *The spiritual revolution: why religion is giving way to spirituality*. Malden, Mass: Blackwell; 2005.

296.

Cannell F. The Anthropology of Secularism. *Annual Review of Anthropology*. 2010 Oct 21;39(1):85–100.

297.

Brox T. Unyoking the political from the religious: secularisation and democratization in the Tibetan community in exile. *Varieties of secularism in Asia*. New York: Routledge; 2012.

298.

Quack, Johannes. Disenchanted India: organized rationalism and criticism of religion in India. New York: Oxford University Press; 2011.

299.

ENGELKE M. Angels in Swindon: Public religion and ambient faith in England. American Ethnologist. 2012 Feb;39(1):155–170.

300.

Berger, Peter L. A rumour of angels: modern society and the rediscovery of the supernatural. London: Allen Lane; 1970.

301.

Taylor, Charles. A secular age. Cambridge, Mass: Belknap Press of Harvard University Press; 2007.

302.

Stefanos Geroulanos. An atheism that is not humanist emerges in French thought. Stanford, Calif: Stanford University Press; 2010.

303.

FERNANDO ML. Reconfiguring freedom: Muslim piety and the limits of secular law and public discourse in France. American Ethnologist. 2010 Feb;37(1):19–35.

304.

Agrama HA. Reflections on secularism, democracy, and politics in Egypt. American Ethnologist. 2012 Feb;39(1):26–31.

305.

Starrett G. The Varieties of Secular Experience. *Comparative Studies in Society and History*. 2010 Jun 18;52(03):626–651.

306.

HIRSCHKIND C. IS THERE A SECULAR BODY? *Cultural Anthropology*. 2011 Nov;26(4):633–647.

307.

Sonja Luehrmann. *Secularism Soviet style*. Bloomington: Indiana University Press; 2011.

308.

Gilsenan M. Signs of truth: enchantment, modernity and the dreams of peasant women. *Journal of the Royal Anthropological Institute*. 2000 Dec;6(4):597–615.

309.

Buyandelgeriyn, Manduhai. Dealing with uncertainty: Shamans, marginal capitalism, and the remaking of history in postsocialist Mongolia: *American ethnologist* . 2007;34(1).

310.

Broz L. Conversion to Religion? Negotiating Continuity and discontinuity in contemporary Altai'. *Conversion after socialism*. New York: Berghahn Books; 2009.

311.

Lindquist G. Spirits and Souls of Business: New Russians, Magic and the Esthetics of Kitsch. *Journal of Material Culture*. 2002 Nov 1;7(3):329–343.

312.

Starrett G. Islam and the politics of enchantment. *Journal of the Royal Anthropological Institute*. 2009 May;15:S222–S240.

313.

Csordas TJ. Global religion and the re-enchantment of the world: The case of the Catholic Charismatic Renewal. *Anthropological Theory*. 2007 Sep 1;7(3):295–314.

314.

Washington, Peter. *Madame Blavatsky's baboon: a history of the mystics, mediums, and misfits who brought spiritualism to America*. New York: Schocken Books; 1995.

315.

Jobling, J'annine. *Fantastic spiritualities: monsters, heroes and the contemporary religious imagination*. London: T&T Clark; 2010.

316.

Cusack, Carole M. *Invented religions: imagination, fiction and faith*. Farnham: Ashgate; 2010.

317.

Carsten J. The Politics of Forgetting: Migration, Kinship and Memory on the Periphery of the Southeast Asian State. *The Journal of the Royal Anthropological Institute*. Royal Anthropological Institute of Great Britain and Ireland; 1995;1(2):317–335.

318.

Shore et. al. C. *Virgin Births and Sterile Debates: Anthropology and the New Reproductive Technologies*. Current Anthropology. The University of Chicago Press; 1992;33(3):295–314.

319.

Watters E. Understanding the Urban Tribe. Urban Tribes: Are Friends the New Family? London: Bloomsbury; 2004. p. 40–69.

320.

Leach ER. The Structural Implications of Matrilateral Cross-Cousin Marriage. The Journal of the Royal Anthropological Institute of Great Britain and Ireland. Royal Anthropological Institute of Great Britain and Ireland; 1951;81(1):23–55.

321.

Lévi-Strauss C. Alliance and descent. The elementary structures of kinship [Internet]. Boston: Beacon Press; 1969. Available from:  
<http://www.aspresolver.com/aspresolver.asp?SOTH;S10023163>

322.

Hart K. Love by Arrangement: The Ambiguity of 'Spousal Choice' in a Turkish Village. The Journal of the Royal Anthropological Institute. Royal Anthropological Institute of Great Britain and Ireland; 2007;13(2):345–362.

323.

Bourdieu P. The Kabyle House or the World Reversed. The logic of practice. Cambridge: Polity Press; 1990. p. 271–283.

324.

Bloch M. The resurrection of the house amongst the Zafimaniry of Madagascar. In: Carsten J, Hugh-Jones S, editors. About the house : Lévi-Strauss and beyond [Internet]. Cambridge: Cambridge University Press; 1995. p. 69–83. Available from:  
<http://dx.doi.org/10.1017/CBO9780511607653>

325.

Bloch M. The resurrection of the house amongst the Zafimaniry of Madagascar. In: Carsten J, Hugh-Jones S, editors. About the house : Lévi-Strauss and beyond. Cambridge:

Cambridge University Press; 1995. p. 69–83.

326.

Douglas M. External boundaries. Purity and danger: an analysis of concept of pollution and taboo [Internet]. London: Routledge; 2002. p. 141–159. Available from: [http://ls-tlss.ucl.ac.uk/course-materials/ANTHGS02\\_74835.pdf](http://ls-tlss.ucl.ac.uk/course-materials/ANTHGS02_74835.pdf)

327.

Jean-Klein I. Into committees, out of the house? Familiar forms in the organization of Palestinian committee activism during the first intifada. *American Ethnologist*. 2003 Nov;30(4):556–577.

328.

Lawrence P, Skidmore M, Program in Conflict, Religion, and Peacebuilding. Women and the contested state: religion, violence, and agency in South and Southeast Asia [Internet]. Notre Dame: University of Notre Dame Press; 2007. Available from: <http://muse.jhu.edu/books/9780268092696/>

329.

Skidmore M, Lawrence P, editors. Women and the contested state : religion, violence, and agency in South and Southeast Asia. Notre Dame, Ind.: University of Notre Dame Press; 2007.

330.

FISCHER MMJ. The Rhythmic Beat of the Revolution in Iran. *Cultural Anthropology*. 2010 Jul 20;25(3):497–543.