

★ 09 / 28 / 07

Friday, September 28, 2007
11:42 AM

Today's Topics:

- Subject, method, perspective
- Words divide and unite

Homework:



Lecture Topic:

During the lecture, take notes here.

- Human Practice of Language Use
- Cultural Anthropology Hallmarks
 - Subject: cultural patterns (multiple layers of culture)
 - Method: participant observation (living with subjects)
 - Perspective: anthropological (critical view of world - why don't we do it all the same way)
- Words Divide and Unite
 - There are two functions

Communicative	Practical
Symbolic	Makes people part of group
 - To learn, you have to be humble enough to know that you don't know

10 / 01 / 07

Monday, October 01, 2007
12:19 PM

Two types of Anthropologists
Applied
Academia

- What is cultural Anthropology?
 - Nascent -> Conscious anthropologist
 - Articulate
 - To put together
 - To speak
 - Ultimate vs. proximate causes
 - Naturalization / enculturation
 - Culturalization
- **Cultural anthropology** = the study of contemporary human existence
 - Always doing so with eyes toward other subfields
 - **Nascent** = already anthropologists by human nature (developing, larval, emergent)
 - **Conscious** = able to recognize you are an anthropologist. Able to articulate what you are doing:
 - ◆ 1 = to put together
 - ◆ 2 = speak
 - **Naturalization**: process by which we are taught to ignore that we are products of a process.
 - **Enculturation**: the process by which we learn to be human / cultural beings
 - Proximate vs Ultimate Causes:
 - Proximate: those in front of us (manifest function) = I failed the test because I am stupid
 - Ultimate: taken-for-granted understandings of the world (never subjected to the light of reflection. Deep-seated and largely unquestioned because it was naturalized into your society I failed the test because of my ethnic / socioeconomic factors. Draws in much greater historical depth.
- Words can and do carry multiple meanings
- Culture is: Pattern learned, shared behavior (of body and mind)... being human.
 - Intellectual and moral development (refinement; high culture; "civilization") = invalid definition because ALL humans have culture, not just some.
 - Exotic practices- magic, ritual, and witchcraft of others = invalid because makes culture seem to be less than enlightenment. Culture is not just reserved for people
- **Epiphenomenal** : tangential ; loosely related = culture is NOT this. Music is not additional to culture, but rather a direct part of it.
- **Integral**: an essential part of. Music is an "integral" part of culture.

REVIEW SESSION

- Anthropology is holistic: *socio/cultural archeological linguistic Physical/Bio*
- **Ethnography**: Study within a culture **Ethnology**: cross-cultural comparison
-

10 / 03 / 07

Wednesday, October 03, 2007

12:03 PM

You are - I am Reflexive self

What single feature inspired evolution of humanity
Not **dependent** upon but is **contingent** upon our biology

Arbitrary relationship between symbol and meaning

Neanderthal graves: what do they tell u

3 uglies

Hubris

Triumphalism

Phallogentrism

First contact

A lived document

Nascent anthropology transition to conscious anthropologists

Articulate (put together and communicate enculturation)

I am engaged in both right now

Part of the enculturization process is naturalization where you become unaware of the process itself

Culture is not epiphenomenal of human existence, but rather is integral

Culture: pattern learned behavior shared of both body and mind

Culture is not of the elite or exotic others (all humans have culture)

Capacity to construct symbolic reality

Evolved with changes in our anatomy

Unique faculty to wield symbols

Humans are Animals capable of saying, "You are - I am"

Irony: recognition bind us to one another

Reflexive Self: Also makes us aware of death

What physical feature of our evolution defines humanity? The foot!

- Sweating, thumbs, big brains too!

Advantages of Bipedality

- Frees up the hands.
- Manipulate Objects and create / explore
- Better vision to avoid predation
- Enhanced sensuality
- Promoted Mother - Child Interaction = can confer more than food / protection but rather attention.
- **Neotony** - state of being born without complete adult faculties
- Our humanity:
 - **NOT DEPENDENT ON OUR BIOLOGY**
 - **CONTINGENT ON OUR BIPEDALITY / tongues lips vocals for the manipulation of sound / thumbs for manipulation of material / large complex brains : use of symbols (more than the sums of our parts)**
 - You cannot simply look at a part of the brain and use it to define what makes a human.

Wednesday, October 03, 2007

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Humans communicate by the ways we possess, actions, and other things more than words

Symbolic reality: a culture beings world in which they are immersed in which there is deeper symbolism beyond what

Human biology is just the beginning of humanity - only the prerequisites.

Message of graves: neanderthal capacity to reflect upon and act toward meaning itself
1st direct evidence of two-legged primate with consciousness of self.

Funeral practices of homo sapiens

- Reflects attempt to maintain one's identity

- In the face of biological process of death

- Communicating to ourselves

First Contact:

- Not about anthropologists

- About contact between western and non western people

- Example of early attempts to make sense of cultural differences

 - Cultural models and extend them

- Record evidence of two groups seeking to understand through

 - The narration

 - Their languages

 - Their actions

DOWNLOAD ONLINE DOCUMENT AND PRINT OUT FOR NOTETAKING

READING QUESTIONS FOR SECTION

10 / 08 / 07

Monday, October 08, 2007
11:58 AM

Today's Topics:

Review: Richardson Article

Overall

Symbols

HSN Graves: Emic vs. Etic perspectives

3 Ugliers

- 1) Huberis
- 2) Triumphalis

Humans have Capacity to construct a symbolic reality

Unique faculty to wield symbols with productivity / with displacement

Cultural patterns

Animals capable of saying " You are - I am "

Irony: recognition binds us to one another

Reflexive self: capacity to recognize death

Ability to talk about things beyond us, past, present and future, about places that don't exist, both realistic and not)

THESE ARE THE BASICS OF HUMAN CULTURE

Symbol: something (icon, word, object, behavior, etc.) that stands for something else

e.g. = holy water (not holy because it is wet, but because it has holy properties)

Symbolic properties are not reducible to their physical properties.

Humans are suspended in webs of significance that they themselves have spun (Max Weber)

We are raised in this world and unable to free ourselves

Emic: insider Etic: outsider's perspective

Neanderthal graves:

Emically: Good-bye, we hope you are going to a better place.

Etically: 1st direct evidence of upright primate with consciousness of self

Huberis - explaining human existence from a supernatural perspective - viewed as separate from nature

Triumphalism - humans are the paragon of existence - we won the race of evolution - we can and do whatever we want - separates us from nature as well

Phallogentrism: divides us from each other - creates dichotomy between men and women.

Ethnocentrism: understanding a person's or group's cultural patterns strictly by standards of your own.

Cultural relativism: understanding a person's or group's cultural patterns by their own internal cultural logic.

Powerful tool to greater understanding. (divesting oneself of preconceptions)

James Peacock: the "fallacy of misplaced concreteness"

- 1) Interpretive holism - patterns of human culture are interwoven, demands a wider view - on the conceptual level, must preserve vision of integration of components

Protestant ethics and spirit of capitalism - economics not separate in practice from religion / politics, etc.

Protestant ethic = hard work and aestheticism (?) = you must make good in your own work / live simply

RESULTS: reserves of capital which began the shift to capitalism rather than simple bartering / greater monetization substantiated by this being the way to being a proper person.

Richard B. Lee = "Christmas in the Kalahari"

- 2) Methodological Holism -
Proceeds directly from interpretive holism
- 3) Organizational Holism -
Anthropology unifies specializations that address specific aspects of human life

Biological, geological, and physical sciences.

10 / 08 / 07 - Discussion Section

Monday, October 08, 2007

7:04 PM

Max Weber

Politics / economics / religion / work ethic /
Capitalism is an example of holism

What are the two dimensions of cultural anthropology?

Academia / Applied

What two tools are most useful to cultural anthropology?

Ethnography (go see) Ethnology (analyze)

Three hallmarks of cultural anthropology?

Subject - what we're studying (culture and patterns)

Method - how we study (participant observation)

Perspective - critical of cultures (why people do things that way / how culture came to be)

What is the difference between proximate and ultimate causes?

Proximate: causes that are obvious and right in front of you (I failed the test cuz I'm stupid)

Ultimate: deep-rooted / less obvious / in-depth (educational background)

Is there a difference between naturalization and enculturation? Define the two.

Naturalization: the process by which you accept it

Enculturation: process by which you are given a culture

What are the main points of Richardson's article?

Humanity not dependent on our biology

Culture contingent on our bipedality

Lips for sound / thumbs for manipulation / use of symbols complex brains

More than the sum of our parts (not human just because we are the way we are)

Neanderthal graves = affirmation of existence and ack

Team in Afghanistan? Benefits and Disadvantages.

Pros: bridging communication gap / less violence

Cons: takes much more time

10 / 10 / 07

Wednesday, October 10, 2007

11:58 AM

Review: what is anthropology? Method and perspective

Proto-anthropologists = cultural evolutionists

"arm-chair" anthropologists

Franz "papa" Boas and historical particularism

Father of American cultural anthropology

"Modern" definition of culture

Ethnographic fieldwork

The Boasians: Benedict, Mead, and the gang

Interpretive anthropology and Geertz

Malinowski and participant observation

- Emic: insider perspective (anthropologists seek this)
- Etic: outsider perspective (anthropologists never forget this)
- Why it makes sense to members and why it doesn't necessarily make sense to non-members

- 3 Uglier
 - **Huberis** - divides us from nature (humanity endowed with some special supernatural force) - justified and given supernatural sanction to do whatever the hell we want with the world
 - **Triumphalism** - divides us from nature - (divorced position from the rest of biology because we are so much more evolved that we are justified in holding dominion over the environment)
 - **Phallocentrism** - divides us from each other (something in our history owes more to our male role than the female role / discounts half of our species)

- Ethnocentrism: understanding another culture strictly by standards of your own
- Cultural Relativism: human activity must be understood according to their own internal cultural logic
 - Divesting yourself of preconceptions
- History of Anthropology:
 - Origins in colonialism: inspired by our expansion and the other cultures we encountered.
 - **Unilinear cultural evolution**: All human groups proceed through the same stages of development, which early anthropologists believed the pinnacle was being European (Popular in 19th Century)
 - Not exposed to high culture, some believed they were incapable of "full" civilizations
 - Lewis Henry Morgan and Ed Tylor = "spirit of the age"
 - Proposed Cultural Groups moved through stages of development
 - Tylor: "savagery", "barbarism", and "civilization"
 - "Arm-Chair" Proto-Anthropologists because they themselves never directly engaged
 - ◆ Relied on missionaries, explorers, etc.
 - Franz Boas "papa"
 - ◆ German born, educated in geography, "father" of American anthropologists
 - ◆ Developed first "modern" definition of culture
 - ◆ Each culture has a unique way of life
 - ◆ Result of a particular history of innovations and borrowing from other cultures
 - ◇ Change from we're more civilized to we're different
 - Not about discovering laws of evolutionary process
 - Identifying relationship between individual actions and cultural consensus
- **Historical particularism** - cultures are the product of their particular histories / not the product of a universal historical schema
 - BOAS Fostered careers of most prominent US anthropologists of 20th century: Ruth Benedict, Edward Sapir, Margaret Mead, Robert Lowie, Clyde Kluckhohn, and Al Kroeber

Interpretive Anthropology

Cannot just look at the rules or ideas in people's heads but how those are practiced

Clifford Geertz

Max Weber:

"Man is an animal suspended in webs of significance he himself has spun"

Geertz: culture is those webs

"not an experimental science in search of law but an interpretive one in search of meaning"

BOAS sponsored ethnographic fieldwork - wanted to be there himself

- Ethnographic fieldwork
 - Pioneered by early academic anthropologists such as Boas and Malinowski (lived amongst the people for long periods of time / didn't just go home at night)
 - Antithesis of "arm-chair" anthropologists
- Richard B. Lee - "Christmas in the Kalahari" - worked with the Bushmen
 - Wants to buy them something
 - Lives in the desert for 3 years
 - Anthropologists are encouraged to give back
 - They tried to humble him by making fun of the bull he bought them - lesson from the people
 - Wasn't treated different than they would have treated one of their own.
 - Important because this defrays the potential for conflict - more equitable distribution of social position.
 - Deep investment allows them to treat him as one of their own
 - Egalitarian society:
 - Only became relevant as his circumstance changed.

- Culture and Language
 - Learned
 - Naturalize the arbitrary
 - Symbolic
 - Shared
 - Dynamic
 - All encompassing
 - Integrated
 - Multi-level
 - Used actively
 - Give meaning to reality
- Real vs. Ideal

- Reading is related to country music

- **Unilinear cultural evolution:** school of thought which explained you could understand culture through a hierarchical (humans could be in categories by arm-chair anthropologists)
- Proto anthropology - early anthropology was a collection of various accounts
- Franz "papa" Boas = created the theory of **historical particularism**
 - Defined culture: each culture is unique in its own development and that they are the results of innovations and borrowing from other cultures
 - Not about discovering laws of an "evolutionary process"
 - But identifying relationships between individuals and their actions within the group
- **Interpretive Anthropology**
 - Focuses on observable behavior
 - **Ethnographic fieldwork:** Boas (emphasis on contacting the people you are studying)
 - **Participant observation:** Malinowski (living with subjects for long time - learn the language)
 - Ethnographer: cultural anthropologist who goes to the field, conducts research, and brings it home. This is then written down into an ethnography
 - Ethnography: written account of the anthropologist's fieldwork experience and results of your research. Completion of this work becomes your credentials
 - Talking (and listening) and writing
 - Ethnos = people (ancient Greek) Graph(ein) to write (Ancient Greek)
 - "Ethnography is a research process in which the anthropologist closely observes, records, and engages in the daily life of another culture... and then writes accounts of this culture, emphasizing descriptive detail" (Macus and Fischer 1986:18)
- Concept of Culture
 - Pattern learned behavior / Culture is not inherited / born with the capacity to learn cultural patterns / humans learn patterns by which they think and act. / Culture is learned from each other
 - Subject of cultural anthropology
 - Learned formally (via family) and informally (communities and groups around us)
 - Learned consciously (figure it out) and unconsciously (via interactions with others / follow success)
 - Enculturation: powerfully resilient patterns of behavior (demanded that they are internalized)
 - Bourdieu: practices that "go without saying, because they come without saying"

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Monday, October 15, 2007

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Culture and Language: REVIEW

Language and culture

a. Displacement b. productivity

Linguistic anthropology

Sociolinguistics

Codes / code switching

Historical linguistics

Basque

Language isolate b. revitalization movement

Basques in the American west

Basque hotels / transhumance

Primary symbols of Basque Americanness

Dress/dance / language / profession

Active use > Passive Knowledge > Symbolic Display

Language patterns are intimately related to cultural patterns

Learned / based on symbols / shared / integrated / multilevel / used actively

Displacement: Ability to communicate ideas apart from immediate temporal and or geographic context

Productivity: ability to combine multiple calls together / almost infinite capacity to create new messages

Confluence of language and culture

Sociolinguistics: study of relationships between social and linguistic variation / language in social context

Codes: any linguistic differences in micro-cultures (different regional dialects are included) / language is practice as a symbol (not exclusively used for function, like how to get the UCEN)

Historical Linguistics: study of long-term changes in languages over time.

Basque (Euskara): language isolate (not shown in tree of derivation languages - no known ancestor) / repressed during the Franco regime in Spain (1939 - 1976) / subject of revitalization movement.

Northern tier of Basque distribution were from Spain, while from the north, they were from France

Creation of Basque hotels: became recreation centers and provided an opportunity for cultural exclusivity. Primary difference from all other cultures: their language is unintelligible with other language. Allowed them to practice their Basqueness without being persecuted.

Sheep were very successful in the time of the Basque migration. Eventually made enough body to buy their own ranch. Allowed Chain-Migration over time (invitation of Basque relatives).

Transhumance: using high mountain pastures in the summertime and returning them to lower elevations in the winter time, so they are warmer.

Primary symbols of Basque American ethnicity: (1850 - 1990): dress/dance de-emphasized / language (shifts - minimized to help integrate into culture) >> profession (increasingly emphasized)

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Basque language: increasing deployment of "symbolic" ethnicity
Language transitioned from practical use to only symbolic

Takes position in sheep-herding industry very seriously
Reading of headstones: diachronic analysis

REVIEW SESSION:

Hines: comparing the way men listen to country music to the way that ancient Egyptians wrote in poetry.

Idealizing of cowboy as "macho".

American Idea = independent, solitary man who doesn't wear emotions on his sleeve.

Solitude ----> Self-sufficiency

Guys cannot express their emotions, so they have to do it through the music

- Review sociolinguistics
 - Methods of cultural anthropology
 - FIND TA's name and section day and time
 - Perm number
- Primary Symbols of Basque-American Ethnicity
 - Language: active use > "passive" knowledge > symbolic display (I am part of the group)
 - Passive knowledge - not known to be used creatively
 - Symbolic - used to identify themselves as part of the group
 - Evidence:
 - ◆ 1) Mass (generational language difference)
 - ◆ 2) Headstones (change in relevant symbols over time)
 - Like detective work to obtain evidence to elaborate your point
 - Basque American sociolinguistic examples
 - **INTERPRETIVE AND METHODOLOGICAL HOLISM**
 - How they spoke post-mass/graves/young, not just in one situation
 - Fieldwork Techniques: key consultants: especially positioned / knowledgeable participants
 - People who are well-versed in the places history.
 - Observation: both general and focused
 - Record with written notes and recordings
 - **Participant observation:** cultural anthropology only discipline devoted to participant observation as its central research method
 - Primary research method in cultural anthropology
 - Ethnographer lives among people for extended periods of time: for at least a year
 - Attempts to approximate patterns of life of people they are studying (importance of language)
 - Offers a greater degree of appreciation of their lives
 - Facilitates application of a **holistic approach**
 - **Ethnographic Fieldwork:** first hand contact with people, pioneered by Boas, emphasis on fluency in language, antithesis of arm-chair anthropology
 - Malinowski
 - Polish Born
 - Educated in Physics
 - 1914 - jailed by the British as an "enemy combatant" in New Guinea
 - Went to Trobriand Islands
 - Learned languages and lived in village
 - Spend 2 years in the "field"
 - What is the "field"
 - Virtually anyplace that people abide and interact
 - Small-scale villages / workers in Tokyo / computer hackers in cyberspace / Montana valley
 - Data collection:
 - Questionnaires
 - Genealogical method - learning how they are related (kinships can be basis of the society)
 - Key Consultants -
 - Life histories
 - Longitudinal research - prolonged observation (returning once a year)
 - Simple observation
 - Record with written notes, tape recordings, film/video

- Empathetic Project - not sympathy (not pity or condescension) (empathy communicates understanding of their position in the world)
 - Process of acculturation - approximation of learning their culture, since you were not initially exposed as a child
 - Ethnographer develops degree of identification with a new culture and group with who they work
 - Blend of involvement and detachment = participant - observation
- 3 ways in which cultural anthropology approximates science
 - Rigorous, systematic analysis
 - Cumulative development
 - Intense internal review
- Anthropologists control personal perspective in 2 ways
 - Systematizing research process (overcoming blindspots / biases / unanticipated results)
 - Make personal perspectives explicit (make readers understand where the ethnographer's perspective clear
 - Ethnographers appear in their ethnographies because they are an integral part in the whole discussion that they are a part of.

CANNOT USE REPLICABLE RESULTS BECAUSE HUMAN EXISTANCE IS NOT A LABORATORY

Which of the 3 uglies is most evident in Chagnon's work?

WILL BE ASKED ON EXAM

3 ways in which cultural anthropology

Film: A Man Called Bee

Friday, October 19, 2007

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1. What specific data collection techniques (mentioned in lecture and in Kottak) are employed by Chagnon.
2. How would you characterize the degree of rapport Chagnon had with the Yanomami?
3. Why does Chagnon focus upon kinship to the extent that he does?

Which of the 3 uglies is most evident in Chagnon's work?

- **Huberis** - divides us from nature (humanity endowed with some special supernatural force) - justified and given supernatural sanction to do whatever the hell we want with the world
- **Triumphalism** - divides us from nature - (divorced position from the rest of biology because we are so much more evolved that we are justified in holding dominion over the environment)
- **Phallocentrism** - divides us from each other (something in our history owes more to our male role than the female role / discounts half of our species)

Grief and a headhunter's rage:

Renato Rosaldo

- ? How did the people with whom RR worked describe the reasons for headhunting?
Was an outlet for grief over the loss of people close to them (family, kid, etc.)
- ? How finally did RR come to fully appreciate their cultural logic?
Experiencing the loss of his wife in the same area - dies while in the field - through that experience, he was able to think about and empathize with the perspective of the people.
- ? Did it make him a headhunter?
No. He was not trying to become them, just to understand them. Applied cultural relativism, but not to the extremes of acting like them.

PEOPLE REVIEW

Monday, October 22, 2007

11:07 AM

Napoleon Chagnon - Went to work with Yanomami Indians - incessant that he give them stuff sought solitude

Richard Lee-

- Christmas in the Kalahari" - worked with the Bushmen
 - Wants to buy them something
 - Lives in the desert for 3 years
 - Anthropologists are encouraged to give back
 - They tried to humble him by making fun of the bull he bought them - lesson from the people
 - Wasn't treated different than they would have treated one of their own.
 - Important because this defrays the potential for conflict - more equitable distribution of social position.
 - Deep investment allows them to treat him as one of their own
 - Egalitarian society:
 - Only became relevant as his circumstance changed.

○ **Miles Richardson** =

Humanity not dependent on our biology

Culture contingent on our bipedality

Lips for sound / thumbs for manipulation / use of symbols complex brains

More than the sum of our parts (not human just because we are the way we are)

Neanderthal graves = affirmation of existence and ack

Clifford Geertz:

culture is those webs

"not an experimental science in search of law but an interpretive one in search of meaning"

Margaret Mead =

student of Boas

Ruth Benedict

Student of Boas

Franz Boas

- Franz "papa" Boas = created the theory of **historical particularism**
 - Defined culture: each culture is unique in its own development and that they are the results of innovations and borrowing from other cultures
 - Not about discovering laws of an "evolutionary process"
 - But identifying relationships between individuals and their actions within the group

Bronislaw Malinowski = participant observation

- Polish Born
- Educated in Physics
- 1914 - jailed by the British as an "enemy combatant" in New Guinea
- Went to Trobriand Islands
 - Learned languages and lived in village
 - Spend 2 years in the "field"

Renato Rosaldo

Tyler & Morgan

Arm-chain Anthropologists

10 / 22 / 07 - Review Session

Monday, October 22, 2007

7:16 PM

- Need to purchase booklet online
- Rosaldo: doing his work in the Phillipines
 - Studying the LLongot
 - Elder Men: Was their way of dealing with grief for the old people
 - Younger Men: a proof of status
 - Younger children practiced shamanism
 - Wife Beating
 - Combatants with other tribes
 - Looking at only a few examples of culture and oversimplifying it though only his perspective

10 / 24 / 07

Wednesday, October 24, 2007
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Margaret Mead: Coming of age in Samoa

MUST REGISTER BY FRIDAY FOR YANOMAMI
MUST BUY BLUEBOOK FOR EXAM TOMORROW

Margaret Mead and coming of age in Samoa

- Important bridge between discussions of fieldwork and upcoming discussions of anthropological perspective = WAS A DIRECT STUDENT OF BOAS
 - Ethnographers evident in text
 - Important part of story: not just what anthropologists learn, but how they do it
- Student of Boas (TA Benedict)
- Fieldwork in Samoa, Bali, and New Guinea
- 9 months research in 3 villages on Manu'a islands in Eastern (not American Samoa) in 1925
- Achieved national and international fame
- Most sold and read book of anthropology
- Most famous and recognizable anthropologist in the 20th century
- Popular academic
 - Wrote regularly on contemporary social issues in the USA
 - Regular column in Redbook
 - Worked in Bali on personality formation in New Guinea on gender ideals

- How does cultural anthropology approximate science
 - Rigorous and systematic research
 - Cumulative development
 - Intense internal review
- What does MM add to this
 - Not an experimental project - cannot control for single factors.
- Why did she pursue this research
 - She was a woman seeking to fill a gap in knowledge.
- What makes COAIS anthropological
 - Studied patterns of people
 - Field work
 - Relied on techniques to study people
 - Problem based analysis
- Data collection techniques
 - Questionnaires
 - Genealogical method
 - Key consultants
 - Life histories
 - Longitudinal research
 - Observation
 - Recording of written notes/ tape recordings, film video, etc.

- PROBLEM FROM THE TEXT
- Are difficulties of US female adolescence indicative of cross-cultural universals of human experience?
 - Must act as nurses to their siblings
 - Strained social existence

- Important ethnographic details

- Structure of samoan villages
- Most stressful time of Samoan women's lives
- Anthropologists are cultural translators
 - Whose world did mm demystify
 - American femal adolescence
 - Dual multiple ideas in conflict: family vs desire
- Real and Ideal
 - In samoa:

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12:12 PM

What makes CoAiS anthropological?

It is the product of participant observation

- Ethnographic field work techniques
 - Problem based analysis
 - Rich in ethnographic detail
 - Holistic approach
 - Interpretively
 - Methodologically
-
- How does cultural anthropology approximate science?
 - Rigorous systematic research
 - Cumulative development
 - Intense internal review
 - What does Margaret Mead add to this?
 - Cannot be broken into an experimental project because all the variables are linked
 - Why did Margaret Mead pursue this research
 - She was a woman
 - Saw a gap in the knowledge
 - Data collection techniques
 - Genealogical method
 - Key consultants
 - Life histories
 - Observation focused and general
 - Recorded written notes / photography
 - Problem Based Analysis
 - Are difficulties of US female adolescence indicative of cross-cultural universals of human experience?
 - Important ethnographic details
 - Is culturally specific
 - 1) Structure of Samoan villages
 - 2) Most stressful time of Samoan women's lives (in Samoa, more stressful early)
 - 3) Diversity of experience within Samoan society
 - 4) Samoan female adolescent sexuality
 - Strict avoidance of "taboos" - sex is circumscribed
-
- Rules related to premarital relations and sex
 - In 1920s Samoa:
 - Avoidance of "taboos"
 - No intimate contact or discussion with opposite sex siblings
 - No sex between adult males and dependent minors
 - Role of Soas:
 - Girls do not go with any and every suitor
 - Nobles and commoners
 - Taupo system = election of princess
 - ◆ Must have high degree of formality, and have virginity
 - ◆ Monogamy
 - In the 1920s USA
 - Avoidance "taboos"
 - No intimate contact or discussion with opposite sex siblings

- No sex between adult males and dependent minors
- Whose world did Margaret Mead demystify?
 - Samoan female adolescence and
 - American female adolescence
 - Dual / multiple ideals in conflict
 - Desires for
 - 1) Individual choice (by adolescent females)
 - 2) Continued control (by parents)
 - Family vs. society
 - Why not just change the way we structure our families and living arrangements?
 - Impossible to legislate
 - b/c bound up with complete whole of our sociocultural patterns
 - The children must be taught how to think, not what to think

10 / 29 / 07

Monday, October 29, 2007

12:03 PM

Interpretive anthropology = geertz

Webs of significance = weber

Thick description = what ethnographers do

Eg. Wink vs. blink

Context

Symbolic intent is the difference

Regulated improvisation = bourdieu

Culture is public because meaning is

Cognitive fallacy

Clifford Geertz:

Direct line to boaz

Culture is in webs of significance.

Ethnography's job is to detail them

"not experimental science in search of law but an interpretive one in search of meaning.

Ma x Weber:

Man is an animal suspended in webs of significance he himself has spun.

Articulate, to: 1) put together and 2) communicate to others

- M. Mead's CoAiS
- P. Bourgois' iSoR

What produces thickness?

- Layers of relevant context

Meaning is contextual:

Context > where and when

- Who is speaking
- Who is listening
- Relationship between them
 - As individuals and as representatives of groups or types
 - Intended audience, intended message, received message, potential miscommunication / multiple connotations.

Twitcheer (blink) - 1 thing contracted eyelid

Winker (wink) - 2 things; contracted eyelid AND winked

Difference: symbolic intent.

Geertz:

Cultural practices not rote recapitulation

Bourdieu: "regulated improvisation" - culture is not recited, but follows guidelines.

Relevance lost if focus too much on rules and norms

Culture is public because meaning is

Can't wink without knowing what counts as winking or how to contract your eyelids

Cognitive fallacy: false belief that mental phenomena can be analyzed by formal methods similar to mathematics and logic.

The real vs. the ideal:

Geertz:

Score and music

Physics and physical world

Skeleton key (cliff notes) and Finnegans Wake.

Culture is an "acted document"

Ethnographers are storytellers

Most human of science and most scientific of humanities.

- 1) What does the raid show?
- 2) According to Geertz, what is Balinese cockfight?
- 3) Why do Balinese bet on cockfight?

DEEP PLAY: NOTES ON BALINESE COCKFIGHT

10 / 31 / 07

Wednesday, October 31, 2007

12:02 PM

- From Geertz "Deep Play"
 - Recap interpretive
 - What does "the raid" show
 - What is the cockfight to the Balinese
 - Why do the Balinese bet on the cockfight
 - Manss' vs. Radcliffe browns vs. Geertz analysis
 - What human behavior can be analyzed by interpretive

- An anthropological approach to Halloween
 - Samhain (sau-van) - Celtic Holiday
 - European cultural group (iron age 3000bp)
 - Once covered most of the continent, Iberian Peninsula to Turkey
 - Heartland Austria and southern Germany
 - Pushed to fringe by Germanic tribes and roman empire
 - 6 nations: Ireland, Scotland, Wales, isle of man, Cornwall, Brittany
 - 4 languages: Irish Gaelic, Scottish Gaelic, welsh, Breton
 - Continental Celtic: NW Portugal, Galicia, Cantabria, Austrians, France
 - Celtic, Celts
 - Part of the Indo-European language family
 - Practiced "pagan" religion: polytheistic religion [?]
 - Samhain: Gaelic harvest celebration
 - Dressed in costumes to placate the spirits
 - Boundary between worlds of living and dead opened
 - Blended with roman holiday of ferialia (celebration of passing of the dead) and celebration of Pomona, the goddess of fruit
 - Religious Syncretism
 - Proceeds from acculturation
 - Mechanism of cultural change
 - Celtic fringe Latinized (Alglicanized and Christianized)
 - Contact with roman empire and English
 - Converted to Christianity in 5th century
 - In 9th century, Gregory IV standardized the feast of all saints day on November 1st
 - All Saints day = veneration of martyred Christian dead
 - Religious syncretism
 - Eve of All Hallows' Day ->All hallow even > Hallowe'en -> Halloween
 - Halloween first brought to the USA by Irish immigrants
 - 19th century principally an adult activity
 - 21st century becomes a young adult celebration
 - Religious syncretism e.g.

- Blink = contracted eyelid
- Wink = contracted eyelid + winked
- Difference = symbolic intent
 - To understand difference, you have to know relevant contexts
- Cognitive fallacy: relevance lost if focus too much on rules and norms, i.e. what is in people's heads

Wednesday, October 31, 2007

12:32 PM

What does the raid show?

- Importance of rapport

- Chance aspect of ethnography

 - There is a certain amount of luck in the conduction of a successful ethnography

According to Geertz, what is Balinese cockfight?

- Issues of status

- Issues of masculinity

- Artform

- Social text

- Motion communicates their social allegiances.

- Active document of the social structure of tier society

- Story that people tell themselves about themselves

- Balinese reading of balinese experience

Why do Balinese bet on cockfight?

- Elaborate betting structure

- Betting is a way people can reaffirm their allegiances

- Loss of money is not important because of money loss,

 - But because of public affront to status

 - Momentary / not permanent

Mauss' vs. Radcliffe-Brown's vs. Geertz's Analysis

Mauss: conflict over status

Radcliffe-Brown: produce / maintain social cohesion

Geertz: status never in question

"... no one's status really changes" (443)

What can you look at in this way?

- Everything, all human activity

What is easiest to do?

- Routinized, discrete activity

- Emphasis on ritual

 - "in ritual, the world as lived and the world as imagined... turn out to be the same world"

What activity is an analyzable social text in the US?

11 / 02 / 07

Friday, November 02, 2007

11:57 AM

- Football:
 - Text through which we tell ourselves about ourselves
 - What are we telling ourselves?

 - On the Field:
 - Americans value violence
 - When and not to wield violence
 - How much to utilize
 - Take punishment and abuse
 - Around the Field
 - Reverence for age (hierarchy in teaching)
 - More inclusive society paralleled
 - Women are treated as objects (not individualized as the players are)
 - In the Stadium
 - Division of Classes
 - Beyond the Stadium
 - Seek to standardize the results
 - Any given Sunday

- On the field:
 - Ideas of masculinity (aggression / violence)
 - Ideals of organization
 - Role specialization

- In the stands:
 - Highly stratified society
 - Economic connections
 - Race?

- As Organizations
 - Corporate, standardization of
 - Uniforms
 - Play (parity / any given Sunday)
 - Behavior (no fun league)

- Not valuable as symbolic activity because it is a profound social contest
- But precisely because it is not
 - No one's status is changed drastically, not athletes, teams, cities

- Play is "deepest" when contest is between
 - 1) (near) status equals
 - 2) High status opponents

- Less about economics and more about status when betting
- Brings to imaginative realization a dimension of our experience normally well obscured from view.

Douglas Foley in Learning Capitalist Culture (1990)

Interpretive approach to high school football

Powder-puff football: "ritual inversion"

Coexistence of alternate / contradictory ideals

Adult/ public vs. Adolescent / private

Consumption / hedonism vs. asceticism / delayed gratification

Confirms individual status of athlete, middle class, good kid, etc.

Transgression: ironically enhance individual image

Can do and know when to demonstrate cultural knowledge of group

11 / 05 / 07

Monday, November 05, 2007

12:01 PM

- Families and Marriage
 - Building blocks of human societies
- Nuclear and extended families
 - Nuclear
 - Widespread not universal impermanent, generally non-local
 - Extended
 - Matrilocal vs. patrilocal
- Marriage establishes
 - Legal parentage of children and joint fund
 - Spouses rights to one another's sexuality, labor, and property

- Brings to imaginative realization a dimension of our experience normally well-obscured from view
- Sports as ritual: routinized and discrete
 - Gender, race, sexual-orientation ideals made manifest
 - Not just at the game
- Social texts as enculturation tools
 - Not just in youth!
 - One way which we get our "script" for society
 - Grammar vs practice of humanity
 - Not rote recapitulation
- Interpretive approach to high school football
 - Powderpuff football: ritual of inversion
 - Gender ideals reinforced by transgression
 - Coexistence of alternate / contradictory ideals
 - Adult / public vs. adolescent / "private"
 - Consumption / hedonism vs. asceticism / delayed gratification
 - Confirms individuals status: athletes middle, class, good kid, etc.
 - ◻ Transgression ironically enhances individual images
 - ◆ To know how and why when demonstrate cultural knowledge of a group.
 - ◆ Country music and role of masculinity
 - ◆ Bedouin and little songs

- MARRIAGES
- In many places, form building blocks of society, economy, politics, etc.
 - Kin groups in samoa, bali
- **Kin groups:** units through which humans identify and construct their individual and collective social positions
- Cross culturally, social construction of kinship illustrates cultural diversity
- Nuclear and Extended families
 - Nuclear
 - Widespread
 - Not universal
 - ◻ Some societies have no special role
 - ◻ Some societies it's very important
 - ◆ Industrial nations and foragers
 - ◻ Impermanent, must be reconstructed each generation.
 - ◻ Family of orientation vs. family of procreation
 - Only well defined kin group in the united states
 - Post marital residence patterns.
 - ◻ Generally neo-local

11 / 05 / 07

Monday, November 05, 2007

12:34 PM

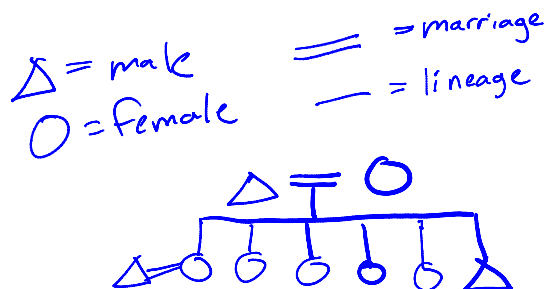
- Extended family household
 - Multiple generations residing in proximity
 - Partilocal - adjacent to the household of the husband's family
 - Bosnian Muslim zadruga
- Marriage
 - Establishes legal parentage of children and joint fund
 - Gives spouses rights to one another's sexuality, labor, and property
 - Complications
 - Common law unions
 - Polygamy (polygyny / plyandry)
 - Same-sex unions
- Marriage Rules
 - Exogamy: prescribes that partners come from beyond one's group
 - Incest; sexual relations with someone considered to be close relative
 - All cultural groups create such rules
 - Human cultural universal
- First Cousin marriage System:
 - Extreme majority of human unions throughout time
 - Legal in 18 of the united states

11 / 05 / 07 - Discussion Section

Monday, November 05, 2007

7:07 PM

- **3 Types of Kinships**
 - Nuclear family - husband/wife and children
 - Extended family - cousins, uncles, etc.
 - Dissent Group - ancestors > clan (lineage = define their traces) (clan = cannot define their traces)
- **Family of Orientation:** You are the child in the family, what you are born into
- **Family of Procreation:** You are now a parent, making your own children
- **Patrilineal Dissent:** identify yourself by the husband's dissent - kids are identified with the males in the group.
 - America is patrilineal - kids take father's last name
- **Matrilineal Dissent:** identifying yourself by the mother's dissent - kids identified with the females in the group.
- **Patrilocal(ity):** bride moves in with family of the husband - (bride assimilates into husbands group)
- **Matrilocal(ity):** husband moves in with family of the spouse - (husband assimilates into wife's group)
- **Neolocal(ity):** establishment of new residence
- **Exogamy:** marriage outside of your social network
- **Endogamy:** marriage within your own social network
- **Geneter:** biological father
- **Pater:** socially recognized father
- **Sororate:** man's wife dies, he can marry his dead wife's sister (or anyone from her group) also if she can't have kids, he is able to seek a replacement.
- **Levirate:** woman's husband dies, she can marry her dead husband's brother (or anyone from his group) of if he can't have kids she is able to seek a replacement.
- What is all means



11 / 07 / 07

Wednesday, November 07, 2007

12:05 PM

- In many places, form building blocks of society, economy, politics, Samoa, Yanomami
- **Kin groups:** units through which humans identify and construct their individual and collective social positions
- Nuclear vs. Extended Families
 - Neo, patri, matrilocality
- Endogamy: most societies have rules that stipulate who you must or ideally marry
 - US largely endogamous with regard to: religious groups, race, social class
 - Homogamy: to marry someone similar (like attracts like)
 - Marriage as Group Alliance
 - As criteria in marriage relationship, romantic love, largely province of West.
 - Reflects emphasis on the individual
 - Lack of corporate identity
 - In many societies marriage is group concern when identity / existence bound tightly to group: major factor in marriage partnership
 - Kinship Calculation
 - Way in which people reckon kinship
 - Relationships they consider relevant or valuable
 - Must determine ethnographically
 - Kinship terminology vs. genealogical kinship type
 - Kinship terminology: **emic perspective** (terms used by people themselves to define people)
 - Genealogical kinship type: **etic perspective** (how we relate them more scientifically)
 - EGO-CENTRIC KINSHIP CHART
 - Matrilineal descent
 - Kin Terms
 - Can and do lump multiple kin types into same category
 - ◆ e.g. grandfather / mother; cousin; aunt; uncle; etc.
 - **Descent Groups**
 - Among non industrial, food producer, analogous to nuclear family to us
 - Permanent social unit whose members say they have ancestors in common
 - Referred to as a corporate group
 - Claim a common ancestor... has a body and existence separate from its individual members
 - Unlike nuclear families endure
 - Unilineal descent groups matriline and patriline
 - Maintained in part by residence rules
 - Patrilocality: most marital residence with husbands father's family
 - Matrilocality: inverse of above
 - Apical Ancestry: lineages and clans
 - Lineages: demonstrated descent (vastly important lines)
 - Clans: stipulated descent (don't worry about connecting the dots).

- Dadi's Family: family kinship and descent
 - Ascribed: why can we suppose this? Societies organized by descent groups tend to rely upon ascribed status
 - Primary kin group through which people of Dadi's family identify and construct their individual and collective social positions. Extended family = partilineage.
- Logics of Exchange:
 - Reciprocity
 - Exchange between social equals (generally related by kinship, marriage, or close personal lines)
 - Associated with subsistence patterns of foraging, horticulture
 - Associated with political structures of
 - Bands (egalitarian societies) Ju hoansi
 - Emphasis on creation / maintenance of relationship
 - **Generalized** = emphasis on creation maintenance on relationships, practiced with people whom you share the highest degree of common culture (i.e. close family, level, friends, etc.) characterized by little or no expectation of immediate or equal return. Parents and you, friends and you.
 - **Balanced** = emphasis on creation / maintenance of relationships, practices with people whom you share a high degree of common culture, i.e. village level, less close relatives, etc. Characterized by expectation of more or less equal return with in reasonable period of time, etc.... You and your friends, and
 - **Negative** = emphasis on creation / maintenance of relationships. Practiced with people who you share a degree of common culture, i.e. inter village level (fringes of social system). Characterized by expectation of basically equal return with in a definite period of time
 - **Redistribution**
 - Exchange characterized by centralized collection and dispersal of goods, services, etc.
 - Associated with subsistence patterns of horticulture and agriculture,
 - Mutual rights and responsibilities
 - Tribes: kawelka e.g.. Moka
 - Chiefdoms: kwakiutl: potlatch
 - States: via taxes
 - **Market principles**
 - Not about exchange of relationships
 - "law of supply and demand"
 - Dominant logic of capitalist MODE OF PRODUCTION.
 - Associated with subsistence patterns of
 - Intensive agriculture
 - Industrial production
 - Associated with political structures of states: United States of America
 - Coexist with other logics depending on levels of relationships
 - "Ongka's Big Moka" as social text
 - In US primary criteria of social prestige?
- Exchange = goods, services, and labor

11 / 16 / 07

Friday, November 16, 2007

12:43 PM

- Primary Criteria of Social Status in USA:
 - Property and Money and the Accumulation of them

- Kaweelka's criteria for social prestige?
 - Being able to orchestrate the moka
 - Giving away of resources is a way to achieve prestige

- Both are ways in which humans hope to achieve prestige
 - They way they differ:
 - One is accumulation - amass is the ultimate end
 - One is a gift - giving away is the ultimate end
 - Means through which he is able to affect his will is through suggestion and persuasion

- Patterns of Subsistence
 - Horticulturalism: sweet potatoes
 - Low intensity agriculture
 - Political Organization; tribal with big man system of leadership
 - Logics of Exchange: primarily redistribution
 - On a personal level, they use reciprocity, utilizes people from extended kin group... not an expectation of return, because it doesn't need to be an immediate return as in negative reciprocity.

Midterm 2 - Review

Sunday, November 18, 2007

2:18 PM

Topics

- M. Mead & Coming of Age in Samoa
- Perspective: Interpretivism
- Interpretivism: "Deep Play: Notes on the Balinese Cockfight"
- Family & Marriage
- Kinship & Descent
- Logics of Exchange

People

- Margaret Mead
 - Wrote coming of age in Samoa
 - Married 3 times
 - Most famous female cultural anthropologists
 - Student of Franz Boas
- Pierre Bourdieu
 - Describes actions of people as *regulated improvisation* not as *rote recapitulation*
- Franz Boas
 - Margaret Mead was his student
- Max Weber
 - Man lives in webs of significance he himself has spun
- Clifford Geertz
 - Culture exists in those webs of significance
- Douglas Foley
 - Wrote the article on high school football
 - How powderpuff football reaffirms gender roles
- Karl Marx
 - Marxism
 - Communist Manifesto= economic principles
 - Case of Industrial Alienation: workers no longer have a relationship to their product
 - Alienation is the defining feature of industrial work

Concepts/terms

- Language:
 - The defining feature of humanity
- Participant observation
 - The hallmark method of cultural anthropology
- Interpretive anthropology
 - "Not an experimental science in search of law but an interpretive one in search of meaning" By Geertz
 - Method by which we can understand human interaction
- The difference between a wink & a blink
 - Context, implied meaning
 - There is a time and a place which is important in analysis
- Score v. music & physics v. the physical world

- Real vs. ideal world
- How things should be vs. how they are
- “Regulated improvisation”
 - Culture is this because we are constantly adjusting based on circumstance
 - Bourdeiu said this
- Rote recapitulation
 - Culture is not this.
- “Webs of significance”
 - Humans live in these webs - Authored by Max Webber
 - Culture exists in these webs - Geertz
- Cognitive fallacy
 - The belief that mental phenomena cannot be analyze by math and logic
- Contexts of meaning
 - Intended Message
 - Received Message
 - Wink vs. blink
 - Meaning depends on circumstance
- culture is public
 - Because meaning is public
- the “real” v. the “ideal”
 - Ideal: what society expects from you
 - Real: is what happens
 - Being able to handle contradictory ideals, you are a more successful member of society
- the best type of ethnography: thick description
 - Best type of ethnography, described in layers of relative context which influence interactions
 - Developed by Geertz
- layers of context
 - All possible factors that can and do influence personal interactions
 - Show how intense and complex our language is
- The Balinese cockfight or an NFL football game, are valuable as symbolic activity because...[?]
 - It is a story that we tell about ourselves
 - A social text through which we can analyze our behavior
 - Reaffirms social standings and settings
 - A forum for society to see how they stand within it
- Deep play: culture as “social texts”
 - Play is "deepest" when contest is between
 - 1) (near) status equals
 - 2) High status opponents
 - Balanese reading of balanese experience
 - Why they bet? - reaffirms status and social relationships... make money (secondary)
 - Raid Shows? - importance of rapport, value of good writing
- Acted documents
 - Active docment of the social structure of tier society
 - Story that people tell themselves about themselves
 - Balinese reading of balinese experience
- The “function” of Balinese cockfight
 - Balanese reading of balanese experience
 - Why they bet? - reaffirms status and social relationships... make money (secondary)
 - Raid Shows? - importance of rapport, value of good writing

- What NFL football tells us about US
 - Can easily be made up on the test
 - Americans value violence
 - Reverence for age (hierarchy in teaching)
 - Division of Classes
 - Any given Sunday
- High school football interpreted: contradictory ideals of US male adolescence
 - Adult / public vs. adolescent / "private"
 - Consumption / hedonism vs. asceticism / delayed gratification
 - Confirms individuals status: athletes middle, class, good kid, etc.
- Transgression as cultural knowledge
 - Reaffirms culture because you are aware what you are doing is contrary to culture
 - Men with country music
 - Know what role you need to fill at different times even though they are contradictory
- Powder-Puff football game: ritual of inversion :transgression as reaffirmation of gender ideals the grammar v. the practice of human cultural existence
 - Reinforces separation of gender roles
 - Contextual: must be at the right time and place

The social construction of kinship

- Family
 - Nuclear
 - Two types: family of procreation and family of orientation
 - Procreation: family that you make
 - Orientation: family you came from
 - Extended
 - Patrilocality (near father), Matrilocality (near mother), and Neolocality (away from both)
 - USA Practices neolocality
- Kinship
 - Relationships they consider relevant or valuable
 - Must determine ethnographically
- descent groups
 - Among non-industrial food producers, analogous to nuclear family
 - Permanent social unit whose members say they have ancestors at common
 - Unlike families, they endure
- Unilineal
 - You only trace your lineage through one lineage
 - Patrilineal: through father
 - Matrilineal: through mother
- other: bilaterality
 - Practiced in countries like USA where both lineages are important
- kinship terms v. genealogical kin types
- kinship relations must be determined ethnographically
- Marriage
 - Relationships between individuals and groups
 - Creates justification for legal parenting
 - Rights to each others: sexuality, property and labor
- exogamy v. endogamy (& incest)
 - Exogamy: outside of one's group

- Endogamy: inside of one's group
- Incest: relations with a close relative considered taboo
- polyandry v. polygyny
 - Polyandry: multiple Husbands
 - Polygyny: multiple wives
- Divorce
 - The dissociation of a marriage
- post-marital residence patterns
 - patrilocality
 - matrilocality
 - neolocality

Logics of exchange

- Economy
 - A system of production, distribution, and consumption of the resources
 - Three logics of exchange:
 - Reciprocity
 - Redistribution
 - Market principles
- Reciprocity
 - Generalized
 - emphasis on creation maintenance on relationships, practiced with people whom you share the highest degree of common culture (i.e. close family, level, friends, etc.) characterized by little or no expectation of immediate or equal return. Parents and you, friends and you.
 - Balanced
 - emphasis on creation / maintenance of relationships, practices with people whom you share a high degree of common culture, i.e. village level, less close relatives, etc. Characterized by expectation of more or less equal return with in reasonable period of time, etc.... You and your friends, and
 - Negative
 - emphasis on creation / maintenance of relationships. Practiced with people who you share a degree of common culture, i.e. inter village level (fringes of social system). Characterized by expectation of basically equal return with in a definite period of time
- Redistribution
 - Exchange characterized by centralized collection and dispersal of goods, services, etc.
 - Associated with subsistence patterns of horticulture and agriculture,
 - Mutual rights and responsibilities
- criteria of social prestige in US
 - How much you can amass for yourself
 - Ultimate end is possession
- criteria of social prestige among Kaweelka
 - How much you can give away indicates your wealth
 - Ultimate end is gifts
- Moka
 - A gift in which property is redistributed
 - Gives away all of his possessions because it reaffirms his status
 - Form of redistribution
- on aggregate level v. on individual level
 - Aggregate level: he can't care for all the pigs on himself, delegates the care
 - People work together to have the
 - Individual Level: he gains his status as a big man
- village head men v. big men & sources of authority

- criteria of social prestige among Kwakiutl
- Potlatch
 - A form of sharing to show your prestige
 - Form of redistribution
 - Festive event within a regional exchange system among tribes
- market principles
 - Governs the distribution of land, resources, things that are bought and sold
 - Law of Supply of Demand
 - Not about exchange of relationships
 - "law of supply and demand"
 - Dominant logic of capitalist MODE OF PRODUCTION.
 - Associated with subsistence patterns of
 - Intensive agriculture
 - Industrial production
- mode of production
- coexistence of exchange principles
 - Not exclusively any of the principles
 - What is used depends on your relationship to the person
- adaptive strategies
- Foraging
 - Hunting gathering
 - Lowest form of human subsistence
- cultivation
 - horticulturalism v. agriculture (and features of both)
 - Horticulturalism = less advanced with less tools
 - Agriculture - more advanced with more tools, with animals and machines
- costs/benefits of cultivation
 - Cannot be nomadic
 - Reliant on weather
- Pastoralism
 - Raising animals for food and slaughter
 - Subsistence based on animals
 - Transhumance = moving with the animals
- **Political systems**
- Apical Ancestry
 - Tracing your lineage back to an apex or single origination point
- Egalitarian
 - Human societies in which members subscribe to only minor differences in prestige and do not pass prestige onto future generations
- bands
 - Egalitarian societies
- tribes
 - Tribes: kawelka e.g.. Moka
 - Chiefdoms: kwakiutl: potlatch
 - States: via taxes

- village head man
 - Leader of a single village
 - Influences a single tribe
- “big” man
 - Leader of several village
 - Influences more than one tribe
- Chiefdoms
 -
- States
 - Government is not dependent on who your family is, status is separate function
- differences & similarities between US & Samoa female adolescence
 - Samoan female adolescence and
 - American femal asolescenec
 - Dual / multiple ideals in conflict
 - Desires for
 - 1) Individual choice (by adolescent females)
 - 2) Continued control (by parents)
 - Children need to be taught not what to think, but how to think
- What makes Margaret Mead an anthropological text
 - Holistic approach
 - Ethnographic fieldwork
 - Cross Cultural comparisons

\circ = Female
 Δ = Male

Ego = what tracing
 = = Marriage
 | = Descent

Monday, November 26, 2007

12:34 PM

- Boyd and Silk
- Race important role in contemporary life
- But popular conception of race flawed
- No single natural classification of human species
- Race as folk category
- Flawed propositions
 - Human species can be naturally divided in to a small number of distinct races;
 - Members of different races differ in important ways that make knowing race source of information
 - Differences due to biological heritage
 - Common view of race as biology
- Symbols of ethnicity / racial difference
 - Language
 - History
 - Manifest in dance, ritual, etc.
 - Ancestry (real or imagined)
 - Religion
 - Physical attributes (phenotype) characteristics based on genes
 - Dress, adornment, body comporment
 - Kinship / family practice

11 / 28 / 07

Wednesday, November 28, 2007

12:09 PM

- Race Ethnicity:
 - Assimilation: mechanism of culture change
 - 19th century Irish, Italians, and Jews
 - Not considered to be American by citizenship
 - 20th century Basques, etc
- How Jews became White folks.
- By not being periferalized or ghettoized
- Race as culturally constructed category
- Change over time and place
 - Specific dimensions of categories and meanings given them
 - Space
 - Haitians
 - Brazilians
- Hypodescent
 - Automatic assignment of child of mixed (social/racial) union to status of minority parent
 - Provides for a very limited social mobility in american society
 - Skin tone is an element of ascribed status
 - Rare schema outside the USA
 - Japan has a similar practice of hypodescent
- Race / Ethnicity
 - Although cultural construction not innocuous
 - Real because they have real social consequences
 - Emerge in complex relationships over long periods of time
 - Makes them more difficult to change (takes force of creative energy over time)
- Why sharp lines between black-ness and white-ness in USA?
 - Enslavement of africans
- Mode of production
 - A specific historically occuring set of social relations though which labor is depolyed to wrest energy from nature by means of tools, skills, organization, and knowledge" (Wolf, 75)
- Capitalist mode of production
 - Historically specific : 18th century to present
 - Social relationship: capitalist classes
 - Capital haveves
 - Labor have nots
 - Important division within classes
 - Fewer if any recipriocal rights / responsibilities
 - Achieved status via labor.
 - Creation of novel class of people
 - Fewer own land, animals, and tools
 - Means of production
 - To subsist, must sell labor for wages

- Proletarianization
 - Workers alienated from products of their labor
- Capitalism tends to
 - Expand to compensate for falling profit rate
 - Go through cyclic crises - "boom and bust" cycles
 - Affect other aspects of society and culture
 - Wolf: variable outcomes of a unitary historical process
- World system theory:::::
- Africa:
 - Primary initial interest in trade in enslaved africans
 - Centered on Gold and slave coasts

 - Impetus x 1
 - Dichotomy x 3
 - ILLUCIDATED x 2

12 / 03 / 07

Monday, December 03, 2007

12:10 PM

- Capitalism and colonialism in Joe Leahy's Neighbours
- Industrial modernity: a labor theory of value
- Post industrialization
 - Leisure theory of value
 - New language of social difference : experience vs. commodity
 - MacCannell on tourism
 - Authenticity and progress
- Rural Gentrification
 - Permanent tourism

- Capitalist mode of production
 - Historically specific 18th century to present
 - Social relation: capitalist classes
 - Capital =haves
 - Labor = have nots
- 16e Leahy's neighbors
 - Little narration, anthropological
 - It is NOT that sort of film"
 - Relationship evident in first money exchange
 - "we know you would help us"
 - Gender differences at bank
 - Differences in language
 - Creole language / alternate codes / code-switching
 - Integration into world system
- Joe Leahy's neighbors
 - Joe Leahy:
 - Curious example of interim cultural figure
 - "Land must work"
 - Learned coffee business
 - Who does labor at Kilima plantation

- Marx: a labor theory of value
 - Semiotics of social difference in capitalist, modern, industrial world
 - Language of social difference
 - Identity bound to role in production
 - Commodity as a sign
 - Commodity fetishism
 - In the industrial capitalist modernity
 - Social status mediated by material possessions
 - Commodities as markers of social distinction
 - Not just I have but also
 - I know what to have

12 / 03 / 07 - Discussion Section

Monday, December 03, 2007
6:59 PM

- **Introduction**
 - Explains how he is going to study additional income - Study of underground economy
 - Mostly Puerto Ricans
 - Poverty level still below 40% - two jobs vs. making money via drugs
 - Culminates a self-destructive lifestyle, especially for the youth
 - Fieldwork was 3.5 years in the later 90s
 - Tape-recordings, life histories, ethnographic fieldwork, participant observation, use of key informants

- **Chapter 1**
 - Ray: lead man
 - Primo: Ray's employee
 - Caesar: cousin and coworker of Primo. Primo hired Caesar
 - Felipe embarrassed Ray by making him try to read something
 - Ray's long-term goal: legal business
 - Stopped by contract making (only has street-smarts)
 - Philippe calls this "cultural capital"

- **Chapter 2**
 - Jews > Italians > Puerto Ricans --- Street History
 - Job taking between the races and subsequent bitterness

- **Chapter 3**
 - Management and hierarchy of the game room
 - Most don't want to do the job, but the wages are better than minimum
 - Primo stopped his addiction to "crack" as a result of his job
 - Street dealers are still addicted to crack.
 - Dealers are forced to quit their addiction to become more reliable

- **Chapter 4**
 - Difficulty to find legal jobs, though primo believes it to be his own laziness
 - Plentiful industrial jobs
 - Poverty is the only line between legality and illegality
 - Crack dealers don't want to be withdrawn from the legal economy, but are forced to revert back to maintain self-confidence and reputation
 - Difficult transition between street-smarts and business economics
 - Racist assumptions in the market place like illiteracy
 - Dress codes in the workforce is symbolic, though they can afford the nice clothes, they don't know what to buy. If they buy a tie, they might look stupid, etc. Don't know what's appropriate to wear

- **Chapter 5**
 - Looks at the School as an institution to raise the violent characters of primo and Caesar
 - Youthful Vulnerability - looking to both teachers and parents,
 - First generation parents can't speak English and lose face to their children when ridiculed by the school system
 - Issues of racial acceptance at school and correctional institutions
 - Coming from broken families analyzed
 - Beating up children is a means by which adolescents can achieve respect

- **Chapter 6**
 - Candy, the wife that cooks "crack" Wife of Felix
 - Dated Ray, hooked up with her, had issues of "crack" abuse
 - Came from an abusive household, dad used to beat her
 - Gang raped, the person who led it ended up being her husband, Felix

- Together for 18 years, but husband continued abusing him
 - That was the type of person she was seeking, that was a way for him to show his love, similarly to her abusive father
 - Found out Felix was cheating on her with her sister, shot him in the stomach - blamed that event on an anxiety attack, it's okay. He went to jail, she stayed out. She had to now support the family by selling drugs.
 - Started hitting on primo, he became her boyfriend, primo got beaten by her
- **Chapter 7**
 - Blaming problems on childhood is not a fair assessment
 - Adolescence - time at which barrio consumes you
 - Author brought his child - school system wasn't the problem, but the children there were
 - Breeding a culture of violence
 - Children crave a normal social life - only way is to go to crack-houses
 - People attempt to rationalize rape - the way it's supposed to be
 - Pregnancies - huge birthrates - being pregnant is a romantic ideal to have a husband
 - Crack causes a breakdown in the mother-child relationship
 - A man can abandon family and children, but mothers are expected to be there for the family
 - Brazilian Shanty Towns - compared to relationships with children... can't give too much attention because the likelihood of them dying is highly probable
- **Chapter 8**
 - What goes on in Puerto Rico?
 - Rural families try to have lots of kids - used for farm work and economy
 - Movement to barrio can't continue such trends - attempted abortions - disruption of nuclear family
 - When girls had kids, guys would sleep around with other girls
 - A bunch of kids everywhere, but most fathers wouldn't know birthdays or names of the kids
 - Pressures from outside keep people from arising from their situation from the Barrio
- **Chapter 9**
 - Racism and class segregation has no simple solution for the USA
 - Definitely ingrained in public society
 - Drugs are a way to express their frustration
 - Rather than combating drugs, the author argues to combat segregation
 - Drug abuse is a culturally and economically constructed problem
 - Best method is to stop the maintenance of the profit
 - Inner city represents the USAs greatest human failure
- Office hours for exams:
 - Wed 2-5
 - Thurs 1:30 - 4
 - HSSB 2042

12 / 07 / 07

Friday, December 07, 2007

12:25 PM

Drugs not root of problems presented
Epiphenomenal expression of deeper structural dilemmas
Economic base of the traditional working class has eroded throughout the country
Greater proportions of the population are being socially marginalized

Hallmarks of the reading
Participant observation
Ethnographic techniques

Ideals of jibaro resistance and hyper individualism (emphasis based on achieved status)
Economic practices: post industrialization
Social relationships have and havenots

Difference is not the problem
The meaning assigned to the difference is

Why do americans assign such importance to difference
What about our system leads us to distrust difference

Cultural climate of antagonism
White vs. black

Privilege = luxury of living life with clearer paths to meet cultural ideals

No individual takes privilege... it is something that is given to us by society

Divesting yourself of privilege
European at spelman conscious of yourself
A male in the castro
Compromise your heterosexual belief

Stubborn ounces
To one who doubts the worth of doing anything if you can't do everything
You say the little effort that I make will do no good; they will never prevail to tip the hovering
scale where justice hangs in the balance
I don't think I ever thought they would, but I am prejudiced beyond debate in favor of my right
to...

12 / 05 / 07

Wednesday, December 05, 2007

12:05 PM

- Expansion of capitalism proceeds at two levels
 - Aggregate
 - Voracity of capital
 - New places to invest and expand itself
 - Expanded into the World system
 - Individual
 - Anxiety of freedom
 - Uncertainty of achieved status
- The tourist = modern person
- Two halves of the modern whole
 - Ideal of progress (revolution)
 - Ideal of authenticity (tourism)
- Tourism clearly one
 - Also expression of search for progress too
- In our postindustrial capitalist-modernity a semiotics of social difference in a capitalist modern postindustrial world are seeking to find their identity closer to consumption
- Less and less of us raised to material production
 - Still involved in production
- Colonization of experience furthest elaboration of capitalist search for saleable product
 - In commodity saturated world experience next domain co-opted and marketed: commoditization
- In contemporary western society
 - As productive work occupies less of our energy and identity
 - Sites of production become tourist sites

- In Search of Respect
 - Street culture emerges out of personal search for dignity, rejection of racism and subjugation
 - Becomes and active agent in personal degradation and community ruin
 - Not functional and not cultural poverty
 - Trying to establish a meaningful and worthwhile existence
 - Not functional because it is actually dysfunctional

ATNECTODAL VIGNETTES

Ancillary

FINAL EXAM REVIEW

Tuesday, December 11, 2007
8:09 PM

PEOPLE TO KNOW

- Karen Brodtkin
 - How the Jews became white folks
 - Assimilated into USA culture "became white people"
 - Culture is achieved rather than ascribed

- K. Marx

- D. MacCannell
 - Tourism is a means by which to find authenticity and progress

- Joe Leahy
 - Took advantage of natives because he could speak both languages
 - Half white, half tribal
 - Exploited his people and introduced them to the capitalist system in the world economy
 - Learned the coffee business through exposure, started his own, befriended a villager and exploited him for land, introduced money to society

- P. Bourgeois
 - Wrote "In search of Respect"
 - Drugs aren't the root of the problem
 - Drugs epiphenomenal expression of deeper structural dilemmas in our society

- Johnson
 - Privilege is luxury of living life with clearer paths to achieve cultural ideals

- J. Baldwin
 - No one was black or white until the USA
 - The classifications resulted from capitalism and colonialism and the combination of two groups

- Boyd and Silk
 - Race/Ethnicity
 - Race as bad biology.
 - Flaws in societies perception of race.

- E. Wolf

CONCEPTS TO KNOW

- Joe Leahy - His Colonial Practices
 - By birth, both culturally and linguistically an interim figure
 - Colonial Practices: divide and conquer politics
 - Divides separate tribes and then uses divisions between tribes
 - Brings in outside labor
 - Used knowledge of society to manipulate the age divide.

- Dominant and alternate ideals of race / ethnicity
 - Stereotypes

- Race as Bad Biology
 - There is no biological basis to race
- Assimilation of Irish, Italians, and Basques
 - As generations became more acculturated in
- Gender Stratification
 - Domestic-public dichotomy
 - Real vs. Ideal
 - Extends beyond the home into the workplace
 - Gender roles are constructed by societies
- Semiotics of Social difference
 - Commodity (experiencing these things is a sign of your status - work became less labor intensive)
 - Progress (going to industrial sites to see where it started) (sites of production become tourist sites)
 - Rural gentrification is permanent tourism (searching for authenticity)
- Structural Forces at work in Nuyorican life
 - From "In Search of Respect"
 - Were the people in Puerto Rico - how they identify themselves --Jibaros--
 - Hyperindividualism: believe they are the only ones they can depend on, value self-sufficiency
 - How structural forces (big business) destroyed
- Fire Industries
 - Post industrialization led to blue collar jobs get outsourced, only the white collar ones remain
 - White collar jobs are fire industries (insurance, anything not factory or labor)
 - "Goin' Legit" to get the job, alienation since they don't have the code to communicate --Jibaros--
- Jibaro Existence
 - Attempts to redraw emphasis back to achieved status
 - Hopes to combat the hyperindividualism that is forced onto them by capitalism
 - Hope to ban together and identify with Jibaro culture (linked fate) and resist divide and conquer
- Privilege
 - Significance assigned to difference is the cultural problem (haves and have nots)
 - "Luxury of living life with a clearer path to meet cultural ideals" - Johnson
- Commodity Fetishism and Sources of its Veracity
- Capitalist mode of production
 - Historically specific occurring set of social relations through which labor is deployed to wrest energy from nature by means of tools, skills, organization, and knowledge. - Wolf.
- Social status is mediated by material possessions
- In post-industrial modernity experiences is a sign
- In pre-industrial modernity commodity is a sign
- Purpose of Book - In Search of Respect
 - Humanize activity
 - Connect structural forces
 - Logitudinal research
 - Participant observation
 - Life histories
 - Ethnographic fieldwork