ANTHROPOLOGY · STUDY GUIDE

Final Exam Study Guide

The final covers all fourteen chapters. Each chapter here is shorter than in the exam guides: three paragraphs of what to know, the points to lock in, the chapter diagram, one table, two worked cases, the traps and six new self-test items. If a chapter feels shaky, go back to its exam guide for the full treatment. The long cram sheet at the end pulls every thinker, date and key distinction in the course into one place. Work two chapters a day and the whole course fits into a week.

WHAT THIS GUIDE COVERS

- Foundations: chapters 1 to 3 (what anthropology is, fieldwork, culture).
- Communication and livelihood: chapters 4 and 5 (language; economic anthropology).
- Relatedness and identity: chapters 6 to 8 (kinship and marriage; gender and sexuality; race and ethnicity).
- Power and the sacred: chapters 9 and 10 (political organization; religion, magic and ritual).
- Expression and health: chapters 11 and 12 (art; medical anthropology).
- A world in motion: chapters 13 and 14 (globalization and change; applied anthropology and the future).
- Every chapter carries what to know, a diagram, a table, two worked cases, the traps and a six-item self-test, and the cram sheet holds the whole course.

CHAPTER 1

What Is Anthropology?

Read it in full: **Chapter 1 in the textbook**. Practice it in the lab: **Founders of the Field: Boas, Malinowski, Mead** and **What Counts as Culture?**.

What to know

Anthropology studies humankind everywhere and across all time, held together by a perspective: holism (the whole, biological and cultural together), comparison (universals versus local custom), fieldwork and cultural relativism. The four fields are cultural, archaeology, biological and

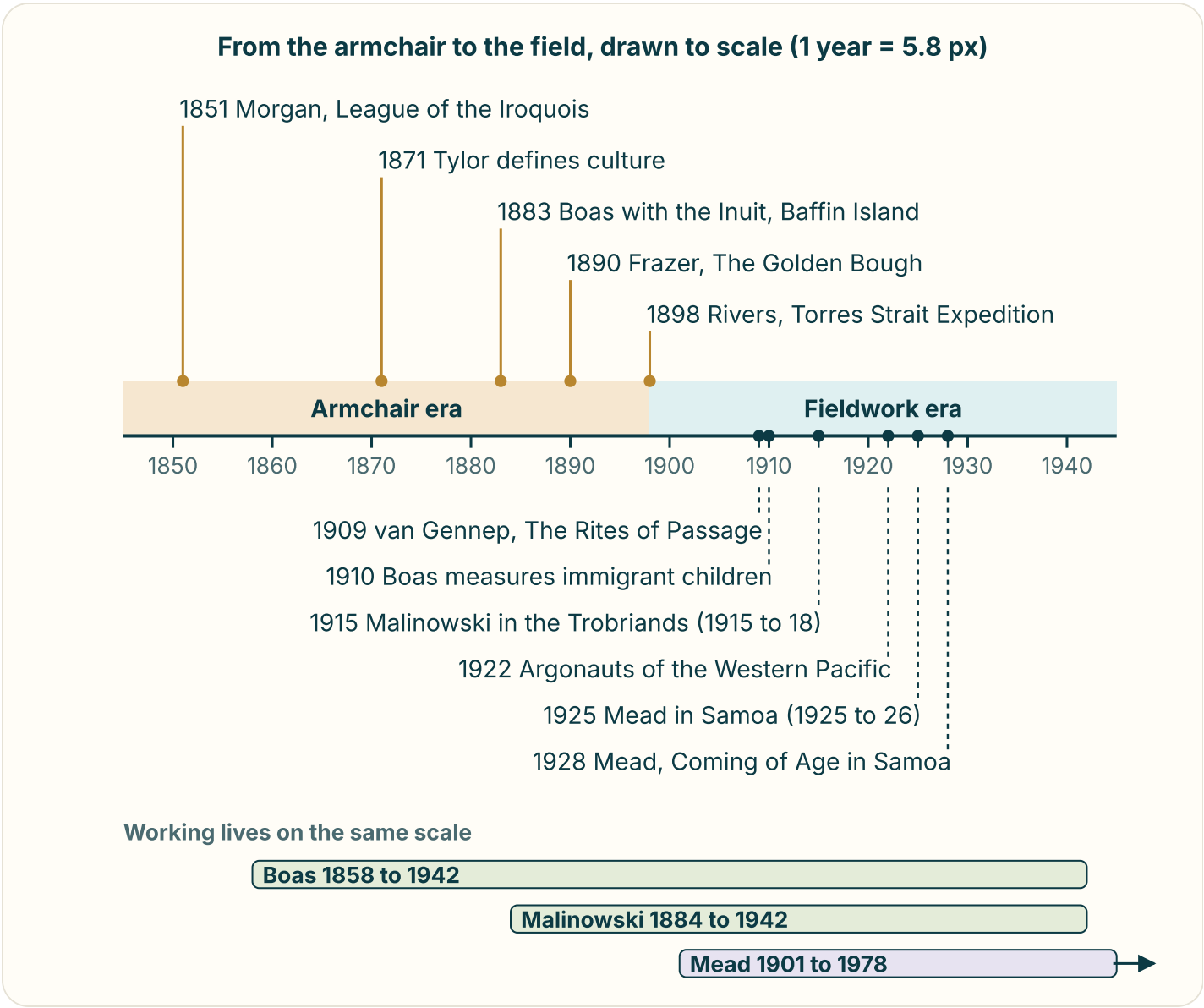
linguistic, with applied work as a fifth. Boas built the four-field structure to keep the human question whole.

Culture (Tylor, 1871) is acquired: learned, shared, symbolic, integrated and often adaptive. Geertz read it as webs of significance through thick description. Race is a social construction because variation is clinal and traits vary independently, yet racism has real effects. Emic is the insider view, etic the analyst's; relativism means understanding first, the cure for ethnocentrism. On Sapir-Whorf, determinism is rejected and relativity is supported.

The comparative toolkit: subsistence strategies (foraging to industrial, strategies not stages), band, tribe, chiefdom and state, reciprocity, redistribution and market, patrilineal, matrilineal and bilateral descent, polygyny and the rarer polyandry, exogamy and endogamy, shaman and priest. History moved from armchair theorists (Tylor, Morgan, Frazer) and unilineal evolution to Boas, Malinowski and Mead.

LOCK THESE IN

- Holism, comparison, fieldwork, relativism.
- Four fields plus applied; Boas championed them.
- Culture is learned, shared, symbolic, integrated, adaptive.
- Determinism rejected; relativity supported.
- Race is constructed; racism is real.
- Toolkit categories are sorting devices, not a ladder.



From the armchair to the field. Drawn to scale, the armchair theorists cluster in the late nineteenth century, and the founders of fieldwork do their key work between 1898 and 1928.

Chapter 1 at a glance

Idea	Key fact
Tylor	Culture as the "complex whole" acquired in society (1871)
Boas	Four fields, relativism, historical particularism, head-form study around 1910
Malinowski	Participant observation, kula, *Argonauts* (1922)
Mead	*Coming of Age in Samoa* (1928)
Van Gennep / Turner	Separation, liminality, reincorporation; communitas
Service / Polanyi	Band, tribe, chiefdom, state / reciprocity, redistribution, market

Worked cases

CASE 1.1 · WHICH FIELD ASKS THE QUESTION?

A team wants to know (a) why people first settled in villages, (b) how a clinic can fit local health beliefs, and (c) whether a language's compass terms affect orientation. Match each to a field.

STEP 1

(a) needs the material past: **archaeology**.

STEP 2

(b) puts knowledge to practical use: **applied anthropology**.

STEP 3

(c) is language in social life: **linguistic anthropology**.

CASE 1.2 · RELATIVISM AS A METHOD

A student says, "If I practice relativism, I can never criticize any custom." Correct the claim.

STEP 1

Relativism as a method means suspending judgment long enough to understand.

STEP 2

Relativism as an ethics ("anything goes") is rejected by most anthropologists.

STEP 3

So understand first, then evaluate carefully and with humility.

TRAPS PEOPLE FALL INTO

- **Stages, not strategies.** Subsistence strategies and political types are not a ladder.
- **Matrilineal equals matriarchal.** It does not; authority often sits with a woman's brother.
- **Whorf rejected outright.** Only determinism is rejected.
- **Constructed means unimportant.** Racism has measurable effects.

Chapter 1 self-test · six items

1. Which pair names the two versions of the Sapir-Whorf idea and their status?

A. Determinism supported; relativity rejected
B. Both versions supported by the evidence
C. Determinism rejected; relativity supported
D. Both versions rejected by the evidence

C. Determinism rejected; relativity supported The strong claim, determinism, fails; the weak claim, relativity, has evidence such as Guugu Yimithirr orientation.

2. Food flows in to a temple and is handed back out to worshippers. Which mode of exchange is this?

A. Reciprocity
B. Redistribution
C. Market exchange
D. Bridewealth

B. Redistribution Redistribution moves goods inward to a center, such as a chief, temple or treasury, and back out.

3. Which scholar is linked to “webs of significance” and thick description?

A. Clifford Geertz
B. James Frazer
C. Lewis Henry Morgan
D. Kenneth Pike

A. Clifford Geertz Geertz defined culture as webs of significance and read the Balinese cockfight through thick description.

4. Why was unilineal evolution rejected?

A. It relied too heavily on long stays in the field
B. It insisted every culture has its own history
C. It treated race as a social construction
D. It ranked all societies on one ladder, its authors on top

D. It ranked all societies on one ladder, its authors on top Unilineal evolution was ethnocentric: one ladder from “savagery” to “civilization.”

5. Which marriage form is documented most often as fraternal, in Tibet and Nepal?

A. Polygyny
B. Serial monogamy
C. Endogamy
D. Polyandry

D. Polyandry Polyandry, a woman with more than one husband, is rare and most often fraternal in Tibet and Nepal.

6. What does the “Nacirema” essay teach?

A. American hygiene is unusually free of ritual
B. Any culture looks strange when described coldly from outside
C. Only small societies have true rituals at all
D. Outsiders always describe customs accurately

B. Any culture looks strange when described coldly from outside Miner described American bathroom habits as exotic ritual to show how strange any culture looks from outside.

CHAPTER 2

Doing Fieldwork

Read it in full: **Chapter 2 in the textbook**. Practice it in the lab: **The Culture Shock Curve** and **Flag the Ethics Issue**.

What to know

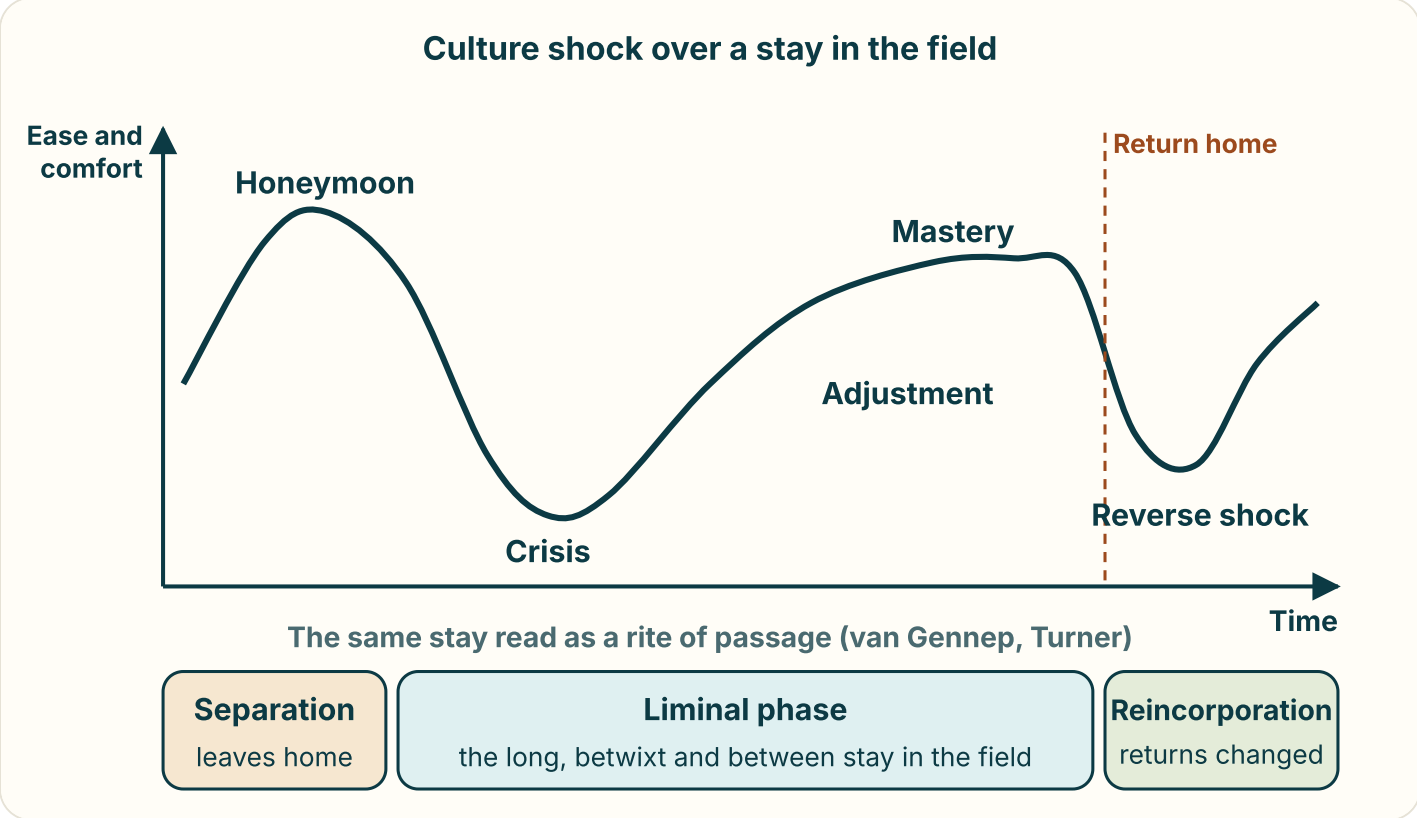
Ethnography is the method and the book. Frazer’s armchair gave way to Boas (Inuit, Kwakwaka’wakw), Malinowski (Trobriands, 1915 to 18; “get off the veranda”) and Mead (Samoa, 1925 to 26). Participant observation means taking part while observing, for a year or more, in the local language, aiming at Geertz’s thick description.

Methods: unstructured, semi-structured and structured interviews; key informants; the genealogical method (Rivers, 1898; triangle, circle, equals sign, descent line, Ego); maps and census; life histories (*Nisa*, *Sun Chief*); and triangulation. Pike’s emic and etic sit in tension (Geertz versus Harris). Reflexivity and positionality treat the researcher as the instrument (Rosaldo).

Ethics rest on ongoing informed consent and do no harm, learned from Project Camelot, the Yanomami controversy and the Human Terrain System; the AAA code (first issued 1971) puts the people studied first. Culture shock (Oberg) runs honeymoon, crisis, adjustment, mastery, with reverse shock at home; fieldwork is the anthropologist’s own rite of passage.

LOCK THESE IN

- Ethnography: method and product.
- Participant observation, a year or more, in the language.
- Thick description: the wink, not the twitch.
- Rivers's genealogical method centers on Ego.
- Consent is ongoing; do no harm; people studied first.
- Oberg: honeymoon, crisis, adjustment, mastery, reverse shock.



Culture shock as a rite of passage. Oberg's phases rise and fall over a stay, and the return home brings a second dip. Read with van Gennep, the whole stay is separation, a long liminal phase and reincorporation.

Chapter 2 at a glance

Item	Key fact
Malinowski	Trobriands 1915 to 18; *Argonauts* 1922; imponderabilia
Rivers	Genealogical method, Torres Strait Expedition 1898
Pike	Emic and etic, from phonemic and phonetic (1950s)
Rosaldo	Reflexivity: grief and Ilongot headhunting
Oberg	Named culture shock (1954 talk, 1960 article)
AAA	Principles of Professional Responsibility, 1971

Worked cases

CASE 2.1 · SPOT THE ETHICS BREACH

A fictional researcher records a ritual, promises anonymity, then posts unblurred video online with village names. Which duties are breached?

STEP 1

Confidentiality and protecting records: names and faces were exposed.

STEP 2

Do no harm: exposure can be turned against people.

STEP 3

Be open and honest: the promise made at consent was broken.

CASE 2.2 · WHICH METHOD FITS?

You want to know how one grandmother experienced a famine, migration and three marriages. Pick the method.

STEP 1

The question is one life in depth: a **life history**.

STEP 2

Collect it over many sessions in her own voice.

STEP 3

It cannot stand for everyone, so triangulate key events with other sources.

TRAPS PEOPLE FALL INTO

- **Frazer as a fieldworker.** He is the armchair example.
- **Consent as one signature.** It is ongoing and often verbal.
- **Emic means objective.** Emic is the insider view; etic is the analyst's.
- **Funder first.** The people studied come first.

Chapter 2 self-test · six items

1. What did Malinowski mean by the imponderabilia of actual life?

A. Rare ceremonies held only once a generation
B. Secret knowledge kept by priests and chiefs
C. Numbers recorded in a household census
D. Small routines and moods too ordinary to report

D. Small routines and moods too ordinary to report He wanted the everyday texture of life, which is exactly what a culture is made of.

2. Who systematized the genealogical method?

A. W. H. R. Rivers
B. Kalervo Oberg
C. Kenneth Pike
D. Lewis Henry Morgan

A. W. H. R. Rivers Rivers systematized it on the Cambridge Torres Strait Expedition of 1898.

3. What is the ethnographic present?

A. Writing a culture in the present tense as seen in fieldwork
B. Gifts given to hosts at the very end of fieldwork
C. The current year printed at the top of a consent form
D. Live video of a ritual shared with distant colleagues

A. Writing a culture in the present tense as seen in fieldwork The convention can freeze a changing society into a timeless snapshot.

4. A person who controls the fieldworker's access to a community is called a

A. key informant
B. life historian
C. gatekeeper
D. participant observer

C. gatekeeper Gatekeepers are officials, elders or family heads who grant or deny access.

5. Which case involved embedding social scientists with combat units?

A. Project Camelot
B. The Human Terrain System
C. *Darkness in El Dorado*
D. The Torres Strait Expedition

B. The Human Terrain System The military's Human Terrain System drew formal condemnation from the profession.

6. In van Gennep’s terms, the long stay in the field is which phase?

A. Separation
B. Reincorporation
C. The honeymoon phase
D. The liminal phase

D. The liminal phase Leaving home is separation, the stay is liminal, and return is reincorporation.

CHAPTER 3

Culture

Read it in full: **Chapter 3 in the textbook**. Practice it in the lab: **How Culture Changes** and **Judge It Two Ways**.

What to know

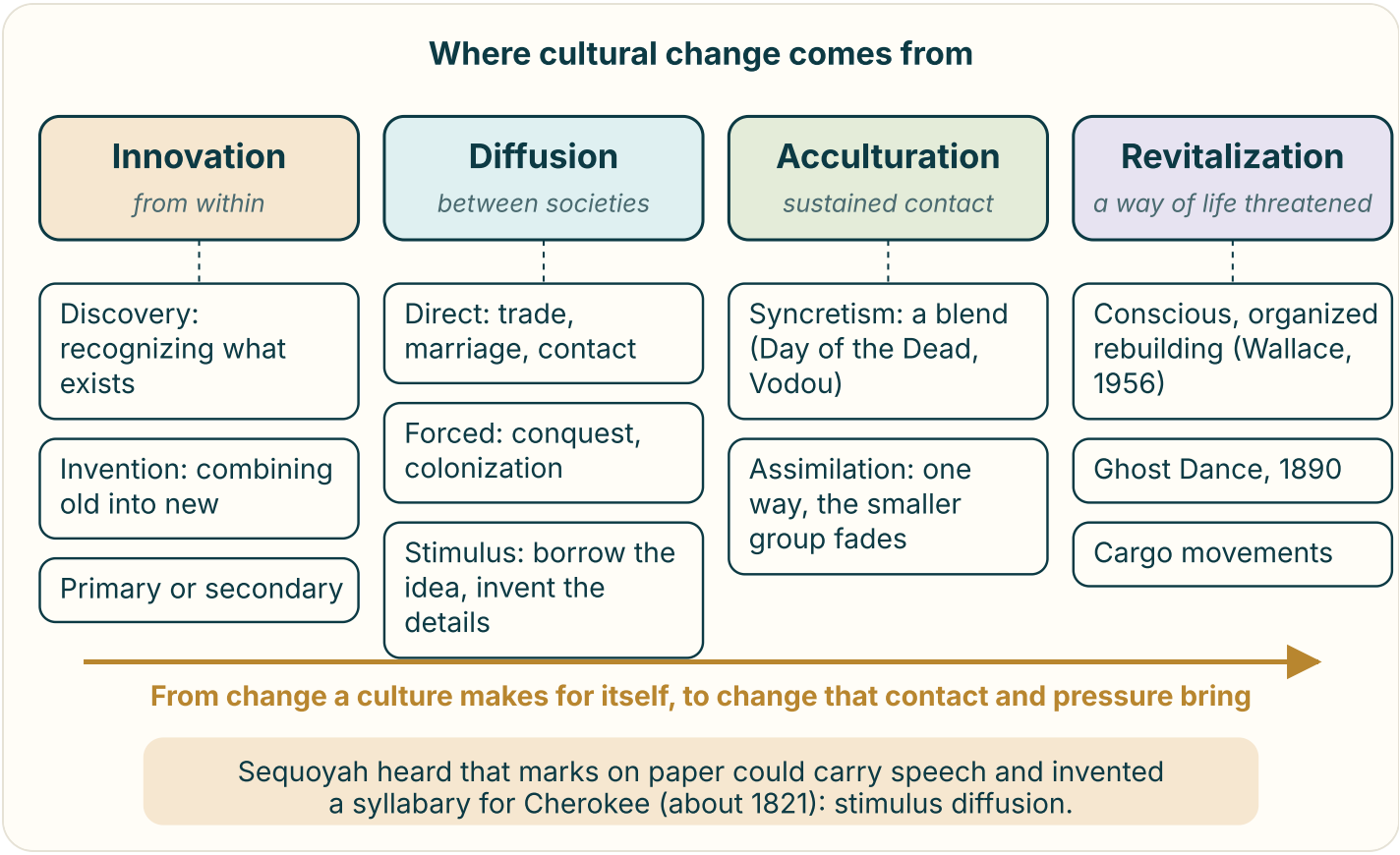
Culture is Tylor’s “complex whole” (1871), the whole learned way of life (small-c). It is learned, shared, symbolic and integrated, and it is never the same as race or biology. Enculturation is lifelong and mostly implicit; the family is the first agent. Rites of passage move through separation, liminality and incorporation (van Gennep, 1909), with Turner’s communitas in the middle.

Ethnocentrism (Sumner, 1906) judges by one’s own standards; Morgan’s *Ancient Society* (1877) ladder was ethnocentrism as science. Boas answered with historical particularism and methodological relativism. Symbols are arbitrary and conventional (White); values underlie norms, split into folkways and mores (Sumner), inside a worldview. Geertz interprets; Harris explains materially.

Change comes from innovation (discovery, invention), diffusion (direct, forced, stimulus; Linton’s “One Hundred Per-Cent American”), acculturation (syncretism or assimilation) and revitalization (Wallace; the Ghost Dance, cargo movements). Globalization brings both homogenization and glocalization.

LOCK THESE IN

- Learned, shared, symbolic, integrated.
- Separation, liminality, incorporation; communitas.
- Sumner coined ethnocentrism; Boas led relativism.
- Folkways mild, mores serious.
- Diffusion: direct, forced, stimulus.
- No pure, static culture exists.



Where change comes from. Innovation starts inside a culture; diffusion, acculturation and revitalization follow from contact, and the pressure rises from left to right. Most of any culture's content arrives by diffusion.

Chapter 3 at a glance

Name or term	Key fact
Tylor	*Primitive Culture* (1871): the complex whole
Van Gennep / Turner	Three phases (1909) / communitas
Sumner	Ethnocentrism; folkways and mores (1906)
White	The symbol as the basic unit of culture
Linton	“One Hundred Per-Cent American” (1937)
Wallace	Revitalization movement (1956)

Worked cases

CASE 3.1 · WHICH MECHANISM?

A fictional island adopts a rice dish from traders, then later, under colonial schooling, its children stop speaking the island language. Name both changes.

STEP 1

The rice dish through trade is **direct diffusion**.

STEP 2

Losing the language under pressure is **assimilation** after forced diffusion.

STEP 3

Both are change through contact, not innovation from within.

CASE 3.2 · ETHNOCENTRIC OR RELATIVIST?

A visitor says, “Their way of greeting is rude.” A second asks, “What does this greeting signal among them?” Label each.

STEP 1

The first judges by the visitor’s standards: **ethnocentrism**.

STEP 2

The second seeks meaning in context: **cultural relativism**.

STEP 3

The second may still evaluate later; relativism only puts understanding first.

TRAPS PEOPLE FALL INTO

- **Shared means uniform.** Variation always exists.
- **Relativism equals approval.** It is a method.
- **Discovery versus invention.** Recognize versus combine.
- **Pure cultures.** There are none.

Chapter 3 self-test · six items

1. What does “small-c culture” refer to?

A. The whole learned pattern of everyday living
B. The fine arts and the highest achievements of a society
C. Customs found only in small societies
D. Beliefs that are written down in law

A. The whole learned pattern of everyday living The book always means small-c culture: how you hold a fork, how close you stand, what counts as a meal.

2. Which pair names Sumner’s two kinds of norms?

A. Emic and etic
B. Folkways and mores
C. Values and worldviews
D. Symbols and signs

B. Folkways and mores Folkways bring mild disapproval; mores carry moral weight and serious sanction.

3. What was Morgan's *Ancient Society* (1877) known for?

A. Defining culture as a complex whole
B. Introducing participant observation
C. Ranking peoples from savagery to civilization
D. Naming the three phases of a rite of passage in ritual

C. Ranking peoples from savagery to civilization It is the best-known version of unilineal evolution, ethnocentrism dressed as science.

4. Linton's essay "One Hundred Per-Cent American" makes which point?

A. National cultures are mostly invented at home
B. Diffusion happens only through conquest
C. Borrowed traits are always quickly rejected
D. Most of a culture's content is borrowed

D. Most of a culture's content is borrowed It traces a patriotic morning built from goods and ideas from around the world.

5. Who argued that the symbol is the basic unit of human culture?

A. Ralph Linton
B. Leslie White
C. Anthony Wallace
D. Pertti Pelto

B. Leslie White White held that culture became possible once humans could assign meanings freely.

6. Mead’s Samoa work is remembered for which central claim?

A. Adolescent stress is fixed by biology everywhere
B. Rites of passage have only two phases
C. Human development is powerfully molded by culture
D. Symbols carry natural, universal meanings

C. Human development is powerfully molded by culture Her specific conclusions were contested, but the claim that culture shapes development endured.

CHAPTER 4

Language and Communication

Read it in full: **Chapter 4 in the textbook**. Practice it in the lab: **Language in Context: The Same Words, a Different Act** and **Languages in Danger: How a Language Falls Silent**.

What to know

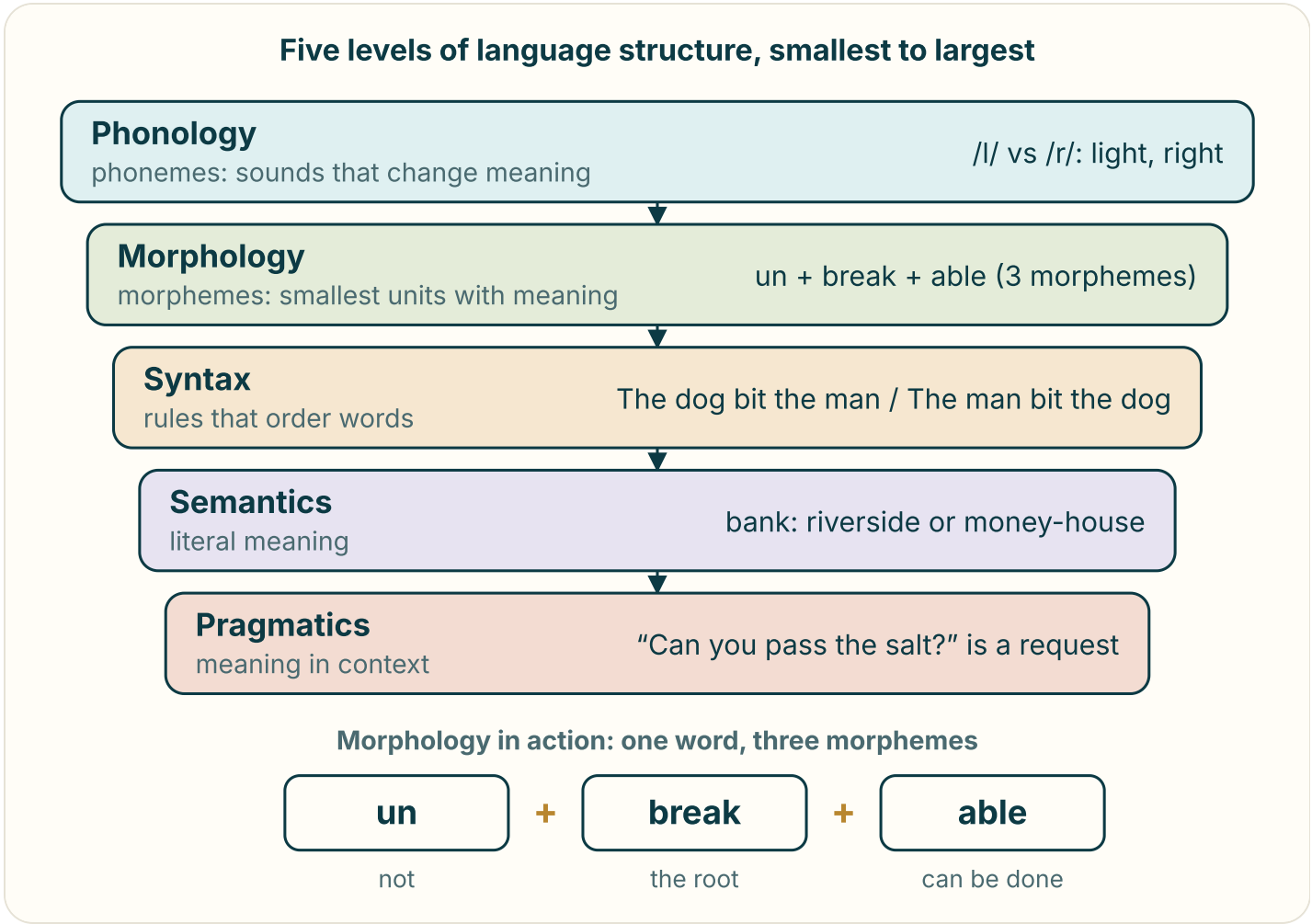
Linguistic anthropology studies language in use; Boas insisted every language be described on its own terms (*Handbook*, 1911). Emic and etic come from phonemic and phonetic. Malinowski’s phatic communion and Hymes’s communicative competence treat speaking as a social skill.

Hockett’s design features (arbitrariness, productivity, displacement, duality of patterning) set human language apart from closed systems like vervet calls and the bee dance. Levels: phoneme, morpheme, syntax, semantics, pragmatics. Sapir-Whorf: determinism rejected, relativity supported (Russian blues, Guugu Yimithirr); the gender adjective study is contested.

Nonverbal channels: kinesics, proxemics (Hall), paralanguage (Basso’s Apache silence); emblems do not translate. Variation: dialects, registers, code-switching, diglossia, pidgins to creoles. About half of roughly 7,000 languages are endangered through language shift; revitalization includes language nests and Wampanoag’s reawakening.

LOCK THESE IN

- Four design features.
- Phoneme changes meaning; allophone does not.
- Relativity yes, determinism no.
- Emblems are culture specific.
- Pidgin to creole via children.
- Half of languages endangered.



Five levels of structure. Each level builds on the one above it: sounds that change meaning, units that carry meaning, the order of words, literal meaning and meaning in context. Unbreakable shows three morphemes in one word.

Chapter 4 at a glance

Name	Key fact
Hockett	Design features of language
Hymes	Ethnography of communication; communicative competence
Labov	Sociolinguistics; AAE is rule governed
Hall	Proxemics
Berlin and Kay	Color terms added in a predictable order (1969)
Jessie Little Doe Baird	Wampanoag reawakened from written records

Worked cases

CASE 4.1 · COUNT THE MORPHEMES

How many morphemes are in “replayed” and in “dogs”?

STEP 1

Replayed is re + play + -ed: three morphemes.

STEP 2

Dogs is dog + -s: two morphemes.

STEP 3

Count units of meaning, not sounds or letters.

CASE 4.2 · A GESTURE MISREAD

A traveler gives a thumbs-up to a host where it is an insult. Which concept explains the problem?

STEP 1

A thumbs-up has a direct verbal translation: an **emblem**.

STEP 2

Emblems are culture specific, so the meaning does not travel.

STEP 3

Kinesic codes are learned like words.

TRAPS PEOPLE FALL INTO

- **Closed systems as language.** Bee dance and vervet calls are closed.
- **Whorf all or nothing.** Only determinism is rejected.
- **Sign as gesture.** ASL is a full language.
- **Dialect as inferior.** The line is political.

Chapter 4 self-test · six items

1. Which design feature means a few dozen meaningless sounds combine into thousands of words?

A. Displacement in time and place
B. Productivity
C. Duality of patterning
D. Arbitrariness of the sign

C. Duality of patterning Duality of patterning makes language both economical and endless.

2. “Can you pass the salt?” works as a request because of

A. phonology
B. morphology
C. syntax
D. pragmatics

D. pragmatics Pragmatics is meaning in context.

3. Guugu Yimithirr speakers are known for

A. lacking any words for space at all
B. using only left and right for direction
C. having no grammar for talking about time
D. tracking cardinal directions constantly

D. tracking cardinal directions constantly Their grammar uses north, south, east and west, and Levinson documented their accurate pointing.

4. Who analyzed code-switching in detail?

A. Charles Ferguson
B. John Gumperz
C. Ray Birdwhistell
D. Max Weinreich

B. John Gumperz Gumperz showed code-switching is skilled social work.

5. A pidgin becomes a creole when

A. children acquire it as their first language
B. it is written down for the very first time
C. adults use it only for trade
D. a government declares it official

A. children acquire it as their first language A creole is a pidgin with native speakers and a full grammar.

6. What did Jessie Little Doe Baird achieve?

A. Founded the first Māori language nest
B. Reawakened Wampanoag from old written records
C. Proved Hopi lacks a grammar of time
D. Decoded the honeybee waggle dance

B. Reawakened Wampanoag from old written records Her daughter became the first new native speaker in generations.

CHAPTER 5

Economic Anthropology

Read it in full: **Chapter 5 in the textbook**. Practice it in the lab: **Who Works, Who Owns** and **What Is This Worth?**.

What to know

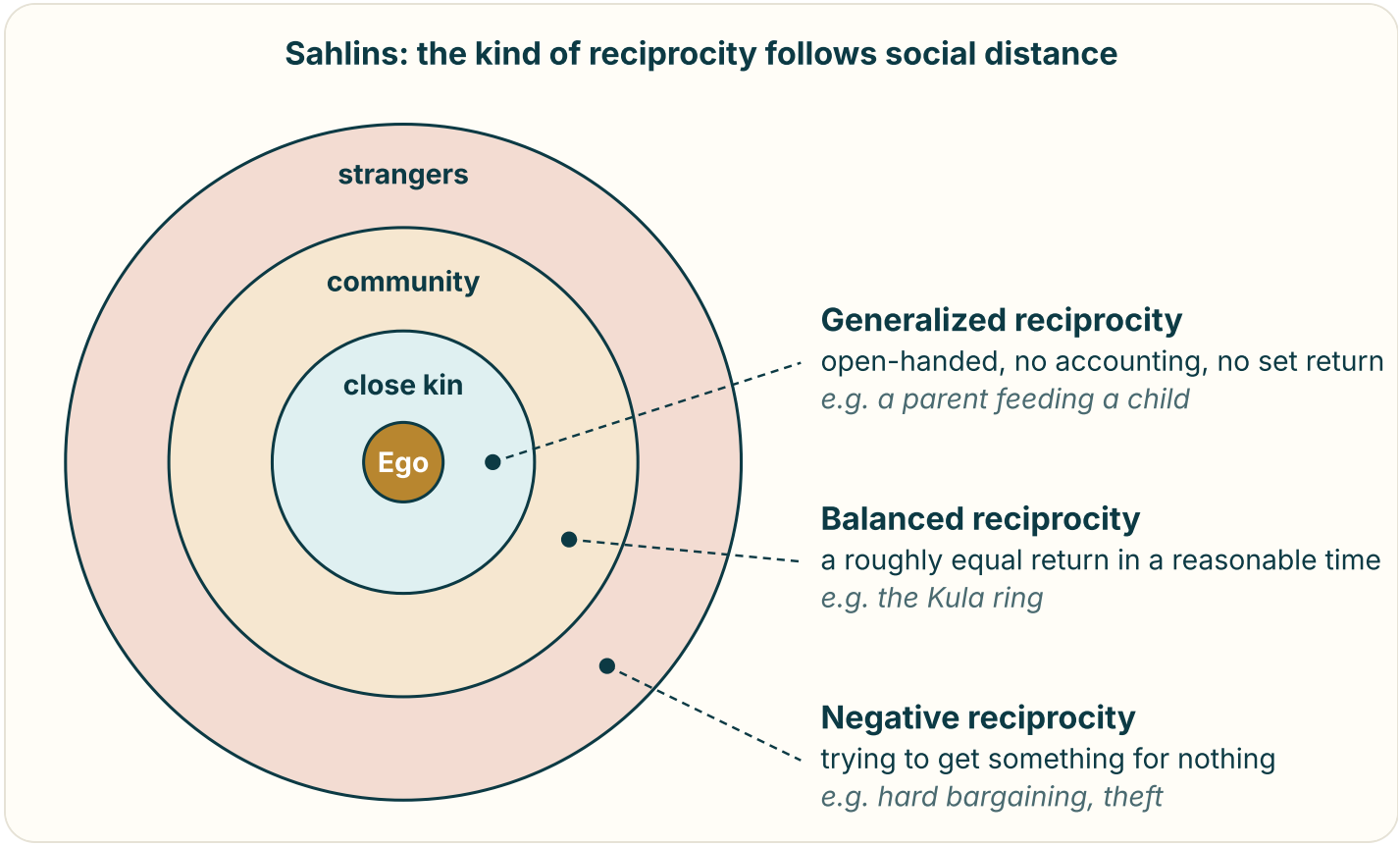
Five subsistence strategies (foraging, pastoralism, horticulture, agriculture, industrialism) rise in intensity, not in worth. Steward's cultural ecology ties them to social form. Storable surplus, usually from agriculture, supports cities, specialists and hierarchy; foragers are an "original affluent society" by wanting little (Lee, Sahlins).

A mode of production is means plus relations of production; Wolf's three are kin-ordered, tributary and capitalist. Sahlins's domestic mode produces for use and underproduces. Polanyi's exchange modes are reciprocity, redistribution and market. Mauss: give, receive, repay. Sahlins: generalized, balanced, negative. Kula (Malinowski) is balanced reciprocity; potlatch (Boas) is redistribution as rank.

Value is culturally assigned (Bohannan's spheres). Consumption communicates (Douglas and Isherwood; Veblen; Bourdieu). Things have biographies (Kopytoff), some are inalienable (Weiner), and commodity chains link places (Mintz). The division of labor is universal but cultural (Mead), and band to state is a scale of rising inequality, not a ladder.

LOCK THESE IN

- Five strategies; intensity is not progress.
- Wolf: kin-ordered, tributary, capitalist.
- Polanyi's three modes of exchange.
- Sahlins's three reciprocities.
- Potlatch: rank by giving; banned 1885 to 1951.
- Value is assigned, not intrinsic.



Reciprocity follows social distance. The closer the relationship, the less anyone keeps count. Balanced give-and-take, like the Kula, binds a wider community, and negative reciprocity is reserved for strangers.

Chapter 5 at a glance

Name	Key idea
Steward	Cultural ecology
Woodburn	Immediate-return economies
Wolf	Three modes of production
Polanyi	Embedded economy; three modes of exchange
Mauss	*The Gift* (1925)
Bohannan	Tiv spheres of exchange

Worked cases

CASE 5.1 · NAME THE EXCHANGE

A government collects taxes and pays for roads and pensions. Which of Polanyi's modes is it?

STEP 1

Goods flow in to a center, then back out.

STEP 2

That is **redistribution**, like a chief's first-fruits.

STEP 3

Most economies mix all three modes; one usually dominates.

CASE 5.2 · READ A LEVELING MECHANISM

A successful hunter brings home a large animal, and camp members joke that it is skinny. Why?

STEP 1

Bands are assertively egalitarian.

STEP 2

Mockery, like "insulting the meat" in Lee's story, cuts a would-be big shot down.

STEP 3

It is a **leveling mechanism** that prevents hierarchy.

TRAPS PEOPLE FALL INTO

- **Strategies as stages.** They are fits to environments.
- **Kula as profit.** It is ceremonial reciprocity.
- **Potlatch as waste.** It validates rank.
- **Value as intrinsic.** Value is assigned.

Chapter 5 self-test · six items

1. Which mode of production is defined by wage labor and private ownership of the means of production?

A. Capitalist
B. Tributary
C. Kin-ordered
D. Domestic

A. Capitalist Workers sell labor for a wage, and owners keep surplus value.

2. Which of these is negative reciprocity?

A. Sharing a meal with a sibling
B. Hard bargaining with a stranger
C. Trading Kula valuables with a partner
D. Paying taxes to a treasury

B. Hard bargaining with a stranger Negative reciprocity tries to get something for nothing, typically from outsiders.

3. Veblen’s term for visible, wasteful spending to show status is

A. cultural capital
B. surplus value
C. conspicuous consumption
D. an inalienable possession

C. conspicuous consumption Veblen coined it to describe how a leisure class advertises status.

4. Mintz’s *Sweetness and Power* follows which commodity?

A. Coffee
B. Sugar
C. Cotton
D. Salt

B. Sugar Mintz traced sugar from Caribbean plantation slavery to English tea tables.

5. Lee’s time data showed Ju/’hoansi adults meeting their needs with about

A. fifteen to twenty hours of work a week
B. forty to fifty hours of work a week
C. five hours of work a month
D. sixty or more hours of hard work a week

A. fifteen to twenty hours of work a week Sahlins drew the lesson of the “original affluent society.”

6. Mead's *Sex and Temperament* (1935) suggested that gendered temperament is

A. fixed by biology everywhere
B. identical in all New Guinea societies
C. determined by subsistence alone
D. culturally constructed

D. culturally constructed Arapesh, Mundugumor and Tchambuli showed strikingly different expectations.

CHAPTER 6

Kinship and Marriage

Read it in full: **Chapter 6 in the textbook**. Practice it in the lab: **Six Ways to Name a Relative** and **Where the Couple Lives**.

What to know

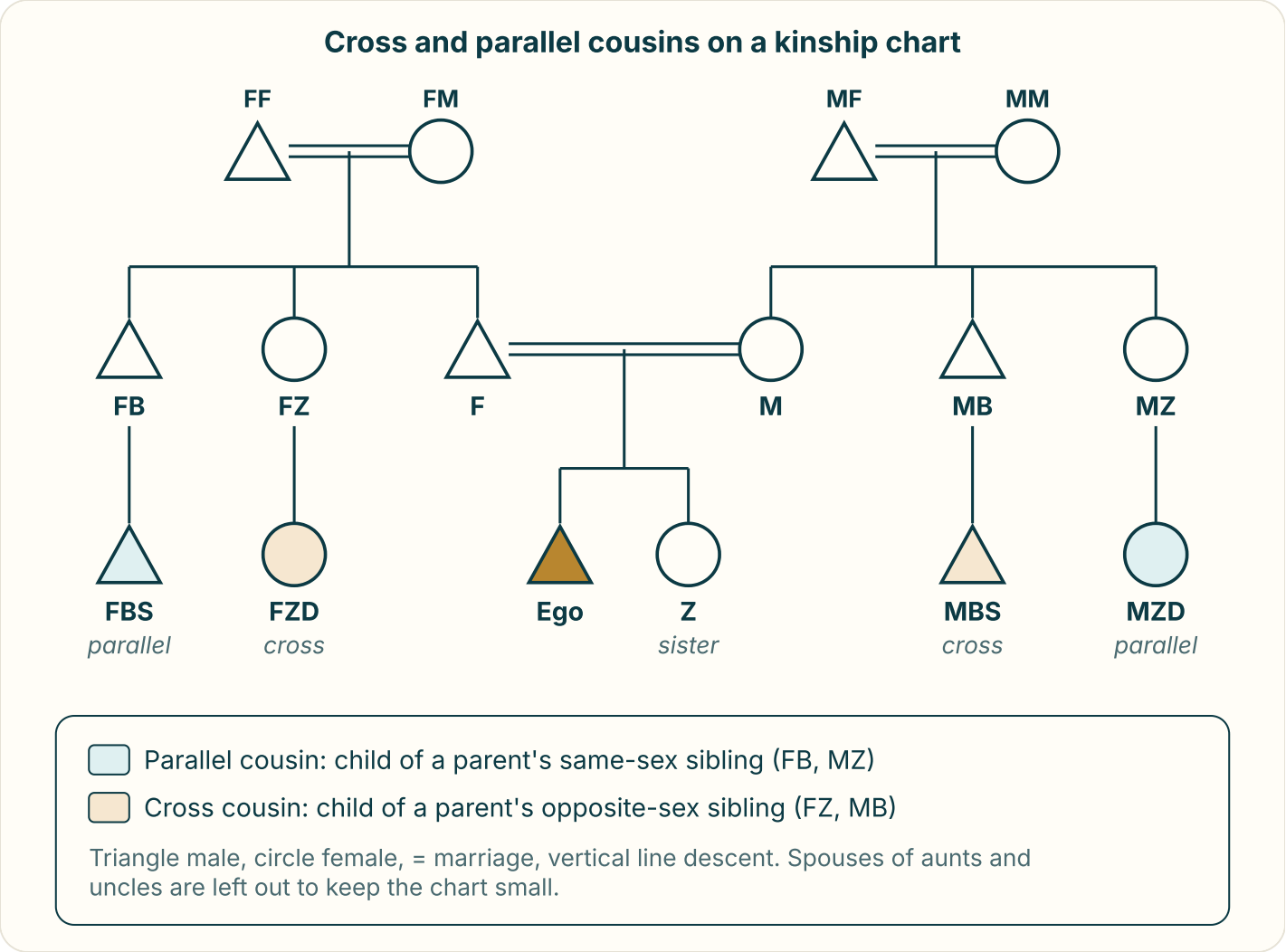
Kinship does the work of politics, economics and law in stateless societies, and it is constructed, not a read-out of biology (Schneider, milk kin). Kin are consanguineal or affinal, charted from Ego (F, M, B, Z, S, D, H, W). Descent is patrilineal (Nuer), matrilineal (Trobriand, Hopi) or bilateral (a kindred); lineages, clans and moieties nest. Matrilineal is not matriarchal: the avunculate and the matrilineal puzzle.

Morgan (1871) showed kin terms encode rules. The cross versus parallel cousin distinction is central. Six systems: Eskimo, Hawaiian, Iroquois, Sudanese, Crow, Omaha; classificatory systems merge relatives, descriptive ones name each.

Marriage forges alliances (Lévi-Strauss); the incest taboo, exogamy and endogamy channel partners. Polygyny is common, polyandry rare (Nyinba, Toda), and the Nayar test the definition. Bridewealth goes to the bride's kin; dowry travels with the bride. Residence tracks descent; neolocal fits industrial economies; nuclear families are one form among extended, joint and blended families.

LOCK THESE IN

- Z is sister; charts center on Ego.
- Matrilineal is not matriarchal.
- Parallel = same-sex sibling; cross = opposite-sex.
- Six terminology systems.
- Bridewealth to bride’s kin; dowry with the bride.
- Residence follows descent.



Cross and parallel cousins. Follow the parent’s sibling: if that sibling is the same sex as your parent, the child is a parallel cousin; if the opposite sex, a cross cousin. English calls all four “cousin.”

Chapter 6 at a glance

Name or term	Key fact
Morgan	*Systems of Consanguinity and Affinity* (1871)
Lévi-Strauss	Marriage as exchange; incest taboo as threshold of culture
Gough	The Nayar and visiting husbands
Schneider	Kinship as a cultural construction
Avunculate	Special bond with the mother’s brother
Kindred	Personal bilateral network, not a bounded group

Worked cases

CASE 6.1 · CROSS OR PARALLEL?

Is your father’s sister’s daughter a cross or a parallel cousin?

STEP 1

Compare your father with his sister: opposite sexes.

STEP 2

So FZD is a **cross** cousin.

STEP 3

In an Iroquois system she gets a cousin term, not the word for sister.

CASE 6.2 · WHICH PAYMENT?

A bride’s family sends land deeds and jewelry with her into the marriage. Name it.

STEP 1

Wealth moves with the bride from her own family.

STEP 2

That is a **dowry**, sometimes an early inheritance.

STEP 3

Bridewealth would move the other way, from the groom’s kin.

TRAPS PEOPLE FALL INTO

- **S for sister.** Sister is Z.
- **Kindred as a group.** It is a personal network.
- **Lineage equals clan.** Traced versus claimed.
- **Polyandry common.** It is rare.

Chapter 6 self-test · six items

1. A descent group whose members can trace every link to a common ancestor is a

A. clan
B. moiety
C. lineage
D. kindred

C. lineage A clan claims an ancestor without tracing every step.

2. Which terminology system gives a descriptive term to nearly every relative?

A. Hawaiian
B. Iroquois
C. Crow
D. Sudanese

D. Sudanese Sudanese terms are descriptive and typical of complex, often stratified states.

3. Who saw the incest taboo as the threshold between nature and culture?

A. Claude Lévi-Strauss
B. Kathleen Gough
C. David Schneider
D. A. R. Radcliffe-Brown

A. Claude Lévi-Strauss Forbidding marriage inside the family forces groups to look outward.

4. The Nayar case forced anthropologists to rethink

A. whether descent can be patrilineal
B. whether kin terms carry meaning
C. what marriage even is
D. whether bridewealth exists in Asia

C. what marriage even is Nayar women had visiting husbands and stayed in their matrilineal *taravad*.

5. Which residence pattern is the most common worldwide?

A. Matrilocal
B. Neolocal
C. Avunculocal
D. Patrilocal

D. Patrilocal Patrilocal residence is the most common and pairs with patrilineal descent.

6. The family you are born into is your family of

A. procreation
B. orientation
C. affinity
D. residence

B. orientation The family of procreation is the one you make by marrying.

CHAPTER 7

Gender and Sexuality

Read it in full: **Chapter 7 in the textbook**. Practice it in the lab: **Who Holds the Levers?** and **Whose Work Is It?**.

What to know

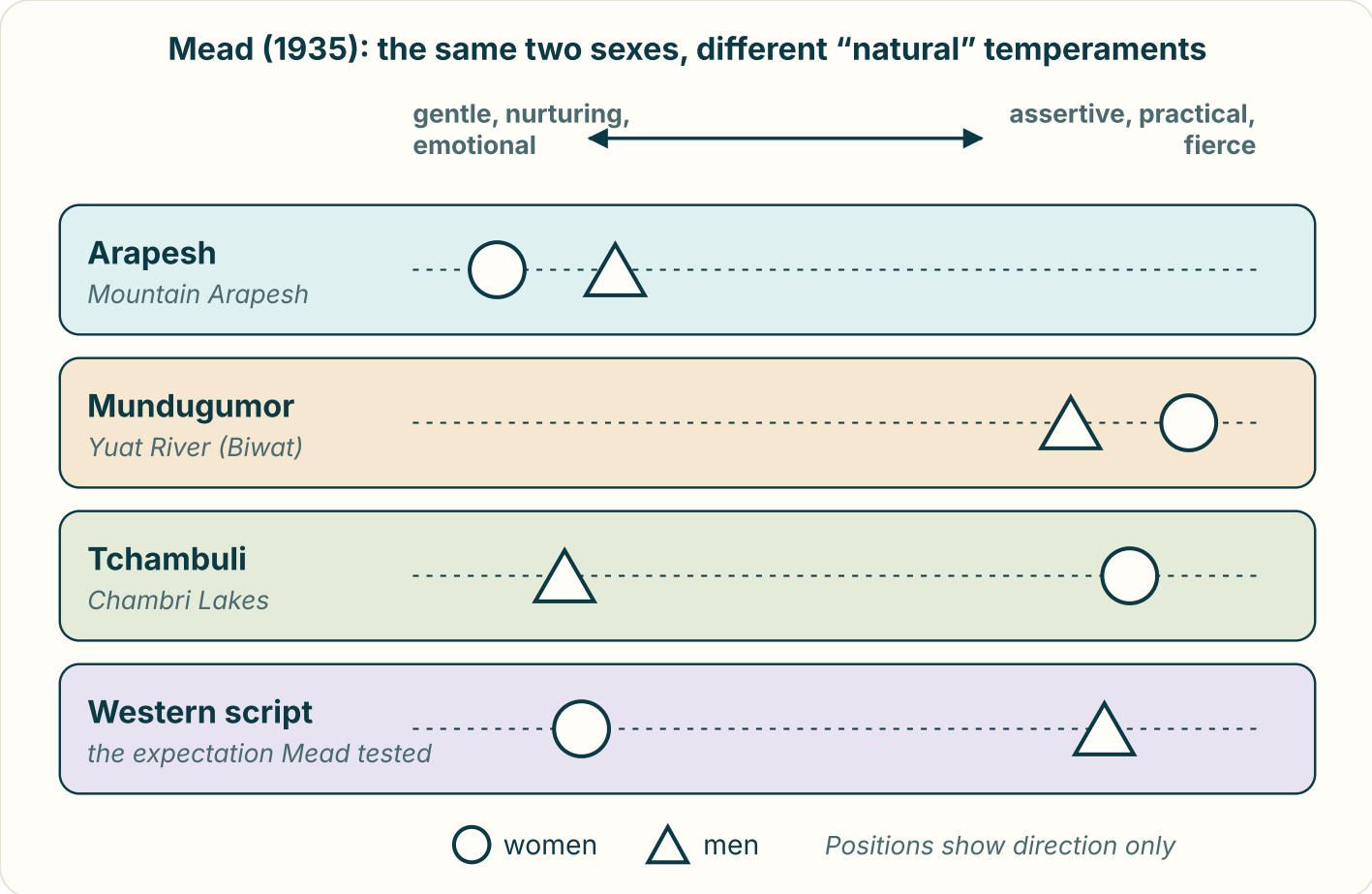
Sex is biological and gender is cultural meaning learned through enculturation; intersex bodies show even sex is not a perfect binary. Mead's *Sex and Temperament* (1935) found gentle Arapesh, fierce Mundugumor and reversed Tchambuli, so gendered temperament is cultural.

A gendered division of labor is near universal, but its content is arbitrary (Agta women hunt; gathering often feeds the band). Weiner found Trobriand women's wealth that Malinowski missed; Boserup tied plow farming to inequality. Many societies recognize more than two genders (hijra, two-spirit, muxe, fa'afafine, bissu, sworn virgins), and "third gender" is an etic umbrella.

Patriarchy is common but variable (Ortner's claim debated; Leacock on colonial effects). No matriarchy is documented; matrilineal, matrilocal and matrifocal are different from rule by women. Rubin tied male power to the exchange of women. Sexuality is cultural, behavior is not identity (Sambia, Etoro, Azande) and the hetero/homo categories have a history (Foucault).

LOCK THESE IN

- Sex biological, gender cultural.
- Mead: Arapesh, Mundugumor, Tchambuli.
- Division of labor universal; content arbitrary.
- Third gender is etic.
- No documented matriarchy.
- Behavior is not identity.



Mead’s three societies. If temperament were fixed by sex, women and men would sit in the same places in every row. They do not, so the “natural” temperaments are cultural patterns.

Chapter 7 at a glance

Name	Key fact
Mead	*Sex and Temperament* (1935)
Weiner	Trobriand women's wealth
Boserup	Plow versus hoe and gender inequality
Nanda	Hijra, *Neither Man Nor Woman*
Rubin	"The Traffic in Women" (1975)
Herdt	Sambia; *Third Sex, Third Gender*

Worked cases

CASE 7.1 · NAME THE MATRI- WORD

Households in a fictional town center on mothers, though men hold the formal offices. Which word fits?

STEP 1

Households centered on mothers are **matrifocal**.

STEP 2

Men hold the offices, so it is not rule by women.

STEP 3

Matrifocal does not mean matriarchy.

CASE 7.2 · WHOSE WORK COUNTS?

A survey of a fishing village counts only boat crews as workers and leaves out the women who dry, salt and sell the catch. What is the problem?

STEP 1

Societies and observers assign value as well as tasks.

STEP 2

Leaving out the processors repeats the blind spot Weiner found in Malinowski.

STEP 3

Count the whole chain of work before judging the division of labor.

TRAPS PEOPLE FALL INTO

- **Sex equals gender.** They differ.
- **Man the hunter.** Androcentric.
- **Matrilineal equals matriarchy.** No.
- **Berdache is current.** Two-spirit replaced it.

Chapter 7 self-test · six items

1. Seeing a culture from a male point of view and treating women's work as marginal is called

A. ethnocentrism
B. androcentrism
C. matrifocality
D. hypodescent

B. androcentrism "Man the hunter" is a classic androcentric image.

2. The muxe are found among

A. the Bugis of Sulawesi, Indonesia
B. the people of Samoa
C. the Nuer of South Sudan
D. the Zapotec of Oaxaca, Mexico

D. the Zapotec of Oaxaca, Mexico Muxe of Juchitán are assigned male at birth and hold a valued role.

3. Eleanor Leacock argued that much observed male dominance was

A. fixed in human biology from the very start
B. absent from every society on the record
C. invented by Mead in her work on Samoa
D. intensified by colonialism and private property

D. intensified by colonialism and private property She drew on Engels and saw many foraging societies as egalitarian.

4. Mosuo “walking marriages” are notable because partners

A. must marry within one clan
B. are chosen by the state
C. keep living in separate homes
D. live with the husband’s father

C. keep living in separate homes Households center on women, and property passes through the female line.

5. Who contested Mead’s claims about Samoan adolescence?

A. Gilbert Herdt
B. Derek Freeman
C. Michel Foucault
D. Will Roscoe

B. Derek Freeman The Mead and Freeman debate became a landmark in anthropology.

6. Balkan “sworn virgins” (burrnesha) are people who

A. vow celibacy and live socially as men
B. bless newborns at weddings
C. serve as ritual specialists among five genders
D. are assigned male and live as women

A. vow celibacy and live socially as men They inherit property and head households.

CHAPTER 8

Race and Ethnicity

Read it in full: **Chapter 8 in the textbook**. Practice it in the lab: **A Nation of Strangers** and **Person, Policy, System**.

What to know

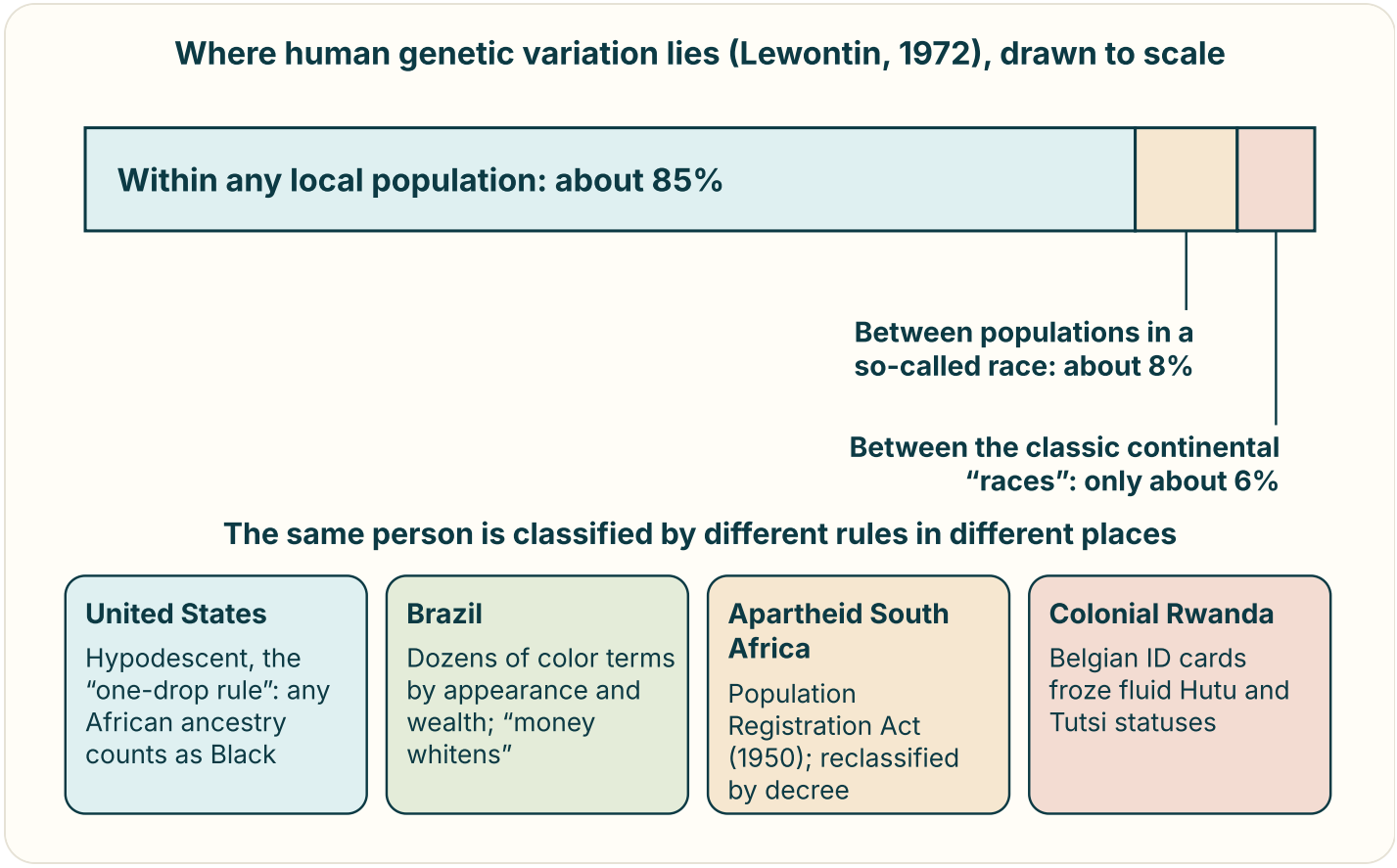
Race is a social construction: about 85% of genetic variation is within populations (Lewontin, 1972), traits are clinal and vary independently, and the same body is raced differently in the US (hypodescent), Brazil (color terms; money whitens), apartheid South Africa (1950 Act) and colonial Rwanda. Constructed is not unreal.

Ethnicity is claimed from within; Barth (1969) located it in the boundary. It is relational and situational, explained by primordialism (Geertz), instrumentalism (Cohen) and constructivism (ethnogenesis). Prejudice is an attitude, discrimination an action, and structural racism needs no racists (redlining; Bonilla-Silva). Cultural racism replaced biological racism after 1945.

The nation is an imagined community (Anderson, 1983) made by print, schooling (Gellner) and invented tradition (Hobsbawm and Ranger), on older cores (Smith); nationalism is civic or ethnic. Scientific racism (Morton, Nott and Gliddon, the cephalic index) fell to Boas (1912), Montagu and UNESCO (1950), Lewontin (1972) and the AAA (1998).

LOCK THESE IN

- 85 / 8 / 6.
- Clines, not boxes.
- Boundary, not contents.
- Attitude versus action versus structure.
- Imagined is not imaginary.
- Boas 1912; UNESCO 1950; AAA 1998.



Variation within, boxes without. Drawn to scale, almost all human genetic variation sits inside local populations. The racial boxes come from rules that change from one country to the next.

Chapter 8 at a glance

Name	Key fact
Lewontin	Variation apportioned, 1972
Barth	*Ethnic Groups and Boundaries*, 1969
Merton	Prejudice and discrimination can come apart
Anderson	*Imagined Communities*, 1983
Omi and Winant	Racial formation
Montagu	UNESCO Statement on Race, 1950

Worked cases

CASE 8.1 · NATION OR STATE?

A people spread across three countries share a language and a sense of being one community with a right to self-rule. Are they a nation, a state or both?

STEP 1

A people imagining themselves one community entitled to self-rule is a **nation**.

STEP 2

They have no single governing apparatus of their own, so they are not a **state**.

STEP 3

The nation-state ideal is unmet, as it is almost everywhere.

CASE 8.2 · SITUATIONAL ETHNICITY

A student is “from Lagos” at a Nigerian party, “Nigerian” at an international fair and “African” on a European tour. What concept fits?

STEP 1

The salient identity shifts with the setting.

STEP 2

That is **situational**, nested ethnicity.

STEP 3

Each layer is real; context decides which one is used.

TRAPS PEOPLE FALL INTO

- **Race is fake.** It is constructed and consequential.
- **Ethnicity is fixed.** Boundaries persist; content changes.
- **Racism needs racists.** Not structural racism.
- **Imagined is fake.** No.

Chapter 8 self-test · six items

1. The sickle-cell trait maps onto

A. the boundaries of folk races
B. the historic range of malaria
C. latitude and sunlight alone
D. the spread of one language family

B. the historic range of malaria It occurs in West Africa, the Mediterranean, Arabia and India, wherever malaria was.

2. Which term means a gradual change in a trait across geography?

A. Phenotype
B. Ethnie
C. Hypodescent
D. Cline

D. Cline Human biological variation is largely clinal.

3. Who coined the term “Caucasian”?

A. Carl Linnaeus
B. Samuel George Morton
C. Johann Blumenbach
D. Josiah Nott

C. Johann Blumenbach Blumenbach named five varieties and coined the flattering term.

4. Anthony Smith’s ethnosymbolism argues that nations

A. build on a pre-existing ethnic core
B. are invented from nothing by print alone
C. are ancient and unchanging units
D. exist only in industrial societies

A. build on a pre-existing ethnic core The older core, an *ethnie*, holds shared myths, memories and symbols.

5. Redlining is a classic example of

A. prejudice that is never acted on at all
B. institutional or structural racism
C. cultural relativism in practice
D. civic nationalism at work

B. institutional or structural racism Government mortgage maps denied loans to Black neighborhoods for decades.

6. The AAA Statement on Race (1998) described race as

A. a folk idea that arose with colonialism and slavery
B. a biological division found in nature
C. a fixed category set by human genetics
D. a term with no real social effects

A. a folk idea that arose with colonialism and slavery Variation is real but clinal; race is a social reality with a lethal history.

CHAPTER 9

Political Organization

Read it in full: **Chapter 9 in the textbook**. Practice it in the lab: **Feud, War and Peacemaking** and **Keeping Order**.

What to know

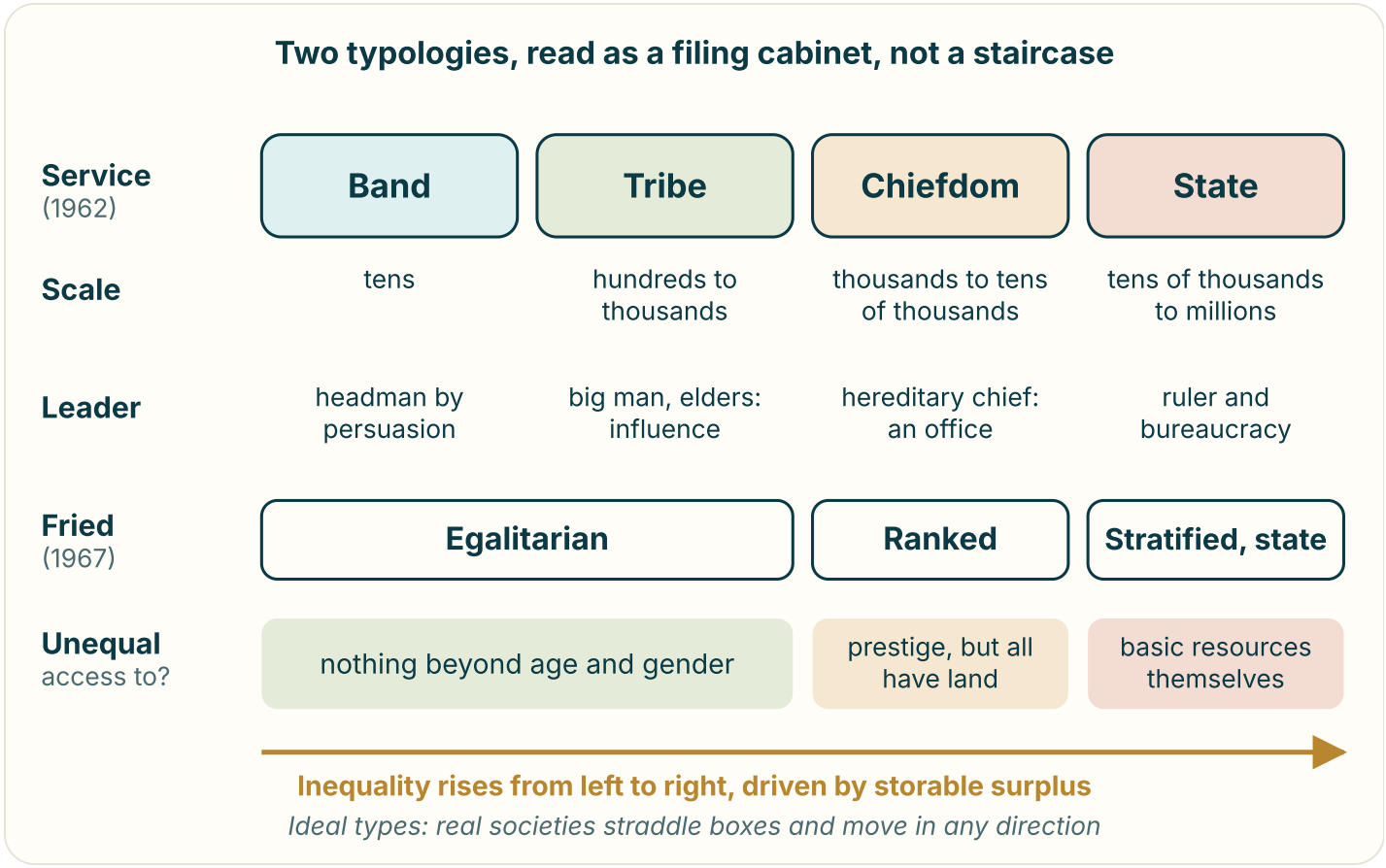
Every society has political organization. Service's band, tribe, chiefdom and state and Fried's egalitarian, ranked, stratified and state are ideal types, not a ladder (Clastres). Bands use consensus and fission; tribes use sodalities and segmentary lineages (Nuer); chiefdoms add a hereditary office and redistribution (Polynesia); states claim a monopoly on legitimate force (Weber).

Power compels, authority is legitimate (traditional, charismatic, rational-legal). The big man achieves, the chief inherits (Sahlins, 1963); Geertz's theater state ruled by spectacle. Sanctions are positive or negative, formal or informal; law rests on reciprocity (Malinowski), cases (Llewellyn and Hoebel) and legitimate force (Hoebel); legal pluralism is the norm.

Feud, raid and warfare differ in scale; the Nuer settled with blood wealth, the Enga with pigs. Chagnon versus Ferguson warns that contact can intensify violence. Peace comes through mediation, arbitration, adjudication and the moot. Stratification restricts access to resources; states defend it with coercion, extraction, law, ideology and classification, while people resist through the hidden transcript.

LOCK THESE IN

- Ideal types, not stages.
- Weber’s three authorities.
- Big man achieved; chief ascribed.
- Informal sanctions do most work.
- Mediation, arbitration, adjudication, moot.
- Ranked versus stratified.



Service and Fried side by side. Read down a column to see how scale, leadership and inequality go together. The boxes are equal on purpose: they sort cases, they do not rank them.

Chapter 9 at a glance

Name	Key idea
Service / Fried	Band to state / egalitarian to state
Weber	Legitimate force; three authorities
Evans-Pritchard	Nuer segmentary lineages; leopard-skin chief
Hoebel	Law as legitimate force
Gibbs	Kpelle moot
Scott	Weapons of the weak; hidden transcript

Worked cases

CASE 9.1 · NAME THE SETTLEMENT

A village council hears a quarrel between neighbors; it ends with an apology and a small gift, and no one is declared the loser. Name it.

STEP 1

An informal hearing among kin and neighbors aimed at repair is a **moot**.

STEP 2

Gibbs called the Kpelle version therapeutic.

STEP 3

It is the ancestor of restorative justice.

CASE 9.2 · RANKED OR STRATIFIED?

In a fictional kingdom, nobles own all farmland and commoners pay rent to farm it. Ranked or stratified?

STEP 1

Ask whether access to basic resources is unequal.

STEP 2

Commoners can live only through land others own: unequal access.

STEP 3

So it is **stratified**, the threshold where states appear.

TRAPS PEOPLE FALL INTO

- **Types as a ladder.** Ideal types.
- **Power equals authority.** Legitimacy differs.
- **Ranked equals stratified.** Prestige versus access.
- **Blood wealth as price.** It replaces a social position.

Chapter 9 self-test · six items

1. Morton Fried’s typology is keyed mainly to

A. population size alone
B. inequality
C. type of religion
D. kind of language

B. inequality Fried tells you who gets more; Service tells you how big and organized.

2. Who argued some Amazonian peoples organized to prevent a state from forming?

A. Elman Service
B. Max Weber
C. Mervyn Meggitt and Karl Heider
D. Pierre Clastres

D. Pierre Clastres *Society Against the State* (1974).

3. An Inuit grievance settled by trading composed insults before a laughing audience is a

A. song duel
B. moot
C. blood feud
D. potlatch

A. song duel Public opinion was its only penalty.

4. Gramsci’s hegemony describes rule that works through

A. open force alone
B. consent and common sense
C. kinship obligations
D. random lotteries for office

B. consent and common sense The subordinated come to accept the dominant worldview as ordinary.

5. Ferguson argued much Yanomami fighting Chagnon observed was

A. a fixed part of universal human nature
B. invented by later writers and critics
C. intensified by contact with outsiders
D. unknown to anyone before the 1990s

C. intensified by contact with outsiders Competition over steel tools, missions and trade goods drove it.

6. Dumont analyzed Indian caste as an order built on

A. competitive feasting and gifts
B. segmentary lineages in conflict
C. rational-legal offices and law
D. the opposition of purity and pollution

D. the opposition of purity and pollution Dirks later stressed politics and colonial hardening.

CHAPTER 10

Religion, Magic and Ritual

Read it in full: **Chapter 10 in the textbook**. Practice it in the lab: **Crossing the Threshold** and **Shaman or Priest?**.

What to know

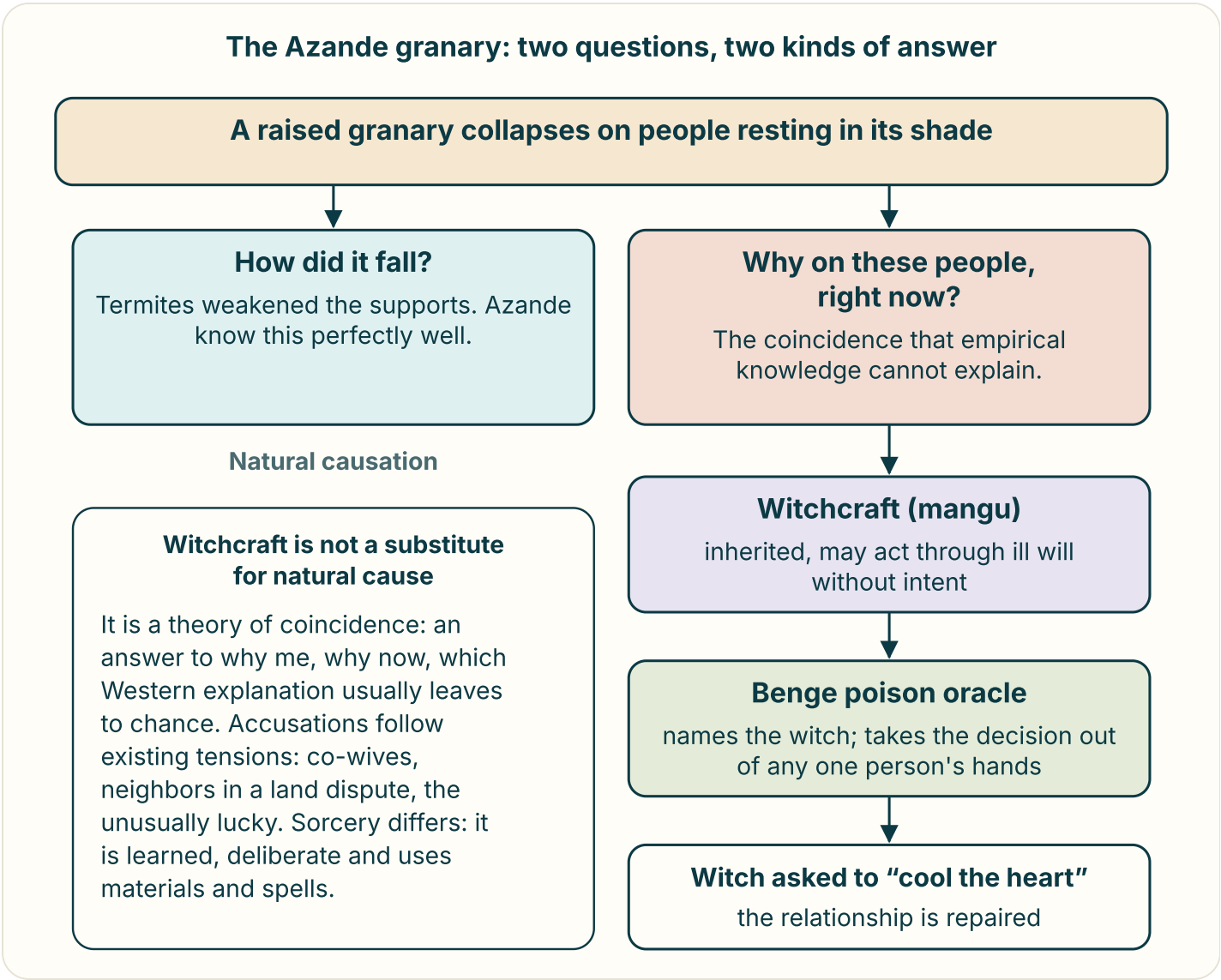
Religion resists one definition: Tylor (belief in spiritual beings, animism), Marett (mana, animatism), Durkheim (sacred and profane, moral community, collective effervescence), Wallace (ritual rationalized by myth) and Geertz (symbols with an aura of factuality). Anthropologists combine emic and etic accounts and practice methodological agnosticism.

Shamans are part-time, charismatic, trance-working specialists for clients (the word is Evenki); priests hold full-time trained office and perform calendrical rites for congregations, typical of chiefdoms and states. Wallace's cults are cumulative. Rites of intensification renew groups; rites of passage move people through separation, transition and incorporation, with Turner's liminality and communitas in the middle.

Frazer's laws of similarity and contagion survive his discredited ladder. Malinowski tied magic to danger and uncertainty. Azande witchcraft (inherited mangu) explains particular misfortune; sorcery is learned; the benge oracle depersonalizes decisions. Myth is a charter (Malinowski) or logic of oppositions (Lévi-Strauss); Douglas called dirt matter out of place; syncretism and revitalization show worldviews changing.

LOCK THESE IN

- Animism versus animatism.
- Sacred and profane.
- Shaman charismatic; priest official.
- Separation, transition, incorporation.
- Similarity and contagion.
- Witchcraft inherited; sorcery learned.



The granary that fell. Azande hold two answers at once: termites explain how the granary fell, and witchcraft explains why it fell on those people at that moment. The oracle and the request to cool the heart turn the explanation into a way of repairing relationships.

Chapter 10 at a glance

Name	Key idea
Durkheim	*Elementary Forms* (1912)
Turner	Ndembu; communitas; multivocal symbols
Frazer	Sympathetic magic; *The Golden Bough*
Evans-Pritchard	Azande witchcraft, oracles, magic (1937)
Douglas	*Purity and Danger* (1966)
Rappaport	*Pigs for the Ancestors* (1968)

Worked cases

CASE 10.1 · MYTH AS CHARTER

Two fictional clans tell different versions of which hole in the ground their ancestors came from, each placing its own ancestor first. Why?

STEP 1

Malinowski read myth as a **charter** legitimating land and rank.

STEP 2

Each version supports the teller’s present claims.

STEP 3

So the version told depends on who tells it and what they want.

CASE 10.2 · LIMINAL OR LIMINOID?

Compare an obligatory initiation in a small village with a weekend music festival in a city.

STEP 1

The initiation is required and transforms status: **liminal**.

STEP 2

The festival is optional and leisure based: **liminoid**.

STEP 3

Turner drew this line between small-scale and industrial societies.

TRAPS PEOPLE FALL INTO

- **Religion needs gods.** Not in Durkheim or Geertz.
- **Shaman is universal.** It is an Evenki word.
- **Witchcraft replaces cause.** It explains the particular.
- **Myth means false.** It means sacred narrative.

Chapter 10 self-test · six items

1. Marett’s animatism refers to

A. belief in individual souls in all things
B. the division of sacred from profane
C. an impersonal sacred force such as mana
D. rule by a full-time priesthood

C. an impersonal sacred force such as mana Tylor’s animism misses impersonal power; Marett named it.

2. Rappaport argued that taking part in a ritual

A. proves that every participant believes every word
B. publicly accepts its order, whatever one privately believes
C. has no effect at all beyond its practical result
D. happens only in societies organized as states

B. publicly accepts its order, whatever one privately believes That is why ritual can bind a group whose members disagree.

3. Monica Wilson called witch beliefs

A. the theater of the state
B. the standardized nightmares of a group
C. archaic techniques of ecstasy
D. the elementary forms of religious life

B. the standardized nightmares of a group What a society fears in its witches shows what it fears in itself.

4. Lévi-Strauss read myth as

A. a charter for land claims only
B. a record of real historical events in order
C. logic working through binary oppositions
D. entertainment with no deeper role

C. logic working through binary oppositions Mediating figures like the trickster bridge opposites such as nature and culture.

5. Handsome Lake’s Longhouse Religion is Wallace’s example of

A. syncretism in the Caribbean
B. a rite of intensification
C. contagious magic
D. a revitalization movement

D. a revitalization movement It began with his visions from 1799.

6. Geertz said religious symbols act as a “model of” and a “model for” reality, meaning they

A. describe the world and prescribe how to act in it
B. copy the art of neighboring peoples
C. record history and predict the weather
D. separate the sacred from the profane

A. describe the world and prescribe how to act in it That double duty gives religion its grip.

CHAPTER 11

Art and Expressive Culture

Read it in full: **Chapter 11 in the textbook**. Practice it in the lab: **The Body as Canvas** and **Marks of Belonging**.

What to know

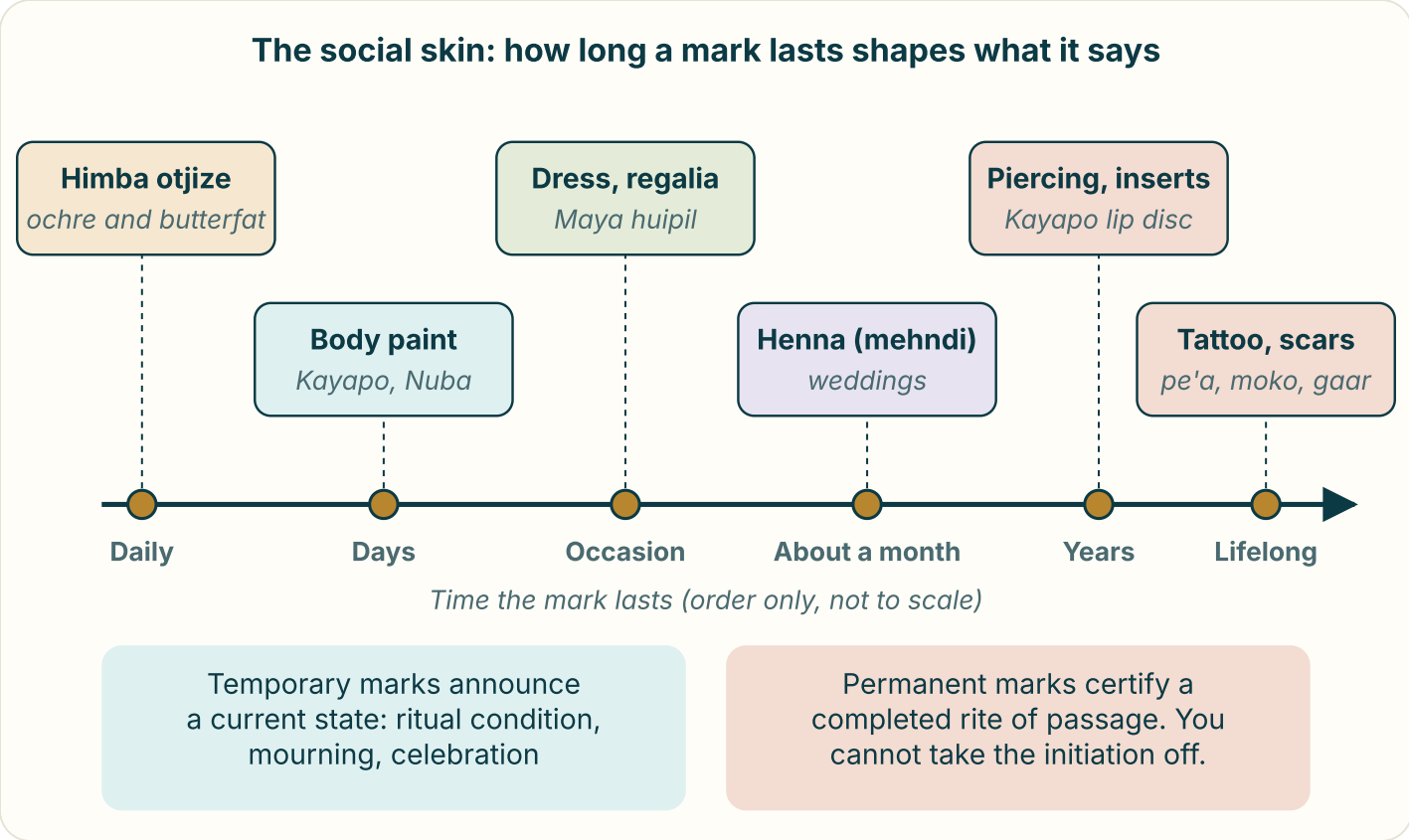
The Western category of art is recent and local; anthropologists study expressive culture defined by skill, form, affect and evaluation. Emic aesthetics are real (Thompson’s Yoruba coolness, Forge’s Abelam seeing). Gell asked what art does: kula prowboards enchant. Art does concrete work (sandpainting, molimo, crests, Benin brass) and scales with political organization.

Performance: Merriam’s sound, behavior and concept; Blacking’s humanly organized sound; Feld’s Kaluli; Turner’s liminality and liminoid; Parry and Lord’s composition in performance; griots and myth as charter. The social skin (Terence Turner): permanent marks such as pe’a, moko and gaar certify rites; temporary ones such as paint, otjize and henna announce states.

Expressive culture marks boundaries (Barth; Maya huipiles), traditions can be invented (Hobsbawm and Ranger), tourist art is a genuine genre (Graburn), and authenticity is a claim about control and profit. NAGPRA (1990), the Benin Bronzes, appropriation disputes and revitalization all turn on ownership; change is not decay.

LOCK THESE IN

- Skill, form, affect, evaluation.
- Gell: what art does.
- Sound, behavior, concept.
- Composition in performance.
- Permanent certifies; temporary announces.
- Authenticity is a claim.



The social skin. Ordered from the briefest to the most lasting mark, body art splits into two kinds of message: what state a person is in now, and what transition a person has completed for good.

Chapter 11 at a glance

Name	Key idea
Thompson	Yoruba art criticism
Gell	Technology of enchantment; *Art and Agency*
Feld	Kaluli, *Sound and Sentiment*
Lord	*The Singer of Tales* (1960)
Terence Turner	The social skin (1980)
Graburn	*Ethnic and Tourist Arts* (1976)

Worked cases

CASE 11.1 · WHICH FUNCTION?

A royal court commissions bronze plaques showing the king's victories, made by full-time guild artists. Which function and political form?

STEP 1

Fixing dynastic history in durable form is **political legitimation**.

STEP 2

Full-time guild artists for a divine king point to a **state**.

STEP 3

This matches the Benin brass plaques.

CASE 11.2 · INVENTED TRADITION

A fictional region's "ancient" festival dance turns out to date from 1925. Is it fake?

STEP 1

It fits Hobsbawm and Ranger's **invention of tradition**.

STEP 2

Invented is not fraudulent: all traditions are made.

STEP 3

Ask when, by whom and against what.

TRAPS PEOPLE FALL INTO

- **Art must be useless.** No.
- **Epics are memorized.** Composed in performance.
- **Mutilation.** Pain is part of the message.
- **Authenticity as a property.** It is a claim.

Chapter 11 self-test · six items

1. Blacking called music

A. a closed communication system
B. the language of the gods
C. sound produced only by specialists
D. humanly organized sound

D. humanly organized sound There are no unmusical peoples, only rules about who may perform.

2. Northwest Coast crest images are best described as

A. lineage property validated at the potlatch
B. decorations that anyone may carve
C. tourist designs made after the potlatch ban ended
D. symbols of individual artists' styles

A. lineage property validated at the potlatch Carving a crest you are not entitled to is theft.

3. Sally Price showed that museum labels often

A. credit every maker by full name
B. list the price paid for each object
C. erase the names of non-Western makers
D. translate the maker’s own words into English

C. erase the names of non-Western makers “Dan mask, wood, twentieth century” versus named European makers.

4. Samoan men’s tattoo running from waist to knees is the

A. malu
B. pe’a
C. moko
D. gaar

B. pe’a The malu is the women’s tattoo; moko is Maori; gaar is Nuer scarification.

5. What did Turnbull describe the Mbuti molimo as doing?

A. Recording the history of chiefs in sung verses
B. Selling forest music to outside buyers for cash
C. Training children to sing Western church hymns
D. Repairing the group after a death through night singing

D. Repairing the group after a death through night singing Men sing to wake the forest when it has “gone bad.”

6. NAGPRA requires federally funded US institutions to

A. inventory and return remains and sacred objects
B. purchase Native art at fair market prices
C. display all sacred objects to the public
D. record oral traditions in written form

A. inventory and return remains and sacred objects It covers human remains, funerary items, sacred objects and cultural patrimony.

CHAPTER 12

Medical Anthropology

Read it in full: **Chapter 12 in the textbook**. Practice it in the lab: **Why Culture Decides in Global Health** and **Healers of the World**.

What to know

Disease, illness and sickness are the practitioner's, sufferer's and society's realities (Kleinman, Young). Everyone has an explanatory model; biomedicine answers how, while many systems answer why me, why now first. Cultural concepts of distress (susto, nervios, hwa-byung) are real idioms of distress, as Fadiman's Lia Lee shows.

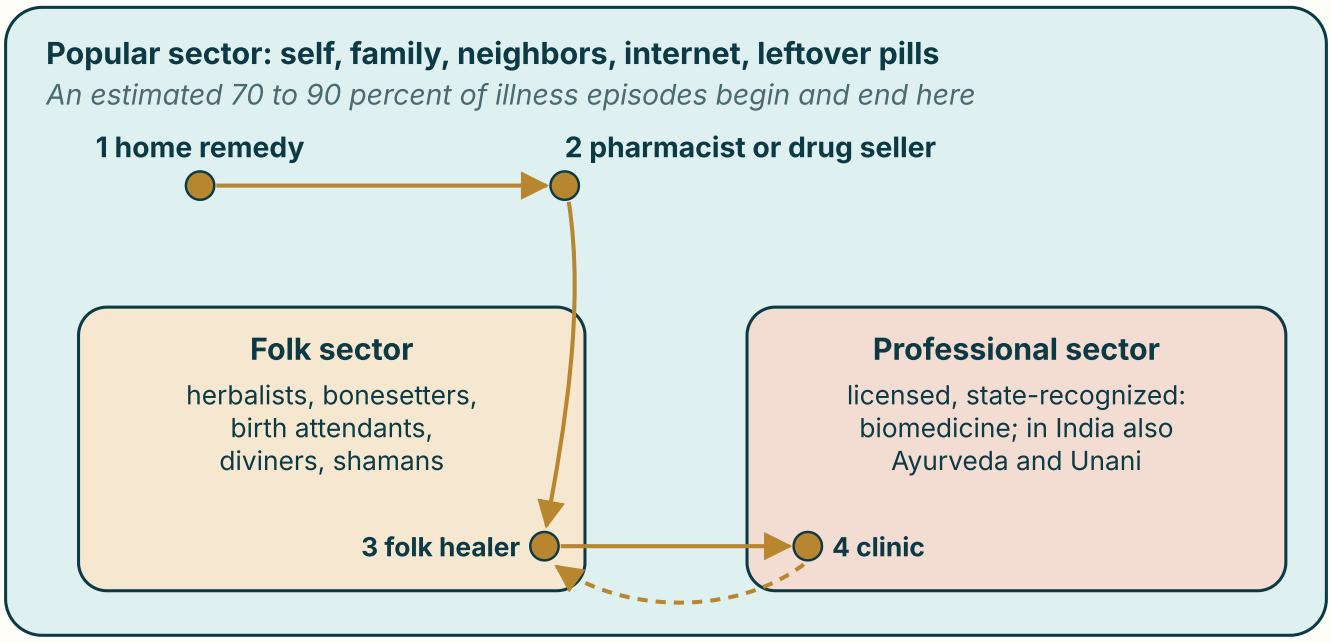
Etiologies are naturalistic or personalistic, and most people hold both. Symbols work in bodies (Lévi-Strauss; Moerman). Healing roles scale with band, tribe, chiefdom and state; Turner's Ndembu doctor treats relationships. Medical pluralism is normal: popular, folk and professional sectors and hierarchies of resort. Biomedicine is a cultural system (Good, Foucault, Martin, Lock).

Structural violence (Farmer), syndemics (Singer), Ebola burials, the Kano polio boycott and structural competency show that culture-blame explains little. Bodies are cultural: Mauss's techniques, habitus, the three bodies, Douglas's matter out of place, birth as a rite (Davis-Floyd, Jordan) and local biologies (Lock).

LOCK THESE IN

- Disease, illness, sickness.
- How versus why me.
- Naturalistic versus personalistic.
- Popular, folk, professional.
- Structural violence and syndemics.
- Three bodies; local biologies.

Kleinman's three sectors and a hierarchy of resort



Dashed: back to the healer when the clinic cannot say why me, why now

People move in parallel, not as loyalists: the pill for the parasite, the healer for the malice

Three sectors, one patient. Most illness never leaves home. When it does, people move between folk and professional care in parallel, choosing by cost, distance, suspected cause and past results.

Chapter 12 at a glance

Name	Key idea
Kleinman	Explanatory models; three sectors
Foster and Anderson	Naturalistic and personalistic etiologies
Farmer	Structural violence; MDR-TB
Singer	Syndemic; SAVA
Scheper-Hughes and Lock	Three bodies (1987)
Mauss	Techniques of the body (1934)

Worked cases

CASE 12.1 · WHICH BODY?

A law requires vaccination for school entry. Which of the three bodies is involved?

STEP 1

Regulation and surveillance of bodies is the **body politic**.

STEP 2

The individual body-self is the felt body; the social body is the body as symbol.

STEP 3

So a mandate belongs to the body politic.

CASE 12.2 · TRUST IS INFRASTRUCTURE

Leaders in a fictional region halt a vaccine campaign, citing a past drug trial done without consent. How should planners respond?

STEP 1

Treat the distrust as rational, rooted in documented abuse, as in Kano.

STEP 2

Engage local leaders and address the history openly.

STEP 3

Trust is built and destroyed by history; it cannot be messaged into existence.

TRAPS PEOPLE FALL INTO

- **Three words, one meaning.** They differ.
- **Culture-bound syndrome.** Cultural concept of distress.
- **Biomedicine is culture-free.** No.
- **Belief before options.** Structural competency first.

Chapter 12 self-test · six items

1. Nichter's "idiom of distress" refers to

A. a culture's accepted vocabulary for suffering
B. a medical code used for hospital billing
C. a rare disease found in only one region
D. the clinician's private working diagnosis

A. a culture's accepted vocabulary for suffering Nerves, a burning stomach or a spirit entering are examples.

2. Which ethnobotanical source led to artemisinin?

A. Qinghao in cold water, as Ge Hong described
B. Willow bark, boiled in hot water for several hours
C. Cinchona bark gathered in the high Andes
D. Rosy periwinkle collected in Madagascar

A. Qinghao in cold water, as Ge Hong described Tu Youyou won the 2015 Nobel Prize for it.

3. The Alma-Ata Declaration (1978) is notable for

A. banning traditional healing in every country
B. founding India’s AYUSH ministry for medicine
C. recognizing traditional healers in primary care
D. ending smallpox vaccination around the world

C. recognizing traditional healers in primary care It set the goal of health for all through primary care.

4. Scheper-Hughes described hunger on the Alto do Cruzeiro being treated as

A. a curse that needed a diviner
B. a syndemic with tuberculosis
C. an emblem of high social status
D. nervos, with tranquilizers and tonics

D. nervos, with tranquilizers and tonics Medicalizing a political problem made it treatable and left it in place.

5. Jordan’s concept of authoritative knowledge describes

A. the knowledge printed in medical textbooks
B. the memory of the oldest midwife in the whole village
C. any knowledge that later proves to be correct
D. the way of knowing that counts in a birth setting

D. the way of knowing that counts in a birth setting Often the machine’s account displaces the mother’s.

6. Mauss's "Techniques of the Body" argued that walking and digging are

A. fixed by human anatomy alone
B. identical in every human society
C. learned and culturally distinctive
D. unrelated to a person's upbringing

C. learned and culturally distinctive He could identify a gait as French or English.

CHAPTER 13

Globalization and Culture Change

Read it in full: **Chapter 13 in the textbook**. Practice it in the lab: **Glocalization: How a Global Product Is Remade** and **Revitalization: Remaking a Culture on Purpose**.

What to know

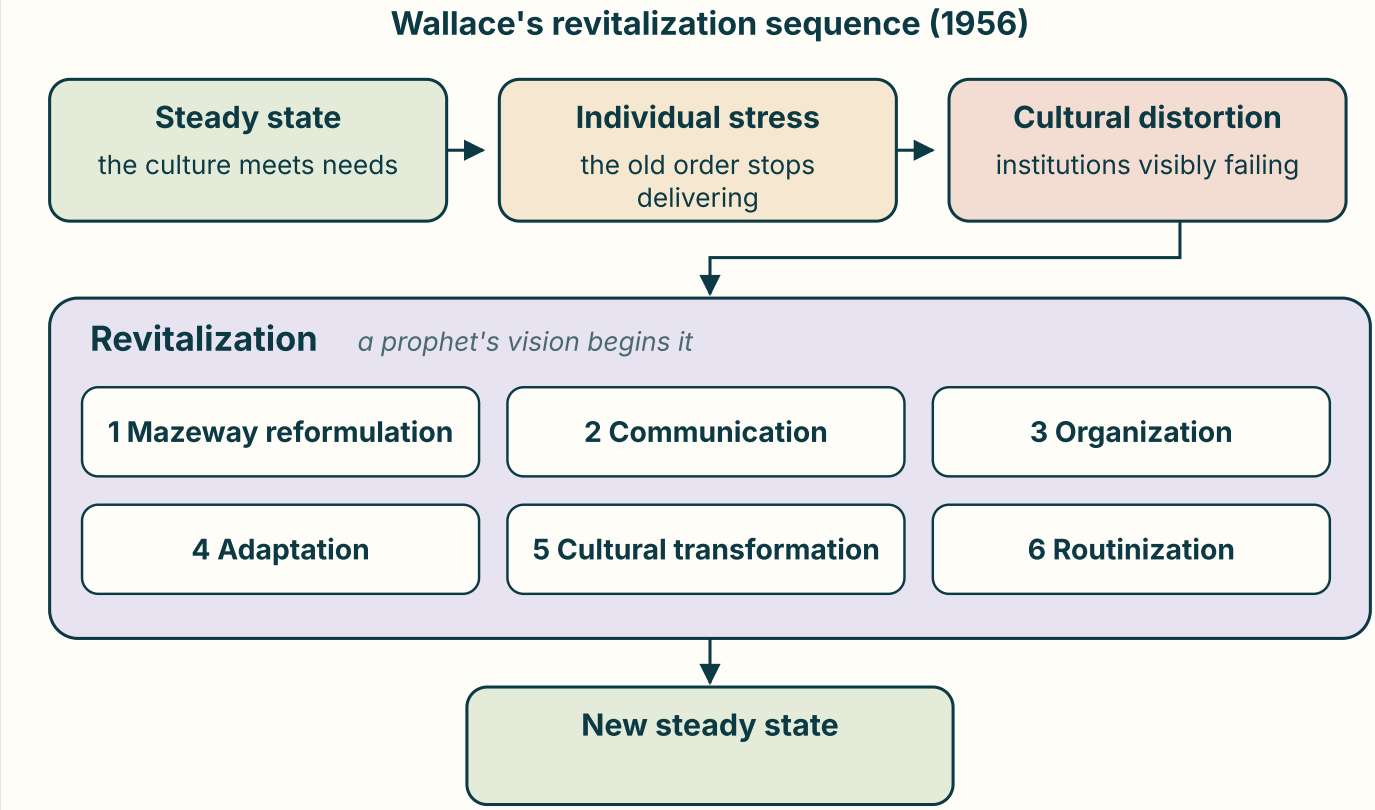
Colonialism (settler, extractive, plantation, indirect rule, internal) reorganized political systems, exchange and descent; the Berlin Conference of 1884 to 85 partitioned Africa. Anthropology grew inside empire (Frazer, Malinowski, Evans-Pritchard; Asad 1973) and produced critics (Boas, Mead). The legacy is neocolonialism and structural violence.

Globalization is old (Wolf) and unequal (Wallerstein), newly fast (Harvey). Appadurai's five scapes are disjunctive. Ethnography finds hybridity, creolization, indigenization and glocalization (Watson, Miller). Transnationalism replaced one-way assimilation; social remittances flow back (Levitt); diaspora identity is becoming (Hall); legal limbo is liminality without incorporation.

Revitalization movements (Wallace, 1956) are deliberate repair: Handsome Lake, the Ghost Dance, John Frum. Ethnocide destroys culture while people survive; UNDRIP, FPIC, ILO 169 and NAGPRA frame rights; language nests revive languages. Communities resist, accommodate, appropriate and revitalize (Sahlins's indigenization of modernity), studied through multi-sited ethnography and studying up.

LOCK THESE IN

- Five forms of colonialism.
- No people without history.
- Five disjunctive scapes.
- Transmigrants and social remittances.
- Wallace’s stages.
- Change is not loss.



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.

Chapter 13 at a glance

Name	Key idea
Asad	*Anthropology and the Colonial Encounter* (1973)
Wolf	*Europe and the People Without History* (1982)
Appadurai	Five scapes (1996)
Levitt	Social remittances (2001)
Wallace	Revitalization movements (1956)
Sahlins	Indigenization of modernity

Worked cases

CASE 13.1 · WHICH RESPONSE?

A fictional forest people film a hearing about a mine with their own cameras and post the video worldwide. Which response is it?

STEP 1

Global tools turned to local ends: **appropriation**.

STEP 2

It parallels the Kayapó at Altamira (1989).

STEP 3

Sahlins would call it the indigenization of modernity.

CASE 13.2 · REFUGEE OR NOT?

A family flees violence to another region of its own country. Are they refugees under the 1951 Convention?

STEP 1

Refugee status requires crossing an international border.

STEP 2

They did not, so they are **internally displaced persons**.

STEP 3

Their danger is the same; their protection is weaker.

TRAPS PEOPLE FALL INTO

- **Globalization is new.** It is old but faster.
- **Flows move together.** They are disjunctive.
- **Ethnocide equals genocide.** People survive ethnocide.
- **Change equals loss.** No.

Chapter 13 self-test · six items

1. Who formalized indirect rule?

A. Talal Asad
B. Frederick Lugard
C. Aidan Southall
D. Immanuel Wallerstein

B. Frederick Lugard Indirect rule governed through recognized “traditional” authorities.

2. Harvey’s “time-space compression” names

A. the slow spread of farming
B. the separation of the nation from the state
C. the division of the core and the periphery
D. the collapse of the friction of distance

D. the collapse of the friction of distance Container ships, wire transfers and video calls each shrink the world.

3. The Minangkabau practice of merantau involves

A. young men leaving while land passes through women
B. women migrating while men keep the land
C. whole villages moving with each new season
D. refugees crossing into Sumatra from abroad

A. young men leaving while land passes through women A matrilineal system absorbs male out-migration without dissolving.

4. The Ghost Dance was taught by

A. Wovoka, a Paiute prophet
B. Handsome Lake, a Seneca prophet
C. John Frum on Tanna
D. Richard Henry Pratt

A. Wovoka, a Paiute prophet It preached peace but ended in the Wounded Knee massacre in 1890.

5. MacCannell's "staged authenticity" refers to

A. a revival movement led by a prophet
B. a front region of culture performed for tourists
C. the theater state of nineteenth-century Bali
D. a creole language formed out of two other languages

B. a front region of culture performed for tourists Real life retreats backstage.

6. The AAA's 1999 Declaration on Anthropology and Human Rights

A. rejected all universal standards
B. repeated the 1947 statement unchanged
C. affirmed human rights explicitly
D. banned applied anthropology

C. affirmed human rights explicitly It substantially revised the ambivalent 1947 statement.

CHAPTER 14

Applied Anthropology and the Future

Read it in full: **Chapter 14 in the textbook**. Practice it in the lab: **The Anthropologist as Advocate** and **Where They Work**.

What to know

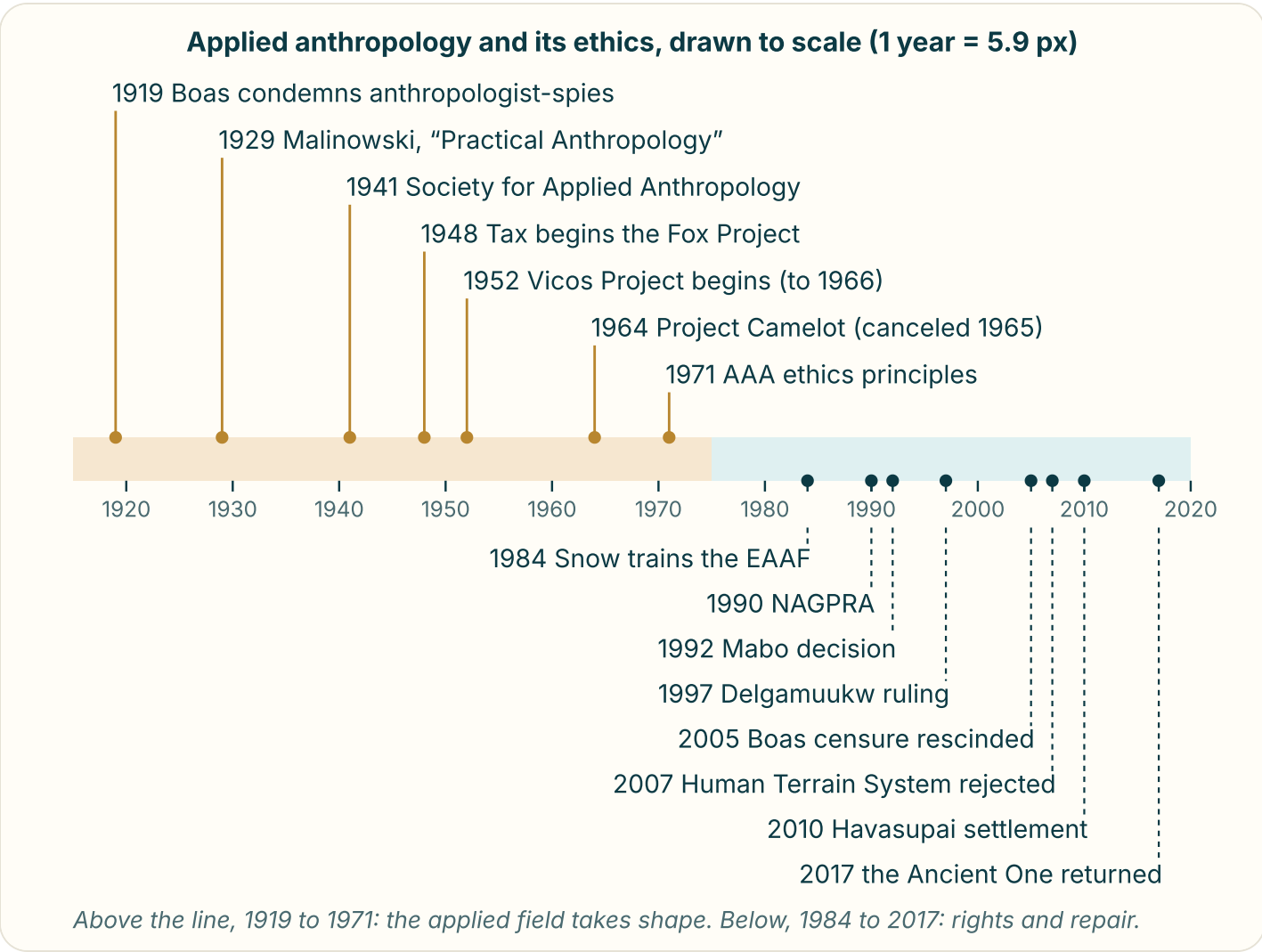
Applied anthropology uses anthropology to solve practical problems; practicing anthropology is the career, now where most anthropologists work. Its assets are the emic view, holism and participant observation, compressed by RAP. Roles run from researcher to advocate; Tax's action anthropology and the Vicos Project show promise and peril.

Development (Ferguson's anti-politics machine; Murray's owned trees), medical (Kleinman, Farmer, Ebola burials), business and design (Suchman, Orr, Bell) and forensic work (Snow, EAAF) show the method traveling. Advocacy must be authorized: Mabo, Delgamuukw, NAGPRA and the Ancient One; Deloria and Tuhiwai Smith pushed toward collaboration.

The AAA principles (1971; 2012) put the people studied first: do no harm, openness, consent, weighing obligations, access, record protection and respect. Camelot, the Human Terrain System and Havasupai explain the rules. The future: multi-sited, digital and climate ethnography, studying up and the decolonizing turn.

LOCK THESE IN

- Applied work versus practicing career.
- Emic view and holism.
- Anti-politics machine; owned trees.
- Safe and dignified burials.
- Authorized advocacy.
- Seven AAA principles.



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.

Chapter 14 at a glance

Name or case	Key fact
Tax	Fox Project; action anthropology (1948)
Ferguson	*The Anti-Politics Machine* (1990)
Murray	Haiti agroforestry from 1981
Snow	Trained the EAAF (1984)
Havasupai	Settled 2010; purpose-specific consent
Nader	“Up the Anthropologist” (1972)

Worked cases

CASE 14.1 · WHICH ROLE?

An anthropologist explains a patient family’s view of illness to a hospital team that keeps misreading them. Which role?

STEP 1

Translating between groups who misread each other is the **cultural broker** role.

STEP 2

Explanatory models are the tool.

STEP 3

The deliverable is the insider’s account in their own terms.

CASE 14.2 · STUDYING UP

A student wants to study how a central bank decides interest rates. What approach is this?

STEP 1

Ethnography of a powerful institution is **studying up** (Nader, 1972).

STEP 2

It inverts the old power gradient of fieldwork.

STEP 3

The method is the same: go where decisions happen and stay.

TRAPS PEOPLE FALL INTO

- **Applied is a side door.** It is the main entrance.
- **Noncompliance.** Often structural.
- **Advocacy without authorization.** Ask who asked you.
- **Pseudonyms protect everyone.** Not in small towns.

Chapter 14 self-test · six items

1. Which society was founded in 1941 for applied work?

A. The American Anthropological Association
B. The Society for Applied Anthropology
C. Cultural Survival
D. Partners In Health

B. The Society for Applied Anthropology Its journal is *Human Organization*.

2. Orr found Xerox repair knowledge lived mainly in

A. technicians' war stories over breakfast
B. the official service manuals
C. the engineers' design documents
D. customer satisfaction survey responses and forms

A. technicians' war stories over breakfast Cutting the breakfast would have destroyed diagnostic capacity.

3. A forensic biological profile estimates

A. income, religion and first language
B. only the cause of death and nothing more
C. age at death, sex, stature and ancestry
D. personality, temperament and habits

C. age at death, sex, stature and ancestry The analyst then reads trauma, pathology and taphonomy.

4. Vine Deloria Jr.'s *Custer Died for Your Sins* (1969) argued that anthropologists had

A. done far too little fieldwork anywhere in North America
B. been the main defenders of Native land rights in court
C. invented the legal idea that became NAGPRA in 1990
D. built careers on Native communities and returned little

D. built careers on Native communities and returned little The critique pushed the field toward collaborative research.

5. Project Camelot was exposed when

A. the AAA adopted its revised principles in 2012
B. Chile asked anthropologists to lead the project
C. the Human Terrain System began work in Iraq
D. Galtung refused to take part and made its sponsor public

D. Galtung refused to take part and made its sponsor public The scandal led to the AAA's 1971 principles.

6. Boellstorff's *Coming of Age in Second Life* is an example of

A. climate ethnography among Siberian herders
B. forensic work with families in Argentina
C. digital ethnography inside a virtual world
D. a rapid assessment done for a ministry

C. digital ethnography inside a virtual world The fieldwork standard is unchanged; only the location moved.

WHOLE COURSE

Cram sheet

The whole course in one place. Cover the right-hand column and rebuild each row from memory; any row you miss tells you which exam guide to reopen.

Thinkers you must be able to place

Thinker	Chapter	Remember them for
Tylor	1, 3, 10	Culture as a complex whole (1871); animism
Morgan	1, 3, 6	Unilineal evolution (*Ancient Society*, 1877); kin terms (1871)
Frazer	1, 2, 10	Armchair; *The Golden Bough* (1890); similarity and contagion
Boas	1 to 4, 8, 13, 14	Four fields, relativism, historical particularism; 1912 head-form study
Malinowski	1, 2, 5, 10, 14	Participant observation; kula; magic where control runs out; myth as charter
Mead	1, 3, 7	*Coming of Age in Samoa* (1928); *Sex and Temperament* (1935)
Van Gennep / Turner	1, 3, 10	Separation, liminality, incorporation / communitas, liminoid
Geertz	1 to 3, 10, 11	Thick description; webs of significance; religion as a cultural system
Pike / Harris	1 to 3	Coined emic and etic / cultural materialism
Sapir, Whorf	1, 4	Determinism rejected; relativity supported
Hockett / Hymes / Labov	4	Design features / communicative competence / sociolinguistics
Polanyi / Mauss / Sahlins	5, 9	Three modes of exchange / the gift / three reciprocities, big man and chief
Wolf	5, 13	Modes of production; no people without history
Lévi-Strauss	6, 10, 12	Marriage as alliance; myth as oppositions; effectiveness of symbols
Barth / Anderson	8, 11	Ethnic boundaries (1969) / imagined communities (1983)
Service / Fried / Weber	1, 9	Band to state / egalitarian to stratified / three authorities
Evans-Pritchard	1, 9, 10	Nuer segmentary lineages; Azande witchcraft (1937)

Thinker	Chapter	Remember them for
Wallace	3, 10, 13	Revitalization movements (1956); cult institutions
Kleinman / Farmer	12, 14	Explanatory models, three sectors / structural violence
Appadurai / Marcus / Nader	13, 14	Five scapes / multi-sited ethnography / studying up

Distinctions examiners love

Pair or set	The difference
Emic / etic	Insider categories / analyst's comparative concepts
Ethnocentrism / relativism	Judge by your yardstick / understand first (a method, not approval)
Determinism / relativity	Language sets thought (rejected) / language nudges habit (supported)
Phoneme / morpheme	Sound that changes meaning / smallest unit with meaning
Folkway / more	Mild sanction / serious moral sanction
Generalized / balanced / negative	No accounting / equal return in time / something for nothing
Reciprocity / redistribution / market	Person to person / in to a center and out / price
Consanguineal / affinal	By birth / by marriage
Parallel / cross cousin	Parent's same-sex sibling's child / opposite-sex
Lineage / clan / moiety	Traced links / claimed ancestor / half a society
Bridewealth / dowry	To the bride's kin / travels with the bride
Sex / gender	Biology / cultural meaning
Matrilineal / matrilocal / matrifocal / matriarchy	Descent / residence / household focus / rule by women (not documented)
Race / ethnicity	Imposed, read off the body / claimed from within
Prejudice / discrimination / structural racism	Attitude / action / built into institutions
Power / authority	Ability to compel / power accepted as legitimate
Big man / chief	Achieved, dies with him / ascribed office
Ranked / stratified	Unequal prestige / unequal access to resources

Pair or set	The difference
Mediation / arbitration / adjudication	Helper cannot impose / agreed in advance / authority imposes
Shaman / priest	Part-time, charismatic, trance / full-time, office, liturgy
Intensification / passage	Renews a group / transforms a person
Imitative / contagious magic	Similarity / contagion
Witchcraft / sorcery	Inherited, may be unintended / learned, deliberate
Disease / illness / sickness	Practitioner’s / sufferer’s / society’s
Naturalistic / personalistic	Impersonal imbalance / an agent’s act
Genocide / ethnocide	Destroys a people / destroys a culture, people survive
Refugee / IDP	Crossed a border / did not
Applied / practicing	The work / the career outside academia

Lists to rebuild

List	Items
Four fields	Cultural, archaeology, biological, linguistic (+ applied)
Features of culture	Learned, shared, symbolic, integrated, often adaptive
Change	Innovation (discovery, invention); diffusion (direct, forced, stimulus); acculturation; revitalization
Hockett’s four	Arbitrariness, productivity, displacement, duality of patterning
Levels of language	Phoneme, morpheme, syntax, semantics, pragmatics
Subsistence	Foraging, pastoralism, horticulture, agriculture, industrialism
Wolf’s modes	Kin-ordered, tributary, capitalist
Six kin term systems	Eskimo, Hawaiian, Iroquois, Sudanese, Crow, Omaha
Residence	Patrilocal, matrilocal, avunculocal, ambilocal, neolocal
Weber’s authority	Traditional, charismatic, rational-legal
Wallace’s cults	Individualistic, shamanic, communal, ecclesiastical
Expressive culture	Skill, form, affect, evaluation
Kleinman’s sectors	Popular, folk, professional
Three bodies	Individual body-self, social body, body politic
Five scapes	Ethno, techno, finance, media, ideo
AAA principles	No harm, honesty, consent, weigh obligations, access, records, respect

Dates across the course

Date	Event
1871	Tylor defines culture; Morgan’s kin terms
1877	Morgan, *Ancient Society*
1890	Frazer, *The Golden Bough*; Ghost Dance and Wounded Knee
1898	Rivers, Torres Strait; genealogical method
1906 / 1909	Sumner, *Folkways* / van Gennep, rites of passage
1911 / 1912	Boas, *Handbook* / *Changes in Bodily Form*
1915 to 18 / 1922	Malinowski in the Trobriands / *Argonauts*
1925 / 1928	Mauss, *The Gift* / Mead, *Coming of Age in Samoa*
1937 / 1940	Evans-Pritchard on the Azande / *The Nuer*
1950 / 1956	UNESCO Statement on Race / Wallace on revitalization
1962 / 1967	Service / Fried
1969 / 1971	Barth / AAA Principles of Professional Responsibility
1972	Lewontin; Nader’s studying up; Cultural Survival
1973 / 1983	Asad / Anderson; Hobsbawm and Ranger
1990	NAGPRA
1996 / 1998	Appadurai / AAA Statement on Race
2007 / 2010	UNDRIP; HTS rejected / Havasupai settlement

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