

Children's Acquisition of Kinship Knowledge: Theory and Method

Workshop

25th–26th January 2018

The Engine Shed, Station Approach, Bristol

Hosted by

EXCD.LAB

Department of Anthropology and Archaeology

University of Bristol

43 Woodland Rd

Bristol BS8 1UU

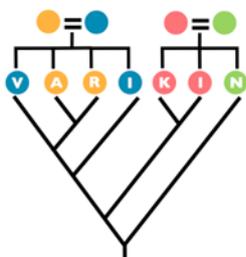


TABLE OF CONTENTS

| | |
|-----------------------------------|----|
| Welcome | 4 |
| CAKTAM and the EXCD Lab | 5 |
| Workshop Details | 6 |
| Workshop Activities and Aims | 7 |
| Programme Summary | 8 |
| Full Programme | 9 |
| Participant Information | 12 |
| Travel Information: Walking Maps | 18 |
| Map of Central Bristol | 19 |
| Travel Information: Transport | 20 |
| Travel Information: Accommodation | 21 |
| Abstracts | 22 |
| Research Questions | 28 |

WELCOME

Dear Colleagues,

Welcome to Children's Acquisition of Kinship Knowledge: Theory and Method. This workshop is part of the VariKin project on the Cultural Evolution of Kinship Diversity, funded by the European Research Council, and is hosted by the excd.lab, based at the University of Bristol Department of Anthropology and Archaeology.

The purpose of this workshop is to bring together researchers from different disciplines working both directly and indirectly on children's acquisition of kinship concepts. Notions of family and kin terms vary in complexity and structure, so to what extent does linguistic and cultural variation affect the acquisition of kinship knowledge? For many societies around the world, kinship provides the major framework for social organisation, yet we know very little about how children learn to categorise different kinds of kin. This two-day workshop will stimulate and refine research in an important and largely overlooked area for the cognitive and social sciences.

We are delighted to have such an exciting, distinguished, and multi-disciplinary group of speakers and participants involved in the workshop. Thank you for coming, whether from near or far, to share your knowledge and expertise. A warm welcome to you all, and particularly to the early-career researchers, whose innovative work and new field-sites we hope will be a source of particular inspiration in the talks and discussion. We are immensely grateful to the ERC Starting Grant VariKin that has made this meeting and the travel and accommodation subsidies possible.

We hope the handbook will provide you with all the information you need to be comfortable and informed during the workshop and your stay in Bristol. If you have questions, need recommendations or advice, please don't hesitate to ask either via email to varikin-project@bristol.ac.uk, or ask Fiona, Jo, or Alice during the workshop. We will be happy to help. There will be a number of excd.lab members at the workshop who can also help you with any questions about things to do and see in Bristol (a terrific city!), or questions about the lab or the University.

We hope you enjoy the workshop, and we warmly welcome you to Bristol.

Your hosts,

Fiona Jordan, Jo Hickey-Hall, Alice Mitchell and Joe Blythe

WORKSHOP DETAILS

LOCATION

The workshop will take place in the Brunel Boardroom, at **The Engine Shed**, Station Approach, Bristol, BS1 6QH. The Engine Shed is 1 minute walk from Temple Meads Station and very accessible on foot from the centre of Bristol. Please see the map on page 17 for routes. We have also provided walking maps from the Berkeley Square to the workshop and dinner venues. These can be found on pages 17 and 18.

TRANSPORT

Guests staying at The Berkeley Square Hotel will be collected by **minibus** and driven to the venue. For those attendees who are making their own arrangements, we recommend travelling to Bristol by **train** as the venue is situated next to Temple Meads Station. There are also good **bus** links to the Station from the surrounding area. For those travelling by car, there is just one **parking** space at the workshop venue, available to book on each day of the workshop. Please contact jo.hickey-hall to reserve the space in advance. We also recommend parking space app: en.parkopedia.co.uk/

FACILITIES

The venue is equipped with a projection system, and audio facilities. HDMI and VGA cables are available. You are welcome to present from your own laptop (please bring an adaptor if necessary) or we can supply a MacBook to present from (PC/Linux users are advised to save their presentations as a PDF). **Wireless internet** will be available:

Network: The Engine Shed

Password: Twenty2018

SUBSISTENCE

Coffee breaks and lunches:

These will be provided at the venue for all speakers and participants. **Please let us know any dietary requirements in advance.**

Evening Meals:

On Wednesday evening there will be an informal get-together for all speakers and participants at The Square, Berkeley Square, BS8 1HB starting from 6pm. Informal plans for optional dinner will be made at this time. On Thursday evening, participants are welcome to join us for drinks and nibbles followed by conference dinner from 5.30pm at Prince St Social, 34-41 Prince St, BS1 4PS. (Unfortunately, we can only cover the cost of the meal for invited speakers).

WORKSHOP ACTIVITIES AND AIMS

We hope that all participants in the workshop will develop a rounded understanding of critical issues in children’s acquisition of kinship terms. Please take advantage of the opportunity to present and discuss your ideas with other participants and the VariKin project team. Our primary goal for this workshop is to foster exchange of information and allow for possible future collaborations, and potentially, publications. To that end, we have different activities scheduled, as well as a number of opportunities for informal discussion during coffee breaks, lunch, and dinner.

The first day will focus on theory and related previous empirical research. We will begin with a general introduction and overview by Fiona Jordan on behalf of the VariKin team, followed by a series of presentations by our invited speakers and we’ll end with a general discussion.

The second day will provide an opportunity to explore different kinds of elicitation methods currently being used by researchers. We will also consider a variety of different ethnographic contexts for this research, as presented informally by a series of fieldworkers. In the afternoon we’ll conclude our workshop with a discussion around a forthcoming review article and ask for your thoughts and potential contributions to this paper. We’ll also open the floor to a wider discussion of future directions, including the development of a “field kit” for investigating kinship acquisition.



Image: A Mitchell, Datooga Children (2017)

PROGRAMME SUMMARY

| | Wednesday 24th January | Thursday 25th January | Friday 26th January |
|---|--|--|---|
| Venue: The Engine Shed, Temple Meads, BS1 6QH | | | |
| morning | | <p>THEORY</p> <p>09:00 Introduction and welcome from Fiona Jordan</p> <p>09:30 Eve Danziger</p> <p>10:15 Eve Clark</p> | <p>METHODS</p> <p>09:30 Elicitation and Experiments: Joe Blythe and Alice Mitchell</p> <p>10:30 Anthropology of Childhood: Camilla Morelli</p> |
| 11.00—11.15 Tea Break | | | |
| late morning | | <p>11:15 Bob Parkin</p> <p>11:45 Tanya Broesch</p> | <p>11:15 Linguistic and Corpus-Based Methods: Joe and Alice</p> <p>12:00 Fieldworker Presentations:</p> <ul style="list-style-type: none"> - Sheina Lew-Levey - Noa Lavi - Gabriela Piña <p>General discussion</p> |
| 12.15—1.30 Lunch | | 13:00—14:15 Lunch | |
| early afternoon | Participants arrive in Bristol | <p>13:30 Joe Blythe</p> <p>14:15 Alice Mitchell</p> | 14:15 Discussion of review article/ contributions |
| 15.00—15.30 Tea Break | | 15:15—15:30 Tea Break | |
| Late afternoon | Participants arrive in Bristol | <p>15:30 Francis Mollica</p> <p>16:00 Annie Spokes</p> <p>16:30 Julia Nee</p> <p>17:00 General Discussion</p> | 15:30 Discussion of Field-Kit and Future Directions |
| Evening | <p>18:00 Drinks reception at The Square, Berkeley Square, BS8 1HB</p> <p>Dinner, participants own choice</p> | <p>17.30 Drinks and nibbles</p> <p>18.30 Dinner (optional) at Prince St Social, 34-41 Prince St, BS1 4PS</p> | 17:00+ Participants depart |

FULL PROGRAMME

Wednesday 24th January

- 12pm onwards Participants arrive in Bristol
Check-in at accommodation, Berkeley Square Hotel.
(15 Berkeley Square, Bristol BS8 1HB)
- 18:00—20:00 **Drinks Reception at The Square**
(Berkeley Square, BS8 1HB)
- 20:00 onwards Dinner in Bristol
(participant's own choice)

Thursday 25th January **CAKTAM THEORY at The Engine Shed**

(Station Approach, Temple Meads, BS1 6QH)

- 08:45—09:00 Arrive at The Engine Shed
- 09:00— 9:30 **Introduction and Welcome** from Fiona Jordan
- 09:30—10:15 Eve Danziger
The Kinship Call: social location and the child's self-concept across
languages and cultures
- 10:15—11:00 Eve Clark
Rethinking how to study the acquisition of kinship terms
- 11:00—11:15 Tea Break
- 11.15—11.45 Bob Parkin
Learning kin terms: a social anthropological perspective
- 11.15—12:15 Tanya Broesch
Learning from others: who's who? – what is the role of
observational learning and teaching in learning about kinship?
- 12:15—13:30 Lunch Break
- 13:30—14:15 Joe Blythe
Murrinhpatha speaking children's acquisition of kinship concepts
- 14:15—15:00 Alice Mitchell
Learning about kinship among Datooga of Tanzania
- 15:00—15:30 Tea Break

Cont'd...

FULL PROGRAMME

Thursday 25th January (continued)

- | | |
|---------------|---|
| 15:30—16:00 | Francis Mollica Simplicity, data and inter-related systems: a computational account of kinship term acquisition |
| 16:00—16:30 | Annie Spokes The development of kinship understanding: inferences in infancy to explicit knowledge in childhood |
| 16:30—17:00 | Julia Nee An experimental approach to calculating the communicative cost of kinship systems in underdocumented languages |
| 17:00—17:30 | General discussion |
| 17:30—19.30 | Drinks and nibbles at Prince St Social (34-41 Prince St, BS1 4PS) |
| 19:30—onwards | Optional dinner at Prince St Social |

FULL PROGRAMME

| | |
|----------------------------|---|
| Friday 26th January | CAKTAM METHODS at The Engine Shed (Temple Meads, BS1 6QH) |
| 09:30—10:30 | Elicitation and Experiments: Alice Mitchell and Joe Blythe |
| 10:30—11:00 | Visual methods in child-centred anthropology: Camilla Morelli |
| 11:00—11:15 | Tea Break |
| 11:15—12:00 | Linguistic and Corpus-Based Methods: Alice Mitchell and Joe Blythe |
| 12:00—13.00 | Presentations from Other Field Sites: Sheina Lew-Levey Play and teaching among Mbendjele foragers Noa Lavi Changing relations, changing terms: Learning dynamic sociality and kinship among South Indian Nayaka foragers Gabriela Piña Learning through hospitality |
| 13:00—14:15 | Lunch |
| 14:15—15:15 | Discussion of Review Article/Contributions |
| 15:15—15:30 | Tea Break |
| 15:30—17:00 | Discussion of Field-Kit and Future Directions |
| 17:00 | Participants Depart |

PARTICIPANT INFORMATION

Joe Blythe

Department of Linguistics, Macquarie University

joe.blythe@mq.edu.au

I am an interactional linguist specialising in Australian Indigenous languages. I conduct field research on the Murrinhpatha language of the Northern Territory and on the Gija and Jaru languages from northern Western Australia. I am interested in the relationships between linguistic structure and social action, and what these relationships reveal about social cognition and culture. My research interests include gesture, spatial cognition and language evolution. I'm particularly interested in social identities and kinship concepts, particularly as instantiated within everyday conversation, and as acquired by children.



Tanya Broesch

Department of Psychology, Simon Fraser University

tanya_broesch@sfu.ca

I am a developmental psychologist interested in the role of social and physical experience in the first few years of life. Specifically, I am drawn to questions that challenge current assumptions in the field, especially those pertaining to group-level differences. What leads children down different developmental pathways? What aspects of the early social environment shape who we become and the choices we make as adults? I have been working primarily in Vanuatu for the past 6 years. Before that, I worked with Philippe Rochat (my primary supervisor) and Joe Henrich in the Yasawas of Fiji.



Eve Clark

Department of Linguistics, Stanford University

eclark@stanford.edu

I am the Richard Lyman Professor Emerita and Professor of Linguistics at Stanford University. My research has focussed on how children acquire meanings in language (complexity and order of acquisition); on word formation (transparency, simplicity, and productivity); on pragmatic factors like convention and contrasting language use; and on how communicative interaction enables acquisition. My books include *Psychology and Language* 1977, with H. H. Clark), *The Ontogenesis of Meaning* (1979), *The Acquisition of Romance, with special reference to French* (1985), *The Lexicon in Acquisition* (1993), *First Language Acquisition* (3rd edn 2016), and *Language in Children* (Routledge/LSA 2017).



PARTICIPANT INFORMATION

Eve Danziger

Department of Anthropology, University of Virginia

ed8c@virginia.edu

I am a linguistic and psychological anthropologist, interested in understanding the difference to human nature that human language makes. Language is clearly a species-wide capacity that makes us alike as humans; I am particularly interested in the universals of self-reference that language provides. But culturally particular aspects of language structure and usage can also provide varying 'default' perspectives and modes of problem-solving to their speakers. My work in the language and culture of Mopan, a Native Mayan group in Eastern Central America, has focused on the language of kinship and of spatial relationships, and on Mopan cultural beliefs about truth, fiction, and intentionality.



Fiona Jordan

Department of Anthropology & Archaeology, University of Bristol

Fiona.Jordan@bristol.ac.uk

I'm an evolutionary and linguistic anthropologist with a multi-disciplinary background, and my main domain of inquiry is cultural evolution. Why do humans—a single species—have so much variation in behaviour and culture? But also: why don't human societies vary more? My work seeks to do cross-cultural research in new and innovative ways by combining methods, data, and theory from biology, psychology, anthropology, and linguistics. I am particularly interested in kinship, cultural transmission and the importance of language in processes of cultural evolution.



Noa Lavi

Department of Anthropology, University of Haifa

noalaviw@gmail.com

I'm a Social Anthropologist studying people's experience and social relationships in light of increasing development intervention, assimilation pressure and school education. I work with the Nayaka, hunting and gathering/indigenous people, living in the forested hills of South India. I focus on family relationships and child rearing, with particular interest in the ways Nayaka perceive relationality, kinship, knowledge, knowledge transmission and learning. I study how such notions held by the Nayaka shape their unique ways of living, and how this affects people's interpretation and engagement with various development interventions. which explores the pasts, presents and futures of hunter-gatherer children's learning.



PARTICIPANT INFORMATION

Sheina Lew-Levey

Department of Psychology, University of Cambridge

sheinalewlevey@gmail.com

I hold a B.A. in anthropology, an MPhil in human evolution, and am currently a PhD student in the Department of Psychology at the University of Cambridge. My research focuses on children's learning in hunting and gathering societies. Current research examines how Hadza and Mbendjele foragers, from Tanzania and Congo respectively, learn to forage. I also examine the effect of gender, age and environment on the types of activities children engage in. Beyond my PhD research, I am also a co-founder and co-director of the Forager Child Studies Research Group, which explores the pasts, presents and futures of hunter-gatherer children's learning.



Alice Mitchell

Department of Anthropology & Archaeology, University of Bristol

Alice.Mitchell@bristol.ac.uk

I'm a linguistic anthropologist interested in how speakers of different languages use their linguistic resources to negotiate social relationships in everyday interaction. I work on a Nilotic language called Datooga, spoken in Tanzania, and use video-based ethnographic and linguistic methods to explore how Datooga people create particular relationships (of kinship, friendship, intimacy, distance) through their language use. As part of the VariKin project, I'm studying how Datooga children acquire and develop an understanding of kinship concepts.



Francis Mollica

The Computation & Language Laboratory, University of Rochester

mollicaf@gmail.com

I am a 4th year graduate student in cognitive science interested in language, concepts and contexts. I employ computational and developmental models with the hope of answering three questions: How and why do developmental patterns of conceptual knowledge unfold over time? How do people interface their conceptual knowledge with language? and How do context, data and environmental regularities influence the development and deployment of language and concepts? Recently, I have utilized the rich, cross-linguistic domain of kinship to explore the data distributions and environmental affordances giving rise to behavioral patterns of kinship acquisition.



PARTICIPANT INFORMATION

Camilla Morelli

Department of Anthropology & Archaeology, University of Bristol
camilla.morelli@bristol.ac.uk

My research focuses on the lives of indigenous children growing up amidst radical socioeconomic change in the Amazonian region, and asks what is the future of indigenous peoples in times of enhanced globalised exchanges and rapid expansion of neoliberal markets in Latin America. I have conducted over 16 months of ethnographic fieldwork with indigenous Matsigenka people in Amazonian Peru, examining the recent impact of capitalistic economies, trade and urbanisation from a child-centred perspective. I argue that children and youth play an active and crucial role in defining current and future developments of Amerindian societies, and as such a child-focussed analysis is not only relevant to the study of social, cultural and economic transformation across the world but also necessary for impact and policy.



Julia Nee

Department of Linguistics, University of California, Berkeley
jnee@berkeley.edu

I'm a linguist who focuses on language documentation and revitalization, as well as fieldwork methodology. I am interested in developing methods for fieldworkers to collect data that can be used by other researchers (especially computational linguists) so that work done in other subfields can accurately incorporate data from underdocumented languages. I work mostly in Teotitlán del Valle, Mexico, where Zapotec is spoken. My current research is on an experimental methodology for estimating frequency of use of different kinship terms. I am also interested in how language revitalization programs can effectively teach both language and culture to children.



Bob Parkin

Emeritus Fellow, School of Anthropology, University of Oxford
Robert.Parkin@anthro.ox.ac.uk

My original area of kinship interest was India, in particular the so-called 'tribal' peoples of Bihar and Orissa. One theme here was the transitional nature of their kinship systems between the more clearly differentiated practices of south and north India. I have extended this interest in kinship in more general papers, as well as in an introductory book for students (1997), a reader (2004, edited with L. Stone) and a translation of Dumont's lectures on kinship (two theories of social anthropology). Currently my interests here revolve round the general issue of changes in terminological patterns connected with the break-up of prescriptive systems and subsequent trends.



PARTICIPANT INFORMATION

Gabriela Piña

Department of Social Anthropology, London School of Economics
g.a.pina-ahumada@lse.ac.uk

I'm a PhD candidate at Social Anthropology department. I've carried out ethnographic fieldwork with the Mapuche people of southern Chile since 2011 looking at topics regarding motherhood, notions of health and wellbeing, and relationships with the state.

For my PhD I worked with a Pehuenche (a semi-nomadic subgroup of the Mapuche) community and I'm looking at how kinship relations, sensorial experiences and an understanding of the past contribute to the acquisition of personhood.



Annie Spokes

Department of Psychology, Harvard University
aspokes@fas.harvard.edu

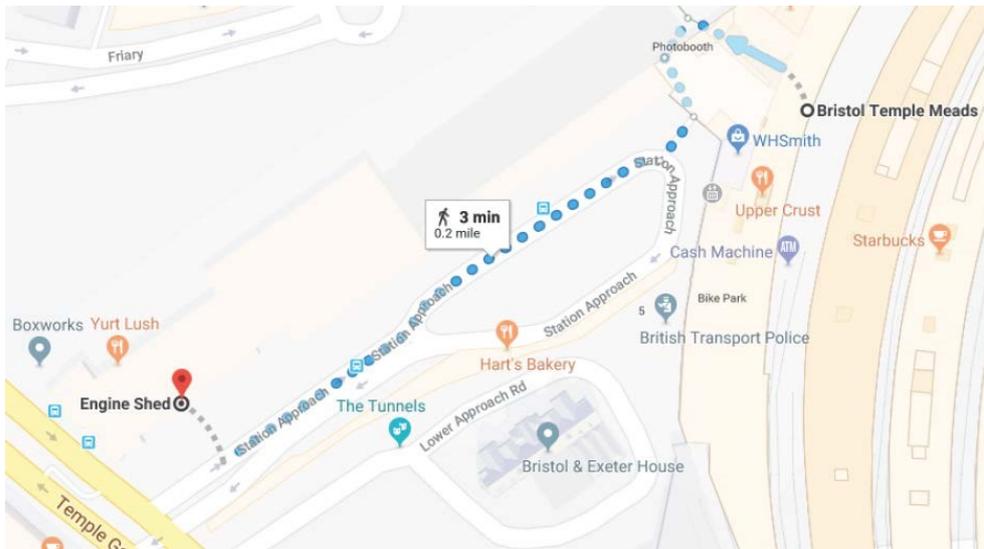
I am a cognitive psychologist interested in the social cognitive development of human infants and young children. Specifically, I am interested in how infants and children divide the world into social groups and how this affects their thoughts and behaviors. My research is motivated by evolutionary theory and using behavioral experiments, examines children's understanding of kinship and expectations for interactions involving kin, as well as infants' early inferences about caregiving relationships.



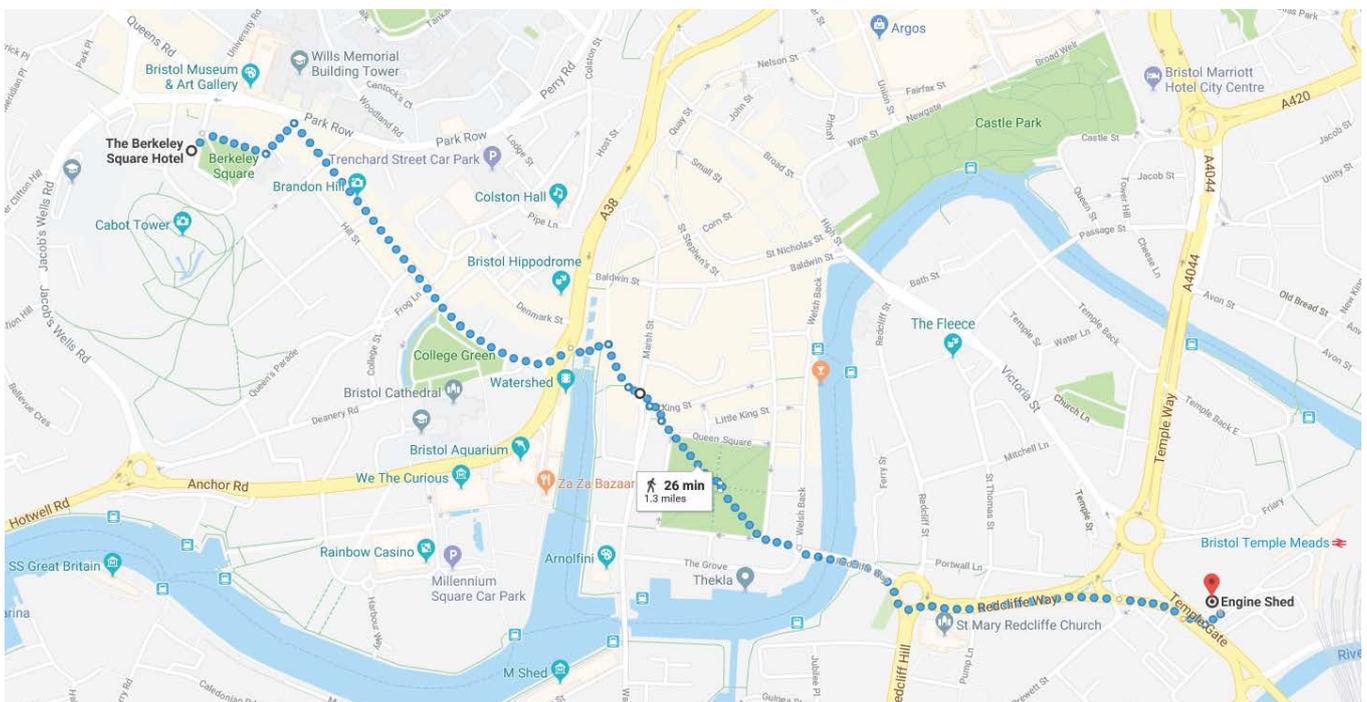
TRAVEL INFORMATION

How to reach The Engine Shed (Station Approach, Temple Meads, BS1 6QH)

From **Temple Meads Station**, exit via the main entrance (facing the taxi rank) and follow the pavement to your right. Continue walking towards the main road and the entrance to Engine Shed is on your right.



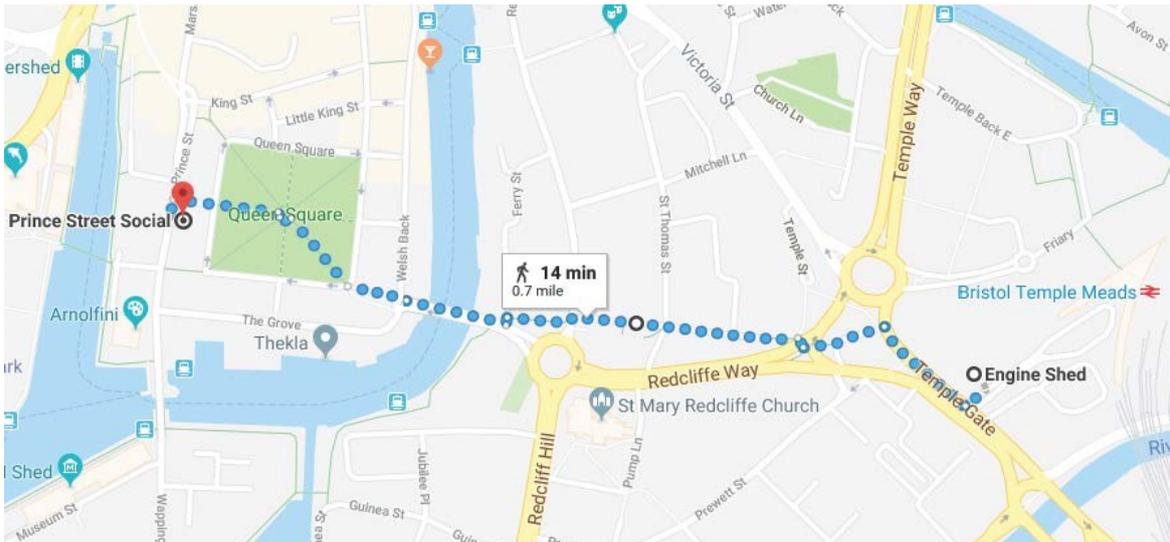
From **Berkeley Square Hotel**, (please note that conference attendees staying at The Berkeley Square will be collected by minibus) walk north then right to stay on Berkeley Square then turn left into Berkeley Avenue. Turn right onto Park St and continue. Turn right at Anchor Road then right onto Broad Quay. Keep left on Broad Quay then right at Marsh St. Turn left onto King St and then left towards Thunderbolt Square. Turn left towards Bell Avenue for 46 ft then turn right towards Bell Avenue for 39 ft and turn left onto Bell Avenue. At the roundabout, take the 2nd exit onto Redcliffe Way. Continue to Temple Gate and take the zebra crossing. Turn left onto Station Approach.



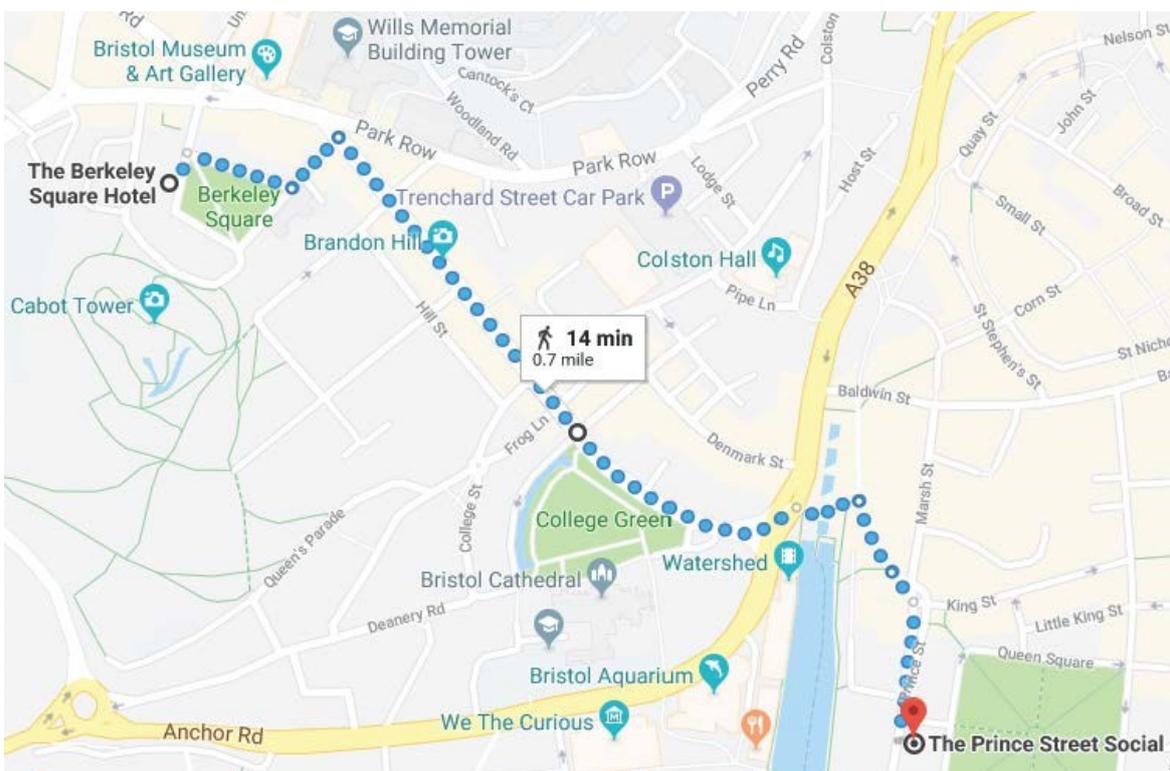
TRAVEL INFORMATION: WALKING MAPS

How to reach The Prince Street Social (34-41 Prince St, Bristol BS1 4PS)

From **The Engine Shed**, walk south-west on Station Approach and turn right onto Temple Gate. Turn left onto Portwall Lane and cross Redcliffe Way to continue on Portwall Lane. Continue straight onto Bell Avenue and walk through the centre of Queens Square. At the centre of the Square, turn left towards Middle Avenue then turn left into Prince Street. The Prince Street Social is on your left.



From the **Berkeley Square Hotel**, walk north on Berkeley Square and turn right to stay on the Square. Turn left onto Berkeley Avenue and then right onto Park Street. Continue down Park Street all the way to the Harbourside then cross Anchor Road onto Broad Quay. Continue to your right to stay on Broad Quay until it forms into Prince Street. The Prince Street Social will be on your left.



CENTRAL BRISTOL

Approximately four minutes walk

Legend:

- Architecture Centre:** Amolfini, Bristol Aquarium, Bristol Cathedral, Bristol Hippodrome, Bristol Old Vic, Bristol Zoo Gardens, Brunel's ss Great Britain
- Bus & Coach Station:** Cabot Circus, Camera Obscura, Central Library, City Centre, Bristol College, Magistrates' Court, Clifton Suspension Bridge, Clifton Hall, Museum of Bristol, Quakers Meeting House, Corn Exchange
- CREATE:** Crown Court, Engine Shed, Folk House, Jeanie Redcliffe, Joseph House, The Chapel, Magistrates' Court, Clifton Suspension Bridge, Clifton Hall, Museum of Bristol, Quakers Meeting House, Corn Exchange
- Red Lodge:** Register Office, RWA Art Gallery, ST George's of Bristol, ST Mary Redcliffe, ST Michael's, ST Nicholas, Spilke Island Artspace, M Shed - Museum of Bristol, The Brunel Institute
- The Galleries:** Shopping Centre, Tourist Information Centre, University of Bristol, Students' Union, Clifton Museum, Clifton Suspension Bridge, We The Curious
- Anchor Road:** Baldwin Street, Berkeley Place, Bond Street, Broadmead, Clifton Down Road, Christmas Straps, Clifton Down Road, Clifton Triangle
- Corn Street:** Concession Road, High Street, King Street, Millennium Square, Narrow Quay, Nelson Street
- Park Row:** Park Street, Prince Street, Queen Charlotte Street, Temple Gate, Temple Way, Temple Way, The Centre Promenade, Royal York Crescent
- G3:** Rupert Street, St Augustine's Parade, St James's Barron, St Paul's Road, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M3:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M2:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M4:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M5:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M6:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M7:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M8:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M9:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M10:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M11:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M12:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M13:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M14:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M15:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M16:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M17:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M18:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M19:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street
- M20:** The Horsefair, The Mall, Trenchard Street, Union Street, Upper Maudlin Street, Upper Maudlin Street, Wash Back, Whitehall Road, Wine Street

Scale: 0 to 100 meters

TRAVEL INFORMATION: TRANSPORT

If you experience any issues in reaching Bristol and you require immediate advice or assistance please call Jo on 07947 774632 or Fiona on 07583 075245.

Coach travel from Heathrow to Bristol takes 2hrs 10 minutes and is the most convenient connection. The coach departs from the Central Bus Station at Heathrow. Look out for the bus service no. (on your ticket). The coach arrives at Marlborough Street Bus Station, Bristol BS1 3NU, where you will be able to pick up a taxi.

If you are **travelling by rail** you will need to collect your tickets from the departure station's printing machines prior to travel. If we have booked the tickets for you, the machine will still ask you to insert the card that purchased the tickets but you can use any embossed named card to collect i.e. a debit or credit card or even a named store card. Bristol's main train station is Bristol Temple Meads (do not confuse with Bristol Parkway) and our workshop venue, The Engine Shed, is a 3 minute walk from the Station.

Taxis are available outside the station if you are continuing straight to your hotel (an uphill walk of 35 mins) for £8-£10. Alternatively, the number 8 **bus service** from Bristol Temple Meads train station runs every 10 minutes at peak times and stops by The Berkeley Pub on Queen's Road ("Park Street Top") then continues to Clifton village. The journey takes about 15-20 minutes.

If you are **driving** to Bristol, we recommend you seek parking guidance on Parkopedia (en.parkopedia.co.uk). Traffic congestion, driving, and **parking** in Bristol are dire. Please be advised that on-street parking is heavily regulated and only for residents in many parts of Bristol. Temple Meads Station offers 24 hour outdoor parking at £12.40 per day Monday to Friday and £7.50 Saturday and Sunday. There is one (daytime only) parking space available at our venue, The Engine Shed. Please contact Jo as soon as possible on 0117 331 18391 if you wish to reserve this space.

For **driving directions** from SatNav systems, please use postcode BS1 6QH for The Engine Shed and BS8 1HB for the Berkeley Square Hotel. The Hotel has a limited no. of undercover spaces on site at a cost of £12 per night. These are not pre-bookable and subject to availability upon arrival. Alternatively, we can arrange for one-day parking permits at the University, a short walk from the Berkeley Square Hotel.

Please email jo.hickey-hall@bristol.ac.uk if you have any queries or require further information regarding travel.

TRAVEL INFORMATION: ACCOMMODATION

Clifton/University area

Clifton Hotels have four separate locations (Rodney, Clifton, Berkeley Square and Washington) that are all located around Clifton. Rooms range in size and price, but start from around £70 for a single. The hotels are all well appointed with breakfast, internet, etc. They are situated uphill from the centre (where the workshop is being held) but convenient for the first night's opening drinks at The Square, Berkeley Square, BS8 1HB.

Central City

Bristol Youth Hostel Association is located right on the Harbourside in the city centre. Convenient walking location, near workshop venues, bars and restaurants.

Ibis Bristol Centre. On the Harbourside, with bars and restaurants nearby. Very convenient for reaching all venues and a 17 minute walk from Temple Meads.

Premier Inn (Lewins Mead/Haymarket). Both situated in the main shopping centre. 20 minute walk from the workshop venue. No frills but comfortable.

Bristol Hotel. More upmarket and on the Harbour itself, with a nice bar and restaurant. Opposite the drinks and meal venue on Thursday evening and a 10—15 minute walk from the workshop venue.

Mercure Brigstow. A little further towards the shopping area and Old City, very comfortable. A 13 minute walk the workshop venue and very well situated for the Thursday evening meal.

Further recommendations here: <http://visitbristol.co.uk/accommodation>. There are also loads of AirBnB options in Bristol.

If you're unsure about the suitability of a location or neighbourhood, want to know about eating/shopping/transport options in the vicinity, or have any other queries please email jo.hickey-hall@bristol.ac.uk.

ABSTRACTS

Eve Danziger, Department of Anthropology, University of Virginia

The Kinship Call: social location and the child's self-concept across languages and cultures

Inspired by G. H. Mead's (1934) proposal that the vocal "gestures" of speech yield the human self-concept, I consider the syntactic and pragmatic parallels between kinship and spatial relationship terms (cf. Piaget 1928), especially their shared status as inalienably possessed predicates of which the "possessor" regularly defaults to the speech situation (Danziger 1998). I propose that this default derives from the logical origin of both spatial and kinship terms in the basic "gesture-calls" (Burling 1999) of deictic demonstration on the one hand and of social vocative on the other. But these common parameters are also inflected with cultural and semantic specificity. Using kinship acquisition data from Mopan (Mayan), I show how cultural elaboration of respect for the wisdom of elders complements the semantic feature "sex-of-senior", to produce both cultural and cognitive consequences for Mopan senses of self.

Eve Clark, Department of Linguistics, Stanford University

Rethinking how to study the acquisition of kinship terms

In 1974, Susan Haviland and I published a study of kinship term acquisition using elicited definitions and a new measure of semantic complexity to predict order of acquisition. Today, I would also take into account additional factors in assessing what children know and the extent to which their knowledge maps directly onto adult knowledge of kinship within a particular culture. In this talk, I will lay out some of these considerations and why we need to take into account pragmatic factors such as simplicity and informativity with respect to speakers' use of a kinship term for address or reference.

Bob Parkin, School of Anthropology, University of Oxford

Learning kin terms: a social anthropological perspective

Despite all the ink spilled in arguments over the significance of kin terms and terminologies, traditionally there has been remarkably little on how children learn kin terms from within social anthropology. This appears to be due to the widespread objections to Malinowski's theory of extensions, out of which what there is on this topic in anthropology emerged. Extensionism is explained in relation to other aspects of Malinowski's work, and the usual objections to it are outlined. As extensionism does not work with all types of terminology, it cannot be a universal theory of learning

Tanya Broesch, Department of Psychology, Simon Fraser University

Learning from others: who's who? – what is the role of observational learning and teaching in learning about kinship?

In the early years, children are bombarded with new and complex social information. At birth, children are able to recognize their mother and other caregivers from hearing their voices while in utero. Shortly after, infants are able to determine friend from foe, and approach and avoid appropriately. Many social relationships are dynamic and complex and young children must identify and retain information about group members. Some research suggests that infants do this by attending to behavioral cues of others. Today I will discuss behavioral cues such as infant directed speech, gestures and facial expressions that may facilitate such knowledge. I will also discuss our current research examining natural observation data from 5 societies as well as my multi-methods cross-cultural approach to developmental psychology.

Joe Blythe, Department of Linguistics, Macquarie University

Murrinhpatha-speaking children's acquisition of kinship concepts (Joe Blythe, Jeremiah Tunmuck and Peter Racz)

Although certain Australian languages are well known for having grammaticalized kinship inflections, little is known of the challenges that 'kintax' (Evans 2003; Blythe 2013) poses for children in acquisition. Murrinhpatha kinship spans both the nominal lexicon (nouns)¹ and sibling-inflected polysynthetic verbs², as examples (1) and (2) illustrate.

(1) kale dirrangiwintharrarrthanginthawurrini

kale dirra -ngi -wintharrarr-tha -ngintha =wurrini

mother 3SG/DU.S.watch.PIMP-1SG.DO-look -PIMP-DU.F.NSIB=3SG.S.go.PIMP

"{My} mother and a person who was not her sibling, were looking around for me."

(2) yile pirangiwintharrarrthapurne

yile pira -ngi -wintharrarr-tha =purne

father 3DU/PC.S.watch.PIMP-1SG.DO-look -PIMP=3DU/PC.S.go.PIMP

"{My} two fathers (e.g., my biological father and his brother) were looking around for me."

For example, does children's development in processing kinship contrasts within the lexical domain reflect parallel developments with processing the kin-based grammar, and from a developmental perspective, do these separate lexical and grammatical domains provide mutual feedback?

We here discuss cross-sectional data from personalized experiments utilizing photographic thumbnails of individuals within each child's genealogy, prerecorded Murrinhpatha audio clips as well as stick-figure animations. We present baseline cross-sectional data on children's comprehension of Murrinhpatha kintax, on their comprehension and production of nominal kinterms, and on abstract concepts underpinning all Australian classificatory kinship systems such as genealogical distance, stepkin merger and sibling mergers (Radcliffe-Brown 1930; Scheffler 1978). We particularly compare children's conception of 'siblinghood' (as a bifurcate merging system) with respect to both the nominal lexicon and the verbal morphosyntax.

1 Cf. kale, 'mother', in (1) and yile, 'father', in (2). 2 Cf. dirrangiwintharrarrthanginthawurrini, 'two non-siblings at least one of whom was female were looking for me' in (1) and pirangiwintharrarrthapurne, 'two siblings were looking for me' in (2).

Cont'd...

Alice Mitchell, Department of Anthropology & Archaeology, University of Bristol

Learning about kinship among Datooga of Tanzania

In this talk I present some preliminary observations from recently-conducted fieldwork on the acquisition of kinship concepts among Datooga children of Tanzania. During nine months of fieldwork, I collected ethnographic and linguistic data and carried out informal interviews and elicitation-based activities designed to get at children's kinship-related knowledge. Here I draw on the ethnographic and linguistic material to explore two topics. First, I look at person-referring practices in children's speech as well as in speech directed to children. One characteristic of child-directed speech in Datooga is the high percentage of child-anchored kin terms (e.g., saying "Mummy" to refer to the child's, rather than your own, mother). I suggest that this speech practice is a potential source of information for children about kinship roles, while also emphasising associated rights and responsibilities. Second, I consider how children come to understand the meaning of the kin term *qéamàtta* 'mother', which includes one's mother's sisters and co-wives. The social, emotional, and conceptual primacy of one's birth mother comes across clearly among the young children in my sample, with one child even voicing resistance to the use of the word *qéamàtta* for classificatory mothers. This preliminary evidence suggests that for Datooga the concept of 'mother' begins with a single focal referent and only later extends to include other types of person.

Francis Mollica, The Computation & Language Laboratory, University of Rochester

Simplicity, data and inter-related systems: a computational account of kinship term acquisition (Francis Mollica and Steven T Piantadosi)

Competing accounts of kinship term acquisition propose that either simplicity or the child's family experience (i.e, the distribution of data) drive order of acquisition effects. We incorporate both of these pressures into a probabilistic Language of Thought model and show that simplicity alone is not sufficient to account for the order of acquisition observed for kinship terms. In addition to significant contributions of both pressures, our model highlights the role of viewing kinship as an inter-related system in driving the order of kinship term acquisition. In this talk, we will provide model simulations to scrutinize how simplicity, data distributions and assumptions about relatedness interface and give rise to three behavioral effects observed in children: 1) children learn the kinship system consistent with their input (illustrated with Pukapukan, Turkish and English kinship systems); 2) children initially under-extend (e.g., uncle means Joey) and then over-extend (e.g., uncle means big boy) their kinship terms; and 3) children's over-extensions initially reflect characteristic features (e.g., grandmas are nice ladies) before reflecting patterns of defining features of kinship terms (e.g., parent's generation).

Annie Spokes, Department of Psychology, Harvard University

The development of kinship understanding: inferences in infancy to explicit knowledge in childhood

Kinship provides the major framework for social organization, but when do infants and children develop understanding of these social relationships and how they affect social behaviors? My talk will explore two lines of research: first, 3- to 5-year-old children's explicit conceptual understanding of different relationship categories, including kin. These studies tested whether U.S. children see kinship as a distinct social category and whether their expectations for social interactions are impacted when kin relations are involved. Next, I will present research with infants suggesting they track relationships in caregiving networks in their first two years and form expectations about caregivers. This talk will initiate discussion of what children of different ages know about kinship and the early emergence of inferences about kin-like, social relationships versus later developing explicit kinship knowledge.

Julia Nee, Department of Linguistics, University of California, Berkeley

An experimental approach to calculating the communicative cost of kinship systems in underdocumented languages

This project addresses the question of whether languages show an optimization of complexity and communicative cost in how they divide up the semantic domain of kinship, specifically focusing on how we estimate the need probabilities (that is, the probability that a speaker will refer to a particular kin type) that are involved in calculating the communicative cost of a kinship system. I explore the possibility of directly asking individuals to estimate the relative frequency with which they use different kinship terms as a way of approximating the need probability for those kinship terms within that socio-cultural group. Specifically, I conduct a survey with speakers of both English and TdVZ and compare the estimations that participants give regarding how often they use different kinship terms. The results suggest that there are differences in how frequently English and TdVZ speakers refer to different kin types, and that these differences are reflected in the kinship systems of each language.

Camilla Morelli, Department of Anthropology & Archaeology, University of Bristol

Visual methods in child-centred anthropology

Drawing on ethnographic fieldwork with indigenous children in the Peruvian Amazon, this talk explores the use of visual and sensory methods in child-centred anthropology, and considers how they can be applied to investigate kinship and the acquisition of kinship knowledge.

Cont'd...

Sheina Lew-Levey, Department of Psychology, University of Cambridge

Play and teaching among Mbendjele foragers

As more studies are conducted on social learning cross-culturally, and on social learning among hunter-gatherers specifically, researchers are coming to understand the importance of child-to-child transmission, through play and reciprocal teaching, to the learning of skills specific to food getting tasks. However, less is known about how forager children learn cultural and social norms, such as kinship terms. In this paper, I will outline some of my recent findings regarding the ways in which Mbendjele forager children from the Congo Basin transmit foraging knowledge to each other through play and teaching. Then, by summarizing results from a meta-ethnographic review conducted on how forager children learn social and gender norms, I will show that, unlike learning to forage, learning about kinship is primarily transmitted by 'teaching play' from adults to children. Finally, I will describe how two kinship terms, 'mbanda' and 'ndoyi' are taught to young children through word play among the Mbendjele, and how the transmission of kinship terms is similar to, and differs from, learning to hunt and gather.

Noa Lavi, Department of Anthropology, University of Haifa

Changing relations, changing terms: Learning dynamic sociality and kinship among South Indian Nayaka foragers

Kinship provides a framework for social organisation and order. As such, its terminology is usually learned by children as they begin to make sense of their social surroundings. Learning the proper kinship categories for each relative helps children locate themselves in the social network to which they will belong throughout their lives. However, the case of the Nayaka, a hunter-gatherer community living in the forested hills of the Nilgiri district in South India, presents an alternative usage and understanding of kinship concepts. Nayaka do not use fixed kinship terms. Kinship terms are flexible and change according to ad-hoc social relations. This pattern of relationality is not limited only to kinship terminology but is actually a fundamental notion that structures many aspects of people's lives, including their notions of knowledge and knowledge acquisition. In fact, the entire process of Nayaka's children development is based on the gradual learning of the ability to maintain such ad-hoc relationships. Among other things, children must learn to alternate between different kinship concepts according to the circumstances and relations at any given moment. The case of the Nayaka, therefore, highlights the complexity and diversity of kin concepts among different social systems.

Gabriela Piña, Department of Social Anthropology, London School of Economics

Learning through hospitality

Pehuenche people value their independence and freedom very deeply, a fact that has been noted in several ethnographies. This sense of independence and freedom is fostered from a very young age through the reluctance of parents to give their children detailed instructions and the praise of personal initiative. However, the desire to be free clashes often with the need to collaborate with others in the community, and presents a potential source of tension with the fulfilment of kinship obligations. Therefore, children must learn to balance their quest for independence with their ability to show respect for their elders and engage in productive relations with their peers. One of the ways Pehuenche people deal with these tensions is through hosting. In my field site in southern Chile, people spend a lot of time and resources engaging in daily visiting and hosting with family and friends as a way to strengthen relations, exchange goods and information, and spend time together.

In the proposed paper, based on 18 months of ethnographic fieldwork, I will look into the ways in which children take part in the practice of hosting and visiting and what it means for their understanding of kinship.

RESEARCH QUESTIONS

- What do children of different ages know about kinship?
- In what contexts, and through what media, do children learn about kinship? (e.g., everyday conversation, ritual, narrative)
- What cognitive abilities does the acquisition of kinship terminology depend on? Is there anything “special” about kinship as a cognitive domain?
- What light can acquisition shed on semantic models of kinship terms?
- Do children differentiate close vs distant kin? How do they learn to classify the latter?
- How does socio-cultural context affect the acquisition of kinship terms?
- How, when, and why do children talk about kinship?
- To what extent does complexity affect learning of kinship concepts?
- To what extent do children differentiate kin from non-kin? How does this change over the course of development?
- How is kinship represented in play?
- How should we go about studying children’s acquisition of kinship concepts?

VariKin excd.lab

Department of Archaeology and Anthropology
University of Bristol
Bristol BS8 1UU
T: +44(0)117 201 18391
E: varikin-project@bristol.ac.uk
Twitter: [@excd_lab](https://twitter.com/excd_lab)

