ANTHROPOLOGY · STUDY GUIDE

Exam 7 Study Guide

This guide covers the last two chapters. You will trace how colonialism rearranged politics, exchange and kinship, why globalization is old but newly fast, how migrants live in two places at once and how communities rebuild and defend their cultures. Then you will see anthropology at work: in development projects, clinics, design studios and mass graves, in courtrooms and land claims, and under the ethics rules that hard cases forced the discipline to write. Read the “what to know” paragraphs, copy the tables by hand and try each worked case with the steps covered. Finish each chapter with its ten self-test items, then use the cram sheet.

WHAT THIS GUIDE COVERS

- Chapter 13 · forms of colonialism, anthropology’s entanglement and Asad, Wolf and world-systems, time-space compression, Appadurai’s scapes, hybridity and indigenization, transnationalism and diaspora, Wallace’s revitalization stages, ethnocide and Indigenous rights, local responses and multi-sited ethnography.
- Chapter 14 · applied and practicing anthropology, roles and RAP, action anthropology and Vicos, development, medical, design and forensic anthropology, advocacy and its critiques, the seven AAA principles, Camelot, the Human Terrain System and Havasupai, and the future of the field.

CHAPTER 13

Globalization and Culture Change

Read it in full: **Chapter 13 in the textbook**. Practice it in the lab: **The Colonial Encounter** and **Global Flows: People, Goods, Media, Ideas**.

What to know

Colonialism is long-term political, economic and cultural domination of one people by another, backed by force and run from a distant metropole. **Settler** colonialism displaces original inhabitants (United States, Canada, Australia, South Africa). **Extractive** colonialism moves resources out through a thin administrative layer (Belgian Congo, Dutch East Indies). **Plantation**

colonialism ran on coerced labor: about 12.5 million people were forced aboard slave ships in the transatlantic trade, and about 10.7 million survived the crossing. **Indirect rule** (formalized by Frederick Lugard) governed through recognized "traditional" authorities, and **internal colonialism** treats a region of one's own state as a colony.

Colonial rule rearranged what anthropologists study. Bands, tribes and chiefdoms were encapsulated in states whose borders were drawn in Europe, most infamously at the **Berlin Conference** of 1884 to 85. Head taxes payable only in colonial currency pulled reciprocity and redistribution toward the market: you cannot pay a tax in yams. Land registration recorded one male head of household, eroding women's rights in matrilineal societies. Aidan Southall and others argued many named "tribes" are partly colonial artifacts.

Anthropology grew up inside empire. Frazer's armchair relied on a colonial information pipeline; Malinowski worked in the Trobriands from 1915 to 1918 as an enemy alien permitted to stay; Evans-Pritchard studied the Nuer at the Sudan government's request after military expeditions. Talal Asad's *Anthropology and the Colonial Encounter* (1973) argued that anthropological knowledge was produced under radically unequal power. The same discipline produced critics: Boas against scientific racism, Mead turning ethnography back on her own society. Boas's salvage ethnography is criticized as paternalistic, yet its archives now serve Kwakwaka'wakw language revitalization.

The legacy persists. Geertz's *Agricultural Involution* (1963) traced Javanese poverty to the Dutch **Cultivation System**. Belgian identity cards fixed every Rwandan as Hutu, Tutsi or Twa. **Structural violence** (Galtung, 1969; Farmer) names harm from durable arrangements, and **neocolonialism** names dependency through debt, trade terms and corporate power.

Globalization is the accelerating integration of economies, politics, communication and culture, plus awareness of the world as one place. It is old: Eric Wolf's *Europe and the People Without History* (1982) showed Cree and Ojibwa hunters enmeshed in the fur trade by the seventeenth century. There are no people without history. It is uneven: Immanuel Wallerstein's **world-systems theory** divides the economy into **core**, **semi-periphery** and **periphery**. What is new is speed: David Harvey's **time-space compression**. Reciprocity persists inside it: a Filipino nurse's remittance follows kin obligation, not market logic.

Arjun Appadurai's *Modernity at Large* (1996) named five **disjunctive** flows, or **scapes**: **ethnoscape** (people), **technoscape** (machines and know-how), **financescape** (capital and remittances, over $650 billion a year to low- and middle-income countries), **mediascape** (images, such as Nollywood) and **ideoscape** (political ideas, such as Indigenous rights). They move at different speeds, and the friction between them is where cultural work happens.

The homogenization fear has names: George Ritzer's "McDonaldization" and **cultural imperialism**. Ethnography complicates it. James Watson's *Golden Arches East* (1997) found McDonald's in Beijing a place to linger and in Hong Kong a children's birthday venue. Daniel Miller found Trinidadians treating Coca-Cola as a "black sweet drink" mixed with rum. Key terms: **hybridity**, **creolization** (Haitian Kreyòl, Tok Pisin), **indigenization** and **glocalization**. Creative reworking does not cancel the power that delivered the goods.

About 280 million people, roughly one in thirty, live outside their country of birth. Migration is usually a **household** strategy. A **refugee** has crossed a border fleeing persecution and is protected by the 1951 Refugee Convention; an **internally displaced person** has not crossed a border and has weaker protection; **circular migration** is very old. Nina Glick Schiller, Linda Basch and Cristina Blanc-Szanton proposed **transnationalism**: **transmigrants** keep multi-stranded social fields in two countries. Peggy Levitt's *The Transnational Villagers* (2001) followed Miraflores and Boston and named **social remittances**.

Financial remittances exceed official development aid. The matrilineal Minangkabau practice *merantau*, young men leaving while land passes through women. A **diaspora** keeps memory of and orientation toward a homeland (Jewish, Armenian, African, South Asian, Palestinian); Stuart Hall called diasporic identity a matter of becoming as well as being. Migration follows van Gennep's phases, but prolonged legal limbo is liminality with no incorporation.

Anthony F. C. Wallace (1956), from Handsome Lake's history, defined the **revitalization movement** as "a deliberate, organized, conscious effort by members of a society to construct a more satisfying culture." Stages: steady state, individual stress, cultural distortion, revitalization (beginning with **mazeway reformulation**, then communication, organization, adaptation, cultural transformation, routinization) and a new steady state. Cases: Handsome Lake's *Gaiwiio* from 1799 (the Longhouse Religion); Wovoka's Ghost Dance (1889), which preached peace yet ended in the

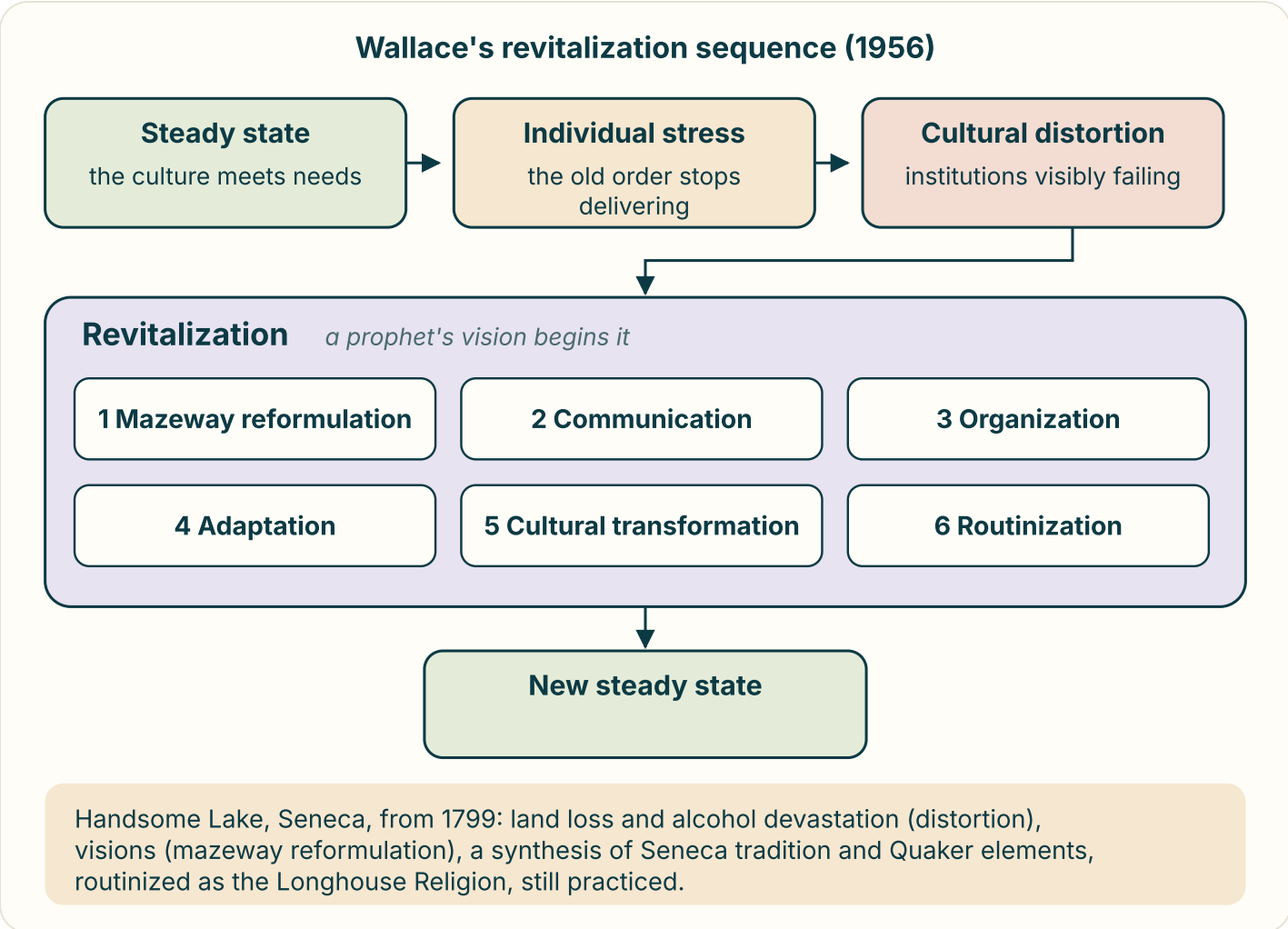
Wounded Knee massacre of some three hundred Lakota in December 1890; the John Frum movement on Tanna, Vanuatu; the Native American Church.

Genocide destroys a people; **ethnocide** destroys a culture while the people survive. Residential and boarding schools were ethnocidal by design; Richard Henry Pratt in 1892 spoke of the aim to "kill the Indian" to "save the man," and Canada's Truth and Reconciliation Commission (2015) called its system cultural genocide. The rights framework: ILO Convention 169 (1989), **UNDRIP** (2007) with **free, prior and informed consent**, and NAGPRA (1990); Cultural Survival was founded by David and Pia Maybury-Lewis in 1972. This chapter gives roughly 40 percent of some 7,000 languages as endangered (chapter 4 says about half). Hawaiian, down to about 2,000 native speakers, revived through Pūnana Leo (1984) after the Māori *kōhanga reo* (1982); the Wôpanâak project, led by jessie little doe baird from 1993, produced the first new native speaker in seven generations.

Communities answer global change by **resistance** (including Scott's weapons of the weak), **accommodation**, **appropriation**, **revitalization** and **hybridization**. Sahlins called it the **indigenization of modernity** ("develop-man"). The Kayapó filmed the 1989 Altamira gathering against the Xingu dam; the Zapatistas used the internet in 1994; Warlpiri at Yuendumu built their own media. UNESCO's Intangible Cultural Heritage convention (2003), Dean MacCannell's **staged authenticity**, Kathleen Adams on Toraja funerals and Otavalo weavers show heritage as income and pressure; biopiracy (neem, quinoa) raises ownership questions. George Marcus's **multi-sited ethnography** (1995) and Laura Nader's **studying up** (1972) fit a world in motion. The AAA's 1947 human rights statement was ambivalent; its 1999 declaration affirmed rights. Change is not loss.

LOCK THESE IN

- Settler, extractive, plantation, indirect rule, internal colonialism. Berlin Conference 1884 to 85.
- Asad (1973): knowledge made under unequal power. Boas and Mead were critics from inside.
- Wolf: no people without history. Wallerstein: core, semi-periphery, periphery. Harvey: time-space compression.
- Appadurai’s five disjunctive scapes: ethno, techno, finance, media, ideo.
- Ethnography finds indigenization and hybridity (Watson, Miller), not simple homogenization.
- Transnationalism, transmigrants, social remittances (Levitt); diaspora as becoming (Hall).
- Wallace (1956): steady state, stress, distortion, revitalization (mazeway reformulation), new steady state.
- Ethnocide versus genocide; UNDRIP 2007, FPIC, ILO 169, NAGPRA; indigenization of modernity (Sahlins).



How a revitalization movement unfolds. Wallace treated prophets as cultural theorists: the sequence runs from a culture that works, through stress and distortion, to a deliberate rebuilding that settles into a new steady state.

Forms of colonialism

Form	How it worked	Example and consequence
Settler	Colonists stay; land is the prize	Australia, Canada, US West, South Africa; dispossession, boarding schools
Extractive	Small elite moves resources out	Belgian Congo, Dutch East Indies; forced labor, cash crops
Plantation	Coerced or indentured labor for export crops	Caribbean sugar, Brazilian coffee, Fiji; creolized societies
Indirect rule	Rule through recognized “traditional” authorities	British Nigeria, Northern Rhodesia; tribes hardened or invented
Internal colonialism	A state treats its own region as a colony	Marginalization without a foreign flag

Appadurai’s five scapes

Scape	What flows	Example
Ethnoscape	People: migrants, refugees, tourists, students	Filipino and Kerala nurses
Technoscape	Machinery and know-how	Smartphone assembly across many countries
Financescape	Capital, credit, remittances	Over $650 billion a year in remittances
Mediascape	Images and narratives	Nollywood films
Ideoscape	Political ideas and keywords	“Indigenous rights”

Migration, survival and response

Term	Meaning	Example or source
Refugee / IDP	Crossed a border fleeing persecution / fled but did not cross	1951 Refugee Convention
Transmigrant	Lives socially in two countries at once	Glick Schiller, Basch, Blanc-Szanton
Social remittances	Ideas and norms sent back home	Levitt, Miraflores and Boston
Revitalization movement	Deliberate effort to build a better culture	Wallace; Handsome Lake; Ghost Dance
Ethnocide	Culture destroyed, people survive	Residential and boarding schools
FPIC	Consent given freely and in advance	UNDRIP (2007)
Indigenization of modernity	Global tools for local projects	Sahlins; Kayapó video
Staged authenticity	Front region performed for tourists	MacCannell
Multi-sited ethnography	Follow the thing across places	Marcus (1995)
Studying up	Ethnography of the powerful	Nader (1972)

Worked cases

WORKED CASE 1 · READING THE COLONIAL LAYER IN A CASE

A fictional river people, the Saro, once moved goods mainly by reciprocity and had village headmen without fixed office. Under colonial rule a head tax payable in coin was imposed, an administrator appointed one “paramount chief” for all Saro villages, and land was registered to male household heads. Trace the effects.

STEP 1 · EXCHANGE

A coin-only tax forces people to sell labor or crops: a push from reciprocity toward the **market**.

STEP 2 · POLITICAL FORM

An appointed paramount chief is **indirect rule**, and it may harden or invent a “tribe” that was never a single unit.

STEP 3 · DESCENT AND GENDER

Registering land to male heads erodes women’s rights, especially if descent was matrilineal.

STEP 4 · LEGACY

After independence these arrangements can persist as **structural violence** and **neocolonialism**.

WORKED CASE 2 · NAMING THE SCAPES

A fictional teacher, Amara, leaves her town for a job in another country, sends money home monthly, streams her home country’s films at night and campaigns online for her people’s land rights. Name the scapes.

STEP 1

Her move is part of the **ethnoscape**.

STEP 2

The money is the **financescape**.

STEP 3

The films are the **mediascape**.

STEP 4

The land-rights language is the **ideoscape**.

DISJUNCTURE

Each flow moves at its own speed; her money may arrive faster than her ideas change minds at home.

WORKED CASE 3 · HOMOGENIZATION OR INDIGENIZATION?

A global coffee chain opens in a fictional mountain town. Within a year, families use it for engagement announcements, elders meet there after Friday prayers and the menu adds a local spiced tea. Did the town become “the same as everywhere”?

STEP 1 · THE FEAR

McDonaldization predicts sameness of product and meaning.

STEP 2 · THE EVIDENCE

Local uses (engagements, elders’ meetings) are **indigenization**, like Hong Kong birthday parties at McDonald’s.

STEP 3 · THE MENU

Adding local tea is deliberate **glocalization**.

STEP 4 · BALANCE

Creative reworking does not mean the town chose the chain; power still runs downhill.

WORKED CASE 4 · STAGING A REVITALIZATION MOVEMENT

After a dam floods their valley and young people leave, a fictional people suffer rising alcoholism and failing institutions. An elder has visions, teaches a new code mixing old ceremonies with borrowed farming practices, and his followers build meeting houses that still operate decades later. Map Wallace's stages.

STEP 1

Before the dam: **steady state**.

STEP 2

Loss and departures: **individual stress**, then **cultural distortion** as institutions fail.

STEP 3

The visions are **mazeway reformulation**; teaching and organizing follow.

STEP 4

Lasting meeting houses mark **routinization** and a **new steady state**, as with Handsome Lake's Longhouse Religion.

TRAPS PEOPLE FALL INTO

- **Treating globalization as brand new.** Wolf showed fur-trade hunters in a world market by the seventeenth century.
- **Assuming flows move together.** Appadurai's scapes are disjunctive.
- **Predicting simple homogenization.** Ethnography keeps finding indigenization and hybridity.
- **Saying local reworking makes globalization harmless.** Power asymmetries remain.
- **Swapping refugee and internally displaced person.** Only refugees have crossed an international border.
- **Confusing genocide and ethnocide.** Ethnocide destroys a culture while the people survive.
- **Calling revitalization irrational.** Wallace treated it as deliberate cultural repair.
- **Using "cargo cult" uncritically.** Many anthropologists reject the label as condescending.

Chapter 13 self-test · ten items

1. Colonists who come to stay and displace the original inhabitants represent which form of colonialism?

A. Extractive colonialism
B. Indirect rule
C. Internal colonialism
D. Settler colonialism

D. Settler colonialism Land is the prize; the United States, Canada, Australia and South Africa are examples.

2. Why were head taxes payable only in colonial currency effective?

A. They forced people to sell labor or crops for money
B. They encouraged generalized reciprocity
C. They raised the status of matrilineal kin
D. They let people pay in yams or cattle

A. They forced people to sell labor or crops for money They pulled economies toward the market principle.

3. What was Talal Asad’s 1973 argument about anthropology?

A. Most anthropologists were secretly working as government spies
B. Colonialism had no effect on how fieldwork was done
C. Its knowledge was produced under radically unequal power
D. Armchair methods were more accurate than fieldwork

C. Its knowledge was produced under radically unequal power Power shaped what could be asked, who answered and what was published.

4. Wolf’s phrase “people without history” was meant to

A. describe societies that kept no written records of any kind
B. reject the idea of isolated societies outside history
C. praise societies untouched by trade
D. rank societies by their contact with Europe

B. reject the idea of isolated societies outside history Fur-trade hunters were already enmeshed in a world market.

5. In world-systems theory, which zone supplies raw materials and cheap labor?

A. The core
B. The periphery
C. The semi-periphery
D. The metropole

B. The periphery The core captures high-value production.

6. Which of Appadurai’s scapes covers remittances?

A. Ethnoscape
B. Mediascape
C. Financescape
D. Technoscape

C. Financescape Capital, currency, credit and remittances flow through the financescape.

7. Watson found McDonald’s in Hong Kong had become

A. identical in use to American outlets
B. a symbol rejected by local families as foreign
C. a venue for children’s birthday parties
D. a place only for tourists

C. a venue for children’s birthday parties It supplied a ritual form Cantonese culture had not previously had.

8. Levitt’s “social remittances” are

A. ideas and norms that migrants send back home
B. money sent home through banks and agents
C. goods carried by tourists returning home
D. state aid paid to migrant communities abroad

A. ideas and norms that migrants send back home Ideas about gender, politics and child-rearing changed Miraflores as much as cash did.

9. In Wallace’s sequence, the prophet’s wholesale reorganization of a person’s mental map is called

A. routinization
B. mazeway reformulation
C. cultural distortion
D. cultural transformation

B. mazeway reformulation It begins the revitalization phase.

10. What does free, prior and informed consent require?

A. A signature collected after the project has ended
B. Approval from the national government and no one else
C. Consent from any single member of the community
D. Genuine consent before projects on Indigenous lands

D. Genuine consent before projects on Indigenous lands FPIC is central to UNDRIP (2007).

CHAPTER 14

Applied Anthropology and the Future

Read it in full: **Chapter 14 in the textbook**. Practice it in the lab: **Anthropology at Work** and **Whose Side Are You On?**.

What to know

Applied anthropology uses anthropological theory, method and data to identify, assess and solve practical problems. It is sometimes called a fifth field, though it draws on all four: a forensic anthropologist reading trauma on a femur, a consultant redesigning a hospital discharge, a cultural resource manager surveying a highway corridor. **Practicing anthropology** names the career outside universities, and a majority of new US anthropology PhDs now build careers there.

Malinowski's 1929 essay "Practical Anthropology" argued that policy fails when built on a mistaken picture of how people live, though his intended client was a colonial government. The **Society for Applied Anthropology** was founded in 1941; its journal is *Human Organization*.

Surveys capture what people say, trials what worked on average; neither tells you why a program collapses in month seven. The anthropologist brings the **emic** view, set against an etic frame, through participant observation and Geertz's thick description, plus **holism**. A cash crop in a village run on generalized reciprocity creates a household that can refuse a request, read as an insult; "community consent" in an acephalous tribe may be one ambitious man. Applied work cannot be done from the armchair.

John van Willigen and Erve Chambers catalogued roles: **researcher**, **evaluator**, **cultural broker**, **impact assessor** (social impact assessment), **policy researcher**, **advocate** and **trainer**. **Rapid assessment procedures** (RAP) are short, team-based, triangulated studies that trade depth for speed. Sol Tax's **Fox Project** with the Meskwaki (begun 1948) invented **action anthropology**, following community-defined goals. The **Vicos Project** (Cornell and Peru, 1952 to 1966) under Allan Holmberg leased a hacienda and later transferred it to residents; it raised incomes but made anthropologists the patrón.

Development anthropology works inside projects; the **anthropology of development** studies the industry critically (Arturo Escobar). James Ferguson's *The Anti-Politics Machine* (1990) showed a Canadian-funded livestock scheme in Thaba-Tseka, Lesotho failing because cattle were a store of value and a claim on kin (the "bovine mystique"), while quietly expanding state bureaucracy. Gerald Murray's Haiti agroforestry, from 1981, succeeded by reframing trees as a crop the farmer owned and routing seedlings through NGOs: tens of millions of seedlings, hundreds of thousands of households.

Medical anthropology separates **disease** from **illness** (Kleinman), whose eight-question explanatory model interview surfaces the emic view. Farmer, of Partners In Health, made **structural violence** clinical: a patient a day's walk away with no bus fare is not "noncompliant." Scheper-Hughes (*Death Without Weeping*, 1992) later founded Organs Watch. In the 2014 to 2016 Ebola epidemic, the Ebola Response Anthropology Platform helped design **safe and dignified burials**, preserving the rite of passage so families stopped holding secret funerals.

Business and design anthropology: Lucy Suchman at Xerox PARC (*Plans and Situated Actions*, 1987) showed action is improvised, not executed from a stored plan; Julian Orr (*Talking About Machines*, 1996) found repair knowledge in technicians' war stories over breakfast; Genevieve Bell led Intel's user-experience research. **Forensic anthropology** builds a **biological profile** (age, sex, stature, ancestry) and reads trauma and taphonomy; William Bass founded the Anthropology Research Facility in 1981. Clyde Snow trained Argentine students in 1984 who became the **EAAF**; teams work in Guatemala (FAFG) and the Balkans, where DNA matching identified most of the Srebrenica dead.

Advocacy anthropology supports a community's own goals; **engaged anthropology** sets the agenda with the community. Boas fought scientific racism, and his 1919 letter in *The Nation* against anthropologist-spies brought an AAA censure rescinded in 2005. Mead served the National Research Council's Committee on Food Habits. Australia's **Mabo** decision (1992) and Native Title Act (1993) created demand for evidence of descent and tenure; **Delgamuukw** (1997) put oral history on equal footing with written history.

NAGPRA (1990) drives repatriation; the **Ancient One** (Kennewick Man), found in 1996, was returned to Columbia Basin tribes in 2017 after ancient DNA confirmed Native American affinity. Stuart Kirsch worked with the Yonggom against the Ok Tedi mine. Critiques are serious: Vine Deloria Jr.'s *Custer Died for Your Sins* (1969) and Linda Tuhiwai Smith's *Decolonizing Methodologies* (1999) pushed toward **collaborative and participatory action research**. "Neutral" is a position too.

The AAA **Principles of Professional Responsibility** (1971; revised 2012) put the people studied first and set seven principles: **do no harm**, **be open and honest**, **obtain informed consent**, **weigh competing obligations**, **make results accessible**, **protect records** and **maintain respectful relationships**. Disasters behind them: anthropologists as "community analysts" in Japanese American incarceration camps; **Project Camelot** (1964 to 1965), exposed when Johan Galtung refused and canceled in 1965; Thailand counterinsurgency (1970); and the **Human Terrain System** (2007 to 2014), declared "an unacceptable application of anthropological expertise" in 2007.

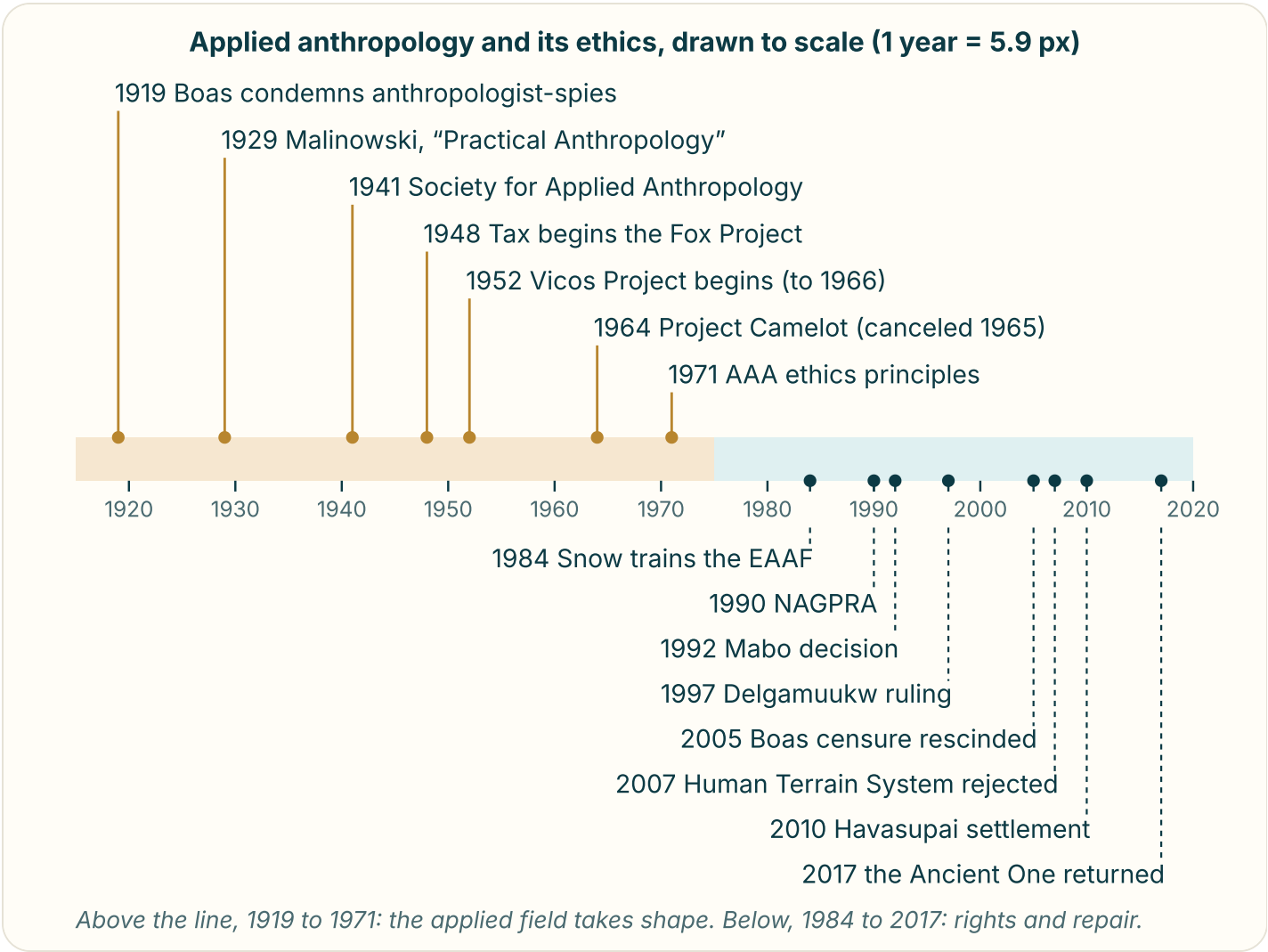
Consent is ongoing and purpose specific. Vidich and Bensman's *Small Town in Mass Society* (1958) shows pseudonyms failing in a small town. The **Havasupai** case: blood collected from 1990 for diabetes research was reused for schizophrenia, inbreeding and migration studies; the 2010 settlement paid $700,000 and returned samples, and now secondary use requires fresh consent. The Boston College Belfast Project tapes show why records need protection.

The future: **multi-sited ethnography** (Marcus, 1995); digital ethnography (Tom Boellstorff, *Coming of Age in Second Life*, 2008; Bonnie Nardi in World of Warcraft, 2010); climate ethnography (Susan Crate with Viliui Sakha herders as permafrost thaws); Nader's **studying up** ("Up the Anthropologist," 1972); and the **decolonizing turn**: repatriation, co-authorship, data

sovereignty, local-language and open-access publication. Broad cultural scores flatten variation; ethnography complicates them from the inside. The method outlasts the subject.

LOCK THESE IN

- Applied anthropology is the work; practicing anthropology is the career, now the main entrance.
- Assets: emic view, holism, participant observation; RAP when deadlines are short.
- Roles: researcher, evaluator, cultural broker, impact assessor, policy researcher, advocate, trainer.
- Tax’s action anthropology (1948); Vicos (1952 to 1966) as a warning about control.
- Ferguson’s anti-politics machine versus Murray’s trees as owned crops.
- Kleinman, Farmer, Ebola safe and dignified burials; Suchman, Orr, Bell; Snow and the EAAF.
- Advocacy must be authorized: Mabo, Delgamuukw, NAGPRA; Deloria and Tuhiwai Smith.
- AAA principles (1971; 2012): people studied first. Camelot, HTS, Havasupai (2010).



A century of applied work and its ethics. Drawn to scale, the founding of the applied field sits before 1972, while most of the repair work, from repatriation to land rights to consent, comes after 1984.

Roles in applied work

Role	What it involves	Example
Researcher	Primary data to answer a client's question	Needs assessment before a clinic opens
Evaluator	Judges whether a program worked and why	Review of a water and sanitation project
Cultural broker	Translates between groups who misread each other	Patient explanatory models for clinicians
Impact assessor	Forecasts social consequences	Displacement analysis before a dam
Policy researcher	Evidence for regulation or law	Housing or food-assistance rules
Advocate	Supports a community's stated goals	Testimony in a land claim
Trainer	Teaches method and cultural competence	Briefing staff on burial practice

Where anthropologists work

Area	Question	Landmark case
Development	Why does this project keep failing here?	Ferguson, Lesotho; Murray, Haiti
Medical	Why do patients delay or abandon care?	Kleinman; Farmer; Ebola burials
Business and design	How do people really use this?	Suchman at PARC; Orr's technicians
Forensic	Who was this person, and what happened?	Snow and the EAAF

The seven AAA principles

Principle	In practice	Classic failure
Do no harm	Anticipate harm; forgo research that cannot avoid it	Human Terrain System
Be open and honest	Disclose funder and purpose; no covert research	Fieldwork as cover for intelligence
Obtain informed consent	Ongoing, comprehensible, revocable	Havasupai samples reused
Weigh competing obligations	Name conflicts openly	Project Camelot's hidden sponsor
Make results accessible	Return findings in usable form	Data never seen locally
Protect records	Secure notes and identifiers	Boston College Belfast Project tapes
Maintain respectful relationships	Fair credit and pay	Uncredited local assistants

Worked cases

WORKED CASE 1 · DIAGNOSING A FAILED PROJECT

A fictional agency gives villagers in the highlands of Nalor improved goats and a market to sell them in, expecting incomes to rise. After two years, almost no goats have been sold, though herds have grown. Diagnose the failure as an applied anthropologist.

STEP 1 · ASK THE EMIC QUESTION

What do goats mean locally? Interviews show they are savings and the currency of bridewealth and funerals.

STEP 2 · COMPARE A CLASSIC CASE

Like Lesotho cattle in Ferguson's study, selling the herd would liquidate social relationships.

STEP 3 · LOOK AT THE SIDE EFFECTS

Ask whether the project expanded state presence while turning a political question into a technical one: Ferguson's anti-politics machine.

STEP 4 · REFRAME

As with Murray's trees, change meaning and ownership before changing technology: perhaps support goats as savings rather than as market stock.

WORKED CASE 2 · CHOOSING A METHOD UNDER A DEADLINE

A health ministry needs, within three weeks, to know why mothers in a fictional district skip a new clinic. Full fieldwork would take a year.

STEP 1
Use **rapid assessment procedures**: a short, team-based, triangulated study.

STEP 2
Combine focused observation, key-informant interviews and group discussion.

STEP 3
Elicit explanatory models with Kleinman's questions and check structural barriers such as transport and clinic hours.

STEP 4
Report honestly that RAP trades depth for speed.

WORKED CASE 3 · AN ETHICS REVIEW BEFORE FIELDWORK

A fictional company offers a student funding to study a fishing community, wants the raw interview recordings and asks that its name not be mentioned to participants. Run the review.

STEP 1 · OPEN AND HONEST
Hiding the funder breaks the principle to disclose funder and purpose.

STEP 2 · PROTECT RECORDS
Handing over raw recordings risks identifying people.

STEP 3 · COMPETING OBLIGATIONS
The primary obligation runs to the people studied, ahead of the funder.

STEP 4 · THE "WHO BENEFITS" TEST
Write down who pays, what they want, who can veto publication and what the community gets. If it embarrasses you to say aloud, fix it now or decline.

WORKED CASE 4 · CONSENT FOR A NEW USE OF OLD DATA

Researchers hold blood samples given by a fictional community for a diabetes study. Ten years later they want to use them for a migration study. What does the Havasupai case require?

STEP 1

Consent is **purpose specific**: the original agreement covered diabetes.

STEP 2

Secondary use requires going back and asking the community.

STEP 3

A migration study could contradict the community's own origin account, a harm the Havasupai named.

STEP 4

Use tribal research review and data-sharing agreements; the 2010 settlement made this standard.

TRAPS PEOPLE FALL INTO

- **Thinking applied work is a side door.** Most new US anthropology PhDs work outside the professoriate.
- **Treating applied anthropology as a separate fifth subject.** It draws on all four fields.
- **Reading the Vicos Project as a pure success.** It raised incomes but made anthropologists the patrón.
- **Blaming patients for "noncompliance."** Farmer: the failure is often structural.
- **Banning a rite to stop an epidemic.** Ebola burials worked when redesigned, not abolished.
- **Assuming advocacy speaks for everyone.** Ask who authorized it; communities are not unanimous.
- **Calling neutrality ethics-free.** Declining to advocate still leaves power where it is.
- **Trusting pseudonyms in small places.** *Small Town in Mass Society* shows they fail.

Chapter 14 self-test · ten items

1. What distinguishes practicing anthropology from applied anthropology?

A. Practicing anthropologists never use fieldwork methods

B. Applied anthropology is done only inside universities

C. Practicing is a career outside academia; applied is the work

D. They are opposite in method, theory and every goal

C. Practicing is a career outside academia; applied is the work Applied describes the work; practicing describes the career.

2. Malinowski’s 1929 “Practical Anthropology” is uncomfortable now mainly because

A. it rejected fieldwork as a waste of time
B. it denied that any policy could ever fail
C. it was written entirely from the armchair
D. its intended client was a colonial government

D. its intended client was a colonial government Its core claim still holds: policy fails on a mistaken picture of life.

3. Rapid assessment procedures trade

A. speed for depth
B. depth for speed
C. ethics for funding
D. theory for statistics

B. depth for speed They are short, team-based and triangulated.

4. Sol Tax’s action anthropology in the Fox Project began from

A. goals the community itself defined
B. goals set by a funding agency
C. a detailed plan the researchers brought with them
D. a government development target

A. goals the community itself defined Researchers learned theory from helping, not from arriving with a plan.

5. Ferguson called the Lesotho project an “anti-politics machine” because it

A. ended all government presence in the highland districts
B. succeeded by ignoring local politics and kinship
C. gave improved cattle to every household in the area
D. made a political question technical while expanding the state

D. made a political question technical while expanding the state It failed on its own terms but extended bureaucracy.

6. Why did Murray’s Haiti agroforestry project succeed where earlier efforts failed?

A. A new seedling variety grew much faster than older ones
B. The state guarded every planted tree
C. Trees became a crop farmers owned and could sell
D. Farmers were paid not to cut trees

C. Trees became a crop farmers owned and could sell Tenure and ownership, not technology, was the constraint.

7. Suchman’s research at Xerox PARC showed that human action is

A. executed step by step from a stored mental plan
B. improvised in response to circumstances
C. identical across all users
D. best studied through focus groups

B. improvised in response to circumstances *Plans and Situated Actions* (1987) reshaped human-computer interaction.

8. What did the Supreme Court of Canada hold in Delgamuukw (1997)?

A. Oral histories cannot count as legal evidence
B. Land claims require written deeds to proceed
C. Anthropologists may not testify in land cases
D. Oral tradition must stand equal to written history

D. Oral tradition must stand equal to written history The trial judge had largely dismissed Gitxsan and Wet’suwet’en oral histories.

9. The AAA declared the Human Terrain System unacceptable mainly because

A. voluntary consent and safe use of findings were impossible
B. it paid the anthropologists it hired far too little
C. it employed too few anthropologists to do the work
D. its findings were published too openly in journals

A. voluntary consent and safe use of findings were impossible Research by armed personnel in an occupied country fails every principle at once.

10. What precedent did the Havasupai settlement (2010) establish?

A. Secondary use of samples requires fresh consent
B. Samples belong to the researchers who collect them forever
C. Any study may reuse stored blood
D. Communities cannot sue over research

A. Secondary use of samples requires fresh consent Consent is specific to a stated purpose.

Cram sheet

Everything from chapters 13 and 14 in one place. Cover the right column and see if you can rebuild each row.

Dates

Date	Event
1799	Handsome Lake’s visions; the Longhouse Religion
1884 to 85	Berlin Conference
1889 / 1890	Wovoka’s Ghost Dance / Wounded Knee
1919	Boas’s letter in *The Nation* (censure rescinded 2005)
1929 / 1941	Malinowski, “Practical Anthropology” / Society for Applied Anthropology
1948 / 1952 to 66	Fox Project / Vicos Project
1951	Refugee Convention
1956	Wallace defines revitalization
1964 to 65 / 1971	Project Camelot / AAA Principles
1972	Nader, “Up the Anthropologist”; Cultural Survival founded
1973	Asad, *Anthropology and the Colonial Encounter*
1982 / 1984	Kōhanga reo / Pūnana Leo; Snow trains the EAAF
1989	ILO 169; Kayapó at Altamira
1990	NAGPRA; Ferguson, *The Anti-Politics Machine*
1992 / 1997	Mabo / Delgamuukw
1995 / 1996	Marcus, multi-sited ethnography / Appadurai, *Modernity at Large*
2007	UNDRIP; Human Terrain System declared unacceptable
2010 / 2012 / 2017	Havasupai settlement / revised AAA principles / the Ancient One returned

Lists and frameworks

Item	Contents
Colonial forms	Settler, extractive, plantation, indirect rule, internal
World-systems	Core, semi-periphery, periphery
Five scapes	Ethno, techno, finance, media, ideo
Mixing terms	Hybridity, creolization, indigenization, glocalization
Wallace's stages	Steady state, stress, distortion, revitalization, new steady state
Local responses	Resistance, accommodation, appropriation, revitalization, hybridization
Applied roles	Researcher, evaluator, broker, impact assessor, policy researcher, advocate, trainer
AAA principles	No harm, honesty, consent, weigh obligations, access, records, respect

Numbers

Item	Value
Transatlantic slave trade	About 12.5 million embarked; about 10.7 million survived the crossing
Migrants	About 280 million, roughly 1 in 30
Remittances	Over $650 billion a year to low- and middle-income countries
Endangered languages	Roughly 40 percent of some 7,000 (chapter 13); about half (chapter 4)
Hawaiian speakers	About 2,000 native speakers before Pūnana Leo
Havasupai settlement	$700,000 (2010)

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