



HISTORY & GEOGRAPHY

STUDENT BOOK

▶ **7th Grade** | Unit 4

HISTORY & GEOGRAPHY 704

Anthropology

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Anthropology

Introduction

“Man is a curious being.” This statement can be understood in two ways: (1) Man is inquisitive and seeks to learn, and (2) Man is unique and should be studied. Both ways of understanding the statement apply to anthropology.

Man is inquisitive and seeks to learn. Some interest in man and his ways of life is found in nearly all human societies. For example, **nonliterate** peoples relate stories about the first man and woman. They tell about the origin of fire, the invention of tools, or the beginnings of ways to obtain food. Descriptive accounts about different groups of people have been made through the centuries. The Greek historian, Herodotus, wrote of the Scythians and Egyptians in the fifth century BC. Explorers, world travelers, missionaries, and soldiers would return to their homes with accounts of all that they saw. Much that they related was distorted. Their accounts tended to be distorted because they saw exotic people and other ways of life through their own cultural **prejudices**. Nevertheless, these early accounts of man provided a starting point for the science of anthropology.

In this LIFEPAAC® you will learn about the science of anthropology and how it differs from other social sciences. You will learn what anthropologists do and how they control their prejudices in their work.

Man is unique and should be studied. No other creature is as widely distributed over the face of the earth as man. He has made his home on the frozen crust of the Arctic Ocean, the barren waste of the Sahara Desert, and the dense rain forest surrounding the Amazon River. He has even lived in space. His way of life is as diverse as the places in which he lives. His physical characteristics vary in color, texture, shape, and size. Yet, beneath all of his variety man is very much the same.

In this LIFEPAAC® you will learn the ways in which all people are the same. You will learn why individuals and groups will be different from each other. You will learn how races were formed. Finally, you will see the relationship between the way of life of a people and the environment in which they live.

Objectives

Read these objectives. The objectives tell you what you will be able to do when you have successfully completed this LIFEPAAC. When you have finished this LIFEPAAC, you should be able to:

1. Describe the ways the science of anthropology differs from other social sciences.
2. Explain the origin and nature of culture.
3. Tell how anthropologists control their prejudices in their work.
4. List the ways anthropologists gather information.
5. List the ways all people are the same.
6. Explain why people are different from each other.
7. Explain how human races were formed.
8. Describe the relationship between the way of life of a people and their environment.
9. Explain why all cultures are different from each other.
10. Tell the ways all cultures are the same.

1. THE STUDY OF MAN

Many scholars besides anthropologists are concerned with knowing more about man. Of all the social sciences, anthropology has the widest area of interest. Anthropologists study both literate (with a written language) and non-literate (without a written language) societies, ancient and **contemporary** ways of life, and extinct and modern human forms.

The best way to learn about man is to study him right where he lives. Anthropologists live among the people they study and often do everything the people do. The anthropologist seeks to understand what life is really like for those he studies. He tries to get an insider's point of view. In this section of the LIFEPAAC, you will study about studying man. You will learn about the science of anthropology and how anthropologists go about doing their work.

SECTION OBJECTIVES

Review these objectives. When you have completed this section, you should be able to:

1. Describe the ways the science of anthropology differs from other social sciences.
2. Explain the origin and nature of culture.
3. Tell how anthropologists control their prejudices in their work.
4. List the ways anthropologists gather information.

VOCABULARY

Study these words to enhance your learning success in this section.

band (band). A wandering group of a few families.

bias (bī' us). Favoring one side too much.

comprehensive (kom' pri hen' siv). Including much.

contemporary (kun tem' pu rer' ē). Concerning the present time.

divination (div' u nā' shun). Foreseeing the future.

ethics (eth' iks). Rules of right and wrong.

ethnographer (eth nog' ru fur). Anthropologist who describes a culture.

etiquette (et' u ket). Rules for proper behavior.

folklore (fō k' lôr'). Traditional beliefs and legends of a people.

genealogical (jē' nē u loj' u kul). Concerning family descent.

generalization (jen' ur u lu zā' shun). General principle or rule.

haphazard (hap' haz' urd). Not planned.

holistic (hō lis' tik). Concerning the whole of something.

hygiene (hī' jēn). Rules for health.

kin-group (kin' grüp). A group of related families.

monograph (mon' u graf). A scholarly book about a particular subject.

nonliterate (non lit' ur it). A term used in Anthropology to refer to a people or culture without a written language; also referred to as an oral society.

prejudice (prej' u dis). Hastily and unfairly formed opinion.

puberty (pyü' bur tē). Physical beginning of manhood and womanhood.

status (stā' tus). Social position or rank.

subdue (sub dü'). Conquer and control.

tempo (tem' pō). Characteristic pace or rhythm.

trauma (trô' mu). An emotional shock.

Note: All vocabulary words in this LIFEPAK appear in **boldface** print the first time they are used. If you are not sure of the meaning when you are reading, study the definitions given.

Pronunciation Key: hat, āge, cāre, fār; let, ēqual, tèrm; it, īce; hot, ōpen, ōrder; oil; out; cup, pūt, rüle; child; long; thin; /FH/ for then; /zh/ for measure; /u/ represents /a/ in about, /e/ in taken, /i/ in pencil, /o/ in lemon, and /u/ in circus.

THE BASIS OF ANTHROPOLOGY

The word *anthropology* is composed of the Greek stem *anthropo-* (man) and the noun ending *-logy* (science). As a word, the literal meaning of *anthropology* is the *science of man*. Anthropologists are scientists who study man and all his activities—his “way of life.”

Anthropology is divided into three special studies: archaeology, ethnology, and physical anthropology. Archaeologists are

anthropologists. They study man’s past. They dig in ancient refuse heaps, explore graves and tombs, and unearth buried cities. Anthropologists can understand much about life in the past by studying the discards of peoples, the foods they ate, and the environments in which they lived. Knowledge of the past gives anthropologists a key for understanding some of the ways of modern man.

Ethnologists are anthropologists concerned with the “way of life” of living peoples.



| Digging into the Past

Ethnologists study how people are organized into groups; how they make a living; how they view the world; and how they choose their mates, marry, and raise their children. Any group of people can be studied, but ethnologists have concentrated primarily on so-called “primitive” groups. Anthropological studies focused on these groups when it became evident they were dying out. Since the early 1900s ethnologists have been recording passing ways of life in writings, pictures, films, and collections of native goods. Because of their studies, ethnologists have concluded that these groups are not at all primitive. Anthropologists now refer

to such peoples as oral societies or “**nonliterate**”—without written language.

The third special area of concern is physical anthropology. Physical anthropologists study the similarities and differences among the physical forms of people. Like the archaeologists they examine ancient or fossil forms of people. Like the ethnologists they examine modern or living forms. A primary purpose of this area of anthropology is to understand the genetic basis for the physical differences among living peoples. The differences between ancient or fossilized human forms and modern human forms are also studied.



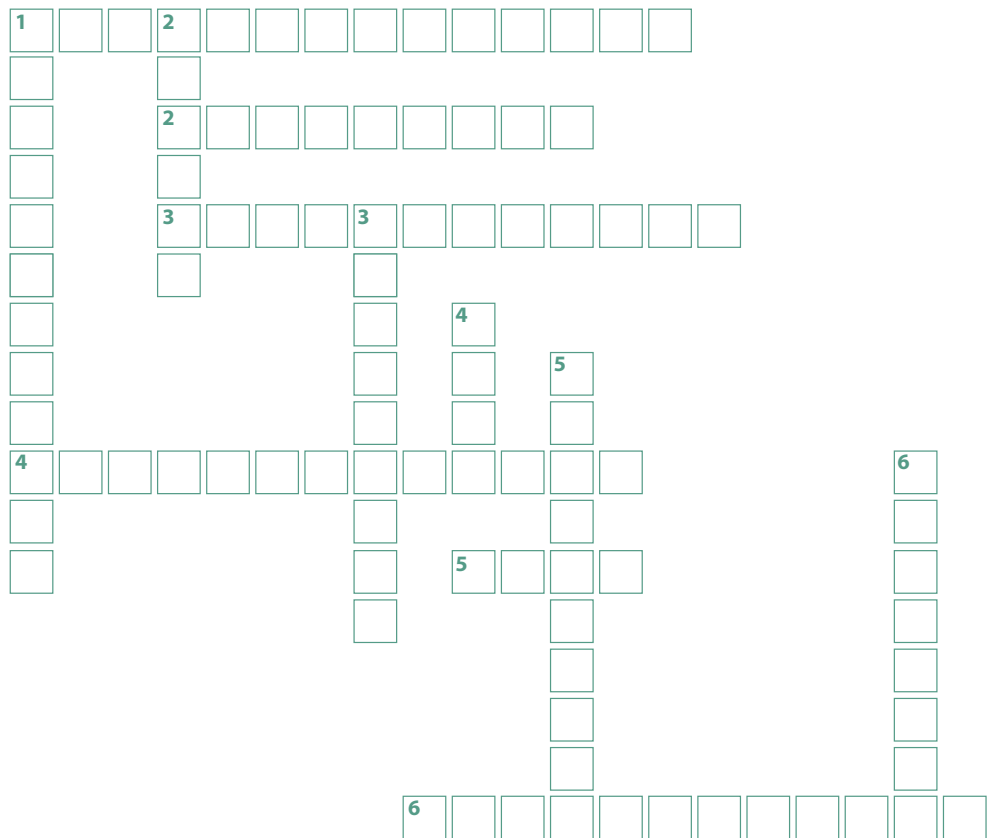
Complete the vocabulary crossword.

1.1 ACROSS

1. General principle or rule.
2. Not planned.
3. Concerning the present time.
4. Including much.
5. A wandering group of a few families.
6. Anthropologist who describes a culture.

DOWN

1. Concerning family descent.
2. Rules of right and wrong.
3. Rules for proper behavior.
4. Favoring one side too much.
5. Foreseeing the future.
6. Traditional beliefs and legends of a people.





Complete these statements.

- 1.2 The literal meaning of *anthropology* is _____ .
- 1.3 Anthropologists who study the ways of living peoples are called _____ .
- 1.4 Archaeologists are interested in man's _____ .
- 1.5 Anthropologists who study human forms are called _____ .
- 1.6 Anthropologists who learn about the past by studying the buried discards of a civilization are called _____ .

Match these vocabulary words with their definitions.

- | | |
|------------------------|--|
| 1.7 _____ holistic | a. hastily and unfairly formed opinion |
| 1.8 _____ hygiene | b. an emotional shock |
| 1.9 _____ kin-group | c. concerning the whole of something |
| 1.10 _____ monograph | d. characteristic pace or rhythm |
| 1.11 _____ nonliterate | e. rules for health |
| 1.12 _____ prejudice | f. conquer and control |
| 1.13 _____ puberty | g. group of related families |
| 1.14 _____ status | h. social position or rank |
| 1.15 _____ subdue | i. scholarly book about a particular subject |
| 1.16 _____ tempo | j. physical beginning of manhood and womanhood |
| 1.17 _____ trauma | k. without written language |

Answer this question.

- 1.18 What two kinds of human forms do physical anthropologists study?
 - a. _____
 - b. _____

Answer this question.

- 1.19 Why have ethnologists focused their study on “nonliterate” peoples? _____

Although anthropologists study every aspect of mankind, anthropology is not the only science concerned with humans. Anatomy, physiology, embryology, and genetics are sciences of the physical structures and processes of living things, including man. Biology and zoology are sciences through which the similarities and differences between humans and all forms of animal life are examined. Human behavior is studied in the sciences of psychology, sociology, and history. The ways man relates to his fellows comprises the subject matter of political science. The ways man makes his living is studied in economics. Man's methods of relating to the supernatural is the focus of religious studies. Ecology is the study of the relationship of man and his environment. Human language is the focus of study in linguistics. Like anthropology, all of these sciences focus on man to learn about his physical form and social behavior. Anthropologists take the information these other sciences discover and use it to help them in their own research. Much overlap occurs between anthropology and other sciences concerned with man. Nevertheless, anthropology differs from all of the other human sciences in its central problem, its goal, and its method of analysis.

The central problem of anthropology. Man is unique among all of God's creation. Before He formed man from the dust and woman from man, God determined to make humans different from all other creatures. God said in Genesis 1:26 that man was to "...have dominion over the fish of the sea, and over the fowl of the



air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Man was equipped and told in Genesis 1:28 to "... Be fruitful, and multiply, and replenish the earth, and subdue it..."

The way in which man **subdues** his environment is known to anthropologists as *culture*. Culture includes the way food is obtained, prepared, and eaten; the material, style, and method of construction of a shelter; and the way people communicate, visit, marry, raise children, trade, and travel. Culture is any information or behavior that is learned, shared by society, and passed on to the next generation. That is, culture is a learned human custom. The study of culture is the primary difference between anthropology and the other social sciences.



Write the correct letter and answer in the blank.

- 1.20** The ability of man to have culture comes from _____.
 a. man b. the environment c. God d. the opera
- 1.21** Culture is the way man _____ his environment.
 a. submits b. subdues c. submerges d. substitutes
- 1.22** The science concerned with culture is _____.
 a. anatomy b. ecology c. genetics d. anthropology
- 1.23** Culture is only found among _____.
 a. Americans b. animals c. "primitives" d. man

The goal of anthropology. Thousands of groups of people live on the earth. Some groups are large (nations) and others are small (**bands**). Each group has its own characteristic style of life, or culture. The goal of anthropology is to discover the regularities in human custom that exist among these groups. Knowing the regularities, anthropologists can make **generalizations** about human behavior.

At the beginning of this century, Arnold van Gennep noted that birth, **puberty**, marriage, and death are accompanied by ceremonies in all groups. Although the details of the ceremonies differ from one group to another, the significance is constant. The social marking of a person passing from one stage in life to the next is considered to be cultural regularity. Anthropologists call such ceremonies "rites of passage."

In addition to rites of passage, anthropologists have found many other elements common to all social groups. These widespread elements are known as cultural "universals." Cultural universals include the following items:

- | | |
|------------------------|-------------------|
| athletic sport | joking |
| bodily adornment | kin-groups |
| calendar | language |
| community organization | law |
| cooking | magic |
| cooperative labor | meal times |
| courtship | medicine |

- | | |
|-------------------|-------------------|
| dancing | mourning |
| decorative art | music |
| divination | numerals |
| education | personal names |
| ethics | property rights |
| etiquette | religious rituals |
| family | social concepts |
| feasting | status |
| folklore | differentiation |
| games | surgery |
| gestures | tool making |
| gift giving | trade |
| greetings | visiting |
| housing | weather control |
| hygiene | |

These and other elements provide the basic material for anthropological analysis. The main concern in the study of cultural universals would be to explain why people who are so scattered from one another do the same kinds of things. For example, why do all societies have cooperative labor, kin-groups, and language? Are these behaviors inherited or learned? Where did they originate? Why do they appear in isolated groups? In addition, anthropologists want to explain the differences among the details of these universals. For example, why does housing style, size, and material differ among groups? Why all people do not get their food in the same way? The goal of anthropology is to answer questions such as these.



Answer these questions.

1.24 What is the goal of anthropology? _____

1.25 What cultural regularity did Arnold van Gennep discover? _____

Complete these activities. Circle the correct answer.

1.26 Choose the correct rite of passage for the following ceremony: **baby shower**

- a. birth b. puberty c. marriage d. death

1.27 Choose the correct rite of passage for the following ceremony: **graduation**

- a. birth b. puberty c. marriage d. death

1.28 Choose the correct rite of passage for the following ceremony: **wedding**

- a. birth b. puberty c. marriage d. death

1.29 Choose the correct rite of passage for the following ceremony: **funeral**

- a. birth b. puberty c. marriage d. death

1.30 Choose the correct rite of passage for the following ceremony: **infant baptism**

- a. birth b. puberty c. marriage d. death

1.31 Choose the correct rite of passage for the following ceremony: **Sweet Sixteen party**

- a. birth b. puberty c. marriage d. death

1.32 Choose the correct rite of passage for the following ceremony: **wake**

- a. birth b. puberty c. marriage d. death

1.33 Choose the correct rite of passage for the following ceremony: **honeymoon**

- a. birth b. puberty c. marriage d. death

1.34 List five cultural universals.

a. _____ b. _____

c. _____ d. _____

e. _____

The method of analysis in anthropology.

Anthropologists use the comparative method to study man in his cultural variety. The comparative method is the procedure of comparing cultural similarities as well as differences among various societies. This procedure helps anthropologists find regularities in culture. The comparative method also gives an anthropologist a worldwide background for understanding any part of a society's culture. That is, the information anthropologists have gotten by studying many societies will enable them to understand something about one society.

Anthropology is **holistic** in obtaining cultural information used for comparison. It is not limited to the study of religion, warfare, or any other single part of a society's culture. The anthropologist tries to understand every aspect of a particular culture.

Anthropology is both historically and geographically **comprehensive**. Both simple and complex societies are examined. Ancient societies yield cultural information about themselves from the literature of their period and from their material remains. Information about present societies is compiled from many sources such as world travelers, missionaries, soldiers, government officials, and trained **ethnographers**.

The truth of any anthropological conclusions about human behavior depends on the accuracy of the cultural information used. To obtain good cultural data, professional ethnographers are needed. Bronislaw Malinowski, a British anthropologist, began training ethnographers at the London School of Economics in 1920.

Malinowski stressed that ethnographers needed to live among the people they study for at least two years. During this time an ethnographer was to fully participate in the daily round of activities, learning all he could about the native people.

An ethnographer must ensure that his findings describe the life of a people as it really is. His findings must not be **biased**. When an ethnographer evaluates a culture, he must not allow his own culture to color his conclusions. For example, if the ethnographer eats his food with chopsticks, he should not expect other cultures to do the same or pass judgement on them for being different.

Ethnographers attempt to be "culturally relative," basing evaluations on the native person's point of view. They attempt to avoid two extreme interpretations of a foreign culture: (1) the "noble savage," and (2) ethnocentrism. The noble savage would be someone who is from an oral culture that the ethnographer considers superior to his own. Finding one's own culture superior to another culture has been labeled "ethnocentrism" by those who believe that all cultures are equal.

Sometimes people who make a distinction based on moral standards are accused of being ethnocentric—considering their own culture superior to others. Christians recognize, however, that all human cultures reflect man's sinful nature and should be evaluated according to God's truth, not man's opinion. Missionaries are taught to distinguish between issues that are merely relating to custom and issues relating to God's Word.

**Complete these activities.**

- 1.35** Define the comparative method in anthropology. _____

- 1.36** The comparative method helps anthropologists to find _____ in culture and gives a _____ background for understanding any part of a society's _____.
- 1.37** Which of the following are methods used to help an anthropologist control his bias? (Place a check mark next to the correct answers.)
- _____ evaluate culture from native person's point of view.
 _____ use his own culture to color his conclusions.
 _____ live among the people and participate in their culture.

Match these items.

- | | |
|---|-------------------------|
| 1.38 _____ began training ethnographers | a. comparative method |
| 1.39 _____ study every aspect of culture | b. noble savage |
| 1.40 _____ evaluating from native's point of view | c. missionaries |
| 1.41 _____ comparing things among various societies | d. Branislav Malinowski |
| 1.42 _____ seeing foreign culture as inferior to own | e. ethnocentrism |
| 1.43 _____ seeing foreign culture as superior to own | f. holistic |
| | g. culturally relative |
| | h. Arnold van Gennepe |

THE SCIENCE OF ANTHROPOLOGY

The science of anthropology is rooted in fieldwork. In fieldwork, people are studied where they live. Any person is able to record what he sees in a foreign society. However, just writing down what one sees is not necessarily useful to the science of anthropology. A person must obtain proper tools and training to be an anthropologist. He must develop certain skills and attitudes that will enable him to work successfully among a foreign people. He also must

possess abilities in communication to be able to share with others what he has learned.

Preparing for fieldwork. Studying anthropology courses is most important in preparing for fieldwork. Anthropology courses in colleges and universities are usually taught by trained and experienced anthropologists. These teachers bring to the classroom firsthand information about fieldwork.

Anthropology is not a **haphazard** science. Its goal is to discover regularities in culture.

Distinct social groups are like laboratories used for discovering and verifying specific cultural truths. An ethnographer goes to the field with a certain problem he would like to test. For example, he might like to know if leadership in a farming community is related to the size of a person's crop. An ethnographer does not study a society to learn everything in general and nothing in particular about that society.

Once an anthropologist has a problem in mind, he selects the best society to test the problem. He then reads all he can about the people among whom he will live. If possible, he will learn the language spoken there before going to the field.

In addition to the material needed for survival, the field worker takes recording equipment with him. He usually takes cameras, a computer, a tape recorder, pencils, and plenty of paper.

The ethnographer is expected to study the society "in the field" a minimum of one year. This time limit will allow him to observe all of

the seasonal activities in the annual cycle of social life. Preparations for the physical and emotional needs of the field worker are very important. Medical, health, and hygiene supplies must be purchased. Proper clothing for the climate must be obtained. Enough money must be secured to pay the costs of equipment, travel, and native helpers. The field worker also must be emotionally prepared to endure loneliness. He will be a social and cultural oddity in a society of strangers. The immediate **trauma** of adjusting to a whole new way of life is known as *culture shock*. This shock may affect both the physical and the emotional process of the ethnographer and could last for weeks. All these needs must be met or fieldwork could be defeating to an ethnographer. However, these promises of support from the Word of God give assurance to the Christian ethnographer:

Philippians 4:19: "...God shall supply all your need according to his riches in glory by Christ Jesus."

Hebrews 13:5: "...[God] hath said, I will never leave thee, nor forsake thee."



Write true or false in the blank.

- 1.44 _____ Anthropology courses are not important for doing fieldwork.
- 1.45 _____ Human groups are like laboratories for an anthropologist.
- 1.46 _____ An anthropologist knows nothing about a group of people before he goes to live among them.
- 1.47 _____ The only preparation necessary for fieldwork is to obtain equipment and supplies.
- 1.48 _____ Anthropologists often have difficulty adjusting to a new way of life.

Doing the fieldwork. The principal task of the field worker is to gather information that will allow him to confidently resolve the problem he wanted to test. The information he needs lies in the behavior of individuals as they go about their daily round of activities. However, an ethnographer cannot observe everyone doing everything at all times. The information he uses must be selected from what is going on all around him.

The basic way an ethnographer learns about a society's culture is by living according to that society's standards. He learns the rules for proper behavior and participates in the daily life of the people. The method of studying a way of life by living that life is called *participant observation*.

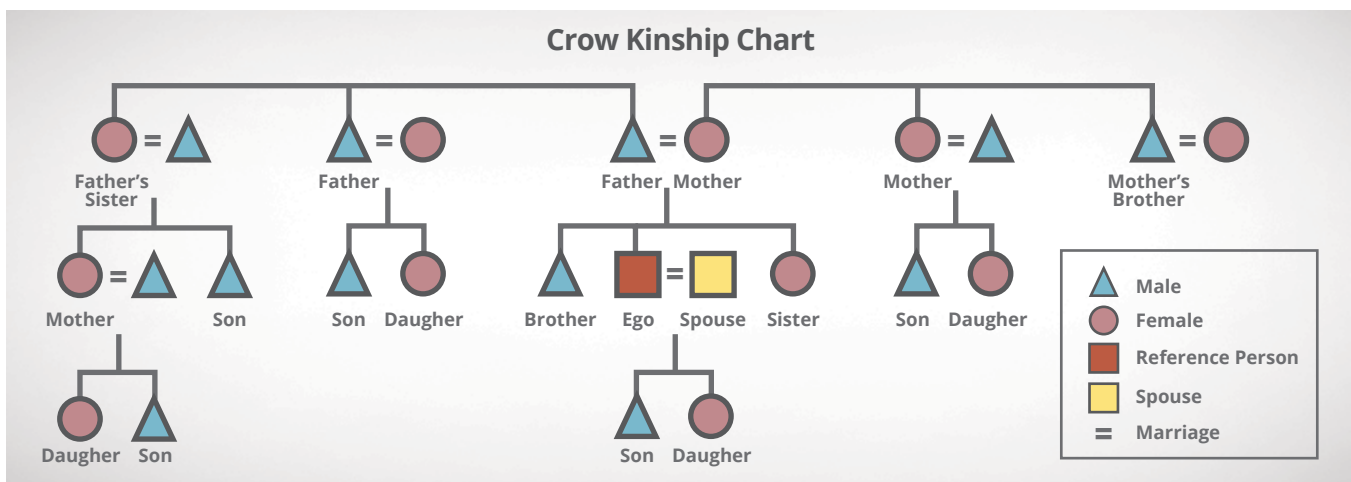
Ethnographers use "insiders" to collect data on the culture. Certain individuals can greatly help the ethnologist understand a culture from an insider's point of view. The people who are highly knowledgeable and willing to talk about their culture are called *key informants*. Old people are usually a good source of information because they can describe life in the past and compare it to the present. They also have time to sit and talk. People such as healers, priests, and chiefs possess information that is not known to the whole group. They can give important cultural information to the ethnographer.



| Understanding Culture from the Inside

An ethnographer can learn much about a culture by understanding what individuals think about themselves and their way of life. Psychological tests can be given to determine how an individual feels about his physical and cultural surroundings. A person who tells his life history will reveal his inner feelings and will also help the ethnographer to understand the past. Knowing the past helps the field worker understand the present.

All people behave toward each other according to their individual positions in society. That is, all societies have social organization. Examples of social organization include kinship relationships, age relationships, and community political relationships. An ethnographer must know the kinds of relationships that exist between



individuals. Only then can he understand the behavior between persons.

The kinship relationships in the society can be discovered by using the **genealogical** method of investigation. In this method the ethnographer asks for the names of a person's relatives and how that person refers to them.

For example, a Crow Indian refers to his mother as "mother" and to his mother's sister as "mother." Although he knows which woman gave him birth, he will behave toward these two women in the same way. They are his "mothers." When the ethnographer knows the kinship relationships between individuals, he will know how each person should act toward one another. He records the genealogical relationships on a kinship chart.

The ethnographer also can take a census to learn more about a group's social organization. A census will be used to record marriages, births, deaths, family size, occupations, economic holdings, and so forth. Maps can be drawn to record the location of dwellings, fields, water sources, trade centers, religious centers, and the surrounding territories. One

of the best tools an anthropologist can use to understand another culture is the language of that culture. The language reveals how that culture relates to the world. For example, English has dozens of names for colors, but the language of the Hanun'oo of the Philippines has only four basic color names. However, unlike English, Hanun'oo color names are associated with the qualities of wetness, dryness, lightness, and darkness. These additional qualities of color could be useful for distinguishing an edible green leaf from a inedible one of similar structure.

The field worker should try to keep a diary of his daily activities, thoughts, and moods. His own moods will affect his observations of those people and activities around him. The record of his personal life will help him to evaluate the objectivity of his field report.

Objectivity and accuracy are essential to good fieldwork. To help provide objectivity and accuracy the ethnographer should use cameras and tape recorders. These tools are useful for recording the events that actually happened and for sharing those events with others.



Complete these statements.

- 1.49 The method of studying a culture by doing what the people of that culture do is called _____ .
- 1.50 Knowledgeable individuals who tell the ethnographer much about their culture are known as _____ .
- 1.51 The ethnographer learns how people feel about themselves through a. _____ tests and by asking them about their b. _____ history.
- 1.52 The _____ method is a way to learn the kinship relationships in a society.
- 1.53 A record of events like marriages, births, deaths, and occupations is called a _____ .



Match these items.

1.54 _____ language

1.55 _____ diary

1.56 _____ camera and tape recording

- a. provides objective and accurate information
- b. reveals how the culture relates to the world
- c. shows how field worker's mood is affected by observation

Presenting the fieldwork. After returning from the field, the ethnographer begins to sort out all of his material and data. He tries to make sense out of his field notes, interviews, tests, genealogies, censuses, and maps. He must generalize into one view all of the realities of the cultural world he experienced. After this process, the writing of his findings will begin.

The standard form for presenting the findings of fieldwork is the ethnographic **monograph**. The *general* ethnographic monograph usually is organized under subject headings such as these: location and physical environment, kinship and social organization, law and social control, economics and technology, religion, politics, art, and social change and continuity. The general monograph treats each of these topics equally, giving a holistic view of the culture of the society. However, the general monograph can be misleading because of its organization. When a culture description is divided into separate subject areas, the culture itself might be thought to exist in a separated form. In reality, a culture is all of one piece, not a collection of separate pieces. Many ethnographers now write *specialized* ethnographic monographs. These works focus on one part of a culture: religion, economics, kinship, political processes,

and so forth. The specialized monograph usually will show the relationships between one specific aspect of a culture and every other aspect.

Another form for presenting the fieldwork is the life history account of one member of the culture. The life history form is valuable because it gives the insider's view of the culture. However, it is not the best method to use to present a complete view of a culture. The life history account is subject to distortions and bias because it is the view of only one person. The informant might not have been completely accurate in remembering and relating his life history to the ethnographer.

The ethnographic film has great value for accuracy and impact. A film allows one to visualize the people as they live out a scene from a real-life drama. Movement, space, shape, and **tempo** are part of a culture. They can be understood best when they are seen. Films provide a historical record. They portray what life was like at some specific time in the past. Films also allow a cultural event of the past to be compared with the same event of the present. This comparison will reveal the nature of the cultural changes that have occurred since the film was made.



Write the letter of the best answer in the blank. Answers may be used more than once.

- 1.57 _____ presents an insider's view of the culture
- 1.58 _____ gives a holistic view of the culture
- 1.59 _____ presents movement, space, shape and tempo of a culture
- 1.60 _____ could make culture appear to be separated
- 1.61 _____ the view of only one person
- 1.62 _____ focuses on one aspect of culture
- 1.63 _____ useful for historical comparison
- 1.64 _____ presents relationships between aspects of a culture
- a. general ethnographic monograph
 b. specialized ethnographic monograph
 c. life history account
 d. ethnographic film



Review the material in this section in preparation for the Self Test. The Self Test will check your mastery of this particular section. The items missed on this Self Test will indicate specific areas where restudy is needed for mastery.

SELF TEST 1

Match these items (each answer, 2 points).

- | | | |
|--------------|-------------------------------|---|
| 1.01 | _____ physical anthropologist | a. presents all aspects of a culture |
| 1.02 | _____ Arnold van Gennep | b. show relationships among people |
| 1.03 | _____ life history | c. studies human forms |
| 1.04 | _____ census | d. helps an ethnographer understand himself |
| 1.05 | _____ archaeologist | e. noted life-crisis ceremonies |
| 1.06 | _____ key informant | f. began training ethnographers |
| 1.07 | _____ general monograph | g. one person's view of his culture |
| 1.08 | _____ psychological tests | h. reveals life in the past |
| 1.09 | _____ ethnologist | i. list of marriages, births, deaths, and so on |
| 1.010 | _____ specialized monograph | j. provides a visual record |
| 1.011 | _____ ethnographic film | k. digs up ancient ruins |
| 1.012 | _____ trash heaps | l. focuses on one aspect of culture |
| 1.013 | _____ Bronislaw Malinowski | m. gives ethnographer much information |
| 1.014 | _____ diary | n. studies culture of living peoples |
| 1.015 | _____ kinship chart | o. reveals inner feelings |

Write the correct letter in the blank (each answer, 2 points).

- 1.016** Rites of passage, joking, music, and family are cultural _____.
 a. ceremonies b. universals c. problems d. biases
- 1.017** The study of all aspects of culture makes anthropology _____.
 a. thorough b. comparative c. a science d. holistic
- 1.018** The goal of anthropology is to discover cultural _____.
 a. shocks b. people c. regularities d. prejudices
- 1.019** Anthropology differs from other human sciences through its emphasis on _____.
 a. culture b. primitives c. nonliterate d. man
- 1.020** Anthropologists should stay in the field at least one year to see _____.
 a. all the people b. all seasonal activities
 c. a key informant d. rites of passage
- 1.021** Culture originally comes from _____.
 a. man b. God c. Noah d. Babel

- 1.022** Anthropology tries to understand every aspect of a culture because anthropology is _____.
 a. comparative b. relative c. biased d. holistic
- 1.023** Anthropology focuses on oral societies because _____.
 a. they are dying out b. they are more diverse
 c. they are older d. they are easier to analyze

Put these events in the proper order: first, second, third, and so on (each answer, 2 points).

- 1.024** _____ Read about the people.
- 1.025** _____ Choose a society to test the problem.
- 1.026** _____ Leave the field.
- 1.027** _____ Adjust to the new culture.
- 1.028** _____ Study anthropology courses.
- 1.029** _____ Enter the field.
- 1.030** _____ Write about the culture.
- 1.031** _____ Observe and record cultural events.
- 1.032** _____ Formulate a problem to test.
- 1.033** _____ Sort out the cultural information.

Complete these statements (each answer, 3 points).

- 1.034** The ethnographer would be wise to learn a people's _____ because this is the way people perceive and relate to their world.
- 1.035** The method for discovering cultural similarities and differences is _____.
- 1.036** Two extreme interpretations of a foreign culture are known as a. _____ and b. _____.
- 1.037** Two tools for discovering the social organization of a group are a. _____ and b. _____.
- 1.038** Difficulty in adjusting to a new way of life is called _____.
- 1.039** Studying a way of life by living that life is called _____ observation.

Put a check next to the answers that are correct (each answer, 2 points).

1.040 Which of the following are cultural universals?

_____ fairy tales

_____ greetings

_____ feasting

_____ child marriage

_____ law

_____ property rights

_____ ethics

_____ polytheism

_____ agnostic philosophy

_____ family

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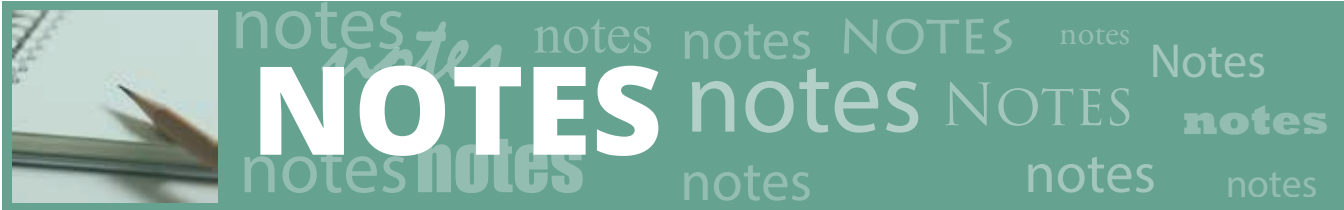
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SCORE _____

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