

## SA5527 - Anthropology of the person

This is a provisional list that has yet to be reviewed.  
Items may therefore change. Eric Hirsch

View Online



[1]

Antze, P. and Lambek, M. 1996. *Tense past: cultural essays in trauma and memory*. Routledge.

[2]

Benedict, R. 1934. Anthropology and the abnormal. *Journal of General Psychology*.

[3]

Bialecki, J. and Daswani, G. 2015. What is an individual? *HAU: Journal of Ethnographic Theory*. 5, 1 (Mar. 2015), 271–294. DOI:<https://doi.org/10.14318/hau5.1.013>.

[4]

BLOCH, M. 2013. What kind of "is" is Sahlins' "is"? *HAU: Journal of Ethnographic Theory*. 3, 2 (Jun. 2013), 253–257. DOI:<https://doi.org/10.14318/hau3.2.014>.

[5]

Bowker, G.C. and Star, S.L. 2000. *Sorting things out: classification and its consequences*. MIT Press.

[6]

Bowker, G.C. and Star, S.L. 2000. *Sorting things out: classification and its consequences*. MIT Press. 229–254.

[7]

Breslau, J. 1AD. Cultures of trauma: Anthropological views of posttraumatic stress disorder in international health - Introduction. *Culture, medicine and psychiatry*. 28, 2 (1AD), 113-126.

[8]

Brightman, R. 2013. Hierarchy and conflict in mutual being. *HAU: Journal of Ethnographic Theory*. 3, 2 (Jun. 2013), 259-270. DOI:<https://doi.org/10.14318/hau3.2.015>.

[9]

Broch-Due, V. and Bertelsen, B.E. eds. 2016. *Violent reverberations: global modalities of trauma*. Palgrave Macmillan.

[10]

Carrithers, M. et al. 1985. *The category of the person: anthropology, philosophy, history*. Cambridge University Press.

[11]

Carrithers, M. et al. 1985. *The category of the person: anthropology, philosophy, history*. Cambridge University Press.

[12]

Carrithers, M. et al. 1985. *The category of the person: anthropology, philosophy, history*. Cambridge University Press.

[13]

Carrithers, M. et al. 1985. *The category of the person: anthropology, philosophy, history*. Cambridge University Press.

[14]

Carrithers, M. et al. 1985. The category of the person: anthropology, philosophy, history. Cambridge University Press.

[15]

Carsten, J. 2003. After kinship. Cambridge University Press.

[16]

Carsten, J. 2013. What kinship does – and how. *Journal of Ethnographic Theory*. 3, 2 (2013), 245–251. DOI:<https://doi.org/10.14318/hau3.2.013>.

[17]

Chua, L. 2015. Horizontal and vertical relations. *HAU: Journal of Ethnographic Theory*. 5, 1 (Mar. 2015), 339–359. DOI:<https://doi.org/10.14318/hau5.1.016>.

[18]

Clifford, J. 1992. Person and myth: Maurice Leenhardt in the Melanesian world. *Person and myth: Maurice Leenhardt in the Melanesian world*. Duke University Press. 172–188.

[19]

Comaroff, J.L. and Comaroff, J. 2001. On personhood: an anthropological perspective from Africa. *Social identities: Journal for the Study of Race, Nation and Culture*. 7, 2 (Jun. 2001), 267–283. DOI:<https://doi.org/10.1080/13504630120065310>.

[20]

Dupre, J. Normal people. *Social Research*. 65, 221–248.

[21]

Edwards, J. 2013. Donor siblings. *HAU: Journal of Ethnographic Theory*. 3, 2 (Jun. 2013), 285–292. DOI:<https://doi.org/10.14318/hau3.2.018>.

[22]

Erol, M. 2009. Tales of the Second Spring: Menopause in Turkey Through the Narratives of Menopausal Women and Gynecologists. *Medical Anthropology*. 28, 4 (Nov. 2009), 368–396. DOI:<https://doi.org/10.1080/01459740903303969>.

[23]

Fassin, D. and Rechtman, R. 2009. *The empire of trauma: an inquiry into the condition of victimhood*. Princeton University Press.

[24]

Fausto, C. 2013. The kinship I and the kinship other. *HAU: Journal of Ethnographic Theory*. 3, 2 (Jun. 2013), 293–297. DOI:<https://doi.org/10.14318/hau3.2.019>.

[25]

Feuchtwang, S. 2013. What is kinship? *HAU: Journal of Ethnographic Theory*. 3, 2 (Jun. 2013), 281–284. DOI:<https://doi.org/10.14318/hau3.2.017>.

[26]

Finkler, K. 2001. The Kin in the Gene. *Current Anthropology*. 42, 2 (Apr. 2001), 235–263. DOI:<https://doi.org/10.1086/320004>.

[27]

Franklin, S. 2003. Re-thinking nature--culture: Anthropology and the new genetics. *Anthropological Theory*. 3, 1 (Mar. 2003), 65–85. DOI:<https://doi.org/10.1177/1463499603003001752>.

[28]

Franklin, S. and McKinnon, S. 2001. *Relative values: reconfiguring kinship studies*. Relative values: reconfiguring kinship studies. Duke University Press. 384–409.

[29]

Gâisli Pâalsson 2007. Anthropology and the new genetics. Cambridge University Press.

[30]

Godelier, M. and Strathern, M. 2008. Big men and great men: personifications of power in Melanesia. Big men and great men: personifications of power in Melanesia. Cambridge University Press. 159–173.

[31]

Grinker, R.R. and Cho, K. 2013. Border Children: Interpreting Autism Spectrum Disorder in South Korea. Ethos. 41, 1 (Mar. 2013), 46–74. DOI:<https://doi.org/10.1111/etho.12002>.

[32]

Hacking, I. 2009. How we have been learning to talk about autism: a role for stories. Metaphilosophy. 40, 3–4 (Jul. 2009), 499–516.  
DOI:<https://doi.org/10.1111/j.1467-9973.2009.01607.x>.

[33]

Hacking, I. 2006. Kinds of people, moving targets. British Academy.

[34]

Hacking, I. 1999. Mad travellers: reflections on the reality of transient mental illnesses. Free Association Books.

[35]

Hacking, I. 1995. Rewriting the soul: multiple personality and the sciences of memory. Princeton University Press.

[36]

Hacking, I. 1999. The social construction of what? The social construction of what?.

Harvard University Press. 125–162.

[37]

Hacking, I. 1990. The taming of chance. The taming of chance. Cambridge University Press. 160–169.

[38]

Hamberger, K. 2013. The order of intersubjectivity. HAU: Journal of Ethnographic Theory. 3, 2 (Jun. 2013), 305–307. DOI:<https://doi.org/10.14318/hau3.2.021>.

[39]

Heller, Thomas C. and Brooke-Rose, Christine 1986. Reconstructing individualism: autonomy, individuality, and the self in Western thought. Reconstructing individualism: autonomy, individuality, and the self in Western thought. Stanford University Press. 222–236.

[40]

Hoyer, K. 2002. Conflicting Notions of Personhood in Genetic Research. Anthropology Today. 18, 5 (Oct. 2002), 9–13. DOI:<https://doi.org/10.1111/1467-8322.00129>.

[41]

Ian Hacking 2006. Genetics, Biosocial Groups & the Future of Identity. Daedalus. 135, 4 (2006), 81–95. DOI:<https://doi.org/10.1162/daed.2006.135.4.81>.

[42]

Jenkins, R. and Angrosino, M.V. 1998. Questions of competence: culture, classification and intellectual disability. Questions of competence: culture, classification and intellectual disability. Cambridge University Press. 1–24.

[43]

Kapila, K. 2013. . . . In South Asia. HAU: Journal of Ethnographic Theory. 3, 2 (Jun. 2013),

299–304. DOI:<https://doi.org/10.14318/hau3.2.020>.

[44]

Kertzer, D.I. and Arel, D. 2002. *Census and identity: the politics of race, ethnicity, and language in national census*. Cambridge University Press.

[45]

Kirmayer, L.J. 2007. Psychotherapy and the Cultural Concept of the Person. *Transcultural Psychiatry*. 44, 2 (Jun. 2007), 232–257. DOI:<https://doi.org/10.1177/1363461506070794>.

[46]

Kleinman, A. 1995. *Writing at the margin: discourse between anthropology and medicine*. Writing at the margin: discourse between anthropology and medicine. University of California Press. 173–189.

[47]

Krause, I.-B. 1995. Personhood, culture and family therapy. *Journal of Family Therapy*. 17, 4 (Nov. 1995), 363–382. DOI:<https://doi.org/10.1111/j.1467-6427.1995.tb00026.x>.

[48]

Krause, I.-B. 1995. Personhood, culture and family therapy. *Journal of Family Therapy*. 17, 4 (Nov. 1995), 363–382. DOI:<https://doi.org/10.1111/j.1467-6427.1995.tb00026.x>.

[49]

Kuper, A. 2018. We need to talk about kinship. *Anthropology of this Century*. 23 (2018).

[50]

Lambek, M. 2013. The continuous and discontinuous person: two dimensions of ethical life. *Journal of the Royal Anthropological Institute*. 19, 4 (Dec. 2013), 837–858.

DOI:<https://doi.org/10.1111/1467-9655.12073>.

[51]

Lambek, M. and Strathern, A.J. 1998. Bodies and persons: comparative perspectives from Africa and Melanesia. *Bodies and persons: comparative perspectives from Africa and Melanesia*. Cambridge University Press. 53–79.

[52]

Lambek, M. and Strathern, A.J. 1998. Bodies and persons: comparative perspectives from Africa and Melanesia. Cambridge University Press.

[53]

Leenhardt, M. and Gulati, B.M. 1979. *Do Kamo: person and myth in the Melanesian world*. University of Chicago Press.

[54]

Lindenbaum, S. and Lock, M.M. 1993. Knowledge, power, and practice: the anthropology of medicine and everyday life. University of California Press.

[55]

Lindenbaum, S. and Lock, M.M. 1993. Knowledge, power, and practice: the anthropology of medicine and everyday life. *Knowledge, power, and practice: the anthropology of medicine and everyday life*. University of California Press. 330–363.

[56]

Lock, M.M. 1993. *Encounters with aging: mythologies of menopause in Japan and North America*. University of California Press.

[57]

Lock, M.M. et al. 2000. Living and working with the new medical technologies: intersections of inquiry. *Living and working with the new medical technologies: intersections of inquiry*.



Cambridge University Press.

[58]

Lock, M.M. and Nguyen, V.-K. 2010. *An anthropology of biomedicine*. Wiley-Blackwell.

[59]

Margaret Lock 1988. *New Japanese Mythologies: Faltering Discipline and the Ailing Housewife*. *American Ethnologist*. 15, 1 (1988), 43–61.  
DOI:<https://doi.org/10.1525/ae.1988.15.1.02a00040>.

[60]

Martin, E. 2007. *Bipolar expeditions: mania and depression in American culture*. Princeton University Press.

[61]

Martin, E. 2000. *Flexible survivors*. *Cultural Values*. 4, 4 (Oct. 2000), 512–517.  
DOI:<https://doi.org/10.1080/14797580009367214>.

[62]

Martin, E. 2001. *The woman in the body: a cultural analysis of reproduction*. The woman in the body: a cultural analysis of reproduction. Beacon Press. 166–178.

[63]

Mosko, M.S. 2015. *Unbecoming individuals*. *HAU: Journal of Ethnographic Theory*. 5, 1 (Mar. 2015), 361–393. DOI:<https://doi.org/10.14318/hau5.1.017>.

[64]

Ouroussoff, A. 1993. *Illusions of Rationality: False Premises of the Liberal Tradition*. *Man*. 28, 2 (Jun. 1993). DOI:<https://doi.org/10.2307/2803414>.

[65]

Overing, J. and Association of Social Anthropologists of the Commonwealth 1985. Reason and morality. Tavistock Publications.

[66]

Pálsson, G. 2012. Decode Me! *Current Anthropology*. 53, S5 (Apr. 2012), S185–S195. DOI:<https://doi.org/10.1086/662291>.

[67]

Pálsson, G. 2008. Genomic Anthropology: Coming In from the Cold? *Current Anthropology*. 49, 4 (Aug. 2008), 545–568. DOI:<https://doi.org/10.1086/529545>.

[68]

Rabinow, P. 1996. *Essays on the anthropology of reason*. Essays on the anthropology of reason. Princeton University Press. 91–111.

[69]

Robbins, J. 2013. On kinship and comparsion, intersubjectivity and mutuality of being. *HAU: Journal of Ethnographic Theory*. 3, 2 (Jun. 2013), 309–316. DOI:<https://doi.org/10.14318/hau3.2.022>.

[70]

Rose, N. 1999. *Governing the soul: the shaping of the private self*. Governing the soul: the shaping of the private self. Free Asociation. 217–232.

[71]

Rose, N. 1996. *Inventing our selves: psychology, power, and personhood*. Inventing our selves: psychology, power, and personhood. Cambridge University Press. 1–21.

[72]

Rumsey, A. 2000. Agency, Personhood and the 'I' of Discourse in the Pacific and Beyond. *The Journal of the Royal Anthropological Institute*. 6, 1 (2000), 101–115.

[73]

Sahlins, M. 2011. What kinship is (part one). *The Journal of the Royal Anthropological Institute*. 17, 1 (2011), 2–19.

[74]

Sahlins, M. 2011. What kinship is (part two). *The Journal of the Royal Anthropological Institute*. 17, 2 (2011), 227–242.

[75]

Shryock, A. 2013. It's this, not that. *HAU: Journal of Ethnographic Theory*. 3, 2 (Jun. 2013), 271–279. DOI:<https://doi.org/10.14318/hau3.2.016>.

[76]

Sperber, D. et al. 1995. Causal cognition: a multidisciplinary debate. *Causal cognition: a multidisciplinary debate*. Clarendon Press. 351–394.

[77]

Spiro, M.E. 1993. Is the Western conception of the self 'peculiar' within the context of the world cultures? *Ethos*. 21, 2 (1993), 107–153.

[78]

Strathern, M. 1992. After nature: English kinship in the late twentieth century. *After nature: English kinship in the late twentieth century*. Cambridge University Press. 47–87.

[79]

Strathern, M. 1992. After nature: English kinship in the late twentieth century. Cambridge University Press.

[80]

Strathern, M. 2005. Kinship, law and the unexpected: relatives are always a surprise. Kinship, law and the unexpected: relatives are always a surprise. Cambridge University Press. 15–32.

[81]

Strathern, M. 2005. Kinship, law and the unexpected: relatives are always a surprise. Cambridge University Press.

[82]

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

[83]

Street, A. 2014. Biomedicine in an unstable place: infrastructure and personhood in a Papua New Guinean hospital. Duke University Press.

[84]

Street, A. 2012. Seen by the state: bureaucracy, visibility and governmentality in a Papua New Guinean hospital. The Australian Journal of Anthropology. 23, 1 (Apr. 2012), 1–21. DOI:<https://doi.org/10.1111/j.1757-6547.2012.00164.x>.

[85]

Summerfield, D. 1999. A critique of seven assumptions behind psychological trauma programmes in war-affected areas. Social Science & Medicine. 48, 10 (May 1999), 1449–1462. DOI:[https://doi.org/10.1016/S0277-9536\(98\)00450-X](https://doi.org/10.1016/S0277-9536(98)00450-X).

[86]

Valentine, D.E. 1984. Fluid signs: being a person the Tamil way. University of California Press.

[87]

Vilaca, A. 2011. Dividuality in Amazonia: God, the Devil, and the constitution of personhood in Wari' Christianity. *Journal of the Royal Anthropological Institute*. 17, 2 (Jun. 2011), 243–262. DOI:<https://doi.org/10.1111/j.1467-9655.2011.01678.x>.

[88]

Wikan, U. 1990. *Managing turbulent hearts: a Balinese formula for living*. University of Chicago Press.

[89]

Young, A. 1995. *The harmony of illusions: inventing post-traumatic stress disorder*. Princeton University Press.

[90]

Young, M.W. 1983. *Magicians of manumanua: living myth in Kalauna*. Magicians of manumanua: living myth in Kalauna. University of California Press. 9–41.

[91]

Zeserson, J.M. 2001. Chi no michi as metaphor: Conversations with Japanese women about menopause. *Anthropology & Medicine*. 8, 2–3 (Aug. 2001), 177–199. DOI:<https://doi.org/10.1080/13648470120101363>.