

Seeing Anthropology

Cultural Anthropology through Film

4th edition (abridged)

by Karl G. Heider

Chapter 2

Understanding Culture

Would you eat roast cat? Would you want to stop other people from eating roast cat? Would you eat roast cow? What if we called it "roast beef"? Would you marry your first cousin? Would you forbid or encourage a marriage between first cousins?

These questions are not frivolous. You probably know your own answer to each. Somewhere, however, there are people who feel just the opposite. They have learned, and share, quite different ideas about what constitutes appropriate food or about who can and should marry. These issues are matters of culture, and culture is the subject of this book.

The most central of all anthropological concepts is culture. Because the term culture has several meanings, it is important to examine and set aside some of these alternative usages before we define the anthropological use of it. When anthropologists use the term culture, they are not referring to its exclusionary use for specialized public functions associated with "the arts," such as ballet, symphony, museums, and the like. We often refer to these types of activities as "cultural events." In this sense, culture emphasizes social class and is understood to involve polite and refined behavior, etiquette, and "a civilized manner." This usage, however, is much too narrow for our purposes. We also do not mean those "cultures" that chemists and biologists grow in their laboratories. Instead, this most central anthropological concept can be defined informally at its most basic level as learned, shared ideas and behaviors.

Let's consider Bali, the focus culture shown in the film clip from Chapter 1. Although the term Bali is used to designate a certain group of cultural characteristics, Bali has other meanings. Bali is also a natural geographical unit, an island, as well as a sociopolitical unit, a province of the Republic of Indonesia. In this island province live people of many different cultures, many of whom share "Balinese" ideas and practices that they have learned from other Balinese; that is, they speak Balinese, they eat in Balinese style, they live in Balinese ways. Culture is not geographically or politically bounded, however. For example, some cultural Balinese live on Lombok, the next island to the east; others live in Paris, Amsterdam, and Los Angeles.

The population of Bali is relatively homogeneous. In *The Goddess and the Computer*, the film from Chapter 1, we saw "typical" Balinese: artistic Hindus speaking Balinese and practicing intensive rice agriculture. Nevertheless, lots of people also living on Bali belong to other cultural groups: Javanese, Chinese, Europeans, Australians, and Americans. They may live on Bali and learn some of Balinese culture, but we would not call them "Balinese." In fact, on closer examination, even the Balinese show a great deal of variation. As Gregory Bateson and Margaret Mead warned 50 years ago,

It is true that every village in Bali differs from every other in many conspicuous respects, and that there are even more striking differences between districts, so that no single concrete statement about Bali is true of all of Bali. ... But through this diversity there runs a common ethos, whether one is observing the home of the highest caste, the Brahman, or of the simplest mountain peasant. (Bateson and Mead, 1942:xxv)

Bali is roughly the same size as Connecticut. Try to rephrase Bateson and Mead's statement to speak of the United States. We often refer to "American culture," but do all Americans share a common ethos? How could we formulate meaningful generalizations about the United States? Ordinary people in casual conversations do it — we call this practice "folk ethnography" or "common knowledge." Travelers cannot resist doing it ("The French are so different from us. Let me tell you what happened on our first day in Paris . . ."). Even some scholars try it. For example, the ambitious book, *Habits of the Heart*, by Robert N. Bellah and his collaborators (1985) suggests some fundamental organizing features of American culture, such as individualism. Nevertheless, all such attempts are necessarily broad generalizations and are forced to gloss over regional differences (New England versus the South versus California) and class differences, not to mention subcultures. The issues quickly become incredibly complex.

Cultural diversity has always been a characteristic of nation-states around the world. In fact, it is difficult to think of a sociopolitical unit such as a state, a province, or a nation that does not include people of more than one culture. These nation-states, however, have generally been held together by strong governments that promote the idea of a common ethos. That this common ethos may have been more political than cultural seems evident as we see the effects of the breakup of the Soviet bloc and the increasingly precarious status of nations like the United Kingdom. It has become almost a cliché to say that with the end of the Cold War, which was a struggle along ideological lines conducted at the national level, we have entered an era of smaller conflicts along ethnic lines. Sometimes the struggle takes place between an ethnic group and the larger state. In any case, various groups defined by their "culture" continue to do battle for independence, recognition, power, or territory. We can see these types of conflicts today in the former Yugoslavia, the former U.S.S.R., Mexico, Iraq, India, and Rwanda; undoubtedly, many more such struggles will occur in the future.

DEFINING CULTURE

In 1952, A. L. Kroeber and Clyde Kluckhohn published a famous study compiling and analyzing all the definitions of culture that they could find — some 300 pages of them, dating from the 18th century in German and then from 1871 in English, when the term was introduced by E. B. Tylor, who said, "Culture, or civilization . . . is that complex whole which

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Polly Gould



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Business Anthropology Ann T. Jordan, 2012-10-02 Viewed as a breakthrough in applied anthropology *Business Anthropology* was the first concise work to juxtapose compare and integrate anthropological methods and theories with those of contemporary business practices and theories In this latest edition Jordan retains enduring illustrative examples and adds fresh insights to familiarize readers with anthropological techniques and show their ever growing utility in a variety of organizational and consumer settings *Business Anthropology* explains how anthropologists distinctive training and skills equip them to address issues ranging from work processes diversity and globalization to product design and consumer behavior in both for profit and nonprofit organizations Anthropologists use a holistic approach to gather and analyze data They get to know people both inside and outside the organization understand diverse perspectives from an objective viewpoint gain in depth knowledge about local wants and needs and see old realities in new ways **Seeing Beyond the**

Trees David C. Natcher, 2008 The common theme throughout this text is the need to link research to management policy and the real world needs of First Nation communities Today s forest managers must now consider the social and political context of land use value systems and expectations and emerging rights based issues involving Aboriginal peoples pub desc

Seeing the World in 3-D Denny Stahl, 2024-01-26 We certainly live in interesting times don t we Bombarded daily and constantly by information that seems to come from every direction and through all kinds of media all sounding authoritative and accurate and making demands on us to take a stand for the truth What used to be seen as debate has become a shouting match with the decibel level of the noise reaching deafening levels Accusations about misinformation come from every side of every issue and the efforts to cancel ideas and perspectives and even people have become the rage In this hostile uptight angry culture you may find it increasingly difficult to decide whom to trust and what to believe This book is written for anyone interested in truly developing an ability to see clearly through the fog so that he or she will be able to navigate the highway of life successfully without being distracted or diverted from the course God wants you to take **Cultural**

Anthropology William A. Haviland, 1987 **Introduction to Biblical Interpretation** William W. Klein, Craig L.

Blomberg, Robert L. Hubbard, Jr., 2017-03-28 Introduction to Biblical Interpretation now in its third edition is a classic hermeneutics textbook that sets forth concise logical and practical guidelines for discovering the truth in God s Word With updates and revisions throughout that keep pace with current scholarship this book offers students the best and most up to date information needed to interpret Scripture Introduction to Biblical Interpretation Defines and describes hermeneutics the science of biblical interpretation Suggests effective methods to understand the meaning of the biblical text Surveys the literary cultural social and historical issues that impact any text Evaluates both traditional and modern approaches to Bible interpretation Examines the reader s role as an interpreter of the text and helps identify what the reader brings to the text that could distort its message Tackles the problem of how to apply the Bible in valid and significant ways today Provides an

extensive and revised annotated list of books that readers will find helpful in the practice of biblical interpretation Used in college and seminary classrooms around the world this volume is a trusted and valuable tool for students and other readers who desire to understand and apply the Bible

The Natural and the Normative Gary Carl Hatfield,1990 Gary Hatfield examines theories of spatial perception from the seventeenth to the nineteenth century and provides a detailed analysis of the works of Kant and Helmholtz who adopted opposing stances on whether central questions about spatial perception were amenable to natural scientific treatment At stake were the proper understanding of the relationships among sensation perception and experience and the proper methodological framework for investigating the mental activities of judgment understanding and reason issues which remain at the core of philosophical psychology and cognitive science Hatfield presents these important issues as living philosophies of science that shape and are shaped by actual research programs creating a complex and fascinating picture of the entire nineteenth century battle between nativism and empiricism His examination of Helmholtz s work in physiological optics and epistemology is a tour de force Gary Hatfield is Associate Professor of Philosophy at the University of Pennsylvania

Gnostic Apocalypse Cyril O'Regan,2002-01-01 Argues that the discourse of Jacob Boehme represents the return of Gnostic thought in modernity after a thousand year hiatus

The Unnaming of Kroeber Hall Andrew Garrett,2023-12-12 A critical examination of the complex legacies of early Californian anthropology and linguistics for twenty first century communities In January 2021 at a time when many institutions were reevaluating fraught histories the University of California removed anthropologist and linguist Alfred Kroeber s name from a building on its Berkeley campus Critics accused Kroeber of racist and dehumanizing practices that harmed Indigenous people university leaders repudiated his values In *The Unnaming of Kroeber Hall* Andrew Garrett examines Kroeber s work in the early twentieth century and his legacy today asking how a vigorous opponent of racism and advocate for Indigenous rights in his own era became a symbol of his university s failed relationships with Native communities Garrett argues that Kroeber s most important work has been overlooked his collaborations with Indigenous people throughout California to record their languages and stories *The Unnaming of Kroeber Hall* offers new perspectives on the early practice of anthropology and linguistics and on its significance today and in the future Kroeber s documentation was broader and more collaborative and multifaceted than is usually recognized As a result the records Indigenous people created while working with him are relevant throughout California as communities revive languages names songs and stories Garrett asks readers to consider these legacies arguing that the University of California chose to reject critical self examination when it unnamed Kroeber Hall

Friedrich Max Müller and the Sacred Books of the East Arie L. Molendijk,2016-07-21 This volume offers a critical analysis of one the most ambitious editorial projects of late Victorian Britain the edition of the fifty substantial volumes of the *Sacred Books of the East* 1879 1910 The series was edited and conceptualized by Friedrich Max Müller 1823 1900 a world famous German born philologist orientalist and religious scholar Müller and his influential Oxford colleagues

secured financial support from the India Office of the British Empire and from Oxford University Press Arie L Molendijk documents how the series has become a landmark in the development of the humanities especially the study of religion and language in the second half of the nineteenth century The edition also contributed significantly to the Western perception of the religious or even mystic East which was textually represented in English translations The series was a token of the rise of big science and textualized the East by selecting their sacred books and bringing them under the power of western scholarship

Gypsies and Orientalism in German Literature and Anthropology of the Long Nineteenth Century Nicholas Saul, 2007 Gypsies and Orientalism in German Literature and Anthropology of the Long Nineteenth Century

Kant's Transcendental Psychology Patricia Kitcher, 1990 For the last 100 years historians have denigrated the psychology of the Critique of Pure Reason In opposition Patricia Kitcher argues that we can only understand the deduction of the categories in terms of Kant's attempt to fathom the psychological prerequisites of thought and that this investigation illuminates thinking itself Kant tried to understand the task environment of knowledge and thought Given the data we acquire and the scientific generalizations we make what basic cognitive capacities are necessary to perform these feats What do these capacities imply about the inevitable structure of our knowledge Kitcher specifically considers Kant's claims about the unity of the thinking self the spatial forms of human perceptions the relations among mental states necessary for them to have content the relations between perceptions and judgment the malleability essential to empirical concepts the structure of empirical concepts required for inductive inference and the limits of philosophical insight into psychological processes

The Sacrament of Confession as a William Schmitt, 2001 Adrienne von Speyr in her book Confession and throughout her writings speaks of the confession of Jesus Christ This is a startling use of the term because Christ never sinned The author examines all the writings of von Speyr in the light of Roman Catholic soteriology and sacramental theology and in view of the influences that existed between her and Hans Urs von Balthasar The author then shows how the theme of confession is central to von Speyr's writing aids in illuminating her theology of Holy Saturday and the Paschal Mystery and serves as the basis for the renewal of the sacrament of confession

Using Visual Technology in Educational Ethnography Rita Chawla-Duggan, 2024-06-19 Introducing readers to debates underpinning the uses of visual technology in educational ethnography this book takes actual research projects across different country contexts to discuss how research designs can use visual technology in educational ethnography to show connections between theory method and research problems The book begins by introducing readers to three epistemological positions underpinning the use of visual technology in social science and educational research the scientific realist reflexive and dialectic It illustrates the uses of visual technology in the form of digital film and photographs and how as a source of data it has potential in developing ethnographic knowledge and representation in a range of educational contexts The ideas are illustrated through three research projects in the context of classrooms home environments and intervention work with practitioners With clear practical applications this resource

considers the part theory plays in research designs which use visual technology to investigate educational problems Using Visual Technology in Educational Ethnography is ideal reading for anyone seeking to learn more about the benefits and practicalities of using visual technology within their ethnographic practice *The Day God Saw Me as Black* Danyelle Thomas, 2024-10-29 *The Day God Saw Me as Black* is a genre defying cultural critique of white supremacy in the Black Pentecostal religious experience through the lenses of race gender sexual expression and class analyses A narrative that weaves between critique and meditation decolonization and reconciliation the theoretical and the deeply personal *The Day God Saw Me as Black* is an imagining of what could be if we stopped denying ourselves and each other full liberation **A Dubious Science** Elizabeth M. Sage, 2009 *A Dubious Science* tells the story of nineteenth century French political economy an academic discipline that aspired to the status and authority of a hard science alongside such disciplines as physics and chemistry It chronicles political economists encounter with the social question all those unexpected social consequences of nineteenth century industrialization which offered concrete evidence that industrial capitalism showed few signs of guaranteeing happiness and economic success to all productive members of society The social question forced economists to admit that their theoretical assumptions were not working in practice the way they were supposed to in theory and to confront the possibility that their science might be less certain than they had believed This book explores the relationship between the unexpected socio economic realities of an industrializing society and the disciplinary formation and self protection of an aspiring human science and it links political economy s aspirations to governmentality that peculiarly modern type of power explored by Michel Foucault Like other dubious human sciences during the nineteenth century French political economy was embroiled in a network of interventionist strategies administered both from inside and outside the state designed to produce docile bodies obedient souls and a content and productive population *A Dubious Science* should prove valuable in courses on economic thought and its history the history of the human sciences the history and sociology of the professions as well as the broader history of European industrialization and its consequences **Antarctica, Art and Archive** Polly Gould, 2020-12-10 *Antarctica* that icy wasteland and extreme environment at the ends of the earth was at the beginning of the 20th century the last frontier of Victorian imperialism a territory subjected to heroic and sometimes desperate exploration Now at the start of the 21st century Antarctica is the vulnerable landscape behind iconic images of climate change In this genre crossing narrative Gould takes us on a journey to the South Pole through art and archive Through the life and tragic death of Edward Wilson polar explorer doctor scientist and artist and his watercolours and through the work of a pioneer of modern anthropology and opponent of scientific racism Franz Boas Gould exposes the legacies of colonialism and racial and gendered identities of the time *Antarctica* the White Continent far from being a blank and white canvas is revealed to be full of colour Gould argues that the medium matters and that the practices of observation in art anthropology and science determine how we see and what we know Stories of exploration and open air watercolour

painting of weather experiments and ethnographic collecting of evolution and extinction are interwoven to raise important questions for our times Revisiting Antarctica through the archive becomes the urgent endeavour to imagine an inhabitable planetary future Anthropology and Nursing Pat Holden, Jenny Littlewood, 2015-07-03 Nursing has been described as the most natural female occupation of all embodying the so called feminine ideals of tenderness and caring Yet these ideals are juxtaposed with images of nurses as sex objects or as ruthlessly efficient harrieds How have these very different images been constructed And how do they relate to the reality of nursing the close contact with blood urine and faeces and the involvement with the rites of birth illness and death This book first published in 1991 explores the alternative ways different societies have developed to reconcile these contradictions Using contemporary historical and cross cultural case material the contributors trace the historical development of the role and investigate the expected qualities of nurses within different cultural settings such as India Uganda and Japan They look closely at the nurse as a social construct and demonstrate how the stereotypes relate to a particular society s notions of gender Designed primarily for anthropologists and sociologists interested in health illness and systems of health care this book challenges some of the myths of traditional nursing studies and provides an original perspective on doctor nurse patient relationships **The SAGE Handbook of Qualitative Research** Norman K. Denzin, Yvonna S. Lincoln, Michael D. Giardina, Gaile S. Cannella, 2023-06-19 This new edition of the SAGE Handbook of Qualitative Research represents the sixth generation of the ongoing conversation about the discipline practice and conduct of qualitative inquiry As with earlier editions the Sixth Edition is virtually a new volume with 27 of the 34 chapters representing new topics or approaches not seen in the previous edition To mark the Handbook s 30 year history we are pleased to offer a bonus PART VI in the eBook versions of the Sixth Edition this additional section brings together and reprints ten of the most famous or game changing contributions from the previous five editions *Narrative Research in Practice* Rachael Dwyer, Ian Davis, Elke Emerald, 2016-09-07 This book directly addresses the multiplicity and complexity of narrative research by illustrating a variety of avenues to pursuing and publishing research that falls under the umbrella of narrative work The chapters are drawn from a wide range of disciplines including education literary studies cultural studies music and clinical studies Each chapter considers a particular methodological issue or approach illustrating how it was addressed in the course of the research Each of the chapters concludes with a set of discussion exercises and a further reading list The book offers a valuable resource for established researchers seeking to expand their methodological and theoretical repertoire and for graduate students and researchers new to narrative methods **Changes in the Land** William Cronon, 2011-04-01 The book that launched environmental history William Cronon s *Changes in the Land* now revised and updated Winner of the Francis Parkman Prize In this landmark work of environmental history William Cronon offers an original and profound explanation of the effects European colonists sense of property and their pursuit of capitalism had upon the ecosystems of New England Reissued here with an updated afterword by the author and a new preface by the

distinguished colonialist John Demos *Changes in the Land* provides a brilliant inter disciplinary interpretation of how land and people influence one another With its chilling closing line The people of plenty were a people of waste Cronon s enduring and thought provoking book is ethno ecological history at its best

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