



Course Syllabus

Changes in ways of perceiving the environment with the shift to agriculture

Instructor: Dr. Daniel Naveh

Academic year: 2019-2020

Semester: Fall

Credit hours: 2

Course number: 0920.6450.01

Class day & time: Wednesdays 14:15-15:45

Location: The Porter building, Room: 105

Course description

Learning objectives: The shift from a hunting-gathering lifestyle to a way of life based on agriculture and animal husbandry is widely considered to have been one of the most radical transitions in human history. This transition, which is still taking place in various parts of the world, has been examined mainly with a view to understanding the economic and social changes involved as well as the biological changes in the cultivated species. Various studies point out that this transition is characterized by a considerable change in ways of perceiving and knowing the world. During this course we will be examining the interrelationship between economy, social structures and ways of perceiving the environment, with a focus on contemporary hunter-gatherer and agricultural societies. In addition we shall be asking how and in what way an improved understanding of these processes is relevant to our lives in modern and post-modern societies in the twenty first century.

Attendance: Attendance is mandatory in all classes.

Grading: Final exam is 100% of the final grade

Final exam due on: February 9, 2020– 12:00PM

Course outline

Lessons 1-2: Introduction (30/10+6/11)

Required reading

Gowdy, J., 1998. Back to the Future and Forward to the Past. In Gowdy, J. ed.

Limited Wants, Unlimited Means: A Reader on Hunter-Gatherer Economics and the Environment. Washington, D.C.: Island.

Harris, D. R., 1996. Domesticatory Relationships of People, Plants and Animals, In *Redefining Nature: Ecology, Culture and Domestication*, eds. R. Ellen & K. Fukui. Oxford: Berg, 437–465.



Optional reading

Barnard, A. J., 1999. Images of Hunters and Gatherers in European Social Thought. In *The Cambridge Encyclopedia of Hunters and Gatherers*. Richard B. Lee and Richard Daly, eds. Pp. 375-383. Cambridge, England: Cambridge University Press.

Lessons 3-5: On the various implications of the shift to delayed-return economies (13/11 + 20/11+ 27/11)

Required reading

Barnard, A., 2002. The foraging mode of thought. In Henry Stewart, Alan Barnard and Keiichi Omura (eds), *Self- and Other Images of Hunter-Gatherers* (Senri Ethnological Studies 60). Osaka : National Museum of Ethnology. pp 5-24.

Woodburn, J., 1982. Egalitarian Societies. *Man* 17, 431-451.

Lewis, J. 2016. Our life has turned upside down! And nobody cares. *Hunter Gatherer Research*. 2(3): 375-384.

Optional reading

Ingold, T., 1983. The Significance of Storage in Hunting Societies. *Man* 18, 553-571.

Kelly, R. L., 1995. *The Foraging Spectrum: Diversity in Hunter-Gatherers' Lifeways*. Washington and London: Smithsonian Institution Press. Chapter 1.

Testart, A., 1982. The Significance of Food Storage among Hunter-Gatherers: Residence Patterns, Population Densities, and Social Inequalities. *Current Anthropology* 23(5), 523-537.

Lesson 6-7: Megalithic structures, ideology and the perception of the environment in Western Europe and in the Levant during the Neolithic period (4/12 +11/12).

Required reading

Lewis-Williams, J. D. and Dowson, T. A., 1993. On Vision and Power in the Neolithic, *Current Anthropology* 34 (1): 55-65.

Naveh, D. 2003. PPNA Jericho: a Socio-Political Perspective, *Cambridge Archaeological Journal* 13 (2003), pp. 83-96.

Optional reading

Bradley, R., 1989. Deaths and Entrances: a Contextual Analysis of Megalithic art, *Current Anthropology* 30 (1): 68-75.

Heidegger, M., 1978. Building Dwelling Thinking. in Krell, D. F. (ed.) *Martin Heidegger: Basic Writings*. Routledge, London: 343-364.



Thomas, J. S., 1993. The Politics of Vision and the Archaeologies of Landscape. in
Bender, B. (ed.) *Landscape: Politics and Perspective*. Berg Publishers, Oxford:
19-48.

Lessons 8-9: Models of the origins of Agriculture: environmental determinism or individual initiative (18/12)

Required reading

Hayden, B., 1990. Nimrods, Piscators, Pluckers and Planters: The Emergence of Food
Production. *Journal of Anthropological Archaeology* 9: 31-69.

Optional reading

Rosenberg, M., 1998. Territoriality and Sedentism. *Current Anthropology* 39 (5)
652-664.

25/12/19 – No class- Christmas

Lessons 10-11: Changes in ways of perceiving the environment with the shift to agriculture (1/1+8/1. Please note: 8/1 - a double class, until 17:30)

Required reading

Bird-David, N. 2107. *Us Relatives: Scaling and Plural life in Forager World*.
Oakland: University of California Press. 1-32.

Bird-David, N., 1990. The Giving Environment: Another Perspective on the Economic System
of Gatherer-Hunters. *Current Anthropology* 31(2), 183–196.

Bird-David, N. and D. Naveh, 2008. Relational epistemology, immediacy, and conservation: or,
what do the Nayaka try to conserve?, *Journal for the Study of Religion, Nature and
Culture* 2: 55-73.

Optional reading

Blurton Jones, N. and M. J. Konner, 1989. !Kung Knowledge of Animals Behavior In *Kalahari
Hunter-Gatherers: Studies of The !Kung San and Their Neighbors*, eds. R. B. Lee & I.
Devore. Cambridge, Massachusetts and London: Harvard University Press, 329–348.

Ingold, T, 1996. Hunting and Gathering as Ways of Perceiving the Environment, In *Redefining
Nature: Ecology, Culture and Domestication*, eds. R. Ellen & K. Fukui. Oxford: Berg, 117–
155.

Kent, S., 1989. Cross Cultural Perceptions of Farmers and Hunters and the Value of Meat, In
Farmers as Hunters: The Implications of Sedentism, ed. S. Kent. Cambridge: Cambridge
University Press, 1–17.

Yellen, J., 1990. The transformation of the Kalahari !Kung. *Scientific American* 262(4): 96-105.



Lessons 12-13: Epistemology, the origins of territorialism and the breakdown of resource sharing (15/1+22/1)

Required reading

- Heidegger, M., 1978a [1953]. The Question Concerning Technology, In *Martin Heidegger: Basic Writings*, ed. D. F. Krell. London: Routledge, 307–342.
- Köhler, A., 2005. Of Apes and Men: Baka and Bantu Attitudes to Wildlife and the Making of Eco-Goodies and Baddies. *Conservation and Society* 3(2), 407–435.
- Naveh, D. and Bird-David, N. 2104. How persons become things: economic and epistemological changes among Nayaka hunter-gatherers. *Journal of the Royal Anthropological Institute*. 20, 74–92.

Optional reading

- Hallowell, A. I., 1976. Ojibwa ontology, behavior, and world view. *Contributions to anthropology: Selected papers of A. Irving Hallowell*, ed. by Raymond D. Fogelson et al., pp. 357-390. Chicago: University of Chicago Press.

Additional reading

- Barnard, Alan J. 1992. *Hunters and Herders of Southern Africa: A Comparative Ethnography of Khoisan Peoples*. Cambridge, England: Cambridge University Press.
- Ingold, T., 1987. *The Appropriation of Nature: Essays on Human Ecology and Social Relations*. Iowa City: University of Iowa Press.
- Ingold, T., 2000. *The Perception of the Environment: Essays in Livelihood, Dwelling and Skill*. London and New York: Routledge.
- Thomas, J. S. 1991. *Rethinking the Neolithic*. Cambridge University Press, Cambridge: 7-55.

Plagiarism

The strength of the university depends on academic and personal integrity. In this course, you must be honest and truthful. Plagiarism is the use of someone else's work, words, or ideas as if they were your own. Here are three reasons not to do it:

1. By far the deepest consequence to plagiarizing is the detriment to your intellectual and moral development: you won't learn anything, and your ethics will be corrupted.
2. Giving credit where it's due but adding your own reflection will get you higher grades than putting your name on someone else's work. In an academic context, it counts more to show your ideas in conversation than to try to present them as sui generis.
3. Finally, Tel Aviv University punishes academic dishonesty severely. The most common penalty is suspension from the university, but students caught plagiarizing are also subject to lowered or failing grades as well as the possibility of expulsion.