

Educational institution "Belarusian state University of culture and arts"  
Faculty of Cultural Studies and Social-Cultural Activities  
The Department of Cultural Studies

AGREED

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Cultural Studies

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\_\_\_\_\_ 2022

AGREED

Dean of the faculty of  
Culturology and sociocultural  
activities

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\_\_\_\_\_ 2022

EDUCATIONAL AND METHODOLOGICAL COMPLEX  
ON ACADEMIC DISCIPLINE

**INTRODUCTION TO CULTURAL ANTHROPOLOGY**

*for the second stage of higher education  
(magistracy) 1-21 80 13 Culturology*

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Reviewed and approved

at the meeting of the University Council 30.08.2022.

Protocol no. 13

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## Introduction

The urgency of the discipline in the system of higher education culturological due to its significant potential for comprehensive development, understanding of contemporary processes in the field of cultural anthropology. Basic knowledge of the theory and history of cultural anthropology is an integral part of professional skills, cultural studies experts.

The purpose of discipline is to acquire the students the basic knowledge about the multifaceted world of cultural anthropology. Students are expected to start training in this course already have a general knowledge of communication theory, social theory, cultural studies, and sociology.

Problems of the discipline:

- the formation of ideas about the nature and development of cultural anthropology, the diversity of its forms and types of culture;
- the acquisition of knowledge about the methods of cultural anthropology;
- the skills of self-study of specific cultures and human activities;
- familiarity with the history of the development of cultural anthropology and theoretical issues for their understanding.

Discipline “Introduction to cultural anthropology” involves updating interdisciplinary connections with other academic disciplines that are taught in the framework of a higher education program II stage specialty “Culturology”.

As a result, the study of the discipline the student should to *know*:

- Basic concepts and problems of discipline;
- Evolution of approaches to the study of cultural anthropology;

- Significant methodological paradigms, principles, and methods of cultural anthropology, providing a modern understanding of cultural anthropology;

- Ratio of the society and cultural anthropology in the context of XX century culture and the beginning of the XXI century.

be *able* to:

- Characterize the main stages in the history of the world and cultural anthropology of their development;

- Assess the status, trends, and prospects of development of modern cultural anthropology;

- Analyze the development of the relationship in cultural studies, sociology, philosophy, science, education in the cultural anthropology;

- Apply basic concepts and factual information on the theory and history of cultural anthropology in future theoretical and practical activities;

- Use cultural knowledge, typology, and classification of cultures in intercultural communication;

- Define the role and place of the Belarusian culture in the history of world culture;

to *own*:

- basic concepts and terms of special vocabulary;

- modern methodological concepts in the field of cultural anthropology;

- relevant techniques and methods of integrated analysis of certain artifacts cultural anthropology.

In the study of the discipline appropriate to use teaching methods: explanatory and illustrative, heuristics, simulation training practice-oriented research.

As part of the formation of modern social and personal, social and professional competencies of future professionals in conducting seminars using active learning methodology, discussion forms.

To manage the training process and the organization of the control and evaluation activities for teachers to use the recommended rating, the credit-modular system of evaluation of educational and research activity of students.

In accordance with the curriculum the study of discipline “Introduction to cultural anthropology” provides 32 hours of classroom instruction. Estimated distribution of hours by type of activities: lectures - 16, seminars – 16. Recommended forms of control of knowledge of students – exam.

## THEORETICAL PART

### Thematic plan

№	Topics	Lectures	Seminars
1	What is anthropology and why should we care?	2	
2	Why culture matters?	2	
3	Doing cultural anthropology	2	
4	Communication	2	
5	Making a living	2	
6	Economics		2
7	Political organization		2
8	Stratification: class, caste, race, and ethnicity	2	
9	Marriage, family, and kinship	2	2
10	Sex and gender		2
11	Religion		2
12	Creative expression: anthropology and the arts	2	2
13	Power, conquest, and a world system		2
14	Culture, change, and globalization		2
		16	16

## Course contents

### *Topic 1. What is anthropology and why should we care?*

The holistic approach of anthropology can help us understand violence. To what extent is violence simply an ineradicable part of human nature and to what extent is it a product of certain kinds of cultures? Have human beings always been violent, or was there an age when people lived in societies without violence? Can we hope for a future without violence or are we condemned to ever-increasing cycles of violence? There are no simple answers to these questions. Anthropologists, political philosophers, and others have sometimes imagined that people in early human societies led a peaceful, almost utopian existence. At other times, they have imagined such societies as a struggle of all against all: constant battle for survival in which violence against nonfamily and nongroup members was the rule rather than the exception. Neither of these ideas seems to hold much validity. Define anthropology and explain how it differs from other academic disciplines.

### *Topic 2. Why culture matters?*

This is a necessary aspect of culture. However, it is also problematic. We often think of groups as neat, bounded collections of individuals or families. But think for a moment: How many groups do you belong to? You almost certainly have a nationality, a place where you grew up, a school (or perhaps more than one), perhaps an ethnic identity, perhaps a religious identity, maybe you were a member of a group like the military, and, of course, you certainly had some kind of family identity. These identities overlap, but are different. All of them have characteristics of culture such as processes of enculturation and symbolism. Now, which of

these is your culture? There is no one on the planet who shares precisely your cultural experience.

### *Topic 3. Doing cultural anthropology*

What could be more obvious than that anthropologists should support human rights and be actively engaged in their promotion? For most Americans, doubting the value of human rights is unthinkable, like arguing against freedom of speech or claiming that children are not important. Yet, human rights pose ethical dilemmas for anthropologists. Almost all anthropologists believe firmly in their duty to promote human rights in their own society. Many also believe that they have an obligation to promote the interests of those they study. Explain who Boas and Malinowski were and what their importance to the development of anthropology was. Define participant observation and explain its importance in anthropology. Describe some of the techniques that anthropologists use during their fieldwork. Analyze the role of cross-cultural research in anthropology and describe some of the tools used to conduct it. Summarize the importance of feminism and postmodernism in the development of anthropology.

### *Topic 4. Communication*

Language has become an important political issue in the United States. As of spring 2016, a total of 31 states have enacted legislation to make English their state's official language. No federal bill making English the national language has yet passed both chambers of Congress, but the House and the Senate have, at different times, both voted to make English the national language or to require the federal government to conduct all of its official business in English. List some of the characteristics of human languages, and explain how humans learn language. Summarize the meanings of phonology, morphology, syntax, and semantics. Illustrate the relationship

between language and culture. Explain the ways in which language is related to social structure, and give examples. Summarize the Sapir-Whorf hypothesis, and debate the relationship between language and thought. List several forms of nonverbal communication. Compare different ways in which language changes, and discuss the implications of globalization for language change.

#### *Topic 5. Making a living*

Explain the relationship between environment and subsistence strategy. Summarize the major characteristics of foraging, pastoralism, and horticulture, and give an example of each. Analyze the differences between horticulture and agriculture, and discuss the environmental impact of each. Explain the role of landlords, peasants, and the state in agricultural systems. Differentiate between agriculture and industrialism, and assess the advantages and disadvantages of each.

#### *Topic 6. Stratification: class, caste, race, and ethnicity*

Describe global and local aspects of social stratification and economic inequality. Summarize the strengths and weaknesses of the functionalist and conflict analyses of inequality. Discuss the relationship between wealth, power, and prestige. Explain the differences between a class and a caste system, giving examples of each. Analyze the ideal and the realities of the social class system in the United States. Explain the intersection of race and class in the United States with examples. Compare the construct of race in the United States with that in Brazil. Describe the American immigration narrative and how it relates to social stratification in the United States.

### *Topic 7. Marriage, family, and kinship*

Describe some of the roles and functions that marriage and family have in society. Define the incest taboo and present two different explanations for it. Define endogamy and exogamy and give examples of each. Summarize the differences between polygamy, polygyny, polyandry, and monogamy and some of their important functions in different societies. Explain the difference between bride service, bridewealth, and dowry, and their different functions in different social contexts. Discuss how the American family has changed in the past half century and some reasons for these changes. Explain how kinship systems are related to culture and why they are culturally important. Explain how extended families differ from nuclear families and how patrilineal families differ from matrilineal families.

### *Topic 8. Creative expression: anthropology and the arts*

Summarize some of the functions of art in political and ritual contexts. Describe the ways art can symbolize key cultural concepts and themes, using examples. Analyze the roles that art can play in politics. Give examples of the use of art to promote political ends. Discuss how art is used to express cultural and personal identity, using examples from different societies. Describe the relationship between art made for use within a particular culture and the international art market.

## The educational-methodical map

Topics	Hours		CSW
	Lectures	Seminars	
What is anthropology and why should we care?	2		
Why culture matters?	2		
Doing cultural anthropology	2		
Communication	2		
Making a living	2		
Economics		2	
Political organization		2	
Stratification: class, caste, race, and ethnicity	2		
Marriage, family, and kinship	2	2	mid-term
Sex and gender		2	
Religion		2	
Creative expression: anthropology and the arts	2	2	
Power, conquest, and a world system		2	
Culture, change, and globalization		2	Essay
	16	16	

## Lectures abstract's

This part is based on workbook by Serena Nanda and Richard Warms “Culture Counts: A Concise Introduction to Cultural Anthropology”.

### *Topic 1. What is anthropology and why should we care?*

*Define anthropology and explain how it differs from other academic disciplines. List the major subdisciplines of anthropology. Explain some of the ways that anthropology is applied both for careers and for general understanding. Discuss and explain the ideas of cultural relativism and ethnocentrism. Describe anthropology's position on race. Describe some of the key reasons for studying anthropology.*

Anthropology: The scientific and humanistic study of human beings encompassing the evolutionary history of humanity, physical variation among humans, the study of past societies, and the comparative study of current-day human societies and cultures.

Society: A group of people who depend on one another for survival or well-being as well as the relationships among such people, including their statuses and roles.

Culture: The learned behaviors and symbols that allow people to live in groups; the primary means by which humans adapt to their environment; the ways of life characteristic of a particular human society.

Ethnocentrism (ethnocentric): Judging other cultures from the perspective of one's own culture. The notion that one's own culture is more beautiful, rational, and nearer to perfection than any other.

The holistic approach of anthropology can help us understand violence. To what extent is violence simply an ineradicable part of human nature and to what extent is it a product of certain kinds of cultures? Have human beings

always been violent, or was there an age when people lived in societies without violence? Can we hope for a future without violence or are we condemned to ever-increasing cycles of violence? There are no simple answers to these questions. Anthropologists, political philosophers, and others have sometimes imagined that people in early human societies led a peaceful, almost utopian existence. At other times, they have imagined such societies as a struggle of all against all: constant battle for survival in which violence against nonfamily and nongroup members was the rule rather than the exception. Neither of these ideas seems to hold much validity. Define anthropology and explain how it differs from other academic disciplines.

Cultural relativism: The idea that cultures should be analyzed with reference to their own histories and values rather than according to the values of another culture.

Holism (holistic): In anthropology, an approach that considers the study of culture, history, language, and biology essential to a complete understanding of human society.

Anthropology has traditionally included four separate subdisciplines: biological (or physical) anthropology, linguistic anthropology, archaeology, and cultural anthropology. In this section, we briefly describe each of them. Biological (or physical) anthropology is the study of humankind from a biological perspective. It focuses primarily on the aspects of humanity that are genetically inherited. Biological anthropology includes numerous subfields, such as the analysis of skeletons; the study of human nutrition; the statistical study of human populations; the study of patterns of disease; and the study of primates, animals that are closely related to humans.

Language is the primary means by which people communicate with one another. Although most creatures communicate, human speech is more complex and creative, and it is used more extensively than the communication systems of other animals. Language is an essential part of

what it means to be human and a basic part of all cultures. Linguistic anthropology is concerned with understanding language and its relation to culture. Language is an amazing thing we take for granted. When we speak, we use our bodies—our lungs, vocal cords, mouth, tongue, and lips—to produce noise of varying tones and pitches. And, somehow, when we do this, if we speak the same language, we are able to communicate with one another. Linguistic anthropologists want to understand how language is structured, how it is learned, and how this communication takes place. Language is a key way that we transmit culture. Thus, studying language helps us understand culture. For example, people generally talk about the people, places, and objects that are important to them. Therefore, the vocabularies of spoken language may give us clues to important aspects of culture. Knowing the words that people use for things may help us to glimpse how they understand the world. Language involves much more than words.

Archaeology is the study of past cultures through their material remains (archaeologists don't dig up dinosaurs or other ancient fossils; that is the job of paleontologists). Archaeologists add a vital time dimension to our understanding of cultures. Archaeologists' goal is to reconstruct past culture from material remains or artifacts. An artifact is any object that human beings have made, used, or altered. Artifacts include pottery, tools, garbage, and whatever else a society has left behind.

The study of human society and culture is known as cultural anthropology. Anthropologists define society as a group of people persisting through time and the social relationships among these people: their statuses and roles. Traditionally, societies are thought of as occupying a specific geographic location, but modern transportation and electronic communication have made specific locales less important. Societies are increasingly global rather than local phenomena.

Cultural anthropologists attempt to understand culture both as a universal human phenomenon and as a characteristic of a group of people. They use many different research strategies to examine the dynamics of particular cultures and to search for general principles that underlie all cultures. Ethnography and ethnology are two important aspects of cultural anthropology. Ethnography is the description of society or culture. An ethnographer attempts to describe an entire society or a particular set of cultural institutions or practices. Ethnographies may be either emic, or etic, or may combine the two. An emic ethnography attempts to capture what ideas and practices mean to members of a culture. It attempts to give readers a sense of what it feels like to be a member of the culture it describes. An etic ethnography describes and analyzes culture according to principles and theories drawn from Western scientific traditions such as ecology, economy, or psychology. Ethnology is the attempt to find general principles or laws that govern cultural phenomena. Ethnologists compare and contrast practices in different cultures to find regularities.

Applied anthropology is the use of cultural anthropology, linguistics, archaeology, and biological anthropology to solve practical problems in business, politics, delivery of services, and land management. There are anthropologists who analyze factory floors and decision-making structures for large corporations.

First, anthropology is the university discipline that focuses on understanding different groups of people. This focus on culture is one of the most valuable contributions anthropology can make to our ability to understand our world. Understanding cultures and approaching cultural differences from the perspective of cultural relativism helps us to develop the critical thinking skills that aid in analyzing and solving problems.

## Topic 2. *Why culture matters?*

*List the major characteristics of culture. Describe the role that child-rearing practices play in culture. Explain the relationship between culture and the ways in which people classify the world. Give some examples of the way in which symbols create meaning for people in particular cultures. Explain the ways in which culture can be considered a system and the ways in which it is not like a system. Tell some of the ways in which culture is and is not shared. Compare and contrast cultural and biological adaptation. List some of the ways in which culture changes and describe the role of conflict and consensus in change.*

This is a necessary aspect of culture. However, it is also problematic. We often think of groups as neat, bounded collections of individuals or families. But think for a moment: How many groups do you belong to? You almost certainly have a nationality, a place where you grew up, a school (or perhaps more than one), perhaps an ethnic identity, perhaps a religious identity, maybe you were a member of a group like the military, and, of course, you certainly had some kind of family identity. These identities overlap, but are different. All of them have characteristics of culture such as processes of enculturation and symbolism. Now, which of these is your culture? There is no one on the planet who shares precisely your cultural experience.

Symbol: Something that stands for something else. Central to language and culture.

Anthropological theory: A set of propositions about which aspects of culture are critical, how they should be studied, and what the goal of studying them should be.

Theory Name Understanding of Culture Critical Thinkers

Nineteenth-century evolution	A universal human culture is shared, in different degrees, by all	E. B. Taylor L. H. Morgan
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	societies.	
Turn-of-the-century sociology	Groups of people share sets of symbols and practices that bind them into societies.	Emile Durkheim Marcel Mauss
American historical particularism	Cultures are the result of the specific histories of the people who share them.	Franz Boas A. L. Kroeber
Functionalism	Social practices support society's structure or fill the needs of individuals.	Bronislaw Malinowski A. R. Radcliffe Brown
Culture and personality	Culture is personality writ large. It both shapes and is shaped by the personalities of its members.	Ruth Benedict Margaret Mead
Cultural ecology and neo-evolutionism	Culture is the way in which humans adapt to the environment and make their lives secure.	Julian Steward Leslie White
Ecological materialism	Physical and economic causes give rise to cultures and explain changes within them.	Morton Fried Marvin Harris
Ethnoscience and cognitive anthropology	Culture is a mental template that determines how members of a society understand their world.	Harold Conklin Stephen Tyler
Structural anthropology	Universal original human culture can be discovered through analysis and comparison of the myths and customs of many cultures.	Claude Lévi-Strauss
Sociobiology	Culture is the visible expression of	E. O. Wilson

genetic coding.	underlying	Jerome Barkow
Anthropology and gender	The ways societies understand sexuality are central to understanding culture.	Michelle Rosaldo Don Kullick
Symbolic and interpretive anthropology	Culture is the way in which members of a society understand who they are and give lives meaning.	Mary Douglas Clifford Geertz
Practice theory	Culture emerges from the dynamic relationship between social structure and individual choice.	Pierre Bourdieu Sherry Ortner
Postmodernism	Because understanding of cultures most reflect the observer's biases, culture can never be completely or accurately described.	Renato Rosaldo James Clifford
Globalization	Culture is best analyzed as the global flow of identity, symbolism, money, and information.	Arjun Appadurai David Harvey

Enculturation: The process of learning to be a member of a particular group.

Culture and personality: A theoretical position in anthropology that held that cultures could best be understood by examining the patterns of child rearing and considering their effect on social institutions and adult lives.

Ethnoscience: A theoretical position in anthropology that focuses on recording and examining the ways in which members of a culture use language to classify and organize their cognitive world.

Cognitive anthropology: A theoretical position in anthropology that focuses on the relationship between the mind and society

Symbolic anthropology: A theoretical position in anthropology that focuses on understanding cultures by discovering and analyzing the symbols that are most important to their members.

Interpretive anthropology: A theoretical position in anthropology that focuses on using humanistic methods, such as those found in the analysis of literature, to analyze cultures and discover the meanings of culture to its participants.

Organic analogy: The comparison of cultures to living organisms.

Functionalism: A theoretical position in anthropology that focuses on finding general laws that identify different elements of society, showing how they relate to each other, and demonstrating their role in maintaining social order.

Ecological functionalism: A theoretical position in anthropology that focuses on the relationship between environment and society.

Norms: Shared ideas about the way things ought to be done; rules of behavior that reflect and enforce culture.

Values: Shared ideas about what is true, right, and beautiful

Subculture: A group within a society that shares norms and values significantly different from those of the dominant culture.

Dominant culture: The culture with the greatest wealth and power in a society that consists of many subcultures.

Historical particularism: A theoretical position in anthropology associated with American anthropologists of the early 20th century that focuses on providing objective descriptions of cultures within their historical and environmental contexts.

Postmodernism: A theoretical position in anthropology that focuses on issues of power and voice. Postmodernists hold that anthropological

accounts are partial truths reflecting the backgrounds, training, and social positions of their authors.

**Adaptation:** A change in the biological structure or lifeways of an individual or population by which it becomes better fitted to survive and reproduce in its environment.

**Cultural ecology:** A theoretical position in anthropology that focuses on the adaptive dimensions of culture.

**Innovation:** An object or way of thinking that is based upon but is qualitatively different from existing forms.

**Diffusion:** The spread of cultural elements from one society to another.

### ***Topic 3. Doing cultural anthropology***

*Explain who Boas and Malinowski were and what their importance to the development of anthropology was. Define participant observation and explain its importance in anthropology. Describe some of the techniques that anthropologists use during their fieldwork. Analyze the role of cross-cultural research in anthropology and describe some of the tools used to conduct it. Summarize the importance of feminism and postmodernism in the development of anthropology. Describe collaborative and engaged anthropology and give examples of them. Discuss the advantages and difficulties of doing fieldwork in one's own society. Give some examples of ethical dilemmas facing anthropologists.*

**Ethnocentrism:** Judging other cultures from the perspective on one's own culture. The notion that one's own culture is more beautiful, rational, and nearer to perfection than any other.

**Racism:** The belief that some human populations are superior to others because of inherited, genetically transmitted characteristics.

**Cultural relativism:** The idea that cultures should be analyzed with reference to their own histories and values rather than according to the values of another culture.

Ethnography: The major research tool of cultural anthropology, including both fieldwork among people in a society and the written results of such fieldwork.

Participant observation: The fieldwork technique that involves gathering cultural data by observing people's behavior and participating in their lives.

Culture shock: Feelings of alienation and helplessness that result from rapid immersion in a new and different culture.

Ethnology: The attempt to find general principles or laws that govern cultural phenomena through the comparison of cultures.

Postmodernism: A theoretical position in anthropology that focuses on issues of power and voice. Postmodernists hold that anthropological accounts are partial truths reflecting the backgrounds, training, and social positions of their authors.

What could be more obvious than that anthropologists should support human rights and be actively engaged in their promotion? For most Americans, doubting the value of human rights is unthinkable, like arguing against freedom of speech or claiming that children are not important. Yet, human rights pose ethical dilemmas for anthropologists. Almost all anthropologists believe firmly in their duty to promote human rights in their own society. Many also believe that they have an obligation to promote the interests of those they study. Explain who Boas and Malinowski were and what their importance to the development of anthropology was. Define participant observation and explain its importance in anthropology. Describe some of the techniques that anthropologists use during their fieldwork. Analyze the role of cross-cultural research in anthropology and describe some of the tools used to conduct it.

Collaborative ethnography: Anthropological work that gives priority to desires and interests of cultural consultants on the topic, methodology, and written results of fieldwork.

What are native anthropologists and what advantages and disadvantages do they face? Native anthropologists are those who study their own society. Although native anthropologists may have advantages of access and rapport in some cases, they also experience special burdens more intensely, such as whether to expose aspects of the culture that outsiders may receive unfavorably.

What ethical issues are raised by anthropology and how are they addressed? Anthropological ethics require protecting the dignity, privacy, and often the anonymity of the people whom anthropologists study. However, anthropological ethics are rarely simple. The use of anthropologists in pursuit of foreign relations goals is sometimes extremely problematic.

#### *Topic 4. Communication*

*List some of the characteristics of human languages, and explain how humans learn language. Summarize the meanings of phonology, morphology, syntax, and semantics. Illustrate the relationship between language and culture. Explain the ways in which language is related to social structure, and give examples. Summarize the Sapir-Whorf hypothesis, and debate the relationship between language and thought. List several forms of nonverbal communication. Compare different ways in which language changes, and discuss the implications of globalization for language change.*

Language has become an important political issue in the United States. As of spring 2016, a total of 31 states have enacted legislation to make English their state's official language. No federal bill making English the national language has yet passed both chambers of Congress, but the House and the Senate have, at different times, both voted to make English the national language or to require the federal government to conduct all of its official

business in English. List some of the characteristics of human languages, and explain how humans learn language. Summarize the meanings of phonology, morphology, syntax, and semantics. Illustrate the relationship between language and culture. Explain the ways in which language is related to social structure, and give examples. Summarize the Sapir-Whorf hypothesis, and debate the relationship between language and thought. List several forms of nonverbal communication. Compare different ways in which language changes, and discuss the implications of globalization for language change.

Call system: The form of communication among nonhuman primates composed of a limited number of sounds that are tied to specific stimuli in the environment.

Universal grammar: A basic set of principles, conditions, and rules that form the foundation of all languages.

Symbol: Something that stands for something else. Central to language and culture.

Conventionality: The notion that, in human language, words are only arbitrarily or conventionally connected to the things for which they stand.

Productivity (linguistics): The idea that humans can combine words and sounds into new, meaningful utterances they have never before heard.

Displacement: The capacity of all human languages to describe things not happening in the present.

Phonology: The sound system of a language.

Morphology: A system for creating words from sounds.

Semantics: The subsystem of a language that relates words to meaning.

Syntax: A system of rules for combining words into meaningful sentences.

Phone: Smallest identifiable unit of sound made by humans and used in any language.

Phoneme: The smallest unit of sound that serves to distinguish between meanings of words within a language.

Morpheme: The smallest unit of language that has a meaning.

Lexicon: The total stock of words in a language.

Sociolinguistics: The study of the relationship between language and culture and the ways language is used in varying social contexts.

Code-switching: Moving seamlessly and appropriately between two different languages.

Sapir-Whorf hypothesis: The hypothesis that perceptions and understandings of time, space, and matter are conditioned by the structure of a language.

Artifacts (in communications studies): Communication by clothing, jewelry, tattoos, piercings, and other visible body modifications.

Haptics: The analysis and study of touch.

Chronemics: The study of the different ways that cultures understand time.

Proxemics: The study of the cultural use of interpersonal space.

Kinesics: The study of body position, movement, facial expressions, and gaze.

Comparative linguistics: The science of documenting the relationships between languages and grouping them into language families.

### *Topic 5. Making a living*

*Explain the relationship between environment and subsistence strategy.*

*Summarize the major characteristics of foraging, pastoralism, and horticulture, and give an example of each. Analyze the differences between horticulture and agriculture, and discuss the environmental impact of each.*

*Explain the role of landlords, peasants, and the state in agricultural systems. Differentiate between agriculture and industrialism, and assess the advantages and disadvantages of each.*

Subsistence strategies: The pattern of behavior used by a society to obtain food in a particular environment.

Foraging (hunting and gathering): Fishing, hunting, and collecting vegetable foods. Foraging is a diverse strategy that includes hunting large and small game, fishing, and collecting various plant foods. Foragers do not produce food, either directly by planting or indirectly by keeping domestic animals. In most cases, foragers use simple tools including digging sticks, spatulas, spears, and bows and arrows. However, in some places, such as the Arctic, foraging technology can be quite complex. Because foragers do not consciously alter their surroundings to produce food, in most cases they have less impact on the environment than people following other subsistence strategies.

Sedentary: Settled, living in one place.

Pastoralism: A food-getting strategy that depends on the care of domesticated herd animals. Pastoralists depend primarily on the products of domesticated herd animals. They are found mostly in environments that, because of hilly terrain, dry climate, or unsuitable soil, cannot support a large human population through agriculture. However, these places can support herd animals if they are allowed to range over a large area. Because human beings cannot digest grass, raising animals that can live on grasses makes pastoralism an efficient way to exploit grasslands. Unlike ranching (commercial animal husbandry), in which livestock are fed grain that could be used to feed humans, pastoralism does not require that animals and humans compete for the same resources.

Horticulture: Production of plants using a simple, nonmechanized technology and where the fertility of gardens and fields is maintained through long periods of fallow. Horticultural societies depend primarily on the production of plants using simple, nonmechanized technology such as hoes or digging sticks, but not draft animals, irrigation techniques, or plows. Gardens are used for a number of years and then allowed to recover their fertility over a long fallow period, sometimes lasting decades.

**Agriculture:** A form of food production in which fields are in permanent cultivation using plows, animals, and techniques of soil and water control. In agriculture, the same piece of land is repeatedly cultivated with plows, draft animals, and more complex techniques of water and soil control than horticulturalists use. Plows are more efficient at loosening the soil than are digging sticks or hoes, and turning the soil brings nutrients to the surface. Irrigation is often important in agriculture and may require elaborate terracing in hilly areas and sophisticated systems of water control. Preindustrial agriculture also uses techniques of natural fertilization, selective breeding of livestock and crops, and crop rotation, all of which increase productivity.

**Industrialism:** The process of the mechanization of production. In industrialism, the focus of production moves away from food to the production of other goods and services. Investments in machinery and technologies of communication and information become increasingly important. In foraging, pastoralism, horticulture, and agriculture, most of the population is involved in producing food. Although the food industry is very large in industrial societies, only a very small percentage of the population is directly involved in food production. In the United States, in the early 1900s, more than one-third of families lived on farms. In 2012, there were 2.1 million farms in the United States but only one million people, less than one-half of one percent of the population, listed farming as their primary occupation.

**Population density:** The number of people inhabiting a unit of land (usually given as people per square mile or kilometer).

**Productivity (food production):** Yield per person per unit of land.

**Efficiency (in food production):** Yield per person per hour of labor invested.

**Swidden (slash-and-burn) cultivation:** A form of cultivation in which a field is cleared by felling trees and burning the brush.

Peasants: Rural cultivators who produce for the subsistence of their households but are also integrated into larger, complex state societies.

Globalization: The integration of resources, labor, and capital into a global network.

### *Topic 6. Stratification: class, caste, race, and ethnicity*

*Describe global and local aspects of social stratification and economic inequality. Summarize the strengths and weaknesses of the functionalist and conflict analyses of inequality. Discuss the relationship between wealth, power, and prestige. Explain the differences between a class and a caste system, giving examples of each. Analyze the ideal and the realities of the social class system in the United States. Explain the intersection of race and class in the United States with examples. Compare the construct of race in the United States with that in Brazil.*

Social stratification: A social hierarchy resulting from the relatively permanent unequal distribution of goods and services in a society.

Functionalism (functionalist perspective): A theoretical position in anthropology that focuses on finding general laws that identify different elements of society, showing how they relate to each other, and demonstrating their role in maintaining social order.

Conflict theory: A perspective on social stratification that focuses on economic inequality as a source of conflict and change.

Power: The ability to impose one's will on others.

Wealth: The accumulation of material resources or access to the means of producing these resources. Although wealth is not the sole criterion of social status even in capitalist societies, it can eventually translate into high social position and power. Wealth enables people to send their children to the most prestigious schools, buy homes in the best residential locations, and join the right social clubs. It enables access to political power through

large campaign contributions to politicians or permits people to run for political office themselves.

**Prestige:** Social honor or respect. Prestige may be based on race and ethnicity, income, accumulated wealth, power, personal characteristics such as integrity or charisma, family history, and/or the display of material goods. Not all wealth is equally a source of prestige; illegally earned incomes generally carry less prestige than legitimate enterprises.

**Achieved status:** A social position that a person chooses or achieves on his or her own. **Ascribed status:** A social position into which a person is born.

**Class:** A category of people who all have about the same opportunity to obtain economic resources, power, and prestige and who are ranked relative to other categories. **Class system:** A form of social stratification in which the different strata form a continuum and social mobility is possible.

**Social mobility:** Movement from one social stratum to another.

**Caste system:** Social stratification based on birth in which social mobility between castes is not possible.

**Race:** A culturally constructed category based on perceived physical differences. Anthropologists emphasize that race is not a natural category, but is rather a significant cultural and social factor used to justify differential treatment of people based on appearance and presumed ancestry.

### ***Topic 7. Marriage, family, and kinship***

*Describe some of the roles and functions that marriage and family have in society. Define the incest taboo and present two different explanations for it. Define endogamy and exogamy and give examples of each. Summarize the differences between polygamy, polygyny, polyandry, and monogamy and some of their important functions in different societies. Explain the difference between bride service, bridewealth, and dowry, and their different functions in different social contexts. Discuss how the American*

*family has changed in the past half century and some reasons for these changes. Explain how kinship systems are related to culture and why they are culturally important. Explain how extended families differ from nuclear families and how patrilineal families differ from matrilineal families.*

**Marriage:** The customs, rules, and obligations that establish a special relationship between sexually cohabiting adults, between them and any children they take responsibility for, and between the kin of the married couple.

Like marriage, the concept of the family also varies among cultures. In many societies, the most important family bond is between lineal blood relations (father and children or mother and children) or between brothers and sisters rather than between husband and wife. In these societies, the lineage or the clan rather than the immediate family confers legitimacy on children.

**Incest taboo:** A prohibition on sexual relations between relatives. Incest taboos are universal, though they apply to different categories of kin in different societies. Because sexual access is a key right of marriage, incest taboos restrict who are considered acceptable marriage partners.

**Endogamy:** A rule prescribing that a person must marry within a particular group. **Cross-cousin marriage:** Marriage between an individual and the child of his or her mother's brother or father's sister. **Parallel-cousin marriage:** Marriage between the children of a parent's same-sex siblings (mother's sister or father's brother). **Levirate:** The custom whereby a man marries the widow of a deceased brother. **Sororate:** The custom whereby, when a man's wife dies, her sister is given to him as a wife.

**Monogamy:** A rule that permits a person to be married to only one spouse at a time. **Polygamy:** A rule allowing more than one spouse. **Polygyny:** A rule permitting a man to have more than one wife at a time. **Polyandry:** A rule permitting a woman to have more than one husband at a time.

Bridewealth: Goods presented by the groom's kin to the bride's kin to legitimize a marriage (formerly called "bride-price"). Dowry: Presentation of goods by the bride's kin to the family of the groom or to the couple.

Nuclear families: Organized around the relationship between husband and wife (conjugal tie). Extended family: Family based on blood relations extending over three or more generations. Consanguinity: Blood ties between people.

Composite (compound) family: An aggregate of nuclear families linked by a common spouse.

Kinship: A culturally defined relationship established on the basis of blood ties or through marriage. Kinship system: The totality of kin relations, kin groups, and terms for classifying kin in a society. Descent: The culturally established affiliation between a child and one or both parents. Descent group: A group of kin who are descendants of a common ancestor, extending beyond two generations.

Lineage: A group of kin whose members trace descent from a known common ancestor. Patrilineage: A lineage formed by descent in the male line. Matrilineage: A lineage formed by descent in the female line.

Exogamy: A rule specifying that a person must marry outside a particular group. Patrilineal descent: A rule that affiliates a person to kin of both sexes related through males only.

Matrilineal descent: A rule that affiliates a person to kin of both sexes related through females only.

Double descent: The tracing of descent through both matrilineal and patrilineal links, each of which is used for different purposes. Bilateral descent: Both maternal and paternal lines are used as a basis for reckoning descent.

### *Topic 8. Creative expression: anthropology and the arts*

*Summarize some of the functions of art in political and ritual contexts. Describe the ways art can symbolize key cultural concepts and themes, using examples. Analyze the roles that art can play in politics. Give examples of the use of art to promote political ends. Discuss how art is used to express cultural and personal identity, using examples from different societies. Describe the relationship between art made for use within a particular culture and the international art market.*

Art: Forms of creative expression that are guided by aesthetic principles and involve imagination, skill, and style. Through art, people interpret the world with images and symbols that express the basic themes, values, and perceptions of reality in ways that are culturally meaningful. Each culture has specific artistic symbols that stand for things or events in nature and human society or are associated with particular emotions. Because these symbols are culturally specific, art must be understood in its cultural context. Anthropologists are interested in both the more obvious meanings and the deeper meanings of symbols, and the ways in which they are connected to other elements in a culture

Cultures differ in their artistic emphases: Some cultures use visual media, others use verbal skills, such as storytelling, and still others use dance and music to convey their central aesthetic values. Calligraphy, for example, is an important art form in both China and the Islamic Middle East, but for different reasons. In China, written language is a central defining attribute of Chinese civilization and a key source of Chinese cultural identity and unity. In Islam, calligraphy is the most respected of the graphic arts because it is the visual representation of the Koran. Because of the Muslim prohibition on the visual representation of graven human images (often extended to animal representations), calligraphy and representations of flowers and geometric designs have an important place in Islamic aesthetics.

Art has many functions: It is a vehicle for the display of cultural themes; it validates social hierarchies by making visible the power of the state or a ruling elite; and it is an important way to express personal, social, and individual identities. Art, whether in artifact, movement, or sound, is often central to ritual. Art can be used to support a society's social structure and the importance of its elites. Artistic displays may express the divine source of the ruler's power; the social and ethnic divisions of society, as in totemic symbols; and the political structure through which the society is governed, for example, in the building of temples and monuments

An important function of the arts is to legitimate social hierarchy and power, thus contributing to political stability, especially useful in times of political transition. Imperial China and the Inca and Spanish in Peru provide good examples. Inca royalty commissioned indigenous artists to paint portraits of their kings to keep alive the memory of Inca rulers for those claiming royal descent and noble status. The native elite of Peru thus asserted their claims to high status and power within the colonial hierarchy by depicting their own illustrious forebears in paintings, the visual language of European culture. In imperial China, also, the arts were central in legitimizing the ruling class, especially the emperor.

Cultural anthropology, in contrast, emphasizes that art must be understood in its cultural context. This approach to understanding art, including attempts to discover the identity of the individual artists, now predominates in the exhibit of indigenous arts in both art and ethnographic/natural history museums.

Art and the expression of identities. In all cultures, the creative process is used to express both individual and cultural identity. For thousands of years, people all over the world have been marking and adorning their bodies. Almost all cultures alter their members' bodies. Circumcision and other genital operations, scarification, piercing, and tattooing are common throughout the world's cultures. These are used to announce identification

with particular groups and to mark social position. Tattooing, scarification, and genital operations are ways of permanently engraving group membership on the body. Applying tattoos or facial scars marks one as a member of a group in a visible way that cannot be easily denied. Such body changes may carry elements of particular status as well as membership.

In representing cultural identities, art depicts not only the “we”—that is, the cultural in-group—but also the “other”—the alien, the foreigner, the outsider. Indeed, artistic forms are important aspects of cultural ideologies of difference, communicating in subtle but significant ways the nature of we/they distinctions.

Orientalism: Scholarship and art generated by Europeans, representing their views of the Middle East. World art: The contemporary visual arts and cultural performances of non-Western peoples

## INFORMATION-METHODICAL PART

### List of recommended literature

#### *Main literature*

1. Culture on the make / edited by Christian Giordano and Ina-Maria Greverus. - Frankfurt a. M. : AJEC, 1996. - 163 p. ; 24x16 cm. - (Anthropological Journal on European Cultures, ISSN 0960-0604 ; 1996, vol. 5, № 1). - Bibliogr. at the end of articles, bibliogr. in a footnote.
2. *Rosman, Abraham*. The tapestry of culture : An introduction to cultural anthropology / Abraham Rosman, Paula G. Rubel. - 5th ed. - New York : McGraw-Hill, Inc., 1995. - 366 p.

#### *Additional literature*

3. American Anthropological Association Code of Ethics (2009). Available at <http://s3.amazonaws.com/rdcms-aaa/files/production/public/FileDownloads/pdfs/issues/policy-advocacy/upload/AAA-Ethics-Code-2009.pdf>
4. *Boyer, Pascal*. Human cultures through the scientific lens : essays in evolutionary cognitive anthropology [Electronic resource] . – Cambridge, UK : Open Book Publishers. 2021. – Access mode: <https://web.s.ebscohost.com/ehost/detail/detail?vid=6&sid=6c56c4bf-e3e3-46d4-bb73-b96bfd89d6e%40redis&bdata=Jmxhbm9cnUmc2l0ZT1laG9zdC1saXZl#AN=2967075&db=nlebk>. – Access date: 14.02.2022.
5. Brubaker, Jack. 2012. “Falling Out of the Middle Class: When Bad Breaks Keep Piling Up.” Lancaster Online. Available at

[http://lancasteronline.com/article/local/736404\\_Falling-out-of-the-middle-class--When-bad-breaks-keep-piling-up.html#ixzz2SX7pnhmp](http://lancasteronline.com/article/local/736404_Falling-out-of-the-middle-class--When-bad-breaks-keep-piling-up.html#ixzz2SX7pnhmp).

6. *Nanda, S.* Culture Counts: A Concise Introduction to Cultural Anthropology / S. Nanda, R. Warms. – Boston : Cengage Learning, 2017 – 432 p.
7. *Sansi-Roca, Roger.* Art, Anthropology and the Gift / Roger Sansi. - London ; New Delhi ; New York ; Sydney : Bloomsbury, 2015. - 188 p.

РЕПОЗИТОРИЙ БГУКИ

## **Guidelines on the organization and implementation of students' independent work**

Organization of independent work of students includes work with the scientific, popular scientific, teaching, textbook literature, the study of individual student discipline issues, case studies, preparation for seminars and offset.

In studying the discipline the following types of independent work of students:

- extracurricular activities, including guided self-study;
- Lecture (controlled) independent work;
- creativity, including scientific research.

The purpose of independent work of students - to promote the absorption of the full content of the discipline and the formation of independence from both the front and features a large, professional-quality, the essence of which is the ability to organize, plan and control their own activities. The problem of students' independent work - mastering specific knowledge standards and skills for academic discipline, consolidation and systematization of knowledge, its use in carrying out practical tasks and creative works, as well as identifying gaps in knowledge on the subject.

## **PRACTICAL PART**

### **Themes of seminars**

#### *Seminar №1. Economics*

Define economic behavior, and give examples of situations in which people use it and when they do not. Summarize the ways in which people in foraging, pastoral, horticultural, and agricultural societies generally allocate resources. Differentiate between generalized, balanced, and negative reciprocity, and give an example of each. Discuss the differences between redistribution and reciprocity using examples of the potlatch and kula trade. Define market exchange, and analyze the ways in which it differs from other systems of distribution. Summarize the key characteristics of capitalism. Describe the ways in which people in wealthy nations both participate in and resist capitalism. Debate the advantages of each.

**Economics:** The study of the ways in which the choices people make combine to determine how their society uses its scarce resources to produce and distribute goods and services. **Economic system:** The norms governing production, distribution, and consumption of goods and services within a society. **Prestige:** Social honor or respect. In many societies, prestige is associated with giving goods away. **Division of labor:** The pattern of apportioning different tasks to different members of a society. **Productive resources:** Material goods, natural resources, or information used to create other goods or information. **Organizing labor.** Resources by themselves are simply physical objects. In order to become useful to society, people must be organized to use them. Different societies use different patterns of social organization to access and use resources. **Household:** A group of people united by kinship or other links who share a residence and organize production, consumption, and distribution among themselves. **Kin group:** a

group of people who understand themselves to be related by either blood or marriage. Reciprocity: A mutual give-and-take among people of equal status. Generalized reciprocity: Giving and receiving goods with no immediate or specific return expected. Balanced reciprocity: The giving and receiving of goods of nearly equal value with a clear obligation of a return gift within a specified time limit. Kula ring: A pattern of exchange among trading partners in the South Pacific Islands. Negative reciprocity: Exchange conducted for the purpose of material advantage or the desire to get something for nothing. Redistribution: Exchange in which goods are collected and then distributed to members of a group. Potlatch: A form of redistribution involving competitive feasting practiced among Northwest Coast Native Americans.

Market exchange: An economic system in which goods and services are bought and sold at a money price determined primarily by the forces of supply and demand. Firm: An institution composed of kin and/or nonkin that is organized primarily for financial gain. Capital: Productive resources that are used with the primary goal of increasing their owner's financial wealth. Capitalism: An economic system in which people work for wages, land and capital goods are privately owned, and capital is invested for profit.

*Seminar №2. Political organization*

Define different aspects of the political process, including the relationship between wealth and power and apply these to the distribution of power in the Asante state. Contrast egalitarian, rank, and stratified societies, illustrating the key features of each. List the major features of leadership in band, tribal, chiefdom, and state-level societies. Assess the role that warfare plays in different forms of political organization. Compare the Asante and the United States to explain how political ideology helps maintain social stratification in state-level societies. Describe some factors

that support nationalism in nation-states. Explain how anthropology contributes to our understanding of the roles of ethnic and indigenous groups in the maintenance of nation-states.

*Seminar №3. Marriage, family, and kinship*

What are some major functions of marriage and the family? Three major functions of marriage and the family are regulating sexual access between males and females, arranging for the exchange of services between males and females, and assigning responsibility for child care.

Define the incest taboo and give some explanations for its universality. Incest taboos are prohibitions on mating between people classified as relatives. It may function to prevent disruption based on sexual competition within the family and force people to marry out of their immediate families, thus extending their social alliances.

What are some universal or widespread marriage rules? Exogamy and endogamy are almost universal. Cousin marriage, the number of spouses, the exchange of goods and services, the degree of control a kin group has over spousal choice, and the responsibilities for elders are all embedded in marriage rules.

What are the two basic types of families, and how are these related to other social or economic conditions? The nuclear family is found mainly in contemporary industrial and foraging societies. The extended family is found predominantly in agricultural societies.

*Seminar №4. Sex and gender*

Differentiate between sex and gender. Illustrate some diverse ways in which gender is culturally constructed, with at least two examples.

Describe some alternative gender roles using examples from different cultures.

Compare sexuality practices in different societies. Explain some functions of gender-related initiation rites for males and females.

Summarize different theories that attempt to explain gender hierarchy.

Compare gender relations typical of foraging, horticultural, pastoral, agricultural, and industrial societies.

### *Seminar №5. Religion*

Summarize the basic characteristics shared by all religions. Analyze the roles of sacred narratives and symbols in religion.

Discuss widespread religious rituals, with examples of rites of passage and rites of intensification.

Explain the differences between priests and shamans, and give examples of the kinds of societies in which each is found.

Define prayer, magic, and sacrifice, and give examples of their uses.

Examine the roles that accusations of witchcraft or sorcery play in society.

Summarize the role of religion in social change, including in personal and community identities.

### *Seminar №6. Creative expression: anthropology and the arts*

Have you experienced artistic portrayals of your own beliefs that you found offensive? If so, did you think they should be censored? What role did your culture play in your opinion? If the majority in a community finds an artistic representation of their religion offensive, should it be censored? Why or why not?

Does it make a difference if censorship comes from the government or from a corporation like Sony or Viacom (the company that owns Comedy Central)?

Art offensive to religion has sometimes led to violence and death (consider deaths resulting from protests over the Danish cartoon depictions of

Muhammad or the Nazi's use of anti-Semitic art). Is fear of violence sufficient justification for artistic censorship

*Seminar №7. Power, conquest, and a world system*

Identify some of the critical reasons for the European expansion of the 16<sup>th</sup> century. Summarize the key methods Europeans used to gain wealth from their global expansion.

Assess the roles of joint stock companies and monoculture plantations in creating European wealth.

Compare and contrast the era of colonization between 1500 and 1800 with colonizing in the 19<sup>th</sup> century. Outline the role of disease in European expansion and compare its effects in the Americas and in Africa and Asia.

Analyze the ways in which Europeans attempted to extract wealth from their colonies in the 19<sup>th</sup> and 20<sup>th</sup> centuries. Discuss the reasons why almost all colonies achieved independence by the end of the 1960s.

*Seminar №8. Culture, change, and globalization*

Give examples of the types and degrees of economic inequality today. Compare and contrast the different models of economic development that have been popular in the past half century.

Assess the role of multinational corporations in the world, and give examples of the advantages and problems that attend them. Summarize the role and importance of urbanization in the world, and give examples of urbanization in poor nations.

Evaluate the significance of population growth, and analyze the effect of government policy and economics in controlling population growth. Discuss how family and kinship structures are adapting to globalization.

Examine some of the key environmental challenges facing the world, and describe the differences between pollution in wealthy and poor nations.

Analyze the role that political instability has played in culture change.  
Examine the relationship of globalization, migration, and refugees.

РЕПОЗИТОРИЙ БГУКИ

### **Forms of the self-study:**

- Mid-term writing;
- Essay writing;
- Preparation to participate in scientific and practical conferences, seminars and round tables.

Mid-term – short writing paper connected with topics of the class discussion. Recommended size 1-2 pages. This year topic: Family as problem for cultural anthropology.

During the semester, each student to write one essay must be the size of 2-3 pages. The essay should be written according to the rules of academic writing. The theme of the essay is selected and formulated their own, but agreed with the teacher. The choice of essay topics - a significant portion of students' independent work. Topics of choice principles:

1. The existence of the problem. Not necessarily that it will be solved within the framework of the essay, but it should be as fully deployed;
2. The topic must be related to the problems of the course - media culture.
3. The theme of the essay must be related to the theme of your master's research.

## Questions for the exam

1. What is anthropology?
2. What does it mean to say that anthropology is holistic?
3. What are the main subfields of anthropology?
4. Does anthropology stress biological or cultural adaptation?
5. What is the anthropological position on race?
6. What critical problems and ways of thinking do anthropology courses address?
7. Give a definition of culture
8. Describe the importance of learning in culture.
9. Describe the importance of symbols in culture.
10. In what ways are cultures like biological organisms, and what are the problems with this organic analogy?
11. What are norms and values? Do people within a culture agree on them?
12. How is culture similar to the biological adaptations of nonhuman animals?
13. Are cultures typically static, or do they change?
14. What role does anthropology play in coping with cultural differences?
15. Explain Franz Boas's role in founding modern American anthropology.
16. How did Bronislaw Malinowski and other British Commonwealth anthropologists contribute to the development of modern anthropology?
17. Where do current-day anthropologists work and what are their techniques?
18. What are collaborative and engaged anthropology?

19. What are native anthropologists and what advantages and disadvantages do they face?
20. Are some ways of speaking a language better than others? Is there any correct way of speaking a language?
21. How does human language differ from animal communication?
22. What are the principal components of all human language?
23. What is the relationship between the rules of language and the performance of language?
24. What is the relationship between language and social stratification?
25. What is the relationship between speech and thought?
26. What forms of nonverbal communication are used in human societies?
27. Does language change?
28. Are we moving toward a world with only a single language?
29. What are the cultural patterns and values that underlie food choices in the United States, and how do they affect what you eat?
30. Locavores are people who eat only food grown within a relatively short distance of their home. Would you become a locavore? Why, or why not?
31. Do you believe movements in favor of local agriculture, organic foods, and slow foods are likely to have success in the United States? What factors might favor or retard their success?
32. Can anthropologists justifiably refuse to work with corporations?
33. What are some positions that anthropologists might take between these two? Are they practicable in the real world without the security of a university appointment?
34. Do you think human movement between states should be free and unrestricted? Why or why not? If you believe that there should be restriction of immigration to the United States, what criteria would you use for admitting immigrants?

35. What kinds of solutions would you suggest to the problem of undocumented immigration? Do you think that border fences and walls make a substantial contribution in addressing this problem? Why or why not?
36. How would you check the box on your racial and ethnic identity? What does this “have to do with what people are?” Or with “being American?”
37. What options would you choose for caring for the elders in your own family? How are these choices shaped by your own current life situation or the future you envision for yourself?
38. How does gender affect the experience of elder care, for example, the differences between caring for a widowed father or a widowed mother, or whether this responsibility should fall more on sons or daughters?
39. What is the difference between sex and gender?
40. What is the evidence that gender is culturally constructed?
41. Are sexual behavior and sexual desire “doing what comes naturally”?
42. Do you see fundamentalism as a problem?
43. Have you experienced artistic portrayals of your own beliefs that you found offensive? If so, did you think they should be censored? What role did your culture play in your opinion?
44. If the majority in a community finds an artistic representation of their religion offensive, should it be censored? Why or why not?
45. Do residents of the countries to which immigrants come have the right to demand that new arrivals adopt specific national customs?
46. Why is it important for Americans to hear how foreigners respond to American culture? If you are a foreigner yourself, what were some of your responses to American culture?