

Degree programme	Type	Course
History	FB	1

Contact lecturer

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Prerequisites

There are no prerequisites for this course.

Group languages

You can consult this information at the [end](#) of the document.

Objectives

Introduction to Social Anthropology is a 6 ECTS course that offers an initial approach to the anthropological discipline from an analytical perspective based on the recognition of a shared yet diverse humanity. It provides a broad overview of the discipline, including its objects of study-the analysis of cultures and their diversity-its historical development, research methodology and techniques, particularly fieldwork and ethnography, its main areas of study, and its potential applications in the contemporary world.

For History students, this course provides fundamental conceptual and methodological tools for understanding the sociocultural dimensions of historical processes, overcoming ethnocentric perspectives and developing a critical understanding of human diversity.

General Objectives

- To provide an initial introduction to Social and Cultural Anthropology as a scientific discipline.
- To illustrate human cultural diversity through ethnographic examples.
- To discuss concepts and theoretical explanations concerning sociocultural diversity.
- To engage with texts by key authors, both classical and contemporary.
- To critically reflect on the scientific study of sociocultural differences and the construction of inequality.
- To develop critical perspectives aimed at fostering egalitarian coexistence.
- To approach ways of observing and analysing the world without falling into simplistic interpretations or exclusionary positions.

This course contributes to the development of the competences of the Bachelor's Degree in History by providing conceptual and methodological tools specific to Social Anthropology. Upon completion of the course, students will be able to:

- De-naturalise historical categories (family, power, property, gender, etc.) by recognising their constructed and culturally situated character, thus avoiding anachronism.
- Compare sociocultural systems from both diachronic and synchronic perspectives, using anthropological conceptual frameworks (kinship, exchange, authority).

Learning outcomes

- CM03 (Integrate the theoretical knowledge of anthropology in the study of human, social and cultural diversity.) Integrate the theoretical knowledge of anthropology in the study of human, social and cultural diversity.
- CM04 (Show the interdependence between local and global contexts in the past.) Show the interdependence between local and global contexts in the past.
- KM05 (Recognise the basic concepts of social anthropology by integrating them into the historical analysis of cultural and social phenomena.) Recognise the basic concepts of social anthropology by integrating them into the historical analysis of cultural and social phenomena.
- KM06 (Identify the theoretical foundations of social anthropology useful for history and establish their relationships.) Identify the theoretical foundations of social anthropology useful for history and establish their relationships.
- SM05 (Relate elements and factors that intervene in the interpretation of social and cultural contexts studied by social anthropology.) Relate elements and factors that intervene in the interpretation of social and cultural contexts studied by social anthropology.
- SM06 (Incorporate the anthropological perspective in the analysis of historical phenomena.) Incorporate the anthropological perspective in the analysis of historical phenomena.
- SM07 (Make appropriate use of the fundamental concepts of social anthropology in both oral and written expression.) Make appropriate use of the fundamental concepts of social anthropology in both oral and written expression.

Contents

Part I. Introduction to Social Anthropology

- What is Social Anthropology? Definition, object of study, and subdisciplines.
- The concept of culture: uses and abuses of the concept. Ethnocentrism, cultural relativism, and coloniality.
- History of Anthropology: from its antecedents to its consolidation as an academic discipline.
- Anthropological methodology: fieldwork and participant observation.

Part II. Areas of Study

- Kinship: systems of kinship, alliance, and descent.
- Economic Anthropology: modes of production, exchange, and consumption.
- Political Anthropology: power, social organization, and conflict.
- Anthropology of Religion: belief systems, rituals, and symbolism.

Part III. Contemporary Perspectives

- Anthropology and globalization: migration, transnationalism, and new identities.
- Gender Anthropology: the sociocultural construction of gender differences.
- Applied Anthropology: applications and social engagement of the discipline. Ethics and Anthropology.
- Current debates: interculturality, racism, inequality, and human rights.

Learning activities and methodology

Title	Hours	ECTS	Learning outcomes
Study and Exam Preparation	55	2.2	CM03, KM05, KM06, SM07
Group Project Tutorials	5	0.2	CM03, SM05, SM06, SM07
Lectures	33.33	1.333	CM03, CM04, KM05, KM06, SM05, SM06, SM07
Reading and Discussion Seminars	16.67	0.667	CM03, KM05, KM06, SM06
Group project	40	1.6	CM03, CM04, KM06, SM05, SM07

Students are the central agents in the teaching-learning process. In accordance with this principle, the course has been designed around a methodology based on continuous work, active participation, and shared responsibility in the development of the course. For this reason, attendance and regular participation in face-to-face activities are especially important.

Successful completion of the course requires students to be actively engaged both in classroom activities and in autonomous work outside the classroom.

The Virtual Campus (VC) is the official communication platform for the course. Students are responsible for consulting it regularly and keeping their email profile updated in order to stay informed about announcements, materials, and notices posted throughout the semester.

About the sessions:

The course is organised through lectures, reading and discussion seminars, tutorial sessions, and students' independent work.

The lectures are devoted to the presentation and explanation of the fundamental contents of the syllabus by the teaching staff. These sessions will be conducted with the whole class and will combine lectures with audiovisual materials, ethnographic examples, and case studies aimed at fostering a critical understanding of anthropological concepts and perspectives.

The reading and discussion seminars are intended to deepen students' understanding of the course contents through the discussion of both classical and contemporary texts in Social Anthropology. In order to promote debate and collaborative learning, students are expected to prepare the assigned readings in advance and participate actively in classroom discussions.

The group project consists of the preparation, in groups of three or four students, of a small research project on an anthropological topic related to the course contents. This activity will require approximately 40 hours of independent work and will conclude with an oral presentation and public defence of the results before the class.

The tutorial sessions are primarily intended to monitor the progress of the group projects and to address questions related to course contents, readings, and assessment activities. Tutorials will preferably be held face-to-face and by prior appointment.

Independent work includes, among other activities, reading and critically studying the required texts, preparing seminars, searching for and reviewing bibliographical sources, completing the group project, and preparing assessment tasks. Students are expected to devote approximately 60 hours to study and examination preparation.

Communication:

All information regarding the course will be published on the Virtual Campus, which is the official communication channel.

Assignments:

Students should consult the specific instructions for each assessment activity, including formal requirements, submission procedures, and assessment and grading criteria, which will be made available on the Virtual Campus in due course.

Attendance: Attendance at lectures and seminars is recommended; attendance at discussion seminars is compulsory in order to qualify for the participation grade.

Language: Written examinations and assignments may be completed in either Spanish or Catalan, depending on the group and the student's preference.

Adaptations for assessment activities: Students with specific educational needs may request accommodations for assessment activities.

Annotation: within the schedule set by the centre or degree programme, 15 minutes of one class will be reserved for students to evaluate their lecturers and their courses or modules through questionnaires.

Assessment

Continuous assessment activities

Title	Weight	Hours	ECTS	Learning outcomes
Participation in discussions	20%	0	0	CM03, CM04, KM05, KM06, SM05, SM06
Written exam 2	30%	0	0	CM03, KM05, KM06, SM07
Written exam 1	30%	0	0	CM03, KM05, SM07
Team project	25%	0	0	CM03, CM04, KM06, SM05, SM07

The assessment system is based on continuous assessment and consists of the following elements:

Written Examination 1 (30%): Mid-term examination covering the contents corresponding to Part I of the course. Duration: 1.5 hours.

Students' understanding of the fundamental concepts, as well as their ability to synthesise information and express themselves in writing, will be assessed.

Failure to attend this examination will result in the student being recorded as "Not Assessed".

Written Examination 2 (30%): Mid-term examination including essay questions and text analysis on the contents corresponding to Parts II and III. Duration: 1.5 hours.

Assessment will focus on students' argumentative skills, the appropriate use of anthropological concepts, and their ability to critically relate the course contents.

Group Project (25%): Groups of three students will be required to develop a research project using anthropological perspectives and techniques on a contemporary topic previously agreed upon with the teaching staff (for example: analysis of a contemporary ritual, study of a migrant community, anthropology of food, etc.).

The following evidence must be submitted:

Written report (8-10 pages) including: introduction, theoretical framework, methodology, analysis and conclusions.

Oral presentation in class (15 minutes), including the presentation and defence of the project, as well as a question-and-answer session.

Supporting material used during the oral presentation.

Assessment will consider the appropriate application of anthropological concepts, the design and application of anthropological research techniques, argumentative coherence, teamwork skills, and the quality of the oral presentation.

Participation in Discussions (20%): Students will be required to read the texts assigned for each seminar and complete the worksheet prepared by the teaching staff.

During the discussions, assessment will focus on the quality of students' contributions, their ability to formulate relevant questions, and their ability to relate the texts to the course contents.

Attendance at seminars is compulsory in order to obtain this grade. Students will also be required to submit the activities and texts specified in the corresponding worksheets.

Passing the course:

In order to pass the course, students must obtain a minimum grade of 4.9 out of 10 in the weighted average of the assessment activities.

On carrying out each evaluation activity, lecturers will inform students (on Moodle) of the procedures to be followed for reviewing all grades awarded, and the date on which such a review will take place.

The Students will obtain a not assessed/not submitted course grade unless they have submitted more than 30 % of the assessment items.

In addition, completion of all assessment activities is a mandatory requirement in order to receive a final grade.

Resit examination

If the minimum required grade is not achieved, students may sit the resit examination (extraordinary assessment period), which will consist of a comprehensive examination covering all course contents.

For the resit, the student must have been assessed in a set of activities whose weight is equivalent to a minimum of two thirds.

This subject does not allow a single assessment.

The use of Artificial Intelligence (AI) technologies is not permitted at any stage of this course. Any assignment containing AI-generated content will be considered a breach of academic integrity and may result in a partial or total reduction of the grade for the activity, as well as more serious disciplinary sanctions where appropriate.

Erasmus and exchange students who request to advance an exam must present a document from their home university justifying their request.

In the event of a student committing any irregularity that may lead to a significant variation in the grade awarded to an assessment activity, the student will be given a zero for this activity, regardless of any disciplinary process that may take place. In the event of several irregularities in assessment activities of the same subject, the student will be given a zero as the final grade for this subject.

Bibliography

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Boas, Franz (1947). *Cuestiones fundamentales de antropología cultural*. Buenos Aires: Lautaro.

Geertz, Clifford (2003). *La interpretación de las culturas*. Barcelona: Gedisa.

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Kottak, Conrad (última edición). *Antropología cultural*. Madrid: McGraw-Hill.

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Malinowski, Bronislaw (1986). *Los argonautas del Pacífico occidental*. Barcelona: Planeta-Agostini.

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Reynoso, Carlos (1998). *El surgimiento de la antropología posmoderna*. Barcelona: Gedisa.

- Stocking, George W. (1989). *La evolución de la antropología*. Madrid: Júcar.
- Tylor, Edward B. (1977). *Cultura primitiva*. Madrid: Ayuso.
- Velasco, Honorio M. (comp.) (1995). *Lecturas de antropología social y cultural: La cultura y las culturas*. Madrid: UNED.
- Part II. Areas of Study (kinship, economy, politics, and religion)
- Asad, Talal (2003). *Formations of the Secular: Christianity, Islam, Modernity*. Stanford: Stanford University Press.
- Balandier, Georges (1969). *Antropología política*. Barcelona: Península.
- Bourdieu, Pierre (2000). *Las estructuras sociales de la economía*. Barcelona: Anagrama.
- Clastres, Pierre (1981). *Investigaciones en antropología política*. Barcelona: Gedisa.
- Douglas, Mary (1973). *Pureza y peligro*. Madrid: Siglo XXI.
- Durkheim, Émile (1982). *Las formas elementales de la vida religiosa*. Madrid: Akal.
- Evans-Pritchard, E. E. (1976). *Brujería, magia y oráculos entre los Azande*. Barcelona: Anagrama.
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- Fox, Robin (1986). *Parentesco y matrimonio*. Madrid: Alianza Editorial.
- Geertz, Clifford (1994). "La religión como sistema cultural". En: *La interpretación de las culturas*. Barcelona: Gedisa.
- Godelier, Maurice (1989). *Lo ideal y lo material*. Madrid: Taurus.
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- Lévi-Strauss, Claude (1981). *Las estructuras elementales del parentesco*. Barcelona: Paidós.
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- Mamdani, Mahmood (2003). *Ciudadano y súbdito: África contemporánea y el legado del colonialismo tardío*. Madrid: Siglo XXI.
- Mauss, Marcel (2009). *Ensayo sobre el don*. Madrid: Katz.
- Mead, Margaret (2006). *Adolescencia y cultura en Samoa*. Barcelona: Paidós.
- Morris, Brian (2009). *Religión y antropología: una introducción crítica*. Madrid: Akal.
- Polanyi, Karl (1989). *La gran transformación*. Madrid: La Piqueta.
- Sahlins, Marshall (1977). *Economía de la Edad de Piedra*. Madrid: Akal.
- Schneider, David M. (1984). *A Critique of the Study of Kinship*. Ann Arbor: University of Michigan Press.
- Scott, James C. (2000). *Los dominados y el arte de la resistencia*. México: ERA.
- Spencer, Jonathan (2007). *Anthropology, Politics, and the State*. Cambridge: Cambridge University Press.
- Strathern, Marilyn (1992). *After Nature: English Kinship in the Late Twentieth Century*. Cambridge: Cambridge University Press.
- Turner, Victor (1988). *El proceso ritual*. Madrid: Taurus.

Wolf, Eric (1987). *Europa y la gente sin historia*. México: FCE.

Part III. Contemporary and Critical Perspectives (globalisation, gender, postcolonialism, and critical anthropology)

Appadurai, Arjun (2001). *La modernidad desbordada*. Buenos Aires: FCE.

Bayat, Asef (2013). *Life as Politics: How Ordinary People Change the Middle East* (2ª ed.). Stanford: Stanford University Press.

Bourdieu, Pierre (1991). *El sentido práctico*. Madrid: Taurus.

Butler, Judith (2007). *El género en disputa*. Barcelona: Paidós.

Escobar, Arturo (1996). *La invención del Tercer Mundo*. Bogotá: Norma.

Fanon, Frantz (2009). *Los condenados de la tierra*. Madrid: FCE.

Foucault, Michel (1975). *Vigilar y castigar*. Madrid: Siglo XXI.

González Alcantud, José Antonio (2025). *Sur poscolonial. Ensayos críticos y políticos*. Granada: Comares.

Graeber, David (2006). *Fragmentos de una antropología anarquista*. Barcelona: Virus.

Haraway, Donna (1991). *Ciencia, cyborgs y mujeres*. Madrid: Cátedra.

Krotz, Esteban (2002). *La otredad cultural entre utopía y ciencia*. México: UAM.

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Santos, Boaventura de Sousa (2010). *Descolonizar el saber, reinventar el poder*. Montevideo: Trilce.

Spivak, Gayatri Chakravorty (1988). "¿Puede hablar el subalterno?". En: *La poscolonialidad explicada a los niños*. Buenos Aires: El Cuenco de Plata.

Spivak, Gayatri Chakravorty (2010). *Crítica de la razón poscolonial*. Madrid: Akal.

Stoler, Ann Laura (2010). *Carnal Knowledge and Imperial Power*. Berkeley: University of California Press.

Strathern, Marilyn (1995). *El género de la donación*. Madrid: Cátedra.

Wolf, Eric (1980). *Antropología social*. Barcelona: Paidós.

Note for students

This bibliography seeks to cover both the foundational classics (Tylor, Boas, Malinowski, Mauss, Durkheim,

Evans-Pritchard) and the critical perspectives that emerged during the 1960s (Clastres, Wolf, Balandier), as well as postmodern and postcolonial turns (Geertz, Reynoso, Said, Spivak, Escobar, Mignolo) and voices from the Global South (Appadurai, Bayat, Asad, Mbembe, Mamdani, Santos, Fanon, Restrepo, Krotz). It also includes key authors in the study of gender (Butler, de Beauvoir, Haraway, Rubin, Strathern, Ortner) and critical economic and political anthropology (Graeber, Polanyi, Sahlins, Scott, Bourdieu).

Software

No specific software is required.

Course groups and languages

The information provided is provisional until November 30. After this date, you will be able to consult the language of each group through this [link](#). To access the information, you will need to enter the course CODE

Type of teaching	Group	Language	Semester	Shift
(TE) Theory	1	Catalan/Spanish	first semester	morning-mixed
(PAUL) Classroom practices	1	Catalan/Spanish	first semester	morning-mixed
(TE) Theory	2	Catalan/Spanish	first semester	morning-mixed
(PAUL) Classroom practices	2	Catalan/Spanish	first semester	morning-mixed