

SA5527 - Anthropology of the person

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

View Online



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

Benedict, R. (1934). Anthropology and the abnormal. In *Journal of General Psychology* (Vol. 10, Issue 1, pp. 59–82).
<https://users.manchester.edu/Facstaff/SSNaragon/Online/texts/201/Benedict,%20Anthropology.pdf>

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

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

Bowker, G. C., & Star, S. L. (2000a). Sorting things out: classification and its consequences. In *Sorting things out: classification and its consequences: Vol. Inside technology* (pp. 229–254). MIT Press.
<https://contentstore.cla.co.uk/secure/link?id=bb846ae2-9c2f-e911-80cd-005056af4099>

Bowker, G. C., & Star, S. L. (2000b). *Sorting things out: classification and its consequences: Vol. Inside technology*. MIT Press.

Breslau, J. (1 C.E.). Cultures of trauma: Anthropological views of posttraumatic stress disorder in international health - Introduction. *Culture, Medicine and Psychiatry*, 28(2), 113–126. <https://link.springer.com/article/10.1023/B%3AMEDI.0000034421.07612.c8>

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

Broch-Due, V., & Bertelsen, B. E. (Eds.). (2016). *Violent reverberations: global modalities of trauma*. Palgrave Macmillan.

Carrithers, M., Collins, S., & Lukes, S. (1985a). *The category of the person: anthropology, philosophy, history*. Cambridge University Press.

Carrithers, M., Collins, S., & Lukes, S. (1985b). *The category of the person: anthropology, philosophy, history*. Cambridge University Press.

Carrithers, M., Collins, S., & Lukes, S. (1985c). *The category of the person: anthropology, philosophy, history*. Cambridge University Press.

Carrithers, M., Collins, S., & Lukes, S. (1985d). *The category of the person: anthropology, philosophy, history*. Cambridge University Press.

Carrithers, M., Collins, S., & Lukes, S. (1985e). *The category of the person: anthropology, philosophy, history*. Cambridge University Press.

Carsten, J. (2003). *After kinship: Vol. New departures in anthropology*. Cambridge University Press. <http://lib.myilibrary.com/Open.aspx?id=47760&src=0>

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

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

Clifford, J. (1992). Person and myth: Maurice Leenhardt in the Melanesian world. In *Person and myth: Maurice Leenhardt in the Melanesian world* (pp. 172–188). Duke University Press.
<https://contentstore.cla.co.uk/secure/link?id=803f5b2a-6469-e811-80cd-005056af4099>

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

Dupre, J. (n.d.). Normal people. *Social Research*, 65, 221–248.
<http://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,shib&db=sih&AN=823543&site=ehost-live&scope=site&custid=s1123049>

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

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

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

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

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

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

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

Franklin, S., & McKinnon, S. (2001). Relative values: reconfiguring kinship studies. In *Relative values: reconfiguring kinship studies* (pp. 384–409). Duke University Press.

<https://contentstore.cla.co.uk/secure/link?id=2d501e99-fa63-e811-80cd-005056af4099>

Gâisli Pålsson. (2007). *Anthropology and the new genetics: Vol. New departures in anthropology*. Cambridge University Press.

Godelier, M., & Strathern, M. (2008). Big men and great men: personifications of power in Melanesia. In *Big men and great men: personifications of power in Melanesia* (pp. 159–173). Cambridge University Press.

<https://contentstore.cla.co.uk/secure/link?id=ad1b5c5e-6369-e811-80cd-005056af4099>

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

Hacking, I. (1990). The taming of chance. In *The taming of chance: Vol. Ideas in context* (pp. 160–169). Cambridge University Press.

<https://contentstore.cla.co.uk/secure/link?id=1a399255-6269-e811-80cd-005056af4099>

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

<https://ebookcentral.proquest.com/lib/brunelu/detail.action?docID=617285>

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

Hacking, I. (1999b). The social construction of what? In *The social construction of what?* (pp. 125–162). Harvard University Press.

<https://contentstore.cla.co.uk/secure/link?id=c6d6a8d1-e264-e811-80cd-005056af4099>

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

<https://www.thebritishacademy.ac.uk/sites/default/files/pba151p285.pdf>

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

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

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

<https://contentstore.cla.co.uk/secure/link?id=4160b4d4-a44a-e611-80bd-0cc47a6bddeb>

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

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

Jenkins, R., & Angrosino, M. V. (1998). Questions of competence: culture, classification and intellectual disability. In *Questions of competence: culture, classification and intellectual disability* (pp. 1–24). Cambridge University Press.

<https://contentstore.cla.co.uk/secure/link?id=221787bf-062e-e911-80cd-005056af4099>

Kapila, K. (2013). . . . In South Asia. HAU: Journal of Ethnographic Theory, 3(2), 299–304. <https://doi.org/10.14318/hau3.2.020>

Kertzer, D. I., & Arel, D. (2002). Census and identity: the politics of race, ethnicity, and language in national census: Vol. New perspectives on anthropological and social demography. Cambridge University Press.

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

Kleinman, A. (1995). Writing at the margin: discourse between anthropology and medicine. In Writing at the margin: discourse between anthropology and medicine (pp. 173–189). University of California Press. <https://contentstore.cla.co.uk/secure/link?id=9d551751-822b-e911-80cd-005056af4099>

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

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

Kuper, A. (2018). We need to talk about kinship. Anthropology of This Century, 23. <http://aotcpress.com/articles/talk-kinship/>

Lambek, M. (2013). The continuous and discontinuous person: two dimensions of ethical life. Journal of the Royal Anthropological Institute, 19(4), 837–858. <https://doi.org/10.1111/1467-9655.12073>

Lambek, M., & Strathern, A. J. (1998a). Bodies and persons: comparative perspectives from Africa and Melanesia. In Bodies and persons: comparative perspectives from Africa and Melanesia (pp. 53–79). Cambridge University Press. <https://contentstore.cla.co.uk/secure/link?id=2a95014e-a34a-e611-80bd-0cc47a6bddeb>

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

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

Lindenbaum, S., & Lock, M. M. (1993a). Knowledge, power, and practice: the anthropology of medicine and everyday life. In Knowledge, power, and practice: the anthropology of medicine and everyday life: Vol. v.no. 36 (pp. 330–363). University of California Press. <https://contentstore.cla.co.uk/secure/link?id=7bfb3b7b-982b-e911-80cd-005056af4099>

Lindenbaum, S., & Lock, M. M. (1993b). Knowledge, power, and practice: the anthropology of medicine and everyday life: Vol. Comparative studies of health systems and medical care . University of California Press.

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

- Lock, M. M., & Nguyen, V.-K. (2010). *An anthropology of biomedicine*. Wiley-Blackwell.
<http://lib.myilibrary.com/browse/open.asp?id=254770&entityid=https://idp.brunel.ac.uk/entity>
- Lock, M. M., Young, A., & Cambrosio, A. (2000). *Living and working with the new medical technologies: intersections of inquiry*. In *Living and working with the new medical technologies: intersections of inquiry*: Vol. Cambridge studies in medical anthropology. Cambridge University Press.
<https://contentstore.cla.co.uk/secure/link?id=cdfbb5e6-6b69-e811-80cd-005056af4099>
- Margaret Lock. (1988). *New Japanese Mythologies: Faltering Discipline and the Ailing Housewife*. *American Ethnologist*, 15(1), 43–61.
<https://doi.org/10.1525/ae.1988.15.1.02a00040>
- Martin, E. (2000). *Flexible survivors*. *Cultural Values*, 4(4), 512–517.
<https://doi.org/10.1080/14797580009367214>
- Martin, E. (2001). *The woman in the body: a cultural analysis of reproduction*. In *The woman in the body: a cultural analysis of reproduction* (Rev ed, pp. 166–178). Beacon Press.
<https://contentstore.cla.co.uk/secure/link?id=4c19aa6e-6569-e811-80cd-005056af4099>
- Martin, E. (2007). *Bipolar expeditions: mania and depression in American culture*. Princeton University Press.
- Mosko, M. S. (2015). *Unbecoming individuals*. *HAU: Journal of Ethnographic Theory*, 5(1), 361–393. <https://doi.org/10.14318/hau5.1.017>
- Ouroussoff, A. (1993). *Illusions of Rationality: False Premisses of the Liberal Tradition*. *Man*, 28(2). <https://doi.org/10.2307/2803414>
- Overing, J. & Association of Social Anthropologists of the Commonwealth. (1985). *Reason and morality*: Vol. ASA monographs. Tavistock Publications.
<http://lib.myilibrary.com/browse/open.asp?id=6738&entityid=https://idp.brunel.ac.uk/entity>
- Pálsson, G. (2008). *Genomic Anthropology: Coming In from the Cold?* *Current Anthropology*, 49(4), 545–568. <https://doi.org/10.1086/529545>
- Pálsson, G. (2012). *Decode Me!* *Current Anthropology*, 53(S5), S185–S195.
<https://doi.org/10.1086/662291>
- Rabinow, P. (1996). *Essays on the anthropology of reason*. In *Essays on the anthropology of reason*: Vol. Princeton studies in culture/power/history (pp. 91–111). Princeton University Press.
<https://contentstore.cla.co.uk/secure/link?id=99186035-f463-e811-80cd-005056af4099>
- Robbins, J. (2013). *On kinship and comparsion, intersubjectivity and mutuality of being*. *HAU: Journal of Ethnographic Theory*, 3(2), 309–316. <https://doi.org/10.14318/hau3.2.022>
- Rose, N. (1996). *Inventing our selves: psychology, power, and personhood*. In *Inventing our selves: psychology, power, and personhood*: Vol. Cambridge studies in the history of psychology (pp. 1–21). Cambridge University Press.

<https://contentstore.cla.co.uk/secure/link?id=e3e65be9-5d30-e911-80cd-005056af4099>

Rose, N. (1999). Governing the soul: the shaping of the private self. In *Governing the soul: the shaping of the private self* (2nd ed, pp. 217–232). Free Asociation.

<https://contentstore.cla.co.uk/secure/link?id=25baa017-6669-e811-80cd-005056af4099>

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

https://www.jstor.org/stable/2660767?seq=1#metadata_info_tab_contents

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

https://www.jstor.org/stable/23011568?seq=1#metadata_info_tab_contents

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

https://www.jstor.org/stable/23011369?seq=1#metadata_info_tab_contents

Shryock, A. (2013). It's this, not that. *HAU: Journal of Ethnographic Theory*, 3(2), 271–279.

<https://doi.org/10.14318/hau3.2.016>

Sperber, D., Premack, D., & Premack, A. J. (1995). Causal cognition: a multidisciplinary debate. In *Causal cognition: a multidisciplinary debate: Vol. Symposia of the Fyssen Foundation* (pp. 351–394). Clarendon Press.

<https://contentstore.cla.co.uk/secure/link?id=995d09bd-de2d-e911-80cd-005056af4099>

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

http://www.jstor.org/stable/640371?pq-origsite=summon&seq=1#page_scan_tab_contents

Strathern, M. (1988). *The gender of the gift: problems with women and problems with society in Melanesia: Vol. Studies in Melanesian anthropology*. University of California Press. <https://ebookcentral.proquest.com/lib/brunelu/detail.action?docID=837207>

Strathern, M. (1992a). After nature: English kinship in the late twentieth century. In *After nature: English kinship in the late twentieth century: Vol. The Lewis Henry Morgan Lectures* (pp. 47–87). Cambridge University Press.

<https://contentstore.cla.co.uk/secure/link?id=9b2c6073-3d30-e911-80cd-005056af4099>

Strathern, M. (1992b). *After nature: English kinship in the late twentieth century: Vol. The Lewis Henry Morgan Lectures*. Cambridge University Press.

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

<https://contentstore.cla.co.uk/secure/link?id=2620a277-c62a-e911-80cd-005056af4099>

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

Street, A. (2012). *Seen by the state: bureaucracy, visibility and governmentality in a Papua*

New Guinean hospital. *The Australian Journal of Anthropology*, 23(1), 1–21.
<https://doi.org/10.1111/j.1757-6547.2012.00164.x>

Street, A. (2014). *Biomedicine in an unstable place: infrastructure and personhood in a Papua New Guinean hospital: Vol. Experimental futures : technological lives, scientific arts, anthropological voices*. Duke University Press.
<https://ebookcentral.proquest.com/lib/brunelu/detail.action?docID=1790881>

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

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

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), 243–262. <https://doi.org/10.1111/j.1467-9655.2011.01678.x>

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

Young, A. (1995). *The harmony of illusions: inventing post-traumatic stress disorder*. Princeton University Press.
<https://ebookcentral.proquest.com/lib/brunelu/detail.action?docID=617290>

Young, M. W. (1983). Magicians of manumanua: living myth in Kalauna. In *Magicians of manumanua: living myth in Kalauna* (pp. 9–41). University of California Press.
<https://contentstore.cla.co.uk/secure/link?id=000baae0-b82a-e911-80cd-005056af4099>

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