ATR 220: Cultural Anthropology

Marc Healy
Chapter 1: Anthropology

What comes to mind when someone says anthropology?
Anthropology

What My Mom Thinks I Do.

What My Friends Think I Do.

What My Professors think I Do.

What I think I do.

What I actually do.
This could apply to you TOO, of course!

Anthropology Student

What my friends think I do.

What my mom thinks I do.

What society thinks I do.

What I think I do.

What my dad thinks I do.

What I actually do.
1.1 An Anthropological Perspective

- *Anthropos + logos*
  - Variation in time and space
1.1 An Anthropological Perspective

- *Anthropos + logos*
  - variation(diversity) in time and space
  - Is diversity a good thing?
1.1 An Anthropological Perspective

- *Anthropos* + *logos*
  - variation(diversity) in time and space
  - Is diversity a good thing?
  - The study of human diversity
1.1 An Anthropological Perspective

• *Anthropos* + *logos*
  – variation(diversity) in time and space
  – Is diversity a good thing?
  – The study of human diversity

• **Anthropology is Comparative and Evolutionary**
1.1 An Anthropological Perspective

- *Anthropos + logos*
  - variation(diversity) in time and space
  - Is diversity a good thing?
  - The study of human diversity

- Anthropology is Comparative and Evolutionary

- Holistic
  - *Ecclectic* (interdisciplinary and theoretically)
  - Comprehensive [view of culture]
1.1 An Anthropological Perspective
What can you do with a degree in anthropology?
1.2 The Subfields of Anthropology

- Archaeology
- Sociocultural
- Biological
- Linguistic
1.2 The Subfields of Anthropology

- **Applied Cultural Anthropology**
- **Applied Linguistics**
- **Archaeology**
- **Ethnology**
- **Biological Anthropology**

- **Past**
- **Recent Past and Present**

- **Historical Linguistics**
- **Descriptive or Structural Linguistics**
- **Cultural Anthropology**

- **Human Paleontology**
- **Human Variation**

- **Basic Research**
- **Applied Anthropology**

- **Cultural Anthropology**
- **Biological Anthropology**
Biological Anthropology

What I think I do:
- Examining bones
- Wearing a skeleton costume
- Holding a bone
- Indiana Jones

What my mom thinks I do:
- Working in a laboratory
- Wearing a lab coat

What Governor Rick Scott thinks I do:
- Digging in the dirt

What my friends think I do:
- Studying in a library

What society thinks I do:
- Analyzing fossils

What my neighbor thinks I do:
- Reading books

What I actually do:
- Conducting research
- Teaching classes
- Writing papers
Primatologists
• Paleoanthropologists

Side by Side With an Ancient Relative
For the first time, a full Neanderthal skeleton has been assembled, using casts made from fossils. Here are key differences between it and modern humans.
• Paleoanthropologists
• Paleoanthropologists
• Forensic anthropologists (applied)
• Medical anthropologists
Cultural Anthropology

What my friends think I do

What my parents think I do

What my teachers think I do

What society thinks I do

What I think I do

What I really do
Cultural Anthropology

- Culture
- Fieldwork
- Respondents (informants)
- Participant-observation
- Ethnology
  - Ethnography
  - Monograph
Linguistic Anthropology

What my friends think I do.

What society thinks I do.

What the government thinks I do.

What my Professor thinks I do.

What I think I do.

What I really do.
Linguistic Anthropology/Anthropological Linguistics

- Language
- descriptive
- historical (philology)
- sociolinguistics
Archaeology

Archaeologists

What my friends think I do
What my family thinks I do
What society thinks I do
What native groups think I do
What I think I do
What I actually do
• Material culture
• Behavioral cultural
• Ideological culture

Think

Do

Have
Archaeology

• Prehistory
• material culture
  – Artifacts
  – Features
  – Ecofacts
• historic archaeology
• 45,000 documented sites in Illinois
• ~ 400 Paleoindian (.9%)
Cahokia Mounds

Cahokia Mounds State Historic Site, located in Illinois, USA, is an archaeological site that was inhabited by the ancient Native American people of the Mississippian culture. The site is known for its large earthwork mounds, which were constructed over a period of several centuries. The mounds were used for ritual and ceremonial purposes, and they served as a central gathering place for the Cahokia people. The site is significant for its cultural and historical importance, and it is protected as a National Historic Landmark.

Cahokia Mounds is a significant archaeological site that provides insights into the life and culture of the Cahokia people, who lived in the central Mississippi Valley from the 10th to the 14th centuries. The site is part of the larger Cahokia Mounds National Monument, which spans across the border with Missouri. Visitors can explore the mounds and learn about the history and culture of the Cahokia people through various educational programs and guided tours.
Applied Anthropology

- Practicing Anthropology
- Development Anthropology
- *cultural ecology*
- *political ecology*
- *Environmental Anthropology*
1.3 Is Anthropology a Science? Modernism, Postmodernism, and Beyond

• Objective Knowledge

• Positivism
  – Rationalism, empiricism

• Modernism
  – Progress?

• Postmodernism
1.4 Reflexive Anthropology

- Reflexive
- Multisited fieldwork
- *alternative modernities*
1.4 Reflexive Anthropology

- Reflexive
- Multisited fieldwork
- alternative modernities

"Deep Play: Notes on the Balinese Cockfight"

Clifford Geertz – from *The Interpretation of Cultures*

---

The Raid

Early in April of 1958, my wife and I arrived, malariatic and diffident, in a Balinese village we intended, as anthropologists, to study. A small place, about five hundred people, and relatively remote, it was its own world. We were intruders, professional ones, and the villagers dealt with us as Balinese seem always to deal with people not part of their life who yet press themselves upon them as though they were not there. For them, and to a degree for ourselves, we were nonpersonae, specters, invisible men.

We moved into an extended family compound (that had been arranged before through the provincial government) belonging to one of the four major factions in village life. But except for our landlord and the village chief, whose cousin and brother-in-law he was, everyone ignored us in a way only a Balinese can do. As we wandered around, uncertain, wistful, eager to please, people seemed to look right through us with a gaze

moved, negligently, but definitively, away. If seated or leaning against a wall, we had him trapped, he said nothing at all, or mumbled what for the Balinese is the ultimate nonword "yes." The indifference, of course, was studied; the villagers were watching every move we made; they had an enormous amount of quite accurate information about who we were and what we were going to be doing. But they acted as if we simply did not exist, which, in fact, as this behavior was designed to inform us, we did no or anyway not yet.

My wife and I were still very much in the guest wind stage, a most frustrating, and even, as you soon begin to doubt whether you are really real after all, unmoving one, when, ten days or so after our arrival, a large cockfight was held in the pester to raise money for a new school.

Now, a few special occasions aside, cockfights illegal in Bali under the Republic (as, for not altogether unrelated reasons, they were under the Dutch), largely as a result of the presentations to patriotism radical nationalism tends to bring w
Fin