FOR THE FINAL UPDATE TO THIS GUIDEBOOK on December 5, 2005 please click please click here.

http://lcweb2.loc.gov/ammem/today/today.html [Today in History]

http://www.tamu.edu/anthropology/news.html [Anthropology In The News} From Texas A&M University]

http://news.google.com/ [GOOGLE} News Information from all over!]

http://www.fourmilab.ch/cgi-bin/uncgi/Earth/action?opt=-p [Earth View!]

http://www.csuchico.edu/anth/Forum/anthroforumFall05.html [Anthropology Forum} Fall 2005

Presentations Beginning Monday 14 November 2005

<table>
<thead>
<tr>
<th>ANTHROPOLOGY 496 / 496H</th>
<th>Dr. Charles F. Urbanowicz / Professor of Anthropology</th>
</tr>
</thead>
<tbody>
<tr>
<td>FALL 2005 GUIDEBOOK</td>
<td>California State University, Chico / Office: Butte 202</td>
</tr>
<tr>
<td>Proseminar in the History of Theory and Method in Anthropology [Course Number 1182/1183]</td>
<td>Office Hours} Mon + Wed} 8 -&gt; 8:30 + 2 -&gt; 4pm and by appointment; Office Phone: (530) 898-6220 / Dept: (530) 898-6192.</td>
</tr>
<tr>
<td>Mon &amp; Wed} 4 -&gt; 5:15pm in Butte 319.</td>
<td>Office Phone: (530) 898-6220 / Dept: (530) 898-6192</td>
</tr>
<tr>
<td>e-mail: <a href="mailto:curbanowicz@csuchico.edu">curbanowicz@csuchico.edu</a></td>
<td><a href="http://www.csuchico.edu/~urbanc/">http://www.csuchico.edu/~urbanc/</a></td>
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© Copyright [All Rights Reserved] Charles F. Urbanowicz / August 22, 2005} This copyrighted Fall 2005 Anthopology 496 Guidebook and Selected Anthropology Essays by Urbanowicz, printed from http://www.csuchico.edu/~urbanc/syllabi/SYL_496-FA2005.html, is intended for use by students enrolled at California State University, Chico, in the FALL Semester of 2005 and unauthorized use / publication is definitely prohibited.

DESCRIPTION} ANTH 496: Prerequisites ENGL 130 (or its equivalent) with a grade of C- or higher; ANTH 303. The investigation of the theory and method in anthropological thought and practice from the nineteenth century to the present. Seminar format This is a writing proficiency, WP course; a grade of C- or better certifies writing proficiency for majors. Formerly ANTH 296. (The 2005-2007 University Catalog, page 191).

DESCRIPTION of ANTH 496H: Prerequisites ENGL 130 (or its equivalent) with a grade of C- or higher; ANTH 303, acceptance into the Honors Program. The investigation of the method and theory of anthropological thought of the last century is directed to individual research interests and problem development for the honors thesis. Seminar format. This is a writing proficiency, WP course; a grade of C- or better certifies writing proficiency for majors. Formerly ANTH 296H. (The 2005-2007 University Catalog, page 191).

ANTH 496 / ANTH 496H is the designated WP (Writing Proficiency) class for the Anthropology Major and the Department of Anthropology graduation literacy certification requires that you pass this course at the "C-" level. A "Criteria of Writing Proficiency" appears at the end of this syllabus. The "World Wide Web" and the implications of this technology for Anthropology will also be discussed throughout the semester and various appropriate web sites will be introduced throughout the semester. In addition, the Anthropology 496 Guidebook and Selected Anthropology Essays by Urbanowicz required text on the web will be updated at various times throughout the semester. [Please click here for the clickable "Web Table of Contents." Please see below for some URLs that might be of value to you for this course (as well as other courses).]

THREE REQUIRED TEXTS:
C.F. Urbanowicz (2005) Fall 2005 Anthopology 496 Guidebook and Selected Anthropology Essays by Urbanowicz
THREE HIGHLY RECOMMENDED ITEMS:

Any English Language Dictionary.

ASSESSMENT AND IMPORTANT DATES:

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<tr>
<th>ASSIGNMENT</th>
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<tr>
<td>WRITING ASSIGNMENT #1  (5%)</td>
<td>DUE on 9/29/2005 or 9/21/2005</td>
<td>Monday, October 3, 2005</td>
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<tr>
<td>EXAM I (25%)</td>
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<td>Monday, October 17, 2005</td>
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<tr>
<td>WRITING ASSIGNMENT #2 (5%)</td>
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<td>Wednesday, November 9, 2005</td>
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<td>EXAM II (25%)</td>
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<td>November 21, 2005 (Mon) -&gt; November 25, 2005 [Fri]</td>
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<tr>
<td>THANKSGIVING VACATION WEEK</td>
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<td>November 30, 2005 - December 12, 2005</td>
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<td>AMERICAN ANTHROPOLOGICAL MEETINGS (Washington, D.C.)</td>
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<td>August 22, 2005 -&gt; December 12, 2005</td>
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<tr>
<td>PARTICIPATION / PAPER PRESENTATION (15%)</td>
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<td>DUE by December 12, 2005</td>
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<td>WRITING ASSIGNMENT #3 (25%)</td>
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NOTE: If you have a documented disability that may require reasonable accommodations, please contact Disability Support Services (DSS) for coordination of your academic accommodations. DSS is located in the University Center (behind Kendall Hall). The DSS phone number is 898-5959 V/TTY or FAX 898-4411. Visit the DSS website at http://www.csuchico.edu/dss/.

THIRTY-NINE ITEMS ON TWENTY-FOUR HOUR RESERVE FOR READING SELECTIONS:

D. Bidney (1953), Theoretical Anthropology [GN/24/B492/1967]
C. Geertz (1995), After The Fact: Two Countries, Four Decades, One Anthropologist [GN/21/G44/A3]
D. Hakken (1999), Cyborgs@Cyberspace? An Ethnographer Looks to the Future [QA/76.9/C66/H34/1999]
M. Harris (1968), The Rise of Anthropological Theory [GN/17/H3]
M. Harris (1999), Theories of Culture in Postmodern Times [GN/357/H39/1999]
Hayes & Hayes (1970), Claude Lévi-Strauss: The Anthropologist as Hero [GN/21/L4/H3]
H. R. Hays (1958), From Ape to Angel [GN/405/H34]
J. Helm (1966), Pioneers of American Anthropology
A. Kardiner & E. Preble (1961), They Studied Man [GN/405/K3]
A. Kuper (1973), Anthropology and Anthropologists [GN/17/K26]

file://C:\DOCUME~1\gtousey\LOCALS~1\Temp\Z0H7X0NG.htm
AND PLEASE CONSIDER THE FOLLOWING WORDS: "Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read but not curiously; and some to be read wholly, and with diligence and attention." Francis Bacon (1561-1626), English essayist and philosopher.


"The eHRAF Collection of Ethnography, available on the web, is a small but growing collection of HRAF full text and graphical materials supplemented, in some cases, with additional research through approximately the 1980's. The eHRAF Collection of Ethnography includes approximately 48 cultures, and regular additions are planned." (See http://www.hti.umich.edu/e/ehraf/).

ARE YOU AWARE OF?: http://www.csuchico.edu/links/chicorio/ [Chico Rio - Research Instruction On-Line]:
file://C:\DOCUME~1\gtosuey\LOCALS~1\Temp\Z0H7X0NG.htm 5/24/2006
"ChicoRIO is a series of Web based, self-paced lessons designed to help you learn how to find information. The tutorials will help you sharpen your research, critical thinking, and term paper writing skills. ChicoRIO also links to campus computing resources and a tour of the Meriam Library. The sections of ChicoRIO can be completed in any order."

FINALLY, ON PLAGIARISM / MISREPRESENTATION:

**Plagiarism**, in the 2005-2007 University Catalogue (page 51), is defined as follows: "Copying homework answers from your text to hand in for a grade; failing to give credit for ideas, statement of facts, or conclusions derived from another source; submitting a paper downloaded from the Internet or submitting a friend's paper as your own; claiming credit for artistic work (such as a music composition, photo, painting, drawing, sculpture, or design) done by someone else." AND SEE: [http://www.csuchico.edu/art/contrapposto/contrapposto00/pages/appendix8.html](http://www.csuchico.edu/art/contrapposto/contrapposto00/pages/appendix8.html) please note the following: "B. Plagiarism will lead to grade reduction [for] the course and could lead to suspension from the University. (You are responsible to the standards appearing in the University's catalogue and the student handbook. Please read the University's pamphlet, *Academic Honesty, an Ounce of Prevention.*) Copies of this handbook are available at the Student Judicial Affairs Office in Kendall Hall [stress added]."

**ALSO**, please note the following from the 2005-2007 University Catalogue (page 51) on Misrepresentation: "Having another student take your exam, or do your computer program or lab experiment; lying to an instructor to increase your grade; submitting a paper that is substantially the same for credit in two different courses without prior approval of both instructors involved; altering a graded work after it has been returned and then submitting the work for regrading [stress added]."

"The worst case of plagiarism on record at Chico State University was when someone copied and turned in an entire master's thesis. With plagiarism said to be on the rise here and nationwide, the university, along with representatives from the Associated Students government, has been meeting to discuss the matter of plagiarism on campus and what to do about it. ... When the CSU signed up with Turnitin.com on a trial basis last year, a search of 1,150 papers found 46 of them [4%] had 70 to 100 percent of their text matching papers in the site's database [stress added]." Devanie Angel, 2003, Cheaters are never beaters. *The Chico News and Review*, February 13, 2003, page 9.

Please Click on the Week To Get To The Exact Week In This Web Guidebook; click here to get to the listing of URLs listed in this Guidebook; and please click here for a brief "Disclaimer Essay" by Urbanowicz.

**WEEK 1.** August 22 & 24, 2005: Mon & Wed} Introduction & Overview to the course. The profession: 1967-2005+ Please glance at the required texts and any of the RESERVE items by Wednesday, August 31, 2005.

**WEEK 2.** August 29 & August 31, 2005: Mon & Wed} History of theory continued. Key concepts, as well as Pre/Post-Darwin individuals and information.


**WEEK 4.** September 12 & 14, 2005: Mon & Wed} Darwin, Spencer, Morgan, Tylor, Frazer *et al.* continued, into the 21st Century. Preliminary discussion of your term paper topic interests. [TO BE ASSIGNED]: 1/2 the class on 9/19/2005 and 1/2 on 9/21/2005. WRITING ASSIGNMENT #1 [5%] DUE on your day in class.

**NOTE:** Writing Assignment #1 is a CRITIQUE of any chapter that you have read from the readings to date that are on reserve. Some points to consider in your critique are the following: (#1) what was the main idea of the chapter? (2) what facts were used to support the main idea? (3) any faulty reasoning, faulty logic, or obvious "bias" in the chapter? (4) what additional information could be added to the author's argument? and, finally, (5) is there a "counter-argument" to the main idea of the chapter? These are a lot of points to consider so please take your time!
WEEK 5. September 19 & 21, 2005: Mon & Wed} DISCUSSION OF WRITING ASSIGNMENT #1 (5%) Approximately 1/2 class either Monday 9/19/2005 or Wednesday 9/21/2005.

WEEK 6. September 26 & 28, 2005: Mon & Wed} 19th / 20th Century Reaction(s) & REVIEW on September 29, 2005 (including François Péron, Franz Boas, Alfred Louis Kroeber, and others!).


ALSO NOTE: Written about the Law Professor Thomas Callahan in John Grisham's 1992 The Pelican Brief: "The exam was a nightmare, but he was really a sweetheart, a soft grader, and it was a rare dumbass who flunked the course" (page 15).

WEEK 7. October 3 & 5, 2005: Mon & Wed} EXAM I [25%] on Monday October 3, 2005 and then into 20th Century Reactions and more of Comte-->Durkheim-->Malinowski+ } Exam I based on selected readings in Davies & Piero (2002), Langness (pp. xi-90), selected assigned readings in Anthropology 496 Guidebook and Selected Anthropology Essays by Urbanowicz, lectures/discussions, and the quotations referred to in this Guidebook to date. 

NOTE: Specific Readings from Reserve WILL NOT be on the Exam. AND NOTE: JANE GOODALL SPEAKS ON CAMPUS ON FRIDAY OCTOBER 7, 2005


WEEK 9. October 17 & 19, 2005: Mon & Wed} Neo-Evolution, Cultural Ecology, & Modernism; for NEXT WEEK: 1/2 the class to be assigned for Monday October 24 and 1/2 for Wednesday October 26, 2005, and DISCUSSION OF YOUR INDIVIDUAL RESEARCH TOPICS. [What day you are assigned to will be distributed on October 19, 2005.]

WEEK 10. October 24 & 26, 2005: Mon & Wed} DISCUSSION OF YOUR INDIVIDUAL TERM PAPER interests [approximately 1/2-the-class on each day).


NOTE: A "sample" self-paced exam should be available at: http://www.csuchico.edu/~curban/SelfTesting/ANTH496FA2005TESTTwo.htm by November 2, 2005, to assist you as a Review for EXAM II.

WEEK 12. November 7 & 9, 2005: Mon & Wed} Winding down and general discussions and review for EXAM II (25%) on Wednesday November 10, 2005. This will be based on selected readings in Davies & Piero (2002), Langness (pp. 91-288), selected assigned readings in Fall 2005 Anthropology 296 Guidebook and Selected Anthropology Essays by Urbanowicz, lectures/discussions, and the quotations referred to in this Guidebook to date. Specific Readings from Reserve WILL NOT BE on the Exam.


WEEK 14: November 21 -> 25, 2005} THANKSGIVING VACATION WEEK!


American Anthropological Meetings in Washington, D.C.} Wednesday November 30 -> Sunday
How to "use" the Guidebook. NOTE THE FOLLOWING:

"Guidebooks are S15 tools for S3,000 experiences. Many otherwise smart people base the trip of a lifetime on a borrowed copy of a three-year-old guidebook. The money they saved in the bookstore was wasted the first day of their trip, searching for hotels and restaurants long since closed. When I visit someplace as a rank beginner--a place like Belize or Sri Lanka--I equip myself with a good guidebook and expect myself to travel smart. I travel like an old pro, not because I'm a super traveler, but because I have good information and use it. I'm a connoisseur of guidebooks. My trip is my child. I love her. And I give her the best tutors money can buy. Too many people are penny-wise and pound-foolish when it comes to information. ... All you need is a good guidebook covering your destination. Before buying a book, study it. How old is the information? The cheapest books are often the oldest--no bargain. Who wrote it? What's the author's experience? Does the book work for you--or the tourist industry? Does it specialize in hard opinions--or superlatives? For whom is it written? Is it readable? It should have personality without chattiness and information without fluff. Don't believe everything you read. The power of the printed word is scary. Most books are peppered with information that is flat-out wrong. Incredibly enough, even this book may have an error" [stress added]." Rick Steves' Europe Through the Back Door 1999 (Santa Fe, NM: John Muir Publications), 1998, pages 8-9.

CONSIDER THE FOLLOWING:

"I cannot see that lectures can do so much as reading the books from which the lectures are taken." Samuel Johnson [1709-1784]; as quoted in James Boswell [1740-1795], 1791, Life of Johnson.

and

Sir Richard Burton (1821-1890) stated the following: "The Arabs have a proverb: The lecture is one - The dispute (upon the subject of the lecture) is one thousand [stress added]." Sir Richard Burton (1821-1890), John Hayman, 1990, Sir Richard Burton's Travels in Arabia and Africa: Four Lectures from a Huntington Library Manuscript (San Marino, CA: Huntington Library), page 36.

AS WELL AS:

"To extract these small plums of information it was necessary to dig through a great pudding of cliché and jargon...." Robert Harris, 1998, Archangel (NY: Jove [2000] Berkley), page 62.

I ALSO follow the words of L.L. Langness:

"I have used quotations liberally. In some cases the quotation makes the point far more efficiently than I could make it; in others I believed it was better to let the author speak for himself [or herself!]; and in still others I simply felt the quotation was interesting or provocative enough to stimulate students to want to look further [stress added]." L.L. Langness (2005) The Study of Culture: Third Edition (Novato, CA: Chandler & Sharp), page xiii.

PLEASE TAKE TO HEART THE FOLLOWING:
The emphasis in this course will not be so much on reading or too much research, but on thought. Much of what we know, or think we know, is based on something we've heard or read. I think that's the trouble with modern scholarship and collegiate study all the way up to the doctorate. I'm going to ask you to think about the material we will be dealing with rather than memorizing what someone has said about it. So I'd rather you didn't take too many notes in this class. Listen and think about what I say or what any one of your classmates says. And don't be afraid of disagreeing with me. I'll appreciate the compliment of your thinking about it and arriving at another conclusion [stress added]." (The character Rabbi David Small, in Harry Kemelman, 1996 [1997], The Day the Rabbi Left Town (NY: Fawcett Crest), page 78.

AND ALSO REMEMBER WHAT I MENTION IN ALL OF MY COURSES:

"The palest ink is better than the best memory." (Chinese proverb) and


"You are what you know. ...Today we live according to the latest version of how the universe functions. This view affects our behaviour and thought, just as previous versions affected those who lived with them. ...At any time in the past, people have held a view of the way the universe works which was for them similarly definitive, whether it was based on myths or research. And at any time, that view they held was sooner or later altered by changes in the body of knowledge" [stress added]. James Burke, 1985, The Day The Universe Changed (Little Brown), page 9.


"The most important word in the English language is attitude. Love and hate, work and play, hope and fear, our attitudinal response to all these situations, impresses me as being the guide." Harlen Adams (1904-1997)

A NOT SO BIG SECRET: #1} The information (or "meaning") that you will get out of this course will be in direct proportion to the energy that you expend on course assignments and requirements: readings, writings, examinations, and thinking assignments. #2} I will try to provide you with new information and ideas every class period!

PLEASE NOTE: the following Decree #26 does not apply to this class nor to your eventual presentation: "By Order of The High Inquisitor of Hogwarts: "Teachers are hereby banned from giving students any information that is not strictly related to the subjects they are paid to teach. The above is in accordance with Educational Decree Number Twenty-Six. Signed: Dolores Jane Umbridge / High Inquisitor [stress added]." J. K. Rowling, 2003, Harry Potter And the Order of The Phoenix (NY: Scholastic Press), page 551.


"One of the Internet's inventors, Vint Cerf, gets laughs from audiences by quipping, 'Power corrupts and PowerPoint corrupts absolutely'.... Edward Tufte, a Yale University professor and author of graphic design book 'Envisioning Information,' is perhaps the most vocal PowerPoint hater. He believes PowerPoint's emphasis on format over content commercializes and trivializes subjects [stress added]." Rachel Konrad, 2003, An avant-garde look at everyday PowerPoint. The San Francisco Chronicle, December 29, 2003, page E3.

"The consequences of our actions are always so complicated, so diverse, that predicting the future is a very difficult
AND FINALLY, for now, please consider the following "advice" given, at one point in time, to Joanne K. Rowling:

"Barry Cunningham, her first editor at Bloomsbury Publishing in London remembers giving her 'terrible advice' when they met in the 1990s. Rowling was a divorced woman without much money. 'She was telling me about her circumstances. I was worried she was really relying on Harry [Potter!] to be the future for her and her daughter.' Cunningham says. 'I told her she wouldn't make any money at children's books, and she should get a day job [stress added]."" Jacqueline Blais, Like magic, she's wealthy. USA Today, July 7, 2005, page 4D.


For my BRIEF DISCLAIMER ESSAY, please click here

READING ASSIGNMENT(s) should be completed by the day assigned since they will / can form the basis of discussion that day / week. There will be some lectures (and videos), but hopefully there will be more discussion than either lectures or videos! DURING WEEK 5, 1/2 the class will meet on September 19, 2005 and 1/2 the class will meet on September 21, 2005. This is done to create small discussion groups. PLEASE REMEMBER that WRITING ASSIGNMENT #1 (a critique) is DUE on the day you are assigned to attend class that week: we will discuss readings to date (as well as your individual critique) on the day you are assigned. LOOKING at dates, in addition to EXAM I on MONDAY, October 3, 2005, (WEEK 7), your preliminary term paper topic (WRITING ASSIGNMENT #2) is DUE on Monday, October 17, 2005 (WEEK 9). Based on your topic, specific days will be assigned for approximately 1/2 class-size discussions for Week 10 when approximately 1/2 the class will meet on Monday, October 24, 2005 and approximately 1/2 the class will meet on Wednesday, October 26, 2005 and WRITING ASSIGNMENT #2 and your TERM PAPER TOPICS will be discussed. EXAM II (25%) is on WEDNESDAY, November 9, 2005 (WEEK 12) and the Term Paper PRESENTATION ORDER will be distributed on MONDAY October 31, 2005. TERM PAPER PRESENTATIONS begin on MONDAY, November 7, 2005 [WEEK 13], the week BEFORE Thanksgiving Vacation. Remember, in-class participation, including term paper presentation, contributes 15% towards your final grade. NOTE: if any dates have to be changed for any reason you will be notified well-in-advance: no sneaky surprises are planned!

PLEASE READ AND CONSIDER / THINK ABOUT the following:

Some words of Claude Lévi-Strauss, born 1908]: "It has often been said--I don't know if it is universally true but it is probably true for many of us—that the reason we took up anthropology was that we had difficulty in adapting ourselves to the social milieu into which we were born." In G. Charbonnier, 1969, Conversations with Claude Lévi-Strauss (London: Jonathan Cape Ltd), page 17. [This is a 1969 translation of the 1961 Entretiens avec Claude Lévi-Strauss.]

"An analysis of almost any scientific problem leads automatically to a study of its history." Ernst Mayr (1904 ->2005)

Margaret Mead [1901-1978] wrote: "Anthropologists are highly individual and specialized people. Each of them [or us!] is marked by the kind of work he or she prefers and has done, which in time becomes an aspect of that individual's personality." ALSO CONSIDER the following statement made by the father of Ward Goodenough when the young Goodenough was considering his career: "Anthropology is a subject such that you can be interested in almost anything and its alright" (Anthropology Newsletter, October 1992, page 4); and, finally, consider these words of Clifford Geertz, born in 1926: ",...and that this was the kind of freedom we could have in anthropology—to do anything and call it anthropology (which you still can do!)." Clifford Geertz, 1991, An Interview with Clifford Geertz. Current Anthropology, Vol. 32, No. 5, 1991, page 603.

"One who makes a close study of almost any branch of science soon discovers the great illusion of the
monolith. When he [or she] stood outside as an uninformed layman, he [or she] got a vague impression of unanimity among the professionals. He [or she] tended to think of science as supporting the Establishment with fixed and approved views. All this dissolves as he [or she] works his [or her] way into the living concerns of practicing scientists. He [and she] finds lively personalities who indulge in disagreement, disorder, and disrespect. He [and she] must sort out conflicting opinions and make up his [and her] own mind as to what is correct and who is sound. This applies not only to provinces as vast as biology and to large fields such as evolutionary theory, but even to small and familiar corners such as the species problem. The closer one looks, the more diversity one finds [stress added]." Norman Macbeth, 1971, Darwin Retried: An Appeal To Reason (NY: Dell Publishing Co.), page 18.

"Cultural diversity [and intellectual or theoretical diversity is part of that] is a reservoir of creativity.... This creativity is not confined to the arts; it is also a source of potential solutions to social and environmental problems, solutions that would otherwise be ignored by politically dominant cultures precisely because dominance breeds complacency and stunts the capacity of self-criticism. In this sense, cultural diversity is an indispensable corrective or counter-balance [stress added]." David Harmon, 2002, In Light of Our Differences: How Diversity In Nature And Culture Makes Us Human (Smithsonian Institution Press), page 45.


"...the most recent figures show that in 2002, total output of new titles and editions in the United States grew by nearly 6 percent, to 150,000. General adult fiction exceeded 17,000 -- the single strongest category. Juveniles titles topped 10,000, the highest total ever recorded. And there were more than 10,300 new publishers, mostly small or self-publishers. No wonder we're all running out of shelf space [stress added]." Carole Goldberg, 2003, Too many books? Yes, and publishers want it that way. The San Francisco Chronicle, December 22, 2003, page D10.

"One of the world's leading medical journals has put itself and its competitors under the microscope with research showing that published studies are sometimes misleading and frequently fail to mention weaknesses. Some problems can be traced to biases and conflicts of interest among peer reviewers, who are outside scientists tapped by journal editors to help decide whether a research paper should be published. Problems are most likely to occur in research funded by drug companies, which have a vested interest in findings that make their products look good. ... One JAMA [Journal of the American Medical Association] report found that medical journal studies on new treatments often use only the most favorable statistic in reporting results.... [stress added]." Lindsey Tanner, 2002, Medical Journal Examines Itself: Magazine admits biases, conflicts of interest influence content. The San Francisco Chronicle, June 6, 2002, page A2.

"Anthropology provides a scientific basis for dealing with the crucial dilemma of the world today: how can peoples of different appearance, mutually unintelligible languages, and dissimilar ways of life get along peacefully together? Of course, no branch of knowledge constitutes a cure-all for all the ills of mankind. ... Students who had not gone beyond the great mirror to man[kind] and lets him [and her!] look at himself in his infinite variety. This, and not the satisfaction of idle curiosity nor romantic quest, is the meaning of the anthropologist's work.... [stress in original]" Clyde Kluckhohn, 1949, Mirror For Man: The Relation of Anthropology To Modern Life, page 1 and page 10.

"If there is one thing that anthropologists of the 20th Century have demonstrated it is the position that there is no one single culture which can serve as the sole model of analysis of other cultures. Perhaps the most important point of modern 20th century Anthropology has been the detailed and documented account of the tremendous range of variation of 'cultures of this planet' and this is a distinct move away from various 19th century, and apparently some 20th century views, which offer a monolithic interpretation of CULTURE against which 'lesser' cultures can be appropriately ranked! [stress added]." Charles F. Urbanowicz, 1978, Cultural Implications of Extraterrestrial Contact and the Colonization of Space. The Industrialization of Space: Advances in the Astronautical Sciences, (San Diego, CA: Published for the American Astronautical Society Publication by Univelt, Inc.), pages 785-
“Colleges will not, of course, disappear—but over time they will be dramatically altered in nature as students and professors adopt cyberspace as their primary window into the laboratory of life. The distinctions between academic and applied research will become blurred as academic and commercial researchers begin to tap into the same sources of information and exchange in cyberspace [stress added].” David B. Whittle, 1997, Cyberspace: The Human Dimension (NY: W.H. Freeman), page 217.

"Off the coast of Venezuela, three 400-ft. ships are laying down miles of high-speed fiber-optic cable capacious enough to carry 600,000 calls simultaneously. In a high mountaintown outside Cuzco, Peru, a co-op of native farmers has found a way to get more than 10 times the local price for its potato crop by selling it to a New York City organic-food store it found on the Internet [stress added].” Sandy M. Fernandez, Latin America Logs On. Time, May 8, 2000, pages B2-B4, page B2.

"At least once a day in this village of 2,500 people, Ravi Sham Choudhry turns on the computer in his front room and logs into their Web site of the Chicago Board of Trade. He has the dirt of a farmer under his fingernails and pecks slowly at the keys. But he knows what he wants: the prices for soybean commodity futures. A drop in prices on the Chicago Board, shown in red, could augur a drop in prices here, meaning that he and fellow soybean farmers should sell their crop now. An increase argues that the farmers should wait for prices to rise. 'If it goes up there, it goes up here,' Mr. Choudhry said. The correlation is rough but real. Real, too, is the link between farmers in rural central India and around the globe, thanks to a company's innovation. The concept is the e-choupal, taken from the Hindi word for village square, or gathering place. ... E-choupal allows the farmers to check both futures prices across the globe and local prices before going to market. ... E-choupals may offer a model for all developing countries [stress added]." Amy Waldman, 2004, Indian Soybean Farmers Join the Global Village. The New York Times, January 1, 2004, page A1 + A8, page A8.

Please think about / read the "THOUGHTS" at the end of this Guidebook: THEY play an important part in the discussions throughout the semester; also, please read the quotation statements associated with each week} they also play an important part in the discussions throughout the semester.

SEVEN GOALS OF THE DEPARTMENT OF ANTHROPOLOGY AT CSU, CHICO

1. An understanding of the phenomenon of culture as that which differentiates human life from other life forms; an understanding of the roles of human biology and cultural processes in human behavior and human evolution.

2. A positive appreciation of the diversity of contemporary and past human cultures and an awareness of the value of anthropological perspectives and knowledge in contemporary society.

3. A knowledge of the substantive data pertinent to the several sub disciplines of anthropology and familiarity with major issues relevant to each.

4. Familiarity with the forms of anthropological literature and basic data sources and knowledge of how to access such information.

5. Knowledge of the methodology appropriate to the sub-disciplines of anthropology and the capacity to apply appropriate methods when conducting anthropological research.

6. The ability to present and communicate in anthropologically appropriate ways anthropological knowledge and the results of anthropological research.

7. Knowledge of the history of anthropological thought.

PLEASE REMEMBER: Free public lectures, ANTHROPOLOGY FORUM (ANTH 497-01} #1184) for One Unit every Thursday from 4 -> 4:50pm in Ayres Hall 120. One unit of credit is available through the Department of
LECTURE / DISCUSSION TOPICS AND REQUIRED READINGS:

WEEK 1. August 22 & 24, 2005: Mon & Wed} Introduction & Overview to the course. The Profession: 1967-
2005+ Please glance at the required texts and read any SINGLE chapter, NOT THE ENTIRE BOOK, of any of
the Reserve reading items assigned for Week #1 / Week #2 by Wednesday, August 31, 2005. PLEASE take notes in
this GUIDEBOOK: IT WILL NOT be re-purchased by the Bookstore. Urbanowicz on "Teaching" might be of
interest and may be found by clicking here: ESSAY #1 at the end of this printed Guidebook

PLEASE NOTE} SOME OF THE TRANSPARENCIES USED ON DAY 1 OF CLASS (August 22,

PLEASE NOTE} Do come to class EVERY-SINGLE-DAY with a "quotation" or a phrase that struck
YOU in some way: either from this Guidebook or Langness or Davies & Piero; and remember:

"Harry sorted through his presents and found one with Hermione's handwriting on it. She had given him too a book that
resembled a diary, except that it said things like 'Do it today or later you'll pay!' every time he opened a page." J. K.
Rowling, 2003, Harry Potter and the Order of The Phoenix (NY: Scholastic Press), page 501; as well as:

"Youth cannot know how age thinks and feels. But old men are guilty if they forget what it was to be
young." (Albus Dumbledore, in} J. K. Rowling, 2003, Harry Potter And the Order of The Phoenix (NY:
Scholastic Press), page 826.

"[Old] Age is foolish and forgetful when it underestimates youth." (Albus Dumbledore in} J. K. Rowling,

IT SHOULD BE OBVIOUS that the discipline of Anthropology is a "changing" one (as are all disciplines in the
21st century), and please think about the following (dated July 11, 2003):

AnthroSource -- Enriching Scholarship and Building Global Communities

"A portal for anthropological research, AnthroSource will provide electronic access to all AAA periodicals,
past, present, and future in a single searchable, linked database. Go to the AAA Web site
[http://www.aaanet.org/anthrosourc e] to access the AnthroSource Working Group's report on the progress in
AAA's transition to electronic publishing. Read about the services AnthroSource plans to offer AAA
members; AAA leadership and staff's efforts to develop the portal; how this project will transform AAA's
present publications program; and the principles guiding the development process. AnthroSource is
anticipated to be implemented in the beginning of 2004, and is designed to be financially sustainable in four
years [stress added]." [July 11, 2003]

SO, FOR THE PRESENT COURSE OF ANTH 496 / 496H, PLEASE read any one of the following items from the
selections on RESERVE by Wednesday September 8, 2005.

Boorstin: pp. 626-635.
Darnell Selection #5 (pp. 61-77) or pp. 289-321.
Kardiner and Preble: pp. 11-32.
Mead & Bunzel: pp. 1-12.
Montagu: pp. 91-97, 49-145, and 157-162.
Naroll & Naroll: Ch 2 (pp. 25-56).
Penniman: part of Ch. 4 (pp. 73-110).

CONSIDER THE IMPLICATIONS OF THE FOLLOWING WORDS:

"It is our choices that show what we truly are, far more than our abilities." The character Albus Dumbledore to Harry Potter, IN Harry Potter and the Chamber of Secrets, 1998, by Joanne K. Rowling, page 333.


NOTE: "What C.S. Lewis [1898-1963] called the 'snobbery of chronology' encourages us to presume that just because we happen to have lived after our ancestors and can read books which give us some account of what happened to them, we must also know better than them. We certainly have more facts at our disposal. We have more wealth, both personal and national, better technology, and infinitely more skilful ways of preserving and extending our lives. But whether we today display more wisdom or common humanity is an open question, and as we look back to discover how people coped with the daily difficulties of existence a thousand [or less!] years ago, we might also consider whether, in all our sophistication, we could meet the challenges of their world with the same fortitude, good humour, and philosophy" [stress added]." Robert Lacey & Danny Danziger, 1999, The Year 1000: What Life Was Like At The Turn of the First Millennium - An Englishman's World, page 201.

"He had a term for people like this: temporal provincials--people who were ignorant of the past, and proud of it. Temporal provincials were convinced that the present was the only time that mattered, and that anything that had occurred earlier could be safely ignored. The modern world was compelling and new, and the past had no bearing on it." Michael Crichton, 1999, Timeline (NY: Ballantine Books), page 84.

"By 'event' I mean the development, appearance, or publication of a scientific paper, or an influential scientific address, or a specific discovery, or a letter, or a photograph made during the use of laboratory equipment, or a page of a laboratory notebook, and so forth. Each of these has a physical residue that can be studied and that lends itself to the eventual formation of a consensus among competent observers who come to a historic case from different directions. It is in this case analogous to what an elementary particle physicist calls an event, for example, a trace of sparks in a spark chamber. The task of historians of science [or Anthropology!], then, is to use these events as the underlying factual base and to proceed inductively from that base [stress added]." Gerald Holton, 1986, The Advancement of Science, And Its Burdens (Cambridge University Press), page ix.

"In his perceptive little book Technopoly, Neil Postman argues that all disciplines ought to be taught as if they were history. That way, students 'can begin to understand, as they now do not, that knowledge is not a fixed thing but a stage in human development, with a past and a future.' I wish I'd said that first. If all knowledge has a past--and computer technology is surely a special kind of knowledge--then all knowledge is contingent [stress added]." Paul de Palma, 1999, http://www.when_is_enough_enough?.com, The American Scholar, Winter, reprinted in David Quammen [Editor], 2000, The Best American Science And Nature Writing 2000, pages 34-47 (Boston: Houghton Mifflin Co.), page 36.

"In 1543, Nicolaus Copernicus [1473-1543] published his epoch-making work, On the Revolution of Celestial Orbs, the first modern, mathematical demonstration of the heliocentric theory. In the same year a remarkable young Belgian physician, Andreas Vesalius [1514-1564] published an anatomical text that was to have equally profound repercussions on Western man's understanding of himself. Called On the Fabric of the Human Body (De humani corporis fabrica), it contained a series of magnificent illustrations, unsurpassed to this day, of the skeletal, muscular, vascular and neural structure of the body as a whole. Never before had the human body been represented with such accuracy, exactly as it appears to the eye of the anatomist. For the first time, the body was seen—as it is still seen today—as a natural mechanism [stress added]." Jacob Needleman, 1975, A Sense of the Cosmos: The Encounter of Modern Science and Ancient Truth (NY: Doubleday & Co., Inc.), page 37.

"Darwin's work, in particular, radically unnerved thousands who held a biblical view of humankind's historical story; and to this day the implications of his thinking for biology (and even psychology and sociology) have been profound. He himself became an agnostic and saw no great overall moral or philosophical meaning in the long
chronology of our being, which he regarded, rather, as a story of accidents and incidents, of chance and circumstance as they all came to bear on 'natural selection.' Although Copernicus [1473-1543] and Galileo [1564-1642] and Newton [1642-1727] have been absorbed, so to speak, by traditional Christianity, by no means has Darwin's view of our origin and destiny been universally integrated into the teachings, the theology, of many religions that rely upon the Bible for their inspiration, their sense of who we are, where we came from, how our purpose here ought to be described.

It was one thing for scientists to probe the planets, declare that this place we inhabit is only one spot in a seemingly endless number of places in an ever expanding universe, or to examine closely our body's cells, or other of other creatures; it was quite another matter to suggest that we ourselves are merely an aspect of an ever changing nature, that our 'origin' was not 'divine' but a consequence of a biological saga of sorts [stress added]." Robert Coles, 1999, *The Secular Mind* (Princeton University Press), pages 50-51.

"He [Charles Darwin] believed that the natural world was the result of constantly repeated small and accumulative actions, a lesson he had first learned when reading Lyell's Principles of Geology on board the Beagle and had put to work ever since. ... No one, not even Lyell himself, or any of Darwin's closest friends and supporters, accepted as ardently as Darwin that the book of nature was about the accumulative powers of the small [stress added]." Janet Browne, 2002, *Charles Darwin: The Power of Place - Volume II of a Biography* (NY: Alfred A. Knopf), page 490.

"...I do believe something very magical can happen when you read a good book" [stress added]." (Joanne K. Rowling, 1999, *Harry Potter Author Reveals The Secret... In USA Weekend, November 12-14, 1999*, page 4.)

"As the Spanish proverb says, 'He [or she], who would bring home the wealth of the Indies, must carry the wealth of the Indies with him.' So it is in travelling; a man must carry the wealth of the Indies with him, if he would bring home knowledge.' BOSWELL. 'The proverb, I suppose, Sir, means he must carry a large stock with him to trade with.' JOHNSON. 'Yes Sir.'" James Boswell [1740-1795], 1791, *The Life of Samuel Johnson* (NY: [1968] Signet Classic), page 467.

"The barbarous heathen are nothing more strange to us than we are to them.... Human reason is a tincture in like weight and measure infused into all our opinions and customs, what form soever they be, infinite in matter, infinite in diversity [stress added]." Michel Eyquem de Montaigne [1533-1592], *Essays*, page 53 [1959 paperback publication of a translation from 1603].

"Lord Voldemort's gift for spreading discord and enmity is very great. We can fight it only by showing an equally strong bond of friendship and trust. Differences of habit and language are nothing at all if our aims are identical and our hearts open" [stress added]." Albus Dumbledore, In *Harry Potter And The Goblet of Fire*, 2000, by Joanne K. Rowling, page 723.

"...descriptions vary with the conceptual or theoretical framework within which they are couched. To evaluate a description properly one must know something about the theoretical framework that brought it into being." D. Kaplan and R. Manners, *Culture Theory*, 1972: 22.


"Much of the eighteenth century is often referred to as the Enlightenment or the Age of Enlightenment. Frequent reiteration does not make these terms any easier to define. ... The Enlightenment could be described as a tendency, rather than a movement, a tendency towards critical enquiry and the application of reason [stress added]." Jeremy Black, 1999, *History of Europe: Eighteenth Century Europe*, Second Edition (NY: St. Martin's Press), page 246.

"Anthropology is the product of three great historical movements: the Age of Exploration, the Enlightenment, and Evolutionism." Philip K. Bock, 1990, *Rethinking Psychological Anthropology: Continuity and Change in the Study of Human Action*, page 5.

"...the Scientific Revolution took place in Europe, not in the Muslim lands, India or China. There were two chief
reasons for this, one internal to Europe and one not. During the twelfth and thirteenth centuries, Europe spawned the autonomous university..., which had a corporate legal existence that marked it off as a community where scholars were usually free to dispute as they saw fit. ... [#1] The survival of universities gave European scientists a supportive community not quite paralleled elsewhere in the world. ...[#2] Into this archipelago of intellectual liberty after 1450 came information from all over the world [stress added]." J.R. McNeill & William H. McNeill, 2003, *The Human Web: A Bird's-Eye View of World History* (NY: W.W. Norton & Co.), page 187.

"Travel teaches seven important lessons [according to Arthur Frommer, age 76, author of travel books].... 1. Travelers learn that all people in the world are basically alike. ... 2. Travelers discover that everyone regards himself or herself as wiser and better than other people in the world. ... 3. Travel makes us care about strangers. ... 4. Travel teaches that not everyone shares your beliefs. ... 5. Travelers learn that there is more than one solution to a problem. ... 6. Travel teaches you to be a minority. ... 7. Travel teaches humility." Larry Bleiberg, 2003, *Among Travel's Seven Important Lessons is Humility*. *The Sacramento Bee*, February 2, 2003, page M3.

"The fundamental fact that shapes the future of anthropology is that it deals in knowledge of others. Such knowledge has always implied ethical and political responsibilities, and today the 'others' whom anthropologists have studied make those responsibilities explicit and unavoidable. One must consider the consequences for those among whom one works of simply being there, of learning about them, and of what becomes of what is learned [stress added]." Dell Hymes, 1972, *The use of Anthropology: Critical, Political, Personal*, IN Dell Hymes [Editor], 1972, *Reinventing Anthropology*, pages 3-79, page 48,

NOTE SOME INFORMATION and STATISTICS:

"Roughly 45,000 new Ph.D.s [in all fields] will be graduating this year [2003], double the number from 35 years ago. Almost all believe they will turn their long, underpaid pursuit of truth into professorships - the tenured kind in which they can't be fired and can research what they spent five or more years studying. But universities, despite dangling tenured professorships like carrots to their graduate students, haven't double their tenure-track hiring. ... The Modern Language Association [for example] counted only 431 tenure-track English jobs landed in 2001, compared with 977 English Ph.D.s granted. One 1999 study found that only 53% of students who received their English doctorate between 1983 and 1985 were tenured professors by 1995. A mere 8% were tenured professors at 'Carnegie Research I institutiuons' - universities with their own major doctoral programs. All fine - if everyone knows the odds. But 51% of these English Ph.D.s took nine or more years to finish their degrees, and 95% took more than five. Would they have invested that kind of time if they had understood they had only an 8% chance of landing jobs like their professors held? One survey found only 35% of students received realistic job-placement information from their departments [stress added]." Laura Canderkam, 2003, *System wastes Ph.D. brainpower*. *USA Today*, May 20, 2003, page 13A.

Urbanowicz adds that a 1991 report noted that for Anthropology, the median time from the B.A. to the Ph.D. was 12.4 years; for comparison purposes, for Psychology it was 10.1 years and for Economics 9.1 years from B.A. to Ph.D. (R. L. Peters, 1992, *Getting What You Came For: The Smart Student's Guide To Earning A Master's Or A Ph.D.* (Farrar, Strauss and Giroux), page 12.) [And see: Urbanowicz 1993, http://www.csuchico.edu/~curban/Darwin116.html, or Essay #6, CHARLES R. DARWIN: HAPPY 116TH ANNIVERSARY below.]

For the 2003-2004 Academic Year, a total of 655 individuals received the Ph.D. in Anthropology: there were 373 females [57%] and 282 males [43%]; note, this includes degrees from Australia (30), Canada (39), China (2), Mexico (3), Norway (2), and the United Kingdom (59). Source: *The 2004-2005 American Anthropological Association Guide*, page 650.

For the 2002-2003 Academic Year, a total of 603 individuals received the Ph.D. in Anthropology: there were 401 females [66.51%] and 202 males [33.49%]; note, this includes degrees from Australia (13), Canada (41), Hong Kong (1), Mexico (3), Norway (6), and the United Kingdom (36). Source: *The 2003-2004 American Anthropological Association Guide*, page 606.

For the 2001-2002 Academic Year, a total of 588 individuals received the Ph.D. in Anthropology: there were 331 females [56.3%] and 257 males [43.7%]; note, this includes degrees from Australia (13), Canada...
INCIDENTALLY, in the year Urbanowicz received his Ph.D. (1972) the following numbers are of interest: 301 individuals received the advanced degree: 215 males and 86 females.

NOTE THE STATISTICS on "Anthropology Meetings" over the years: In New Orleans, November 2002, a total of 3,362 papers and 5,461 individuals registered for the meetings (including several CSU, Chico students!) (Anthropology News, February 2003, page 13). In 1967 at the national meetings there were 309 papers which increased to 2,274 papers in 1992 (with 5,161 registrations).


"Over the last two years, Genevieve Bell [Ph. D in Anthropology from Stanford University] an anthropologist employed by Intel Research, has visited 100 households in 19 cities in seven countries in Asia and the pacific to study how people use technology. Twenty gigabytes of digital photos later--along with 206,000 air miles...she has come back with some provocative questions about technology, culture and design [stress added]." Michael Erard, 2004, For Technology, No Small World After All. The New York Times, May 6, 2004, page E7.

"The single most important discovery for women explorers may be the freedom that lies at the heart of the very act of exploration." Reeve Lindberg, 2000, Introduction. Living With Cannibals And Other Women's Adventures, by Michele Slung (Washington, D.C., National Geographic Society), pages 1-7, page 2.

Biruté Galdikas] "Born [in 1946] to Lithuanian parents who emigrated to Canada in 1948, Biruté Galdikas traces her lifelong fascination with the natural sciences to the collection of wriggling tadpoles and salamanders she scooped up in a Toronto park not far from her house." Biruté Galdikas, Living With Cannibals And Other Women's Adventures, by Michele Slung (Washington, D.C., National Geographic Society), pages 126-137, page 128.

"The anthropologist is a human instrument studying other human beings and their societies. Although he [and she!] has developed techniques that give him [and her] considerable objectivity, it is an illusion for him to think he can remove his [or her] personality from his work and become a faceless robot or a machinelike recorder of human events [stress added]." Hortense Powdermaker [1896-1970], 1966, Stranger And Friend: The Way Of An Anthropologist,
"But while I think that different social anthropologists who studied the same people would record much the same facts in their notebooks, I believe they would write different kinds of books. Within the limits imposed by their discipline and the culture under investigation anthropologists are guided in choice of theme, in selection and arrangement of facts to illustrate them, and in judgement of what is and what is not significant, by their different interests, reflecting differences of personality, of education, of social status, of political views, of religious convictions, and so forth. One can only interpret what one sees in terms of what one is, and anthropologists, while they have a body of knowledge in common, differ in other respects as widely as other people in their backgrounds of experience and in themselves. The personality of an anthropologist cannot be eliminated from his [or her!] work any more than the personality of an historian can be eliminated from his. Fundamentally, in his account of a primitive people the anthropologist is not only describing their social life as accurately as he can but is expressing himself also. In this sense his account must express moral judgement, especially where it touches matters on which he feels strongly; and what comes out of a study will to this extent at least depend on what the individual brings to it [stress added]." Sir Edward Evans-Pritchard [1902-1973], Fieldwork and the empirical tradition. Social Anthropology and Other Essays (1962), pages 64-85, pages 83-84.

"WHY STUDY THEORY? Theory is critical because, although anthropologists collect data through fieldwork, data in and of themselves are meaningless. Whether stated explicitly or assumed, theories are the tools anthropologists use to give meaning to their data. Anthropologists' understanding of the artifacts they collect or the events they record in the field is derived from their theoretical perspective." R.J. McGee & R.L. Warms, 2004, Anthropological Theory: An Introductory History, page 1.

"Why study the history of anthropological theory? Many students ask this question, and the answer is straightforward: anthropology is a product of its past, so to understand anthropology with sophistication, students [and all anthropologists!] need to know how it developed. ... There is, of course, no one history of anthropological theory. History depends on the historian, who is selective in presenting theories and who is influenced, consciously or unconsciously, by personal background, education, or 'agenda.' For this reason, no one textbook in the history of anthropological theory can ever be definitive, including the textbook written by the current editors, A History of Anthropological Theory (1998). ... There is also no one reader in the history of anthropological theory [stress added]." Paul A Erickson and Liam D. Murphy, 2002, Readings For A History of Anthropological Theory (Ontario, Canada: Broadview Press), page ix.

"It is useful to think of theory as containing four basic elements: (1) questions, (2) assumptions, (3) methods, and (4) evidence. The most important questions, to my mind, are 'What are we trying to find out?', and 'Why is this knowledge useful?' Anthropological knowledge could be useful, for example, either in trying to understand one's own society, or in trying to understand the nature of the human species [stress added]." Alan Barnard, 2000, History and Theory in Anthropology (Cambridge University Press), page 5.

"What is the past? Some might argue that, in a strict sense, it doesn't exist. The past is only the memory or residue of things that now exist in the present moment, a mental construction that--cleaned up or embellished--often serves the need of the current moment instead of corresponding to any historic 'truth' [stress added]." Alexander Stille, 2002, The Future of the Past (NY: Farrar, Strauss and Giroux), page 311.

"After dedicating their careers to studying exotic cultures in faraway lands, a few anthropologists are coming home. They're taking research techniques they once used in African shantytowns and Himalayan villages to Knights of Columbus halls, corporate office buildings and suburban shopping centers.... [The Anthropologists] study American families the way they would Polynesian cargo cults or Mongolian nomads--by inserting themselves into the daily lives of their subjects" [stress added]." Matt Crenson, 2000, Anthropologists Among Us. The Modesto Bee, July 17, 2000, pages D1 and D2.

"Feminist anthropology has been a forerunner in debates about power differentials between those observing and those being observed. This article explores how theoretical interventions made by third-wave feminists..."

"All across America, the landscape suffers from amnesia, not about everything, but about many crucial events and issues of our past. ... **If we cannot face our history honestly, we cannot learn from the past** [stress added]." James W. Loewen, 1999, *What Our Historic Sites get Wrong: Lies Across America* (NY: The New Press), pages 18 and 22.

"I love quotations. Maybe it's a symptom of a short-attention-span, instant-gratification age, but I'm a sucker for a well-stated tidbit of brevity and wit. **For me, quotes do with precision what reading does in general:** they confirm the astuteness of my perceptions, they open the way to ideas, and they console me with the knowledge that I'm not alone [stress added]." John Winkonur, 1990 [editor], *W.O.W. Writers on Writing* (Philadelphia: Running Press), page 1.

"A home without a library lacks diversity of voices, opinions and world views. When you read a book, you enter another person's perspective. And because a reader can put the book down and think about what the author has said, a good reader enters a dialogue with the author or the characters created by the author. **One can reread passages and linger over thoughts or ideas or savor the deliciousness of the language.** Television, even at its best, lacks diversity and the ability of a viewer to carry on an inner dialogue with the speakers or the authors of the program. **Books encourage thinking.** A reader must create images from the words the author has supplied, must imagine the events described, must track the plot or the logic of the writer and must visualize the main characters in the mind's eye. The book is in your hands. **You can return to passages if there is something you don't understand.** You can argue with the author in your head; you can nod in agreement. You learn, unconsciously, the way words can fit together--sometimes so well that they seem inevitable and irresistible [stress added]." Charles Levendosky, *Read a banned book, give one to your children. The Sacramento Bee*, October 2, 1999, page B7

**PLEASE NOTE THE FOLLOWING** from *USAToday* of May 10, 2002: Kids get 'abysmal' grade in history: High school seniors don't know basics. "On the test: **57% of seniors could not perform even at the basic level.** 32% performed at the basic level. 10% performed grade-level work, and 1% were advanced or superior. ... **The federally mandated test was administered to 29,000** fourth-, eighth- and 12th-graders at 1,100 public and private schools. Fourth-and eighth-grade students did better than seniors, but not by much. ... **[Sample Question]:** When the United States entered the Second World War, one of its allies was: A) Germany. B) Japan. C) The Soviet Union. D) Italy. 52% failed to pick the correct answer, C. ... [stress added]." Tamara Henry, *USAToday*, May 10, 2002, page 1. (And see the web site: [http://www.nces.ed.gov/nationsreportcard](http://www.nces.ed.gov/nationsreportcard) National Center for Education Statistics.)

"Beliefs are like cow paths. The more often you walk down a path, the more it looks the right way." Richard Brodie, 1996, *Virus Of The Mind: The New Science of the Meme* [Seattle, WN: Integral Press], page 207.


"...all the time, the sure sense that something was just so, when it wasn't. Something that felt so good that it had to be. **You could build a great logical case out of pure bullshit, and it happened too frequently** [stress added]." Thoughts of the character Lucas Davenport. John Sanford, 2002, *Mortal Prey* (NY: G.P. Putnam's Sons), page 305.


"The unit of survival [or adaptation] is organism plus environment. **We are learning by bitter experience that the organism which destroys its environment destroys itself.** If, now, we correct the Darwinian unit
of survival to include the environment and the interaction between organism and environment, a very strange and surprising identity emerges: *the unit of survival turns out to be identical with the unit of mind* [italics in original; stress added]." Gregory Bateson [1904-1980], 1972, *Steps To An Ecology of Mind* (NY: Ballantine Books), page 483.

"Critiques of anthropology from within the discipline and from without have been a major feature of our intellectual life since the late 1960s. The theoretical and empirical bases of cultural and social anthropology have been under attack since the Marxist and New Left critiques of the 1960s to those coming more recently from poststructuralism, postmodernism and literate theory, and postcolonial and cultural studies. As a result, several academic generations have been educated by reading the attacks on the field but rarely dealing with the actual theoretical works and ethnographies of earlier anthropologists. This article deals with several of the most common charges leveled at anthropology, notably that it has regularly and necessarily exoticized 'Others,' has been ahistorical, and has treated each culture as if it were an isolate, unconnected to any other. It demonstrates how inaccurate and easily falsifiable such claims are and recommends a critical reevaluation of these unexamined and destructive cliches [stress added]." Herbert Lewis, 1998, The Misrepresentation of Anthropology and Its Consequences. *American Anthropologist*, Vol. 100, No. 3, pages 716-731, page 716.

"Finally, I wish to emphasize once more that what has been said here in a somewhat categorical form does not claim to mean more than the personal opinion of a man, which is founded on nothing but his own personal experience, which he has gathered as a student and as a teacher [stress added]." Albert Einstein [1879-1955]

Urbanowicz adds again: "I quote others only the better to express myself." (Michel Eyquem de Montaigne [1533-1592] French philosopher/essayist); or, in another translation: "I only quote others to make myself more explicit." (*Essays*, translated by J.M. Cohen, 1958, page 52).

**Interesting (And Somewhat Appropriate General) Web Sites Are:**

http://www.aaanet.org/ [American Anthropological Association]
http://www.unipv.it/webbio/diantrop.htm [A Massive Anthropology site!]
http://www.csuchico.edu/lbib/anthropology/anthropology.html [Check out CSU Chico]
http://www.indiana.edu/~wanthro/theory.htm [Anthropology Theory from Indiana University]
http://emuseum.mnsu.edu/information/biography/index.shtml [CHECK Out Anthropology Biographies from Minnesota State University, Mankato and their EMuseum]
http://people.bu.edu/pwoo/Timelines.htm [A Timeline for Anthropologists by Peter W. Wood]
http://projects.prm.ox.ac.uk/kent/misc/histcov.html [History of Anthropology]
http://www.csuchico.edu/lins/chicorio/ [ChicoRio - Research Instruction On-Line]

**ONCE AGAIN, FOR A "ROUGH" MASTER CHART OF SOME INDIVIDUALS** (located towards the end of this *Guidebook* - or "roughly" in the middle-of-the-printed-volume), please click [here](http://www.csuchico.edu/anth/). In addition to the Department of Anthropology "Home Page" at CSU, Chico (*http://www.csuchico.edu/anth/), some Interesting (and specific CSU, Chico) web sites can be found by clicking [here](http://www.csuchico.edu/anth/) (located towards the end of this *Guidebook* - or "roughly" in the middle-of-the-printed-volume).
All was in chaos 'til Euclid arose and made order.

What is the good life?
And how do you lead it?
Who shall rule the state?
The philosopher king.
The aristocrat.
The people.
You mean all the people?

What is the nature of the good?
What is the nature of justice?
What is happiness?

Hail Caesar!
Roman law is now in session.

Allah be praised, I've invented the zero.
What?
Nothing, nothing.

What is the shape of the earth?
Flat.
What happens when you get to the edge?
You fall off.
Does the earth move?
Never!

The earth moves.
The earth is round.
The blood circulates.
There are worlds smaller than ours.
There are worlds larger than ours.

Hey, whatya doing?
I'ma paintin' the ceiling.
Whatya doing?
I'ma paintin' the floor.

Darwin says man is an animal.
Rot. Man is not an animal.
Animal.
Man.
Is.
Isn't.

Hmmm. Shall we start from the beginning?

I'm a bug, I'm a germ.
Louie Pasteur!
I'm not a bug, I'm not a germ.

Think it will work Alfred?
Let's give it a try.
Whatya think?
It worked.

All men are created equal....
Life, Liberty, and the pursuit....
Workers of the world....
Government of the people by the people....
The world must be made safe....
The war to end all wars....
A league of nations....
I see one third of a nation ill-housed....
One world....

Help!

WEEK 2. August 29 & August 31, 2005: Mon & Wed} History of theory continued. Key concepts, as well as Pre/Post-Darwin individuals and information.

Required Reading in: Langness: pp. xi-14, Chapter 1 (pp. 15-60) and glance at Langness Chapter 8 (pp. 277-288); please glance at the Kroeber & Kluckhohn 1952 publication *Culture*; please glance at Slotkin, pp. v-243. Please see Urbanowicz on "Four Fields" which may be found by clicking here: ESSAY #2 at the end of the printed volume.

"I cannot see that lectures can do so much as reading the books from which the lectures are taken."
Samuel Johnson [1709-1784]; as quoted in James Boswell [1740-1795], 1791, *Life of Johnson*.

YOU should have read any one of the following items, listed in WEEK 1, from the selections on RESERVE by Wednesday August 31, 2005:

Boorstin: pp. 626-635.
Darnell Selection #5 (pp. 61-77) or pp. 289-321.
Kardiner and Preble: pp. 11-32.
Mead & Bunzel: pp. 1-12.
Montagu: pp. 91-97, 49-145, and 157-162.
Naroll & Naroll: Ch 2 (pp. 25-56).
Penniman: part of Ch. 4 (pp. 73-110).


PLEASE NOTE} Do come to class EVERY-SINGLE-DAY with a "quotation" or a phrase that struck YOU in some way: either from this Guidebook or Langness or Davies & Piero.

CONSIDER THE IMPLICATIONS OF THE FOLLOWING WORDS:

"Culture, consisting as it does of mental constructs, is not directly observable. It cannot, therefore, constitute the empirical data of any discipline [stress added]." Walter W. Taylor, 1948 [1913-1997], *A Study of Archaeology* (Southern Illinois University press), page 108.

"Culture, or Civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." Edward Burnett Tylor [1832-1917], 1871, *Primitive Culture*. 

file://C:\DOCUME~1\gtousey\LOCALS~1\Temp\Z0H7X0NG.htm 5/24/2006
CULTURE: "...it denotes an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men [and women!] communicate, perpetuate, and develop their knowledge and attitudes towards life [stress added]." Clifford Geertz [born 1926], 1973, The Interpretation of Cultures (NY: Basic Books), page 89.


"The Enlightenment is commonly defined as a period that has emphasized the exercise of enlightened reason. It was not so much a doctrine of ideas as a method of pursuing ideas. Rigorous intellect without attachment to superstition or bias was its hallmark [stress added]." Jack Watson & Grant McKernie, 1993, A Cultural History of Theatre, page 244.

"The European Enlightenment of the eighteenth century occurred during that epoch in the history of man when he realised that he could both understand and control his environment. By his environment is meant society, political, social and economic arrangements, as well as the natural world, his health, the climate, the fabric of the earth itself. ... The Enlightenment was the period that in science saw the rise to considerable influence and acceptance of the experimental method of Isaac Newton [1642-1727] and the extension of that method to the study of society itself [stress added]." Anand C. Chitnis, 1976, The Scottish Enlightenment: A Social History (London: Croom Helm), page 4.

"The Scottish Enlightenment was an intellectual movement that complemented the Whig regime in the city [of Edinburgh]. It celebrated progressive ideas and witnessed significant contributions in fields as diverse as geology, mineralogy, chemistry, medicine, political economy, history, philosophy, architecture, poetry, and portraiture. If there was a unifying theme of philosophy, it was that the 'improvement' of the natural world--by means of understanding and controlling it--was fundamentally good and proper. Related to this was the idea that Newton-inspired natural laws could and should be applied to many phenomena, such as human nature and human history. Immanuel Kant's [1724-1804] characterization for the Enlightenment on the Continent also described the Scottish version: 'Dare to know' [sapere aude] [stress added]." Jack Repcheck, 2003, The Man Who Found Time: James Hutton And The Discovery of the Earth's Antiquity (Cambridge, MA: Perseus Books), pages 127-128.

ON certain individuals: "...of intelligence [who] notice more things and view them more carefully, but they comment on them; and to establish and substantiate their interpretation, they cannot refrain from altering the facts a little. They present things just as they are but twist and disguise them to conform to the point of view from which they have seen them; and to gain credence for their opinion and make it attractive, they do not mind adding something of their own, or extending and amplifying." Michel Eyquem de Montaigne [1533-1592] French philosopher/essayist), Essays, translated by J.M. Cohen, 1958, page 108.

REMEMBER: "Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read but not curiously; and some to be read wholly, and with diligence and attention." Francis Bacon [1561-1626], English essayist and philosopher.

ON THE IMPORTANCE OF READING THE ORIGINALS, please note the following: "The abridgement of Les Misérables [originally published in French in 1862 by Victor Hugo, 1802-1885, is inevitably different from the complete novel. What is chiefly lost is the novel of ideas, the novel which treats a number of the central problems and interests of nineteenth-century France [stress added]." James K. Robinson, "Introduction" to Les Misérables, 1961 (NY: Fawcett Premier), page 9.

"The Persian Letters [published in 1721 by Montesquieu [1686-1755], is among the earliest major works by students of man and society to apply what has been called the double optic of cultural relativism. It was this that enabled Montesquieu to regard his own society as a subject for investigation at least as problematical as any other." Melvin Richter, 1977, The Political Theory of Montesquieu, page 31.

**Carolus Linnaeus (1707-1778):** "Latinized form of Carl von Linné. Swedish naturalist and physician. His botanical work *Systema Naturae* 1735 contained his system for classifying plants into groups depending on shared characteristics (such as the number of stamens in flowers), providing a much-needed framework for identification. He also devised the concise and precise system for naming plants and animals, using one Latin (or Latinized) word to represent the genus and a second to distinguish the species." Sarah Jenkins Jones (Editor), 1996, *Random House Webster's Dictionary of Scientists*, page 299.

"Borrowing from contemporary scientific models, thinkers in the eighteenth and nineteenth centuries such as the Marquise de Condorcet [1745-1794] and August Comte [1798-1857] believed that human history was bound by laws. If these could be understood and the fruits of this research judiciously applied, time would bring progress. Instead of the Christian emphasis on the salvation of the individual, thinkers prophesized that all humankind could partake of this new prosperity and knowledge. This shift in historical imagination can also be traced to the eighteenth and nineteenth centuries, when the agricultural and industrial revolutions made prosperity possible for the multitude instead of the select few. Applied technology revolutionized old economic traditions wherein an elite minority thrived on the labor of serfs and slaves. **The nineteenth-century industrial revolution proved the success of the happy union of science and applied technology that further fortified European optimism. Nature could be tamed, mastered, and manipulated to provide a harmonious and knowable world, and technology could be used to create wealth and exploit resources at an unprecedented rate. In this new age of optimism, a secular version of history highlighted the steady march of select nations toward progress, reason, and scientific knowledge. It replaced the Christian view old history, which traced humankind's sorrowful exile from the garden of Eden [stress added]." Choi Chatterjee et al., 2002, *The 20th Century: A Retrospective* (Cambridge, MA: Westview/Perseus Books), pages 3-4.

"The Marquis de Condorcet (1743-94), who contributed on mathematical subjects to the *Encyclopédie*, became perpetual secretary of the *Académie des Sciences* and supported Turgot's reforms and freedom of trade. He advanced probability theory (applying it outside the mechanical sciences) and wrote for a popular audience. In his *General Picture of Science, which has for its Object the Application of Arithmetic to the Moral and Political Sciences* (1783) Condorcet argued that a knowledge of probability, 'social arithmetic', allowed people to make rational decisions, instead of relying on instinct and passion. **Condorcet was a great believer in the possibility of indefinite progress through human action**, seeing the key in education. He believed that acquired characteristics could be inherited and thus that education could have a cumulative effect [stress added]." Jeremy Black, 1999, *History of Europe: Eighteenth Century Europe*, Second Edition (NY: St. Martin's Press), page 320.

**Georges Cuvier (1769-1832):** "Cuvier's greatest claim to fame is that he founded the science of fossils, paleontology—at least for the vertebrata, that of the invertebrata having already been adumbrated by Lamarck. ... By concentrated study of the scattered bonæx excavated from the gypsum quarries on the hills of Montmartre, he succeeded in reconstructing the complete skeletons of Paleothorium and Anoplotherium; he was guided in doing so by the principle of 'correlation of forms,' according to which all parts of an organic being a correlated and combine to produce a common action. ... **One of Cuvier's most important discoveries was that every geological stratum contains fossils peculiar to it** [stress added]." Jean Rostand, 1963, *The Development of Biology. The Nineteenth Century World: Readings From The History of Mankind* (edited by Guy S. Métraux and Françoise Crouzet; New York: New American Library), pages 177-192, page 185.

"Naturalists like Lamarck [1744-1829] and Erasmus Darwin [1731-1802] were intrigued by the eighteenth-century idea that unlimited progress and organic change were possible, but the fears generated by the excesses and terrors of the French Revolution did much to eclipse the hope of progress. Stability in society and nature seemed more desirable than limitless, unpredictable change. Indeed, evolutionary theories and their advocates were rejected and ridiculed by one of France's most eminent scientists, Georges Leopold Chrétien Frédéric Dagobert, Baron Cuvier (1769-1832). Georges Cuvier, preeminent
anatomist and founder of paleontology, was an implacable opponent of Lamarckian ideas in general and evolutionary ideas in particular [stress added]." Lois N. Magner, 2002, A History of the Life Sciences (NY: Marcel Dekker, Inc.), pages 313-314.

"A colorful eccentric [William] Buckland [1784-1856], approached geology with a chaotic enthusiasm. Bones, skins, skulls, stones, all lay scattered about his rooms. They even spilled over onto his breakfast table, where it was said that toast and trilobites fought for space. To add to the effect, he combined this love of chaos with an adventurous--some would say bizarre--culinary taste. Delicacies such as hedgehog, crocodile or bear were served to unwary visitors, while those in the know made their excuses. ... Buckland soon found evidence that persuaded him that Cuvier [1769-1832] was right, and that Europe had recently been submerged beneath a tremendous flood.... On the strength of this evidence, Buckland believed he had confirmed the events of genesis. ...However, not everyone was convinced. Several geologists thought Buckland had twisted the evidence to fit the Bible..... Chief among this group was Lyell [1797-1875] [stress added]." Martin Gorst, 2001, Measuring Eternity: The Search for the Beginning of Time (NY: Broadway Books), pages 141-143.

"During the winter of 1750-1751, Adam Smith [1723-1790] in Edinburgh and Baron Turgot [1727-1781] at the Sorbonne each gave lectures attempting a more general or scientific formulation of the idea of progress in civilization. While Smith's did not as such survive, Turgot's clearly reflect the stimulus of Montesquieu [1686-1755], with one profound difference: Turgot's comparison is structured by time. An early passage provides a clear statement of what was later to be called the 'comparative method' of sociocultural evolutionism: 'thus the present state of the world...spreads out at one and the same time all the gradations from barbarism to refinement, thereby revealing to us at a single glance...all the steps taken by the human mind, a reflection of all the stages through which it has passed' [stress added]." George W. Stocking, Jr., 1987, Victorian Anthropology (NY: The Free Press), page 14.

"During the nineteenth century most fields of social inquiry were clearly dominated by evolutionary or developmental orientations. The discovery of distant lands, exotic people, and extraordinary new animal species all had greatly widened the intellectual purview of European scholars and enormously expanded the time scale within which man had formerly been considered. The fixed and static categories of medieval thought were gradually discarded (not without a soul-searching wrench, of course), to be replaced by notions of change and evolution, in the developing biological sciences as well as the inchoate social disciplines. In anthropology, pioneers like Edward B. Tylor [1832-1917] (Primitive Culture, 1871), Lewis Henry Morgan [1818-1881] (Ancient Society, 1877), and Sir Henry Maine [1822-1888] (Ancient Law, 1861) were exponents of the evolutionary position. Even in sociology, which had not yet become sharply distinguished from anthropology, such outstanding figures as Herbert Spencer [1820-1903] (Principles of Sociology, 1876) and Emile Durkheim [1858-1917] (Division of Labor in Society, 1893) either argued for the evolutionary point of view with passion (Spencer) or accepted and operated within its basic assumption (Durkheim. ... It is true, of course, that Darwin's writing lent great impetus to the interest in cultural evolutionism, but the nineteenth-century evolutionists owe more to the French Enlightenment writers such as Condorcet [1743-1794], David Hume [1711-1777], and Adam Smith [1723-1790] than they do to Charles Darwin [1809-1882]. Clearly, development and evolution were in the air [stress added]." David Kaplan and Robert A. Manners, 1972, Culture Theory (New Jersey: Prentice-Hall), page 36.

"The refusal to acknowledge human nature is like the Victorians' embarrassment about sex, only worse: it distorts our science and scholarship, our public discourse, and our day-to-day lives. Logicians tell us that a single contradiction can corrupt a set of statements and allow falsehoods to proliferate through it. The dogma that human nature does not exist, in the face of evidence from science and common sense that it does, is just such a corrupting influence [stress added]." Steven Pinker, 2002, The Blank Slate: The Modern Denial of Human Behavior (NY: Viking/Penguin), page ix.

"Anthropology has been for some time now undergoing a critique led largely by ethnographers, who must face most squarely the moral ambiguities of their surveillance and its public uses. Most of the historical examination of the field has been directed at the nineteenth century's climax of bad faith; the mutual aid offered each other by academic anthropology and the imperial state has by now been amply documented and lamented [stress added]." [The author's footnote #53 refers to her footnote #18 and numerous references, including: Edward Said, 1979, Orientalism; Clifford & Marcus, 1986, Writing Culture; G.W. Stocking, 1983, Observers Observed; G.W. Stocking, 1987, Victorian Anthropology, as well as many more references.] Mary Baine Campbell, 1999, Wonder & Science: Imagining Worlds in
"This is a fantastic job. In my wildest dreams in graduate school, I couldn't have imagined a job this great." (John Sherry, anthropologist who studies computer use in extreme environments for Intel) AND "Over the year, [Bonnie] Nardi ["long-time design anthropologist who has worked at Hewlett-Packard and Apple and now does research at AT&T Labs West in Menlo Park, Calif."] has seen the idea of anthropology as a useful addition to industry becoming more commonplace. Today, both the University of California, Irvine, and Georgia Tech include ethnographic training as part of their computer science degree programs. 'They're attracting not just supergeeks, but people who want to work on the border of people and technology,' she says [stress added]." Elizabeth Weise, 1999, Companies Learn Value of Grass Roots: Anthropologists Help Adapt Products to World's Cultures. USA Today, May 26, 1999, page 4D.

"Writing about a career teaching physical anthropology at a university is rather akin to writing about what it is like to undergo a colonoscopy or to visit Seattle. It is simply impossible to do justice to the experience with oral or written descriptions. One must truly experience it to appreciate everything that it is, in all of its marvelous nuances [stress added]." Curtis W. Eienker, 2002, Teaching Physical Anthropology in a University: The Traditional Career. In A Guide to Careers in Physical Anthropology, Alan S. Ryan [Editor] (Westport, Conn: Bergin & Garvey), pages 21-41, page 21.

"Whatever name you ascribe to this style of working--flexibility, open-mindedness, divergent thinking--staying loose in the early stages of a project greatly improves the chances for a more creative result. But why? One reason is that a loose, uncensored approach increases the amount of material you have to work with. Volume alone produces options; options permit the exercise of opinion and taste [stress added]." Denise Shekerjian, 1990, Uncommon Genius: How Great Ideas Are Born (NY: Viking Penguin), page 40.

"Knowledge is power--all Scottish philosophers recognized this--and the route to knowledge is through experience [stress added]." Arthur Herman, 2001, How the Scots Invented The Modern World: The True Story of How Western Europe's Poorest Nation Created Our World & Everything in it (NY: Crown Publishers), page 222.

Interesting (And Somewhat Appropriate) Web Sites Are:

http://www.uncwil.edu/stuaff/career/anthropology.htm [Anthropology careers]
http://home.worldnet.fr/elist/Anthro/Texts/ [Anthropology Resources on the Internet]
http://www.csuchico.edu/iref/guides/rbs/anthro.htm [Anthropology Resources beginning with CSU, Chico]
http://www.hti.umnch.edu/e/ehraf/ [Electronic HRAF! - begin from CSU, Chico]
http://www.csuchico.edu/anth/cccwebsite/ [Chico Campus Culture Project]
http://www.sjsu.edu/depts/anthropology/svcp/ [The Silicon Valley Cultures Project]
http://cepa.newschool.edu/hs/profiles/ferguson.htm [Adam Ferguson] 1723-1815

VIDEO NOTES ON: KOESTLER ON CREATIVITY = "Noted author Arthur Koestler [1905-1983] discusses his theories concerning the conscious and unconscious processes underlying creativity, emphasizing scientific discovery but considering artistic originality as well. The video is based on Koestler's 1964 book: The Act Of Creation: A Study of the Conscious and Unconscious in Science And Art. A chart in the book indicates "that we can arrange neighboring provinces of science and art in a series which show a continuous gradient from 'objective' to 'subjective,' from 'verifiable truth' to 'aesthetic experience' ... The point...is to show that regardless of what scale of values you choose to apply, you will move across a continuum without sharp breaks: there are no frontiers where the realm of science ends and that of art begins [stress added]." (1964: 28).
VIDEO: Koestler points out that the "combinatorial act" is the key: "Science as the marriage of ideas which were previously strangers to each other or even thought incompatible."

NOTE: "Arthur Koestler [1905-1983] was a journalist of genius and an outstanding chronicler of his times. He wrote half a dozen novels, one a classic and several more of enduring value, two superb volumes of autobiography and dozens of eloquently phrased, stimulating and frequently memorable essays on a host of subjects. One cannot stand in awe of his corpus of work, or the intellectual energy and sheer effort that went into it. Yet today he is not as well known as he should be and the time has surely come for a re-evaluation of this remarkable man and his extraordinary career." David Cesarani, 1998, Arthur Koestler: The Homeless Mind (NY: The Free Press), page 1.

NOTE: Koestler's approach is similar to that of Jacob Bronowski [1908-1974] who wrote that "No scientific theory is a collection of facts. ... The act of fusion is the creative act. All science is the search for unity in hidden likenesses. The search may be on a grand scale, as in the modern theories which try to link the fields of gravitation and electromagnetism. ... The scientist looks for order in the appearance of nature by exploring such likenesses. For order does not display itself of itself; if it can be said to be there at all, it is not there for the mere looking. There is no way of pointing a finger or a camera at it; order must be discovered and, in a deep sense, it must be created. What we see, and as we see it, is mere disorder. ... Science finds order and meaningness in our experience, and sets about this in a quite different way. ... The discoveries of science, the works of art are explorations--more, explosions of a hidden likeness. The discovery or the artist presents in them two aspects of nature and fuses them into one. This is the act of creation, in which an original thought is born, and it is the same act in original science and original art.... [stress added] Jacob Bronowski, 1956, Science And Human Values, pp. 12-19.

"It is obvious, says Jacques Hadamard, that invention or discovery, be it in mathematics or anywhere else, takes place by combining ideas. ... The Latin verb cogito for 'to think' etymologically means 'to shake together.' St. Augustine [354-430 A.D.] had already noticed that and also observed that intelligo means 'to select among'" (1964: 120). As Koestler points out: "Some writers identify the creative act in its entirety with the unearthing of hidden analogies. 'The discoveries of science, the works of art are explorations--more, are explosions of a hidden likeness', Bronowski wrote.... [analogies are] created by the imagination; and once an analogy has been created, it is of course there for all to see--just as the poetic metaphor, once created, soon fades into a cliche. ... Thus the real achievement in discovery is that unlikely marriage of cabbages and kings--of previously unrelated frames of reference or universes of discourse--whose union will solve the previously unsoluble problem. The search for the improbable partner involves long and arduous thinking--but the ultimate matchmaker is the unconscious [stress added]." Arthur Koestler, The Act Of Creation: A Study of the Conscious and Unconscious in Science And Art, 1964: 200-201.

"My view is that knowledge is a rearrangement of experience, in which we put together those experiences that seem to us to belong together, and put them apart from those that do not [stress added]." Jacob Bronowski [1908-1984], The Identity of Man, 1966: 26.

"When you ferret out something for yourself, piecing the clues together unaided, it remains for the rest of your life in some way truer than facts you are merely taught, and freer from onslaughts of doubt." Colin Fletcher, 1968, The Man Who Walked Through Time, p. 109.

"In the end, the common themes linking these creative people separated and floated to the surface like cream. Some of what I discovered I expected: they were all driven, remarkably resilient, adapt at creating an environment that suited their needs, skilled at honoring their own peculiar talents instead of lusting after an illusion of self, capable of knowing when to follow their instincts, and above all, magnificent risk-takers, unafraid to run ahead of the great popular tide [stress added]." Denise Shekerjian, 1990, Uncommon Genius: How Great Ideas Are Born (NY: Viking Penguin), page xxii.

"Every innovation is a combination of ideas. The only bonds between its part in a cultural setting are mental..."
connections; they are instituted with the first individual mind to envisage them, and they dissolve with the last individual mind to retain a recollection of them. The mental content is socially defined; its substance is, in major part, dictated by tradition. But the manner of treating this content, of grasping it, altering it, and rendering it, is inevitably dictated by the potentialities and the liabilities of the machine which does the manipulating: namely the individual mind. ...

Every individual is basically innovative for two reasons. No two stimuli to which he [or she] reacts are ever identical. ...


Science: "A search for the principles of law and order in the universe, and as such an essentially religious endeavor." Arthur Koestler [1905-1983].

"One day in 1921, an English bacteriologist happened to have a cold, so he added a bit of his own nasal mucus to a petri dish just to see what might be cultured out of it. A few weeks later, he noticed that the bacteria growing in the dish--a harmless type of coccus--had failed to grow in the area near the mucus. Something in the mucus was dissolving and killing the bacteria. The bacteriologist called that something 'lysozyme,' and over the ensuing years of intensive investigation of the substance, he found it in tears; sweat; saliva; the mucus linings of the cheeks; fingernail parings; hair; sperm; mother's milk; the leukocytes and phagocytes of blood; the fibrin that forms scabs over wounds; the slime of earthworms; the leaves and stalks of numerous plants including buttercups, peonies, nettles, tulips, and turnips; and in very high concentration in egg whites. He had stumbled upon the first natural anti-infective, an enzyme later given the chemical name 'mucoprotein glucosylase.' This scientist would, eight years later, accidentally find something else in one of his petri dishes, a substance that would change the life of almost everyone on the planet. The bacteriologist's name was Alexander Fleming [1881-1955], and he would name this new discovery 'penicillin' [and shares the Nobel Prize in Medicine in 1945]. Of course, the discovery of penicillin and the many other antibiotics (more than a hundred are in use today) was not the end of the story. Microbes did not succumb so easily to human ingenuity. ... Germs reproduce quickly, creating many generations within hours. With such rapid reproduction comes ample opportunity for genetic mutation. And one of the ways germs fight back is by producing genetic mutations that give them resistance to the antibiotics we use to try to eradicate them. Every time we take an antibiotic, we are killing the weakest germs and allowing the strongest--the resistant ones--to reproduce. Eventually, only resistant germs survive, and the antibiotic that was once effective against them becomes less effective or even useless. This phenomenon was noticed very early on in the development of antibiotics. In 1945, it took a total of about 40,000 units of penicillin to cure a case of pneumococcal pneumonia. Today [2003], because the germ is now resistant to low doses, as many as 24 million units of penicillin a day are given to effect a cure in severe cases. Some diseases for which penicillin was once effective are now completely resistant to it, even in large doses [stress added]." Nicholas Bakalar, 2003, Where the Germs Are: A Scientific Safari (New Jersey: John Wiley & Sons, Inc.), pages 5-6.

"Scientific inquiry is problem solving, and our knowledge grows as we propose theories to explain what we do not understand, and then criticize them in an attempt to eliminate their errors. Our understanding of ourselves and of the world we live in, like life itself, is constantly changing [stress added]." Mark Notturno, 2003, On Popper [1902-1994] (Thomson/Wadsworth), page 70.

In the first decades of the 20th century, nature held sway over nurture in most fields. In the wake of World War I [1914-1918], however, three men recaptured the social sciences for nurture: John B. Watson [1878-1958], who set out to show how the conditioned reflex, discovered by Ivan Pavlov [1849-1936], could explain human learning; Sigmund Freud [1856-1939], who sought to explain the influence of parents and early experiences on young minds; and Franz Boas [1858-1942], who argued that the origin of ethnic differences lay with history, experiences and circumstance, not physiology and psychology [stress added]." Matt Ridley, 2003, What Makes You Who You Are. Time, June 2, 2003, pages 54-63, pages 58-59.

"The three dominant themes on behavior for a good part of the [20th] century were Freudianism, which said aberrant behavior was produced by the childhood environment; Boasism, which said behavior was produced by the cultural environment; and behaviorism, which said behavior resulted from environmental conditioning and learning. All were united in enthroning the environment as the determinant of human behavior and in relegating biological
Ph.D's in the four subfields of anthropology:

number of men.

its openness to women, and the number of women who obtained degrees in anthropology nearly equaled the

15; and

and Benedict [1887-1948], Columbia [University in New York City] was unique among American universities in

"During the interwar years [between World War I, 1914-1918 and World War II, 1939-1945] under Boas [1858-1942] and Benedict [1887-1948], Columbia [University in New York City] was unique among American universities in its openness to women, and the number of women who obtained degrees in anthropology nearly equaled the number of men. [The author's footnote #6 continues as follows:] "During the 1930s six major schools produced 111 Ph.D.'s in the four subfields of anthropology: Harvard, 25 doctorates; Columbia, 22; Chicago, 19; Berkeley, 19; Yale, 15; and Pennsylvania, 11. In addition, one or two Ph.D.'s each were also awarded at Wisconsin, Michigan, Duke, and Northwestern during this decade. In the years 1930-40 all of the degrees awarded at Harvard and Yale and all but one degree at Chicago were granted to men. At Columbia, 50 percent of doctorates (11 of 22) were granted to women. The University of California at Berkeley (under Boas's former students Alfred Kroeber [1876-1960] and Robert Lowie [1883-1957] was also active in the training of women anthropologists at the time: 40 percent of its doctorates (8 of 19) were awarded to women. The majority of Harvard's degrees were in the fields of archaeology and physical anthropology. Adjusting the figures to record only those Ph.D.'s in ethnology or cultural anthropology gives the following results: Berkeley, 17; Columbia, 14; Chicago, 13; Harvard, 11; Yale, 9; Pennsylvania, 8. By the end of the 1930s there were more than 20 separate departments of sociology and anthropology; the number of professional and amateur ethnologists in the United States numbered about 300 in 1940 (Frantz 1985 [Relevance: American Ethnology and the Wider Society, 1900-1940]. In Social Contexts of American Ethnology, 1840-1944. June Helm, ed. Pp. 83-100. Washington DC: American Ethnological Society]. Between 1921 and 1940, a total of 19 women and 20 men received Ph.D.'s in anthropology at Columbia University. Not until the 1980s would women again begin to enter the discipline in such proportionate numbers [stress added]." Sally Cole, 2003, Ruth Landes: A Life in Anthropology (Lincoln: University of Nebraska Press), pages 54 and page 259.

"Malinowski's [1884-1942] position in British anthropology is analogous to that of Boas [1858-1942] in American Anthropology... Like Boas, Malinowski was a Central European natural scientists brought by peculiar circumstances to anthropology and to the English-speaking world. Like Boas, he objected to armchair evolutionism and invented a fieldwork tradition based on the use of native language in 'participant observation'. Furthermore, both Boas and Malinowski were pompous but liberal intellectuals who built up very strong followings through their postgraduate teaching [stress added]." Alan Barnard, 2000, History and Theory in Anthropology (Cambridge University Press), pages 65-66.

"Our winning strategy for finding your perfect job comes from Samantha H. in Jamaica, N.Y. 'First thing, let's not call it a job but your life's career. Job sounds so humdrum, put upon and boring. My mother gave me the best advice: 'Look for the thing that has been with you all of your life. It has brought you through good and bad times. Once you find it, then that is what you should be doing [stress added].'" Bob Rosner, 2001, Working Wounded. The San Francisco Chronicle,
"CSU, Chico's Experiential Education program links the University to business, industry, and government by giving students an opportunity to combine classroom study with career related work experience. The program helps students define their educational goals and prepare for their careers by exploring the realities of the working world."

CALIFORNIA / CHICO WORDS: A "Story" about Chico in the year 2027 may be viewed by clicking here: ESSAY #3 at the end of this printed Guidebook; you may also wish to read ESSAY #4 concerning "Cancer" in the State of California.] To place the information on California (and Chico) in context, please consider the following:

The approximate 2005 population of California is 33,871,648 [and see http://www.50states.com/californ.htm]

"The United Nations' latest forecast of the world's population in 2050 [45 years from fall 2005!....are down from 9.4 billion to 8.9 billion [stress added]." Elizabeth Weise, World population to level off. USA Today, December 9, 2003.

NOTE: There are more than 6 billion people on the planet and population is increasing by approximately 78,000,000 people per year; given that 1 year = 365.25 days = 8,766 hours = 525,960 minutes, therefore 78,000,000/525,960 = means that the population of the planet is increasing by approximately 148 people a minute. For this 75 minute class, please note that this means that the world will have had a NET INCREASE (births-minus-deaths) of ~11,100 individuals (roughly speaking).

PLEASE NOTE: According to the U.S. Bureau of the Census, the resident population of the United States, projected to August 6, 2005 at 7:45am [Pacific Standard Time] was 296,817,740 [http://www.census.gov/cgi-bin/popclock]. This means there is one birth every 8 seconds, one death every 13 seconds, one international migrant (net) every 25 seconds, for a net gain of one person every 11 seconds. WHAT IS THE NUMBER WHEN YOU ARE READING THIS PAGE: What has been the increase since the August 6, 2005 printing of this page?!

"If you want to inform yourself about the single most important factor influencing California's present and future, enter www.dof.ca.gov in your Internet browser and look at the state's newest compilation of population data. ... July [2002], California's population stood at 35.3 million, a yearly gain of 603,000 or 1.74 percent..... The 2001-02 growth consisted of 528,151 births--just over one a minute--offset by 232,790 deaths, but augmented by 307,640 immigrants.... California's population growth, about 1,650 people each day [-13.75/minute], is not occurring evenly in the state.... [stress added]." Dan Walters, 2003, State's Past, Present and Future Found in Population Figures. The Sacramento Bee, February 2, 2003, page A3.

CHICO: "The city's general plan targets an urban-area population of approximately 134,000 by the year 2012 [stress added]." Dan Nguyen-Tan, 2002, Growth: Land is our most valuable and limited resource. The Chico Enterprise-Record, February 26, 2002, Section AA, page 3AA. [NOTE: Urbanowicz would also add that time can also be considered to be the most valuable and limited resource."

"Fortune continues to smile on this city at the dawn of the 23rd Century. Chico Grande, at 500,000 people, is the unofficial capital of Upper California [stress added]!" Steve Brown, 2001, In the year 2202, fortune continues to smile on this city. The Chico Enterprise-Record, December 31, 2001, page 3A.

"California's population continues to grow by more than 500,000 people a year. Such growth brings a host of challenges--how to provide enough affordable housing, adequate transportation, schools and jobs. In order to address these challenges, local cities and governments should be encouraged to work together and create regional growth management policies [stress added]." Elizabeth Klementowski, 2002, Flawed solution to an imaginary problem. The San Francisco Chronicle, June 18, 2002, page A19.
"California builders on Monday reported starting 191,866 homes and apartments in 2003 [or ~526/day!], and predict slightly more next year before rising interest rates force a slowdown in 2005. ... State officials have said the state needs to build more than 220,000 new residences a year until 2020 to handle annual population growth of 600,000 and overcome a 1990s construction slowdown [stress added]." Anon., 2004, California builders report most new houses since 1989. The Chico Enterprise-Record, January 4, 2004, page 3D.

"About 90,000 acres of California farmland were lost to urbanization from 1998 to 2000, the largest move to urban acreage in the state in a decade [stress added]." Anon., 2003, Sprawl consumes 90,000 acres of farms. The San Francisco Chronicle June 5, 2003, page A18.

On Sunday, June 24, 2001, an article appeared in The Sacramento Bee (Alvin D. Sokolow, How Much State Farmland Is Disappearing? pages L1 and L6) based on research from University of California, Davis, now provides the figure of "only" 49,700 acres of California farmland disappearing each year! Incidentally, the CSU, Chico campus (excluding the University farm, is approximately 119 acres (so approximately 417 Chico State campuses disappear every year in California!).

QUESTIONS TO CONSIDER: What will the population of the USA or California or Chico be by 2045? Or 2025? or next year?? What is the "carrying capacity" of any given environment? What changes have to be made in any given environment? What will be the impact of an increasingly older American population on this country? On you?

INCIDENTALLY, a fascinating (and useful site) is http://www.xist.org/index.php [GeoHive: Global Statistics]. Have a look!

Thomas Robert Malthus (1766-1834): "English economist [and cleric!]. His Essay on the Principle of Population 1798 (revised 1803) argued for population control, since populations increase in geometric ratio and food supply only in arithmetic ratio, and influenced Charles Darwin's thinking on natural selection as the driving force of evolution. Malthus saw war, famine, and disease as necessary checks on population growth" [stress added]." Sarah Jenkins Jones (Editor), 1996, Random House Webster's Dictionary of Scientists, page 317.


Required Reading in: glance at Chapter 2 in Langness (pp. 61-90), glance at Slotkin, pp. 244-460, and glance at D. Hakken (1999). PLEASE read about Darwin's "116th Anniversary" by clicking here: ESSAY #5 at the end of this printed Guidebook. Incidentally, considering that your Writing Assignment is due in two weeks, you might wish to glance at Urbanowicz ESSAY #6 & ESSAY #7 at the end of this printed Guidebook. AND, just for the fun of it, want to try the following "Darwin Self-Tests" that I've created over the past years?:


PLEASE NOTE} Do come to class EVERY-SINGLE-DAY with a "quotation" or a phrase that struck YOU in some way: either from this Guidebook or Langness or Davies & Piero.

PLEASE read any one of the following items from the selections on RESERVE:

Bidney: Ch 7 (pp. 183-214).
Hays pp. vii-xv and Ch 1-5 (pp. 1-49).
Harris (1968): Ch 5 (pp. 108-141).
Hinsley: pp. 7-63 or pp. 129-189.
Kardiner & Preble: pp. 33-94.
Malefijt Ch 7 (116-137) or Ch. 8 (138-159) or Ch. 11 (215-255).
Mead & Bunzel: pp. 58-81; or pp. 129-138; or pp. 203-245; or pp. 305-318
Moore: pp. 15-68.
Naroll & Naroll: Ch 3 (pp. 57-121).
Penniman: part of Ch. 4 (pp.110-146).
Ryan: "Introduction" (pp. vii-xiii) plus any chapter from A Guide To Careers in Physical Anthropology
Silverman: Ch. 1 (pp. 1-33).
Stocking: pp. 1-14 and Ch. 3 (pp. 84-123).
Stocking: Ch. 5 (pp. 179-232).


CONSIDER THE IMPLICATIONS OF THE FOLLOWING WORDS:

"Before there was science, there was the Bible. For thousands of years, it supplied reassuring answers to those profound questions that humans have always asked, Who are we? Where are we in relation to everything else in the universe? And how and when did we get here, this place we call Earth? ... it was largely the work of just four men who shattered the biblically rooted picture of Earth and separated science from theology. The first was Nicolaus Copernicus [1473-1543]. ... Because of a cryptic introduction and the technical nature of the work [De Revolutionibus Orbium Coelestium published in 1543], Copernicus's book did not have a profound impact immediately. It took Galileo [1564-1642], the first celebrity scientist, to publicize the true meaning of what Copernicus had written [published in 1632: Dialogue Concerning the Two Chief World Systems]. As troubling to the devout of Galileo's endorsement of Copernicus's sun-centered universe was, it was not as bad as what would come next. ... all English-speaking Christians knew that God had created the earth on October 23, 4004 B.C. James Hutton [1726-1797], a Scottish natural philosopher, boldly confronted this centuries-old wisdom. Writing in 1788, he formally presented proof that the earth was significantly older than 6,000 years. In fact, its age was incalculable.... Charles Darwin [1809-1882], writing seventy years after Hutton [1726-1797], took the concept of the divine away from man altogether [stress added]." Jack Repcheck, 2003, The Man Who Found Time: James Hutton And the Discovery of the Earth's Antiquity (Cambridge, MA: Perseus Books), pages 2-5.


"The great value of Darwinism, it seems to me, was that it jolted modern men into questioning various sentimental
beliefs about nature and man's place in it. In this, Darwin's influence closely parallels that of Galileo [1564-1642]. Just as the first modern astronomers and physicists destroyed a naive geocentrism, so Darwin and his successors overwhelmingly displaced what may be called homocentrism, the belief that nature exists for the sake of man [stress added]." Jacob Needleman, 1975, A Sense of the Cosmos: The Encounter of Modern Science and Ancient Truth (NY: Doubleday & Co., Inc.), page 72.

"The destruction of the literal interpretation of the Bible was accomplished by twin European intellectual movements, in science and history. The scientific movement was started by Sir Charles Lyell [1797-1895] and other geologists who were puzzled to explain the existence of the strata of the earth if it had been created in seven days: the tragic suicide in 1856 of the great amateur geologist and Free Church journalist Hugh Miller [1802-1856] has been supposed to be connected with his inability to reconcile his scientific knowledge with his belief in Genesis. Although it was Charles Darwin's [1809-1882] theory of biological evolution which most famously eroded a fundamentalist reading of the Bible and caught the popular imagination in the following decades, the subjection of the Bible to higher criticism on historical grounds which began in Germany in the middle of the century was no less damaging to the old simplicities. The first scholars influenced by the German school began to hold positions of power in Scottish theological colleges from the 1860s. ... William Robertson Smith [1846-1894], was expelled from his chair in the Free Church College at Aberdeen [Scotland] for suggesting that the Pentateuch might have been written by different hands: he withdrew to Cambridge University and pursued his interests in Oriental languages and relative cultures, to become, in due course, one of the founding fathers of modern anthropology [stress added]." T.C. Smout, 1986, A Century of the Scottish People: 1830-1950 (New Haven: Yale University Press), pages 193-194.

"In the winter of 1807, thirteen like-minded souls in London got together at the Freemasons Tavern at Long Acre, in Covent Garden, to form a dining club to be called the Geological Society. The idea was to meet once a month to swap geological notions over a glass or two of Madeira and a convivial dinner. The price of the meal was set at a deliberately hefty fifteen shillings to discourage those who qualification were merely cerebral. ... In barely a decade membership grew to four hundred--still all gentleman, of course--and the Geological was threatening to eclipse the Royal as the premier scientific society in the country. ... By 1830, there were 745 of them, and the world would never see the like again. It is hard to imagine now, but geology excited the nineteenth century--positively gripped it in a way that no science ever had before or would again. ...when, in 1841, the great Charles Lyell [1797-1895] traveled to America to give a series of lectures in Boston, sellout audiences of three thousand at a time packed into the Lowell Institute to hear him tranquilizing descriptions of marine zeolites and seismic perturbations in Campania [stress added]."Bill Bryson, 2003, A Short History of Nearly Everything (NY: Broadway Books), page 67

"Natural history and geology in particular were also part of the intellectual interests of the Scottish Enlightenment that were facilitated by earlier improvements, and made evident in the universities by the provision of chairs and courses. Scotland's awareness of natural history and geology was another example of her contact with Continental thought and interests. Geology had been in vogue not least for the utilitarian needs of the mining industry but also because of an intellectual interest in science that had been evident from the seventeenth century. Four approaches were evident before the Scottish Enlightenment and which contributes to an appreciation of eighteenth century Scottish work in natural history and geology. First, the systematic analysis of strate and minerals in localities all over Europe was undertaken. Secondly, precedents were set for discarding the biblical authority for the Flood as a force determining the earth's surface, notably by Italian geologists. Thirdly, travelling to further the cause of geology and mineralogical cartography became more popular and common. Finally, there was the writing of George-Louis Leclerc de Buffon [1707-1788] whose multi-volume Natural History began to appear by the middle eighteenth century and was both a stimulus and an indication of contemporary interest. ... Buffon's Epochs of Nature (1778) proposed successive and ceaseless revolutions in the history of the earth, a theory later to be taken up by the Scotish literatus, James Hutton [1726-1797] [stress added]. Anand C. Chitnis, 1976, The Scottish Enlightenment: A Social History (London: Croom Helm), pages 167-168.

"How sad that so many people seem to think that science and religion are mutually exclusive [stress added]." Jane Goodall [with Phillip Berman], 1999, Reason For Hope: A Spiritual Journey (NY: Warner Books), page 174.

"Must one choose between evolution and belief in God? The answer to this question depends, of
course, on the details of evolution and on one's conception of God. An ironic feature of the creation/evolution controversy is that creationists and strong atheists agree in answering this question in the affirmative, while most theologians answer it in the negative. Pope John Paul II recently reiterated the established position of the Catholic Church that there is no conflict between evolution and Christian faith [stress added]." Robert T. Pennock [Editor] 2001, Intelligent Design Creationism and Its Critics: Philosophical, Theological, and Scientific Perspectives (MIT Press), page 431.

"The word "anthropology" first appeared in the English language in 1593 (the first of the "ologies," incidentally, to do so). The word "ethnology" made its first appearance in an 1830 letter by André Marie Ampère (1775-1836) and appeared in print for the first time in 1832. The short-lived Sociétés observateurs de l'homme was founded in Paris in 1799 by Louis Francois Jauffret (1770-1850) and this was eventually followed by the 1839 formation of Sociétééthnologique de Paris, by William F. Edwards (1777-1842). This latter organization lasted until 1848 but no one seems to have a good impression of the term "ethnology" as used by Edwards...." Charles F. Urbanowicz, 1992, Four-Field Commentary. Newsletter of the American Anthropological Association, 1992, Volume 33, Number 9, page 3. [And see: http://www.csuchico.edu/~curban/Pub_Papers/4field.html]

"The field of Anthropology, however, was formally inaugurated by the French physician Paul Broca (1824-1880), with the establishment of the Société d'Anthropologie de Paris in 1859--ironically the same year that Charles Darwin produced the full development of his idea that the myriad forms of the biological world had all arisen and been shaped by the continuing action of the everyday forces still in operation: evolution by means of natural selection (Darwin, 1859 [Origin]). Broca's Société served as the model for the creation of comparable organizations subsequently in both England (1863)...and Germany (1869 and 1870).... [stress added]." C. Loring Brace, 2000, Évolution in an Anthropological View (Walnut Creek: Altamira Press), page 15.

"Paul Broca [1824-1880] was a surgeon, a neurologist and an anthropologist, a major figure in the development of both medicine and anthropology in the mid-nineteenth century. ... He loved, as one biographer said, mainly serenity and tolerance. In 1848 he founded a society of 'free-thinkers.' Almost alone among French savants of the time, he was sympathetic to Charles Darwin's idea of evolution by natural selection [stress added]." Carl Sagan, 1979, Broca's Brain: Reflections on the Romance of Science, page 7.

"Formal anthropology in the first half of the nineteenth century was defined by the research project of Prichardian 'ethnology' (the tracing of prehistoric origins of peoples), and in its next major phase would be preoccupied with theories of the evolutionary development of civilization. Not until the twentieth century would it discover its vocation of closely scrutinizing particular societies from the point of view of the idea of culture in the 'wide ethnographic sense'; nor would it institute until then the professional fieldwork procedures supposed to warrant the scientific authority of the reconstitute discipline [stress added]." Christopher Herbert, 1991, Culture And Anomie: Ethnographic Imagination In The Nineteenth Century, page 150.

"No one has championed the aesthetic, formal aspect of science better than the founder of modern biology, Georges-Louis Leclerc, Comte de Buffon (1707-1788). Buffon's histoire naturelle was to biology what Diderot's [1713-1784] Encyclopédie was to the general knowledge of the time. Indeed, Buffon wrote several articles for the Encyclopédie and, as patron and protector, was a character witness when Diderot was threatened with imprisonment for impiety. ... the subject of his inaugural speech at the Royal Academy was not science, but style: Bien écrire, c'est tout à la fois bien pensé, bien sentir et bien rendre. C'est avoir en même temps de'esprit, de lâme et du gout. [To write well is at once to think, feel and express oneself well; simultaneously to possess wit, soul and taste.] With disdain for fanciful systems based on 'natural law,' he noted that: I l'est plus aisé d'imager un système que de donner une théorie. [It is easier to dream up a system than to work out a theory.]

Buffon had three younger associated at the Jardin de Plantes: Geofffrey Sainte-Hilaire, Georges Cuvier [1769-1832], and the chevalier Lamarck [1744-1829]. These were the men who hammered out the French version of evolutionary theory; their politics were as pointedly secular and Whiggish as those of the Darwins on the other side of the channel. When Lamarck assured his readers in 1809 that Dans tout a que la nature opère, elle ne fait rien brusquement [Everywhere nature is at work, she does nothing abruptly] his compass was not limited to zoology. After Marat and the terror, catalycsm had little appeal. In like vein, my own
interest in the two cultures favors the gradual over the sudden, sure change over blanket upheaval. That position, in accord with Enlightenment teaching, can best be described as Whig, a term that has the convenience, as Lord Russell put it, of expressing in one syllable what Conservative Liberal expresses in seven [stress added]." Gerald Weissmann, 1998, *Darwin's Audubon: Science and the Liberal Imagination* (NY: Plenum Trade), pages 3-4.

"Charles Darwin (1809-1882) is credited as the 'father of evolutionary thought.' However, he developed his theory of evolution based on the ideas of earlier scholars. In fact, Darwin's model was not the first evolutionary theory. It was, however, the one that has withstood the test of time. ... The contributions of Cuvier [1769-1832], Lyell [1797-1875], and Lamarck [1744-1829] set the stage for the ideas developed by Charles Darwin. Combining information from different fields, such as biology, geology, and economics, Darwin revolutionized our understanding of the living world by his theory of evolution by natural selection [stress added]." Alan S. Ryan, 2002, The meaning of Physical Anthropology. In *A Guide to Careers in Physical Anthropology*, Alan S. Ryan [Editor] (Westport, Conn: Bergin & Garvey), pages 1-20, page 1.

"The [1937] Hungarian Nobel Prize winner [in Physiology/Medicine], [Albert] Szent-Györgyi [von Nagyrapolt] [1893-1986], once said that a scientist should see what everybody else has seen and then think what nobody has thought. Nobody did this better than Charles Darwin, who first realized that the evolution of life took place by Natural Selection. Darwin taught us all to see more clearly what everyone had seen, and Darwin also taught us to think, along with him, what no one else had thought. No branch of science is more dominated by a single theory, by a single great idea, than is the whole of biology by the idea of evolution by Natural Selection [stress added]." J. Livingston and L. Sinclair, 1967, *Darwin and the Galapagos*, no page number.

"He [Charles Darwin] was an Englishman who went on a five-year voyage when he was young and then retired to a house in the country, not far from London. He wrote an account of his voyage, and then he wrote a book setting down his theory of evolution, based on a process he called natural selection, a theory that provided the foundation for modern biology. He was often ill and never left England again [stress added]." John P. Wiley, Jr., 1998, Expressions: The Visible Link. *Smithsonian*, June, pages 22-24, page 22.

**WORDS ON CHARLES R. DARWIN:** "As a writer, too, he discovered unplumbed depths. His voice was in turn dazzling, persuasive, friendly, humble, and dark. Hardly daring to hope he might initiate a transformation in scientific thought, he nevertheless rose magnificently to the occasion. Being stuck in Down house was the best thing that could have happened to him. Pleasingly localised as his book was in manner, it reached out across national and chronological boundaries. His imagination soared beyond the confines of his house and garden, beyond his debilitating illnesses and the fragile health of his children. At his most determined, he questioned everything his contemporaries believed about living nature, calling forth a picture of origins completely shorn of the garden of Eden. He abandoned the image of a heavenly clockmaker patiently constructing living being to occupy the earth below. He dismissed what John Herschel [1792-1871] devoutly called the 'mystery of mysteries.' Darwin's book implicitly laid claim to Adam and Eve, as time and again he showed how nature was cruel and full of blunders. The natural world has no moral validity or purpose, he argued. Animals and plants are not the product of special design or special creation. 'I am fully convinced that species are not immutable,' he stated in the opening pages. No one could afterwards regard organic beings and their natural setting with anything like the same eyes as before. Nor could anyone fail to notice the way that Darwin's biology mirrored the British way of life in all its competitive, entrepreneurial, facroyti spirit, or that his appeal to natural law unmistakably contributed to the general push towards secularisation and supported the claims of science to understand the world in its own terms. As well as rewriting the story of life, he was telling the tale of the rise of science in Victorian Britain [stress added]." Janet Browne, 2002, *Charles Darwin: The Power Of Place (Volume II of a Biography)* (NY: Alfred A. Knopf), page 55.

*Incidentally*, please consider the following information concerning every edition of *On The Origin of Species by Means of Natural Selection or the Preservation of Favoured Races in the Struggle for Life* published in Darwin's lifetime. He rewrote every-single-edition and all are different! The reason it is important to point out the various editions of *Origin* is demonstrated by the following chart, based on information in the excellent 1959 publication of Morse Peckham [Editor] entitled*The Origin Of Species By Charles Darwin: A Variorum Text*. The concept of change is definitely vital to an
understanding of Darwin, whether you are reading Darwin himself or reading about him and I include the following tabular information on Darwin's *Origin* in virtually everything I write that deals with this gifted individual:

### THE VARIOUS EDITIONS FROM 1859-1872:

<table>
<thead>
<tr>
<th>YEAR/Ed.</th>
<th>COPIES</th>
<th>Sentences</th>
<th>Sentences</th>
<th>Sentences</th>
<th>TOTAL</th>
<th>% CHANG</th>
</tr>
</thead>
<tbody>
<tr>
<td>1859/1st</td>
<td>1,250</td>
<td></td>
<td></td>
<td></td>
<td>3,878</td>
<td></td>
</tr>
<tr>
<td>1860/2nd</td>
<td>3,000</td>
<td>9 eliminated</td>
<td>483 rewritten</td>
<td>30 added</td>
<td>3,899</td>
<td>7 %</td>
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<tr>
<td>1861/3rd</td>
<td>2,000</td>
<td>33 eliminated</td>
<td>617 rewritten</td>
<td>266 added</td>
<td>4,132</td>
<td>14 %</td>
</tr>
<tr>
<td>1866/4th</td>
<td>1,500</td>
<td>36 eliminated</td>
<td>1073 rewritten</td>
<td>435 added</td>
<td>4,531</td>
<td>21 %</td>
</tr>
<tr>
<td>1869/5th</td>
<td>2,000</td>
<td>178 eliminated</td>
<td>1770 rewritten</td>
<td>227 added</td>
<td>4,580</td>
<td>29 %</td>
</tr>
<tr>
<td>1872/6th</td>
<td>3,000</td>
<td>63 eliminated</td>
<td>1699 rewritten</td>
<td>571 added</td>
<td>5,088</td>
<td>21-29 %</td>
</tr>
</tbody>
</table>

CONSIDER the words of the Pulitzer Prize Winner (1940) and Nobel Prize Winner (1962) John Steinbeck (1902-1968) on Charles R. Darwin: "In a way, ours is the older method, somewhat like that of Darwin on the *Beagle*. He was called a 'naturalist'. He wanted to see everything, rocks and flora and fauna; marine and terrestrial. We came to envy this Darwin on his sailing ship. He had so much room and so much time. ... This is the proper pace for a naturalist. Faced with all things he [or she] cannot hurry. We must have time to think and to look and to consider [stress added]." John Steinbeck, 1951, *The Log From The Sea of Cortez* [1967 printing: Pan Books: London], page 123.

"But what then is evolution? Although it may sound unconventional to say so, Charles Darwin's theory of evolution is above all else a theory of history. While initially offered as an encompassing theory about the origin of new species by means of NATURAL SELECTION, Darwin's insights into the causes of biological evolution and persistence soon proved to be so powerful that many have sought to apply Darwinian theory to human affairs--to use Darwin's ways of thinking about history and evolution to explain not only our own origins as a remarkably clever kind of animal (see BIOLOGICAL CONSTRAINTS), but also our human ways and the history of human institutions and social practices (major elements of what many anthropologists and others call CULTURE) [stress added]." John Terrell and John Hart, 2002, *Darwin and Archaeology: A Handbook of Key Concepts* (Westport, Connecticut: Bergin & Garvey), page 2.

"...by the nineteenth century, the biological philosophers, like the engineers and tradesmen, were soaked with the nonsense of quantitative science. Then in 1859, with the publication of Darwin's *On the Origin of Species*, they were given that theory of biological evolution that precisely matched the philosophy of the industrial revolution. It fell into place atop the Cartesian split between mind and matter, neatly fitting into a philosophy of secular reason which had been developing since the Reformation. Inquiry into mental processes was then rigidly excluded--tabooed--in biological circles [stress added]." Gregory Bateson, 1987, *Angels Fear: Towards an Epistemology of the Sacred* (Gregory Bateson and Mary Catherine Bateson) [1988 Bantam Paperback edition], page 61.

"In the complex history of modern biology, only Darwin's theory of evolution has so shocked the mind as to raise serious questions about man's place in the universe. Darwin forced men to consider that they are animals, and that the designs of creation are played out on a much wider stage than was imagined. From the point of view of the theory of evolution, mankind is only one species among thousands which have their place within the field of organic life on earth. The fact that people took the theory of evolution as an enemy of religion only shows how rigidly they understood the idea of God [stress added]." Jacob Needleman, 1975, *A Sense of the Cosmos: The Encounter of Modern Science and Ancient Truth* (NY: Doubleday & Co., Inc.), page 64.

"Although Darwin's *Origin of Species*, published in November 1859, had deliberately avoided speculation about humankind, the question of anthropogenesis was inevitably implicated in the emerging evolutionary debate, and during the next decade a number of influential texts were published on the issue of human origins and antiquity, most notably Thomas Henry Huxley's [1825-1895] *Man's Place in Nature* (1863), Lyell's [1797-1875] *The Antiquity of file:///C:\DOCUME~1\gtousey\LOCALS~1\Temp\Z0H7X0NG.htm
"Though Darwin 1809-1882] died more than a century before the advent of the World Wide Web, his unforgiving survival theory applied as much to outdoors-oriented sites as to the species. The fittest are still with us...." Michael Shapiro, 2002, Returning to nature easier after trekking through Net. San Francisco Chronicle, June 2, 2002, Section C8, page 8.

"Cyber-life obeys Darwinian theory: Computer simulation lets digital organisms evolve" By Robert Roy Britt = "RESEARCHERS PRODDED and annoyed lifelike digital entities over more than 15,000 generations to learn that evolution among simple creatures is in fact based on the Darwinian notion of survival of the fittest, and that the progress is plodding. 'The little things, they definitely count,' says Richard Lenski, a Michigan State University evolutionary biologist who worked with a team of scientists from diverse backgrounds in creating and fostering artificial life inside a computer [stress added]" From: http://www.msnbc.com/news/910521.asp?0si=-&cp1=1 [and the story continues] May 7, 2003

"Two ideas dominated the life of Herbert Spencer [1820-1903]: that of evolution, for which he invented them term 'survival of the fittest,' and that of personal freedom. ... More important for the anthropologist, Spencer retained the model of the biological organism as the basis for understanding the social realm. ... Spencer also used the term superorganic, which has its own place in anthropological theory as developed in the writings of such authors as Edward Sapir [1884-1939] and Alfred Louis Kroeber [1876-1960] [stress added]." Paul Bohannan & Mark Glazer, Editors (1988) High Points in Anthropology (NY: A.A. Knopf) pages 3-5.

"...as the culmination of this most creative and crucial phase of his work, Spencer [1820-1903] took his evolutionism to its ultimate point in a celebrated essay of 1857-‘Progress: its Law and Cause'. In this he advanced the thesis that the idea of evolution was of universal applicability; that it was the key to the understanding of phenomena of all kinds, whether inorganic, organic or 'superorganic', that is to say, social. The most general laws of all the separate science, Spencer argued, could, in principle, be subsumed, and thus unified, under the one supreme law of 'evolution and dissolution' [stress added]." John H. Goldthorpe, 1969, Herbert Spencer, pages 76-84, The Founding Fathers of Social Science (edited by Timothy Raison) [England: Penguin Books], page 78.

"No theme in biology and perhaps in all the sciences so seized the Victorian imagination as did the evolutionary hypothesis. Evolution, the development of one form from an antecedent form or series of forms, acquired obvious relevance for an understanding of the past and present condition of animal and plant species [stress added]."Victoriaan Science: A Self-Portrait From The Presidential Addresses to the British Association for the Advancement of Science, 1970, edited by George Basalla, William Coleman, and Robert H. Kargon, page 300.

"The Characteristics of any past age are revealed not simply by political and social developments, but by the manner in which contemporaries tried to explain their situation in time and place by the language and concepts in which such explanations were formulated and discussed. In the case of mid- and late Victorian Britain the ambiguous and slippery notion of 'evolution' generated perhaps the most striking cluster of concepts around which the governing ideas of the time were put together and assessed. ... The key mid- and late nineteenth century figures in this new comparative endeavour--the lawyer Sir Henry Maine [1822-1888], the anthropologist General Pitt-Rivers [1827-1900], J.F. McLennan [1827-1881] and E.B. Tylor [1832-1917], the philosopher and sage Herbert Spencer [1820-1903].... Cutting across much of this, but also drawing considerable inspiration from Lyell's geological researches, was the work of Charles Darwin....[stress added]." (K. Theodore Hoppen,1998, The Mid-Victorian Generation 1846-1886, NY: Clarendon Press) pages 472-473.

"The nineteenth century was probably the most revolutionary in all history, not because of its numerous political upheavals, but because of the rise of industrialism. ...There was an accompanying revolution in the physical, natural and political sciences. The new order called for new inquiries into man's relation to his natural and social environment. Two explosive theories, Marxism and Darwinism, revolutionized the
thinking of mankind, as the machine had revolutionized his mode of life. (Freudianism was to play its part, too, but that came later.) [stress added]." Elmer Rice (1892-1967), 1963, Minority Report: An Autobiography (NY: Simon & Schuster), pages 142-143.

"The birth of anthropology, its origin, its foundation, is in evolution. Anthropology, it can justly be said, is a child of evolution. It was evolution, in three senses of the term, that inspired the birth of anthropology in the nineteenth century: the technological revolution in Europe; the Enlightenment; and the idea of Progress [stress added]." Philip Carl Salzman, 2001, Understanding Culture: An Introduction to Anthropological Theory (Prospect Heights, Illinois: Waveland Press, Inc.), page 87.

"Whatever the controversies that surround him, Charles Darwin was certainly the most important natural scientist of the past century; he may become the most important social scientist of the next. His great insight--that humans are animals and that their behavior, like that of all animals, is shaped by evolution--is now making its way into social theory. In economics, linguistics, anthropology and psychology, scholars are attempting to see how our evolved nature, interacting with particular environments, generates the ways we trade and speak, live with others and with ourselves [stress added]." Anon., The Wall Street Journal, May 27, 1999, page A24.

"Wherever the European has trod, death seems to pursue the aboriginal. We may look to the wide extent of the Americas, Polynesia, the Cape of Good Hope, and Australia, and we find the same result. Nor is it the white man alone that acts as the destroyer; the Polynesian of Malay extraction has in parts of the East Indian archipelago, thus driven before him the dark-coloured native. The varieties of man seem to act on each other in the same way as different species of animals—the stronger always extirpating the weaker [stress added]." Charles R. Darwin [1809-1882], 1839, The Voyage of the Beagle (Chapter 19: "Australia"), 1972 Bantam paperback edition (with "Introduction" by Walter Sullivan), page 376.

"...Darwin remained mystified by what might cause evolution. He considered and rejected dozens of ideas. Natural selection, the engine of evolution, did not become clear to him for another year and a half. The spark that let Darwin fit the pieces together was struck by Thomas Malthus's grim essay about what we now call population pressure. Malthus [1766-1834] was writing about human populations, but Darwin reliazed that every species produces far more offspring than can survive. He was the first to see that nature does not thin the ranks of a species at random. ... Natural selection is the sieve, and population pressure is the force pushing each generation through it [stress added]." Robert E. Adler, 2002, Science Firsts: From The Creation of Science to the Science of Creation (New Jersey: John Wiley & Sons, Inc.), page 89.

ON Alfred Russel Wallace (1823-1913): "Who was this strong-willed philosophical naturalist? Although Wallace's best-known claim to fame is as co-discoverer, along with Charles Darwin, of the theory of evolution by natural selection, Wallace's interests ranged so broadly that it is difficult to apply a single label, even that of a naturalist, to him. Describing him as a natural scientist would do for the early part of his life, but so would geographer and travel writer; one would have to add social critic, spiritualist, and intellectual for the second half. His status within the scientific community is usually hard to pin down. Historians have called him an outsider, a loner, or the 'other' man who discovered evolution, but these terms reflect the slant of historians more than they describe Wallace. Part of the reason he is difficult to categorize is that his concerns were so encompassing and wide ranging. Wallace wrote for the lay person as well as the specialist, and he wrote about biology, evolution, education, religion, morality, spiritualism, vaccination, eugenics, social values, and political systems [stress added]." Janes R. Camerini, 2002, The Alfred Russel Wallace Reader: A Selection of Writings from the Field (Baltimore: The Johns Hopkins University Press), page 2.

"Wallace parted company from Darwin by claiming that the human mind could not be explained by evolution and must have been designed by a superior intelligence. He certainly did believe that the mind of man could escape 'the blind control of a deterministic world.' Wallace became a spiritualist and spent the later years of his career searching for a way to communicate with the souls of the dead [stress added]." Steven Pinker, 2002, The Blank Slate: The Modern Denial of Human Behavior (NY: Viking/Penguin), page 28.

"All the theory of natural selection says is the following. If within a species there is variation among individuals in their hereditary traits, and some traits are more conducive to survival and reproduction than others, than those traits will

"Long after I became involved in fossil hunting, but while my father and I were still cleaning antlers, I came across a manuscript of a lecture he had given, in California, I think. One sentence arrested my attention: 'The past is the key to our future,' I felt as if I were reading something I had written; it expressed my own conviction completely [stress added]." Richard Leakey & Roger Lewin, 1992, *Origins Reconsidered: In Search Of What Makes Us Human*, page xv.

**CLARENCE DARROW [1857-1938]:** "If today you can take a thing like evolution and make it a crime to teach it in the public school, tomorrow you can make it a crime to teach it in the private schools, and the next year you can make it a crime to teach it to the hustings or in the church. At the next session you may ban books and the newspapers. Soon you may set Catholic against Protestant and Protestant against Protestant, and try to foist your own religion upon the minds of men. If you can do one you can do the other. Ignorance and fanaticism is ever busy and needs feeding. Always it is feeding and gloating for more. Today it is the public school teachers, tomorrow the preachers and the lecturers, the magazines, the books, the newspapers. After while, your honor, it is the setting of man against man and creed against creed until with flying banners and beating drums we are marching backward to the glorious ages of the sixteenth century when bigots lighted fagots to burn the men who dared to bring any intelligence and enlightenment and culture to the human mind [stress added]. *The World's Most Famous Court Trial: Tennessee Evolution Case* (1925) (1990 Reprint Edition published by Bryan College, Dayton, Tennessee), page 87.

"An agnostic is a doubter. The word is generally applied to those who doubt the verity of accepted religious creeds or faiths. Everyone is an agnostic as to the beliefs or creeds they do not accept. Catholics are agnostic to the Protestant creeds, and the Protestants are agnostic to the Catholic creed. *Anyne who thinks is an agnostic about something, otherwise he [or she!] must believe that he is possessed of all knowledge. And the proper place for such a person is in the madhouse or the home for the feeble-minded*. In a popular way, in the Western world, an agnostic is one who doubts or disbelieves the main tenets of the Christian faith [stress added]." Clarence Darrow [1857-1938], 1994, *Why I Am an Agnostic and Other Essays* (NY: Prometheus Books), page 11.

"False facts are highly injurious to the progress of science, for they often endure long; but false views, if supported by some evidence, do little harm, for every one takes a salutary pleasure in proving their falseness: and when this is done, one path towards error is closed and the road to truth is often at the same time opened." Charles R. Darwin [1809-1882], *The Descent of Man And Selection in Relation to Sex*, 1871 [1981 Princeton University Press edition, with Introduction by John T. Bonner and Robert M. May], Chapter 21, page 385.

"The Galapagos Island finches once studied by Charles Darwin respond quickly to changes in food supply by evolving new beaks and body sizes, according to researchers who studied the birds for almost 30 years. Starting in 1973, husband-and-wife researchers Peter and Rosemary Grant of Princeton University have followed the evolutionary changes in two types of birds, the ground finch and the cactus finch, on Daphne Major, one of the Galapagos islands. In a study appearing today in the Journal Science, the Grants report that climate and weather have a dramatic effect on the evolutionary path the finches follow. Ground finches most eat small seeds, and their beaks have adapted to that purpose. When the weather turned dry in 1977, most of the plants that produce small seeds on Daphne Major were killed, leaving little food for finches with modest beaks. Most died off, but some ground finches with bigger, stronger beaks survived [stress added]." Anon., 2002, Finches Shown To Be Able to Change. *The Chico Enterprise-Record*, April 26, 2002, page 11A.

Comparative Zoology at Harvard University, world authority on ichthyology, and ardent opponent of Darwin's [1809-1882] theories regarding evolution, visited the Galápagos for nine days in June of 1872, almost a half century after Darwin. For those who naively believe that a visit to the Galápagos Archipelago will automatically convert them to a belief in evolution, Douglas [David Douglas, 1799-1835} noted botanist who was in the Galápagos in 1825} and Agassiz proved otherwise. In fairness, however, Agassiz visited the Galápagos only one year before his death at the age of sixty-six. Unlike Darwin, who was young and vigorous, and whose mind was still highly maleable when he explored the islands, Agassiz was frail, and his beliefs were more than a little firmly entrenched. He had very little to say in print concerning his impressions of the islands, though he did suggest in one weakly argued letter to a friend that his views concerning the truth of creationism were not shaken by seeing the Galápagos flora and fauna [stress added]." John Kricher, 2002, Galápagos (Smithsonian Institution Press), pages 12-42.

"Myths are part of our culture, and Darwin certainly has become part of a commonly promulgated myth. Some college textbooks, naïve nature films, and popular writings about biology tend to present a picture of Darwin on the Galápagos not unlike the storey of Isaac Newton [1642-1727] and the famous apple tree. ... in Darwin's case, the myth would have us believe, [Darwin] spent a few days on a remote volcanic archipelago abounding in odd birds and reptiles, experienced a sudden and dramatic intellectual metamorphosis, and realized that these creatures must have evolved and not been separately created. ... Darwin did not become an evolutionist while on the Galápagos, nor even during the Beagle voyage. It was not until he was safely back in England and began the serious work of compiling and interpreting his numerous specimens that he became an evolutionist. ... It was not until he had returned to his native England and consulted with a prominent ornithologist named John Gould [1804-1881] that he fully embraced the truth of evolution [stress added]." John Kricher, 2002, Galápagos (Smithsonian Institution Press), pages 41-42.

"Important as the struggle for existence has been and even still is, yet as far as the highest part of man's nature is concerned there are other agencies more important. For the moral qualities are advanced, either directly or indirectly, much more through the effects of habit, the reasoning powers, instruction, religion, &c., than through natural selection; though to this latter agency may be safely attributed the social instincts, which afforded the basis for the development of the moral sense, may be safely attributed. The main conclusion arrived at in this work, namely that man is descended from some lowly-organised form, will, I regret to think, be highly distasteful to many. But.... [stress added]." Charles R. Darwin (1809-1882), The Descent of Man And Selection in Relation to Sex, 1871 [1981 Princeton University Press edition, with Introduction by John T. Bonner and Robert M. May], Part II, Chapter XXI, pages 403-404.

On August 15, 1865, Charles Darwin writes the following to the American Botanist Asa Gray (1810-1888): "My women [Emma, Henrietta, and Elizabeth] read much aloud to me, & I have lately heard three Books, worth your attention--Lubbock [1834-1913] Prehistoric Man [1865], Tylor [1832-1917] Early History of Civilization [1865, Researches in the Early History of Mankind], which is admirable....[stress added]." Frederick Burkhardt et al. [Editors], The Correspondence of Charles Darwin Volume 13 1865 Supplement to the Correspondence 1822-1864 (Cambridge University Press), page 223.

"Biology also became historical after the publication in 1859 of Charles Darwin's [1809-1882] theory of evolution by natural selection. He argued that all species were descended from earlier ones, and that all creatures were locked in a struggle for existence which selected for the traits most advantageous for survival at a given time and place. Darwin's ideas were the most revolutionary and powerful scientific propositions of modern times, and posed a direct challenge to religious accounts of the origins of life and humankind. For this reason his views attracted vigorous opposition, especially from those who took the Bible as the literal word of God. ... gradually Darwin's views became--with modifications--universally accepted among the world's scientifically educated [stress added]." J.R. McNeill & William H. McNeill, 2003, The Human Web: A Bird's-Eye View of World History (NY: W.W. Norton & Co.), page 176.

"Tylor [1832-1917] was the first serious student of culture to embrace the entire field of man [and women!] and his environment. For him, the scope of anthropology should include man's body, his physical and cultural environment, and his soul [stress added]." A. Kardiner & E. Preble (1961), They Studied Man (NY: Mentor Books), pages 54-55.

"Several aspects of Tylor's work should be noted: his definition of culture, his ideas of cognitive
textfile://C:\DOCUME~1\gtossey\LOCALS~1\Temp\Z0H7X0NG.htm

"In 1861 Tylor [1832-1917] published Anahuac, an account of the Mexican expedition with Christy. His Researches in the Early History of Mankind was published in 1865, and it immediately established him as a major figure in anthropology. His professional maturity came at a time when several lines of inquiry and speculation were converging toward a point which would radically alter man's conception of himself and his place in nature. In geology, Charles Lyell [1797-1875] ... In archaeology the confirmation in 1858 of Boucher de Perthes' [1788-1866] discoveries of fashioned implements of great antiquity. In biology Darwin's work established the evolutionary view of nature as a key to the general problem of origin and development [stress added]." A. Kardiner & E. Preble (1961), They Studied Man (NY: Mentor Books), pages 52-53.

"In the nineteenth century, science followed the flag. As the European nations conquered the world, it was realized that the new colonies offered a unique scientific opportunity. They would be transformed into vast laboratories of human types, and of different races. Indigenous peoples could be measured, photographed, even collected. Out from the homeland would go colonists, farmers, administrators, and behind them came anthropologists, the people hunters. They brought with them their callipers and cameras to measure and record. And while the colonists sent back the material bounty of their new kingdoms, the scientists returned to their museums bearing cases packed with trophy animals and sometimes trophy people. Between them, the markets and museums of Europe reaped a wealthy harvest from the colonial world [stress added]." Christopher Hale, 2003, Himmler's Crusade: The NAZI Expedition To Find The Origins Of the Aryan Race (NJ: John Wiley & Sons, Inc.), page 90.

The next paragraph from the same publication:

"No one nation had a monopoly of such scientific brutality. American anthropologists like Samuel Morton [1799-1851] acquired skulls of Native Americans in their thousands, and usually by the most unscrupulous means. It is frequently pointed out that British anthropologists preyed on Australian aborigines both living and dead; but this was more akin to grave robbing and was never sanctioned by any scientific or government body. Francis Galton [1822-1911], the British inventor of eugenics, on the other hand, was without a doubt a pioneer of anthropometry. He had a passion for numbers and statistical comparisons. In the 1850s, Galton joined a scientific expedition to south-west Africa where he met an extraordinary woman, a striking African he called the 'Hottentot Venus'. Galton wooed her with mathematics. He made her stand against a tree and, as he put it, lacking the standard equipment, used a sextant to make precise measurements of her proportions. 'I took a series of observations upon her figure in every direction, up and down, crossways, diagonally and so forth,' he wrote. 'I worked out the results by trigonometry and logarithms.' But Galton was exceptional and, apart from the 'Hottentot Venus', there is no evidence at all that he exploited anyone or stole their bodies [stress added]." Christopher Hale, 2003, Himmler's Crusade: The NAZI Expedition To Find The Origins Of the Aryan Race (NJ: John Wiley & Sons, Inc.), pages 90-91.

CROSS-CULTURAL RESEARCH IS IMPORTANT, AND PLEASE THINK ABOUT THE FOLLOWING CONCERNING HRAF (Human Relations Area Files):

"The OCM [Outline of Cultural Materials] was originally developed as a tool for the Cross-Cultural Survey, an organization established in 1937 by the Institute for Human Relations at Yale University....under the direction of George P. Murdock [1897-1985]. After the entry of the United States into World War II, the Cross-Cultural Survey concentrated its efforts largely on areas of probably combat operations, especially in the Pacific. ... The usefulness of the material in the Cross-Cultural Survey Files on the then Japanese-held islands of the Pacific led the United States Navy Department, in 1943, to contract with Yale University for the continuation of the work on an expanded scale [stress added]." George P. Murdock et al., 2000, Outline of Cultural Materials (5th Edition) (New Haven: Yale University), page xvi-xvii.

"The other major source of intelligence information at Yale, the Institute of Human Relations, was rather more controversial, at least on the campus, some faculty declaring that its rapid move to war-related work smacked of opportunism. The charge is reasonable, though the institute also abundantly demonstrated the value of anthropological, and to a lesser extent sociology, to intelligence work. ... Less than a week
after Pearl Harbor [the Institute's Director, Mark A.] May announced that the institute would accept contract work from any government agency, and he launched an immediate crash program to study the 'cultural and racial characteristics' of the Japanese. George P. Murdock [1897-1985], one of the leading cultural anthropologists at Yale, shifted the emphasis of his Cross-Cultural Survey to the collecting and classification of materials on the people of the Pacific, and he began a fresh study of Micronesia, and especially the Japanese Mandated Islands. The institute drew up a list of anthropologists throughout the nation who had firsthand knowledge of the islands and sent it to the Army and Navy departments [stress added]." Robin W. Winks, 1987, *Cloak & Gown: Scholars In The Secret War, 1939-1961* (NY: Wm. Morrow & Co., Inc.), page 43.

"Meanwhile, a quite different but equally multilinear and ecological approach was being developed by George Peter Murdock [1897-1985], first at Yale and later at Pittsburgh. Murdock founded the Cross-Cultural Survey, later the Human Relations Area Files [HRAF], through which he tried to assemble cultural facts from all the cultures of the world. His purpose was to enable scholars to correlate the distribution of culture traits and work out historical trajectories both in general and for particular culture areas or similar culture types. His best known work was the somewhat mis-titles monograph *Social Structure* (1949), which employed a sample of 250 representative societies for such a purpose [stress added]." Alan Barnard, 2000, *History and Theory in Anthropology* (Cambridge University Press), page 41.

ALSO CONSIDER THE FOLLOWING: "Faithful to its title, the 1968 *Man the Hunter* volume (Lee and DeVore 1968) rather dogmatically portrayed hunting as the exclusive role of males. In this vision of cultural evolution, men were characterized as 'cooperative hunters of big game, ranging freely and widely across the landscape' (Washburn and Lancaster 1968 [in *Man The Hunter*, pages 293-303]). The exclusively male hunter model was constructed, in part, by a questionable manipulation of the original codings for subsistence variables in Murdock's *Ethnographic Atlas* (1967) [George P. Murdock: 1897-1985] and by ignoring contradictory evidence presented in the original symposium proceedings by several ethnographers. In essence, by narrowing and redefining the scope of 'hunting,' the symposium participants obscured women's very real participation in a behaviorally and culturally complex enterprise. Dahlberg's edited volume *Women the Gatherer* (1981) served as something of a rejoinder, but it did this by highlighting the role of women as gatherers of plant foods, which often contributed more than half of some foraging people's subsistence. ... Unfortunately, such extreme views, rendered as mutually exclusive 'man the hunter' versus 'women the gatherer' models, have come to sum up the way many archaeologists interpret the economic roles of men and women [stress added]." Hetty Jo Brumbach and Robert Jarvenpa, 1997, *Women the Hunter: Ethnoarchaeological Lessons from Chipewyan Life-Cycle Dynamics*, IN *Women in Prehistory: North America and Mesoamerica*, edited by Cheryl Claassen and Rosemary A. Joyce (University of Pennsylvania Press), pages 17-32, page 17.

WORDS FROM David McCollugh: "I guess I want very much for others to experience the enlargement of one's own life that comes with knowing about the lives and experiences and accomplishments and failings and voices of others who went before us. To understand that one need not be provincial in time any more than one would be provincial in space [stress added]." Diane Osen, 2002, *The Book That Changed My Life: Interviews With National Book Award Winners And Finalists* (NY: Modern Library), page 106.

"Think of us archaeologists as detectives at the scene of a crime. We inspect what's left and try to put it all back together again. Many times we can't be certain, so we opt for possible explanations of theories." R.J. Pinheiro, 1999, *01-01-00: The Novel of the Millennium* (NY: TOR Books), pages 135-136.


Interesting (And Somewhat Appropriate) Web Sites Are:

http://kroeber.anthro.mankato.msus.edu/bio/tylor.htm [Edward Burnett Tylor]
http://www.indiana.edu/~wanthro/theory.htm [Anthropology Theory from Indiana University]
http://archaeology.about.com/cs/biographies/ [Biographies of Archaeologists]
http://www.utexas.edu/courses/wilson/ant304/biography/arybios98/stephensbio.html [Augustus Lane Fox Pitt-River]
http://www.ucmp.berkeley.edu/history/agassiz.html [Louis Agassiz] 1807-1873
http://www.over-land.com/david_douglas.html [David Douglas]
http://www.uib.no/zoo/classics/new_species.txt [Alfred Russell Wallace 1855 paper]
http://www.uib.no/zoo/classics/varieties.html [Alfred Russell Wallace 1858 paper]
http://www.ucmp.berkeley.edu/history/thuxley.html [Thomas Henry Huxley: 1824-1895]
http://www.literature.org/authors/darwin-charles/the-origin-of-the-species/ [C. Darwin] Origin of Species


PLEASE NOTE} Do come to class EVERY-SINGLE-DAY with a "quotation" or a phrase that struck YOU in some way: either from this Guidebook or Langness or Davies & Piero.

NOTE: Writing Assignment #1 is a CRITIQUE of any chapter that you have read from the readings to date that are on reserve. Some points to consider in your critique are the following: (#1) what was the main idea of the chapter? (#2) what facts were used to support the main idea? (#3) any faulty reasoning, faulty logic, or obvious "bias" in the chapter? (#4) what additional information could be added to the author's argument? and, finally, (#5) is there a "counter-argument" to the main idea of the chapter? These are a lot of points to consider so please take your time!

"To know how to write well is to know how to think well." Blaise Pascal (1623-1662)

ALSO NOTE: the following "marginal notations" might be provided on your critique (so please consider them as you write your paper): #1. Spelling; #2: Punctuation; #3: Grammar; #4: Verb tense; #5: New idea needs new paragraph (or consider shorter paragraphs); #6: Lack of supporting evidence; #7: Unwarranted assumption; #8: Faulty logic; #9: Run-on sentence; and #0: Other.

Required Reading in: Langness: Chapter 2 (pp. 61-90) and please read Urbanowicz on "Mother Nature, Father Culture" which may be viewed by clicking here: ESSAY #8 at the end of this printed Guidebook.

HAVE a look at a "different" article from the following items on RESERVE [note that this is the same listing of articles assigned for Week 3]:

Bidney: Ch 7 (pp. 183-214).
Hays pp. vii-xv and Ch 1-5 (pp. 1-49).
Harris (1968): Ch 5 (pp. 108-141).
Hinsley: pp. 7-63 or pp. 129-189.
Kardiner & Preble: pp. 33-94.
Luke: "Introduction" (pp. xiii-xvii) plus any chapter from Museum Politics: Power Plays At The Exhibition
Malefijt Ch 7 (116-137) or Ch. 8 (138-159) or Ch. 11 (215-255).
Mead & Bunzel: pp. 58-81; or pp. 129-138; or pp. 203-245; or pp. 305-318.
Moore: pp. 15-68.
Naroll & Naroll: Ch 3 (pp. 57-121).
Penniman: part of Ch. 4 (pp.110-146).
Pennock: "Preface" (pp. ix-xiv) plus pages 431-469.
"Three scientists, two of them Roman Catholic biologists, have asked Pope Benedict XVI to clarify the church's position on evolution in light of recent statements by Cardinal Christoph Schönborn, an influential theologian, that the modern theory of evolution may be incompatible with Catholic faith [stress added]." Corinela Dean, 2005, Scientists Ask pope For Clarification On Evolution Stance. The New York Times, July 13, 2005, page A18.

"The first fossils recognized as Neandertals were found in August 1856. Two quarrymen were shoveling debris from a limestone cave near Dusseldorf, Germany. The quarrymen were digging in a cave in the Neander Valley. (In the nineteenth century, the German word for valley was thal, but the spelling was changed to tal at the beginning of the twentieth century, since German does not have a th sound.) The valley was named after a seventeenth-century composer and poet named Joachim Neumann (Newman in English), who signed his compositions with the Greek version of his name, Neander. Thus the irony of Neandertal man's literal translation: 'man of the valley of the new man.' The timing of the discovery could not have been better. Three years later Charles Darwin [1809-1882], in his book On the Origin of Species by Means of Natural Selection, broached the unthinkable [stress added]." Steve Olson, 2002, Mapping Human History: Discovering the Past Through Our Genes (Boston: Houghton Mifflin Company), pages 76-77.

"A version of Darwinism more closely allied to the ideas of Herbert Spencer [1820-1903] than those of Charles Darwin [1809-1882] reached China by the end of the nineteenth century. By the 1880s, Christian missionaries were providing translations of the works of Charles Lyell [1797-1875], Charles Darwin, and other scientists, but so-called Darwinian concepts were more forcefully introduced to China by British diplomats and businessmen. As champions of colonialism, such individuals generally assumed that the British had discovered and demonstrated the truth of the natural and moral laws that governed individuals, nations, and races, and invariably led to the triumph of the strong over the week. After 1895, the year of China's defeat in the Sino-Japanese War, Spencer's slogan 'the survival of the fittest' entered Chinese and Japanese writings as 'the superior win, the inferior lose.' Concerned with evolutionary theory in terms of the survival of China, rather than the origin of species, Chinese intellectuals saw the issue as a complex problem involving the evolution of institutions, ideas, and attitudes. Indeed, they concluded that the secret source of Western power and the rise of Japan was their mutual belief in modern science and the theory of evolutionary progress. Many adaptations of Darwinism evolved in China, including varieties that might be called Taoist Darwinism, Confucian Darwinism, Legalist Darwinism, and Buddhist Darwinism. Eventually, China absorbed, transformed, and was transformed by the intermixture of ideas, including those of Charles Darwin, Thomas Henry Huxley [1825-1895], Karl Marx [1818-1883], and Mao Zedong [1893-1976] [stress added]." Lois N. Magner, 2002, A History of the Life Sciences: Third Edition, Revised And Expanded (NY: Marcel Dekker, Inc.), page 348.

"The term 'eugenics,' which derives from the Greek stem meaning 'good in birth,' was coined by Francis Galton [1822-1911], a cousin of Charles Darwin's [1809-1882]. After reading the Origin of Species [1859] Galton concluded that it might be possible to improve mankind by selective breeding. ... Although Galton's name is linked inextricably to eugenics, he was a man of diverse interests and many achievements. To those who study the history of Africa, he is a nineteenth-century explorer and geographer. He was also a well-known travel writer. To meteorologists he is remembered as the discoverer of the anticyclone. Those who plumb the history of statistics will find Galton's name associated with regression, correlation, and the founding of biometrics. Psychologists, especially those interested in mental imagery, claim him as one of their own, Forensic experts recognize Galton as playing a central role in putting fingerprints as evidence on a firm scientific footing. And last, but certainly not least, Galton's name will always be linked with the founding of human genetics, the analysis of pedigrees, and twin studies. ... The diversity of Galton's interests was not atypical for a Victorian scientist. His grandfather, Erasmus Darwin [1731-1802], was a highly..." Silverman: Ch. 1 (pp. 1-33).


Stocking: pp. 1-14 and Ch. 3 (pp. 84-123).

Stocking: Ch. 5 (pp. 179-232).


CONSIDER THE IMPLICATIONS OF THE FOLLOWING WORDS:

- Three scientists
- Pope Benedict XVI
- church's position on evolution
- Cardinal Christoph Schönborn
- Catholic faith
- Darwinism
- Herbert Spencer
- China
- Charles Darwin
- Christian missionaries
- Charles Lyell
- British diplomats and businessmen
- evolution of institutions, ideas, and attitudes
- Spencer's slogan 'the survival of the fittest'
- Chinese and Japanese writings
- 'the superior win, the inferior lose'
- evolution of science
- Spencer's slogan
- Chinese intellectuals
- Western power
- Sino-Japanese War
- belief in modern science
- Darwinism
- Taoist Darwinism
- Confucian Darwinism
- Legalist Darwinism
- Buddhist Darwinism
- Charles Darwin
- Thomas Henry Huxley
- Karl Marx
- Mao Zedong
- Francis Galton
- eugenics
- good in birth
- Charles Darwin's cousin
- selective breeding
- anticyclone
- regression
- correlation
- biometrics
- Forensic experts
- fingerprints as evidence
- Victorian scientists
- Erasmus Darwin
- human genetics
- pedigrees
- twin studies
- diversities of interests
- African history
- travel writing
- explorers and geographers
- Chinese dependencies
- history of statistics
- Galton's name associated
- regression, correlation
- mental imagery
- Forensic experts
- fingerprints
- firm scientific footing
- Galton's name linked
- human genetics
- analysis of pedigrees
- Galton's interests
- atypical for a Victorian scientist
successful physician, a serious student of botany and zoology, an inventor, and a talented poet. "To a remarkable degree, [Reichsführer Heinrich] Himmler's [1900-1945] ideas had been formed not by politicians but by anthropologists and biologists. Men like [Hans F.K.] Günther had shown, using apparently objective measurements, that certain individuals and only one race was destined for mastery, but that if the blood of the Master Race was mixed with lesser races, it would be weakened and eventually destroyed. Hitler's [1889-1945], Rudolf Hess [1894-1987] called Nazism 'applied racial science'. After 1933, scientists at the prestigious Kaiser Wilhelm Institute found that their ideas were highly valued by Germany's new leaders. Many prestigious scientists became part of the Nazi crusade, even if they despised Hitler in private and were not party members. Among them were well-known biologists and anthropologists like Eugen Fischer, whose work on genetics was highly regarded by Himmler. These scientists fostered, knowingly, the vision of a future where scientific methods of selection would ensure that higher races prospered and lesser ones were weeded out. By pursuing their science, anthropologists nourished the fantasies of others who sought not knowledge but power. Hitler sometimes described himself as a 'physician' whose task was to remove the sickness of modern Germany. In return for scientifically endorsing his metaphor, doctors and anthropologists were offered dazzling opportunities by men who in 1933 seized so much power that they could contemplate what might have been an impossible dream: a purely Nordic future cleansed of impurity. It was a dream of power so radical that it could envision transforming the biological nature of the German people themselves [stress added]." Christopher Hale, 2003, Himmler's Crusade: The NAZI Expedition To Find The Origins Of the Aryan Race (NJ: John Wiley & Sons, Inc.), page 109.

"More than two thousand Albertans [of Canada] were sterilized between 1928 and 1972 under the Albertan Sterilization Act.. All were victims of the success of the North American eugenics movement early in the twentieth century [stress added]." John Beckwith, 2002, Making Genes, Making Waves (Harvard University Press), page 99.

"Museums often are ignored .... The material on display in museums no longer is simply a cache of curiosities for the intellectual edification of autonomous rational subjects [stress added]." Timothy W. Luke (2002), Museum Politics: Power Plays At The Exhibition (Minneapolis: University of Minnesota Press0, pages ix + 228.

"The word museum was originally a Greek term meaning 'Place of the Muses.' At the beginning of the Iliad and the Odyssey, Homer invokes the Muse of epic poetry to lend some of her inspiration to his literary portrayals. Obviously, I'm not comparing myself to Homer, but I will take any help I can get in order to tell my story. So in addition to Calliope (the chief muse), I'd like to invoke Clio (Muse of history) and Thalia (Muse of comedy) to help tell this story. Invoking Muses is very fitting, because natural history museums are not just places of information, but also places of inspiration. ... In the late nineteenth and early twentieth centuries American and European museums primarily concerned themselves with educating the public about the theory of evolution, explaining the principles and displaying the evidence [stress added]." Stephen T. Asma, 2001, Stuffed Animals and Pickled Heads: The Culture and Evolution of Natural History Museums (Oxford), page xii and page 154.

"Museums deliberately forge memories in physical form to prevent the natural erosion of memory, both personal and collective: this is the task of preservation, of creating new form for knowledge whose purely mental existence is well known to be ephemeral....[stress added]." Susan A. Crane, 2000, Introduction: Of Museums And Memory. Museums and Memory, edited by Susan A. Crane (Stanford University Press), pages 1-13, page 9.

"Before [Sir Richard] Owen [1804-1892], museums were designed primarily for the use and edification of the elite, and even then it was difficult to gain access. In the early days of the British Museum, prospective visitors had to make a written application and undergo a brief interview to determine if they were fit to be admitted at all. They then had to return s second time to pick up a ticket--that is assuming they had passed the interview--and finally come back a third time to view the museum's treasures. Even then they were whisked through in groups and not allowed to linger. Owen's plan was to welcome everyone, even to the point of encouraging workingmen to visit in the evening, and to devote most of the museum's space to public displays. He even proposed, very radically, to put informative labels on each..."
display so that people could appreciate what they were viewing. In this, somewhat unexpectedly, he was opposed by T.H. Huxley [1825-1895], who believed that museums should be primarily research institutes. By making the natural history Museum an institution for everyone, Owen transformed our expectations of what museums are for [stress added]." Bill Bryson, 2003, A Short History of Nearly Everything (NY: Broadway Books), page 91.

"It is not enough to say that the Louvre [Paris, France] is the richest of museums, a vast treasury of all arts and all civilizations, magnificently housed. It has a deeper meaning. The Louvre is a living idea. In the succession of monarchs who built, tore down and rebuilt, in the tremendous expenditures of money, in the acquisition of gifts of private citizens, we see the forces which shaped its growth. ... The Louvre was not the first public museum, for it was preceded by the Ashmolean at Oxford, the Vatican Museum, the British Museum, and, in America, by the Charleston Museum, which was organized in 1773, twenty years before the opening of the Louvre as a public institution. ... The earliest known structure on the present site was a fortress, begun about 1190 by Philip Augustus, one of the great parian kings. It is likely, however, that during Clovis' siege of paris at the end of the fifth century, a Frankish tower or fortified camp existed here. If that is so, the name 'Louvre' may derive from the Saxon word lower: a fortified chateau; but it may also have come from louveterie (Low Latin lupara): the headquarters of the wolf-hunt, or, as some believe, from the name of a leper colony [stress added]." Milton S. Fox, 1951, The Louvre, pages 9-16, pages 9-10. Rene Huyghe, 1951, Art Treasures of the Louvre (NY: Harry N. Abrams).

"Joseph François Lafitau (1670-1746) spent six years among the Iroquois in a Canadian mission at Sault Saint Louis (outside of Montreal) in the early eighteenth century and who knows how many more years reading 'the old relations' for as a reliable source for the folkways it set out, in part, to represent and interpret" [Lewis Henry Morgan's system to describe Iroquois kinship). Though little read in the century and more intervening between its appearance and considered by many to constitute the first work of ethnology proper

"Archaeology is a comparative science: to know one site is to know nothing; to know a thousand is to see some factors unifying all [stress added]." Paul MacKendrick, 1983, The Mute Stones Speak: The Story of Archaeology in Italy, second edition (NY: W.W. Norton & Co.), page 4.

"...I will argue that the most important single factor that has shaped the long-term development of American archaeology has been the traditional Euro-American stereotype which portrayed America's native people as being inherently unprogressive. I will attempt to demonstrate [Trigger continues] how the influence of this stereotype has caused American archaeology to develop in a fundamentally different manner from European archaeology, which from its beginning was preoccupied with affirming that continuous cultural progress characterized that continent in prehistoric as well as historic times [stress added]." Bruce G. Trigger, 2003, Artifacts & Ideas: Essays in Archaeology (Transaction Publishers), page 45.

"Thomas Jefferson [1743-1826] is very often cited as the 'father' of American archaeology, and he certainly attempted one of the first archaeological explanations of the question ["Who Got here First?"] when he wrote in his famous 'Notes on Virginia' (1787) about an Indian mound that he had excavated many years before. However, his strongest evidence to support his belief in an Asian origin (via the Bering Strait) of the Native Americans was from his study of Indian languages. He cited the diversity of these languages as proof that they had been here a long time." Stephen William, 1992, "Who Got To America First?" reprinted in Anthropology Explored: The Best Of Smithsonian Anthro Notes, 1998, edited by Ruth O. Selig and Marilyn R. London, pages 141-149, page 144.

"The importance of Jefferson's experience and his report of it [in 'Notes on Virginia' (1787)] cannot be overstressed, for he correctly used stratigraphy to make inferences about the past--a century before the..."
principle became a basic part of the methodology of all archaeology, regardless of where it is undertaken. The principle is the method for providing a calendar for establishing the age of remains. As the criterion of scientific excavation, it is the principle in which every student of the science is to be trained. As C.W. Ceram, the noted author in archaeology commented, Jefferson 'not only indicated the basic features of the stratigraphic method but also virtually named it, although a hundred years were to pass before the term became established in archaeological jargon....' [stress added]." Silvio A. Bedini, 2002, _Jefferson And Science_ (Monticello: Thomas Jefferson Foundation), pages 53-55.

"The English mistook the Indians' war chants for songs of welcome, while the Indians mistook the red wine the settlers offed them for blood. When Powhatan, the powerful Chesapeake chief, offered food to the Jamestown settlers, it was to signal the visitors' dependent status, allies who required his protection. To his delighted guests, however, the gesture had another meaning: proof of willing subordination. The Indians, the English agreed with relief, would become the docile subjects of King James. So went some of the culture clashes in the New World as Europeans and Native Americans encountered each other for the first time [stress added]." Emily Eakin, Think Tank: History You Can See, Hear, Smell, Touch and Taste. _The New York Times_, December 20, 2003, page A21.

"Among those who came to Grave Creek [West Virginia] to examine the tablet was Henry Rowe Schoolcraft (1793-1864), one of the great early figures in American anthropology. Trained as a geologist, Schoolcraft had become interested in Indians while exploring the country west of the Alleghenies; he had become an expert on Indian languages and folklore, and had even married a half-Indian girl. When he headed for Grave Creek in 1842, he was considered one of the nation's leading authorities on the native peoples of America [stress added]." Robert Silverberg, 1970, _The Mound Builders_ [1975, NY: Ballantine Books], page 51.

"The eagerness and energy of the [19th century] amateurs gradually won a place for their subject as an independent science. A museum of ethnology was established in Hamburg in 1850; the Peabody Museum of Archaeology and Ethnology at Harvard was founded in 1866; the Royal Anthropological Institute in 1873; the Bureau of American Ethnology in 1879. Tylor was made Reader in Anthropology at Oxford in 1884. The first American professor was appointed in 1886. But in the nineteenth century there were not a hundred anthropologists in the whole world. The total number of anthropological Ph.D.'s granted in the United States prior to 1920 was only 53. Before 1930 only four American universities gave the doctorate in anthropology [stress added]." Clyde Kluckhohn, 1949, _Mirror For Man: The Relation of Anthropology To Modern Life_, page 6.

"Ethnology in Britain was primarily associated with the name of the Bristol physician James Cowles Prichard [1746-1848], and one may trace its growth in the development of Prichard's thought from the time of his medical degree in Edinburgh in 1808 to the completion of the third edition of his Researches in 1848 [stress added]." George W. Stocking, Jr., 1987, _Victorian Anthropology_ (NY: The Free Press), page 48.

On Sir Richard Burton (1921-1890): "His anthropological writings, especially when concerned with sexual practices, had sometimes been suppressed, even when he had decently cloaked them in Latin. His translations of erotica were in part acts of bravado--both a rejection of conventional morality and a way of exposing the true taste and moral value of the reading public [stress added]." John Hayman, 1990, _Sir Richard Burton's Travels in Arabia and Africa: Four Lectures from a Huntington Library Manuscript_ (San marino, CA: Huntington Library), page 2.

"His [Sir Richard Burton, 1921-1890] remark about a 'new religion' referred to his proposal to form a new organisation, similar in style to the R.G.S. [Royal Geographical Society] but which would publish papers of a more ethnological and anthropological nature. Thus came about _The Anthropological Society_, which Richard set up with Dr James Hunt [stress added]."Mary S. Lovell, 1998, _A Rage To Live: A Biography of Richard & Isabel Burton_ (NY: W.W. Norton), page 413.

"The new society [The Anthropological Society] was highly successful from the view of membership. In 1867 it had the impressive total of 706 members, in contrast with the Ethnological Society whose greatest membership was 107 in 1846... [stress added]." Conrad C. Reining, 1962, _A Lost Period of Applied Anthropology_. _The American Anthropologist_, Vol. 64: 593-600, page 593.

"General Augustus Lane Fox Pitt-Rivers (1827-1900) enjoyed a successful military career. A soldier offile://C:\DOCUME~1\gtousey\LOCALS~1\Temp\Z0H7XONG.htm 5/24/2006
restless interests and an omnivorous collector, Lane Fox studied the development of weaponry. He soon became passionately interested in the evolution of artifacts, deciding that all material culture could be studied by arranging changing objects in an evolutionary order. Lane Fox was one of the founding father of ethnography. He worked closely with pioneer anthropologist Edward Tylor [1832-1917] and demonstrated the great value of ethnography to archaeology [stress added]." Brian M. Fagan [Editor], 1996, Eyewitness to Discovery: First-Person Accounts of More Than Fifty of the World's Greatest Archaeological Discoveries (Oxford University Press), page 392.

"The technological progress in the design of firearms fascinated Pitt Rivers [1827-1900] and he began to collect guns which he placed in sequence to illustrate their development. Over the following years he amassed an extensive collection of ethnographic material. He must have read Darwin's Origin of Species soon after its publication in 1859 for the theory of evolution clearly inspired him to formulate his own theory of the 'Evolution of Culture' which he was to expound in a lecture of that title in 1875. This theory, and his large collection of ethnographic objects which illustrated it, brought him to the notice of the scientific establishment and soon he was regarded as an equal of such men as Thomas Huxley, the champion of Darwinian evolution, Herbert Spencer, the sociologist and Sir John Lubbock, the naturalist and antiquarian. Charles Darwin himself supported Pitt Rivers for Fellowship of the Royal Society in 1876 [stress added]. Marc Bowden, 1984, General Pitt Rivers: The Father of Scientific Archaeology (Salisbury: Salisbury and South Wiltshire Museum), page 2.

"In the history of anthropology, the name Pitt Rivers [1827-1900] is indissolubly linked to a museum, and to the 'evolutionary' principle of its organization—which like the name, was specified in the terms of the bequest. Augustus Henry Lane Fox adopted the name Pitt Rivers in 1880 to fulfil the requirements of the will that made him master of a 25,000 acre estate. Four years later it was stipulated by Deed of Gift that the museum at Oxford University to which he gave that new name (along with his ethnographic and archaeological collection) would retain his system of arrangement during his lifetime and beyond—except for such changes in detail that might be 'necessitated by the advance of knowledge' and did not affect the general principle originated by the donor.... Stimulated, apparently by the Great Exhibition of the Works of Art of All Nations [1851], Pitt Rivers began to collect objects of a broadly ethnographic kind around 1851. At the time he was a young military officer, assigned to testing the new rifles then being introduced to replace the older, smoothbore muskets. Struck by the 'continuity observable' in small arms development, he began a collection of weapons to show their 'slow progression' of development over time.... [stress added]." William Ryan Chapman, 1985, Arranging Ethnology: A.H.L.F. Pitt Rivers and the typological Tradition. IN George W. Stocking, Jr. [Editor], 1985, Objects And others: Essays on Museums and Material Culture (University of Wisconsin Press), pages 15-48, pages 15-16.

SOME 1891 WORDS FROM PITTM-RIVERS on People who are] "...are ignorant .... The knowledge they lack is the knowledge of history. This lays them open to the designs of demagogues and agitators who strive to make them break the past, and seek ... drastic changes that have not the sanction of experience.... The law that Nature makes no jumps can be taught...is such a way as at least to make men cautious how they listen to scatter-brained revolutionary suggestions [stress added]." Pitt-Rivers, 1891, Typological museums. Journal of the Society of Arts, pages 115-116. [Urbanowicz points out that this quotations, with the "...", as indicated, was taken as it appears in Marc Bowden, 1984, General Pitt Rivers: The Father of Scientific Archaeology (Salisbury: Salisbury and South Wiltshire Museum), page 8.

"Imperialist or world-oriented archaeology is associated with a small number of states that enjoy or have exerted political dominance over large areas of the world. ... The first imperialist archaeology developed in the United Kingdom. Scientific archaeology was introduced there from Scandinavia in the 1850s, at a time when the British middle class was fascinated by technological progress [stress added]." Bruce G. Trigger, 2003, Artifacts & Ideas: Essays in Archaeology (Transaction Publishers), page 78.

"Lewis Henry Morgan [1818-1881] was one of the most influential thinkers of the nineteenth century—not just for the future of anthropology, but for the future of capitalism and world politics. ... Morgan's best-known work is Anciency Society. Since it was first published in 1877, it has never been out of print. ... Three aspects of Morgan's work still live: (1) his discovery of the classificatory system of kinship; (2) his analytical distinction between family and household...and (3) his contributions to broader anthropological theory" [stress added]." Paul Bohannan & Mark Glazer, Editors (1988) High Points in Anthropology, pages 29-31.

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"This was the first systematic attempt to collect ethnographic data on a global scale. Morgan eventually published his results on kinship relations in *Systems of Consanguinity and Affinity of the Human Family*, published in 1870. A few years later, in *Ancient Society: Or Researches In The Lines Of Human Progress From Savagery Through Barbarism To Civilization* (1877), he refined his kinship data into a whole new theory of social evolution. In *Ancient Society*, Morgan traced the history of the human family....[stress added]." David Hurst Thomas, 2000, *Skull Wars: Kennewick Man, Archaeology, And The Battle For Native American Identity* (NY: Basic Books), page 47

"In North America, anthropology among the social sciences has a unique character, owing in large part to the natural-science (rather than social science) background of...." Franz Boas [1858-1942], Frederic Ward Putnam [1839-1915], and John Wesley Powell [1834-1902]. Franz Boas was "educated in physics, was not the first to teach anthropology in the United States, but it was her and his students, with their insistence on scientific rigor, who made such courses a common part of college and university curricula." Frederic Ward Putnam was "a zoologist specializing in the study of birds and fishes and permanent secretary of the American Association for the Advancement of Science, [and he] made a decision in 1875 to devote himself to the promotion of anthropology. Through his efforts many of the great anthropology museums were established." John Wesley Powell "was a geologist and founder of the United States Geological Survey, but he also carried out ethnographic and linguistic research (his classification of Indian languages north of Mexico is still consulted by scholars today). In 1879, he founded the Bureau of American Ethnology (ultimately absorbed by the Smithsonian Institution), thereby establishing anthropology within the United States Government [stress added]." (William A. Haviland, 1999, *Cultural Anthropology*, 9th edition, page 25.)

"Putnam [1839-1915] was responsible for the development of museums and anthropology programs not only at Harvard but at the Peabody Museum in Salem [Massachusetts], the American Museum of natural history and Columbia University ion New York, the Field Museum of Natural History in Chicago, and the Lowie Museum and the University of California at Berkeley. ... In early 1890, Putnam wrote to the director of the 1893 World's Columbian Exposition in Chicago, proposing that he should help in developing a major anthropological display the the exhibition. Putnam was appointed chief of Department M, Department of Archaeology and Ethnology, for the exposition and spent a major portion of his time between 1891 and 1893 developing and staffing the anthropological displays. Among the individuals he hired to help him were Boas.... [stress added]." Davvid L. Browman, 2002, The Peabody Museum, Frederick W. Putnam, and the rRise of U.S. Anthropology, 1866-1903. *The American Anthropologist*, Vol. 104, No. 2, June, pages 508-519, pages 513-514.

"Powell's life is also the story of the rising influence of the natural sciences, of rationalism contesting the faith of traditional religion, and of a new nationalism and secularism taking its place. As he was coming of age, science was rising to influence the study of nature and culture and even the making of laws. In his day science meant, above all, geology, evolution, and Darwinism [stress added]." Donald Worster, 2001, *A River Running West: The Life of John Wesley Powell* (Oxford University Press), page xii.

"The movement toward the frontier was not as helter-skelter as some would believe. By the late nineteenth century, the federal government took a very direct role, creating the U.S. Geological Survey in 1879, which was to explore and map all of Western America, just as the U.S. Bureau of Ethnology was to collect anthropological data on its Indian inhabitants. Both were headed for a long time by a most remarkable man, John Wesley Powell (1834-1902). One of the most widely known and respected scientists of his time, Powell was popular and famous as an intrepid explorer. But he was not only an explorer but also a philosopher, if an antiphilosophical one. ... As a result of his explorations and mappings, Powell advanced great plans for the West that called for larger expenditures of federal money and a greater degree of federal control. ... Powell's advice was ignored, and Congress rejected his General Plan for the arid lands of the West [stress added]." Victor Ferkiss, 1993, *Nature, Technology, And Society: Cultural Roots Of The Current Environmental Crisis* (NY: NYU Press), page 88.

"In 1894, Franklin Hamilton Cushing [1857-1900], head of the Smithsonian's Bureau of Ethnology, came to Philadelphia. He had come to visit the exhibits of the newly opened anthropological museum at the University of Pennsylvania. A reporter from the *Philadelphia Press* nipped at his heels as he toured the galleries. Cushing was a minor celebrity in the world of anthropology and ethnology. The *Philadelphia Press* reporter wrote of him: 'No one has done so much to read the every-day lives of the pre-historic people of America from the remains found and his skill..."
"Between 1891 and 1893 Frank Cushing [1857-1900] composed an account of the origins and early months of the Hemenway Southwestern Archaeological Expedition that has survived for over a century, but only as unpublished fragments that were dispersed in several archives across the United States. ... Frank Cushing was heir to a long-standing Euro-American tradition of male exploration and discovery that was characterized by a distinctive set of discursive practices. It was a discourse that combined categories and activities of politics, commerce, and science into a common genre: part scientific observing and collecting, part travelogue, part adventure story, and part investment prospectus."


ON The Golden Bough [1890->1915] by James G. Frazer (1854-1941): "It may be said without reasonable fear of contradiction that no other work in the field of anthropology has contributed so much to the mental and artistic climate of our times. Indeed, what Freud [1856-1939] did for the individual, Frazer did for civilization as a whole. For Freud deepened men's insight into the behavior of individuals by uncovering the ruder world of the subconscious, from which much of it springs, so Frazer enlarged man's understanding of the behavior of societies by laying bare the primitive concepts and modes of thought which underlie and inform so many of their institutions and which persist, as a subliminal element of their culture, in traditional folk customs."


"In 1658, James Ussher [1580-1656] , Archbishop of Armagh and Primate of Ireland, estimated that the Earth was created in the early evening of October 22, 4004 B.C. He based his calculations rather loosely on the family trees found in the Old Testament, and anchored them in historical events that seemed to have corresponding accounts in both the Bible and ancient written histories dating from Greek and Roman times." Christopher Wills and Jeffrey Bada, 2000, The Spark of Life: Darwin and the Primeval Soup (Cambridge, Mass: Perseus Publishing), pages 66-67.

"Having assumed that the world began in the autumn, Ussher [1580-1656] took it for granted that the first complete day of the world would be the first day of the week—a Sunday. Having made all these assumptions, and knowing the year to be 4004 B.C., calculating the date was straightforward: 'I have observed that the Sunday, which in the year [4004 B.C.] aforesaid, came nearest the Autumnal Aequinox, by Astronomical Tables, happened upon the 23rd day of the Julian October.' ... as he made explicit in his introduction, time began at 6 P.M. on the evening of Saturday, October 22, 4004 B.C."


"John Lloyd Stephens (1805-1850) was a new York lawyer with a taste for politics who started traveling for his health. ... While in London in 1836, Stephens met Frederick Catherwood (1804-1852), a British architect and artist who had just returned from a lengthy sketching trip in the Near East. ... The two men became friends and prominent member's of New York's literary circle, where they heard rumours of unexplored temples in the Central American rain forest. In October 1839, they set out on a journey in search of rumoured jungle civilizations."


"In 1948, when this magazine [Archaeology] first appeared [and Charles F. Urbanowicz was six years old!], archaeologists believed humanity was little more than a quarter of a million years old. The earliest farmers came from Egypt's Fayum, perhaps 6,000 years ago. The Maya were peaceful, calendar-obsessed astronomers. Stonehenge was effectively undated. The first Native Americans were big-game hunters who roamed the plains. Archaeologists, meanwhile numbered in the hundreds, many of them amateurs or self-trained excavators, and most worked within the narrow confines of Europe, Southwestern Asia, and North America. Five decades later, we gaze out over an archaeological landscape transformed. The human past extends back more than 2.5 million years, farming is at least 10,000 years old, and the Maya are known to have been an aggressive, blood-thirsty people. The hundreds of archaeologists have become thousands, most professionally trained, conducting fieldwork in widely scattered parts of the..."
world. And archaeology is concerned with every facet of the past, from our East African origins to the technological achievements of the Industrial Revolution. **Developments in three major areas** have redefined research during these years: **computers** and an awesome array of new scientific methods have allowed us to make discoveries unimaginable at mid-century; **the explosive growth in the number of professionals** and the rise of nationalism have made archaeology a global discipline; and **theoretical advances** have transformed the way we approach the business of discovery. **Willard Libby**'s remarkable chronological method, developed in the late 1940s, won him a Nobel Prize [in Chemistry in 1960 ] and changed the course of archaeology. C-14 dating allowed the first relatively precise chronology for the past 40,000 years... People sometime ask me, *Will archaeology survive in the twenty-first century?* If the dramatic discoveries and scientific achievements of the past 50 years are any guide, the answer must be a resounding yes [stress added]." [Brian Fagan, 1998, *50 Years of Discovery: How Archaeology Has Reconfigured The Human past. *Archaeology, September/October, Vol. 51, No. 5, pages 33-34.]

"Some of what we claim to know about the past is true; the rest is false. The purpose of this book is to describe ways of telling the difference. [page 17] ... The question of science-versus-humanities, or natural sciences versus social science is a lively internal issue among archaeologists. ... Archaeology is like a social science in that the objects of interest are people, human culture, and artifacts created under the influence of ideas and social norms. Evidence in archaeology is often symbolic, meaningful, and intentional, and the archaeologist must be sensitive to this unnatural content. But archaeology is also like a natural science in that its focus is on the material remains of people in the past and on their relations with the natural environment. ... Located at this interface, archaeology is especially prone to disagreements over method. ... [Louis] Binford's model of good archaeological method is at the heart of what is sometimes called new Archaeology. ... Objectivity is the methodological goal. [Ian] Hodder, in explicit opposition to this, claims that natural science is an inappropriate model for archaeology in that it is incorrigibly insensitive to ideas [stress added]." [Peter Kosso, 2001, *Knowing The Past: Philosophical Issues of History and Archaeology* (NY: Humanity Books/Promethus Books), pages 59-61.]

"Professor V. Gordon Childe [1892-1957], who died in the Blue Mountains of his native Australia in 1957 soon after retiring from the Directorship of the London University Institute of Archaeology, was one of the great prehistorians of the world. More perhaps than any other man he showed how by using the data won by archaeologists and natural scientists it was possible to gain a new view of what constituted human history. Inevitably some of the books in which he summarized, with brilliant mastery of detail, the current situation in different fields of prehistoric archaeology have begun to lost something of their value for modern students [stress added]." [Grahame Clarke, 1965, Foreward. *What Happened in History* by V. Gordon Childe, 1942 [1965 Penguin Books Edition], page 7.]


"In the history of the study of human evolution there is a series of associations that have become fixed: *Pithecanthropus erectus* from Java and his discoverer Eugene Dubois [1858-1940]; Raymond Dart [1893-1988] and *Australopithecus africanus* from southern Africa; Louis Leakey [1903-1972] with East African *Homo habilis*. If there is one name associated with the discovery of Peking Man, *Sinanthropus pekinensis*, it is Davidson Black [1884-1933] [stress added]." [Penny van Oosterzee, 2000, *Dragon Bones: The Story of Peking Man* (Cambridge: Perseus Press), page 42.]

"A man [or a woman] who has once looked with the archaeological eye will never see quite normally. He will be wounded by what other men call trifles. It is possible to refine the sense of time until an old shoe in the bunch of grass or a pile of nineteenth-century beer bottles in an abandoned mining town tolls in one's head like a hall clock. This is the price one pays for learning to read time from the surfaces other than an illuminated dial. It is the melancholy secret of the artifact, the humanly touched thing [stress added]." [Loren Eiseley, 1971, *The Night Country* (NY: Charles Scribner's Sons), page 81.]

"The discovery of Baby Taung, the first known australopithecine, in 1924 is now the stuff of legends. How Raymond
Francis Galton [1893-1989], a 31-year old anatomist in South Africa, was given two boxes of fossils recovered from a limestone quarry at Taung, and how, after he found a curious fossil in the second box and spent 73 days chipping away rock matrix, a skull belonging to a juvenile was revealed to Dart two days before Christmas. He named the humanoid *Australopithecus africanus*, the 'southern ape from Africa. [stress added]." Jon Kalb, 2001, *Adventures in the Bone Trade: The Race to Discover Human Ancestors in Ethiopia's Afar Depression* (Copernicus Books/Springer-Verlag), page 51.

"Humanity's plot thickens. The 'Toumai' skull isn't much to look at: a nearly complete cranium, some jawbones and a few teeth. But scientists are calling him [or her!] the most important discovery since the first fossilized remains of human ancestors were found 75 years ago. Why? Because Toumai pushes back by a million years the date when humanity's family tree is believed to have sprouted. ... Who knows which theories will hold? The only thing Toumai's discovery proves beyond a doubt is that he's a tiny part of a still-mysterious story [stress added]." *USA Today* "Editorial" on July 12, 2002, Page 8A; and see: http://www.nature.com/nature/ancestor/

"Paleoanthropologists have no idea how many Neanderthals existed (crude estimates are in the many thousands), but archaeologists have found more fossils from Neanderthals than from any extinct species. The first Neanderthal fossil was uncovered in Belgium in 1830, though nobody accurately identified t for more than a century. In 1848, the Forbes Quarry in Gibraltar yielded one of the most complete Neanderthal skulls ever found, but it, too, went unidentified, for 15 years. The name Neanderthal arose after quarryman in Germany's neander valley found a cranium and several long bones in 1856; they gave the specimens to a local naturalist, Johnann Karl Fuhlrott, who soon recognized them as the legacy of a previously unknown type of human. Over the year, France, the Iberian Peninsula, southern Italy and the Levant have yielded abundances of Neanderthal remains, and those finds are being supplemented by newly opened excavations in Ukraine and Georgia. 'It seems that everywhere we look, we're finding Neanderthal remains,' say Loyola's Smith. 'It's an exciting time to be studying Neanderthals' [stress added]." Joe Alper, 2002, Rethinking Neanderthals. *Smithsonian*, June 2003, pages 82-87, page 85.

"A people who may have been ancestors of the first Americans lived in Arctic Siberia, enduring one of the most unforgiving environments on Earth at the height of the Ice Age, according to researchers who discovered the oldest evidence yet of humans living near the frigid gateway to the New World. Russian scientists uncovered a 30,000-year-old site where ancient hunters lived on the Yana River in Siberia, some 300 miles north of the Arctic Circle and not far from the Bering land bridge that then connected Asia with North America. ... The researchers found stone tools, ivory weapons and the butchered bones of mammoths, bison, bear, lion and hare, all animals that would have been available to hunters during that Ice Age period. Using a dating technique that measures the ratios of carbon, the researchers determined the artifacts were deposited at the site about 30,000 years before the present. That would be about twice as old as Monte Verde in Chile, the most ancient human life known in the American continents [stress added]." Paul Ricer, 2004, Ice Age hunters' camp found in Siberia: Possible link to ancestors of 1st Americans. *The San Francisco Chronicle*, January 2, 2004, page A5.

"Archaeologists expressed caution Wednesday [July 6, 2005] about the reported discovery of 40,000-year-old human footprints in Central Mexico. If the age of the footprints is verified by scientists outside the discovery team, the find would be a scientific blockbuster, rewriting the story of human migration into the New World [stress added]." Dan Vergano, 2005, Mexico footprints could be a giant archaeological step. *USA Today*, July 7, 2005, page 9D.


Interesting (And Somewhat Appropriate) Web Sites Are:

http://aleph0.clarku.edu/huxley/ [The Huxley File]
http://www.ucmp.berkeley.edu/history/owen.html [Richard Owen} 1804-1892]
http://www.nhm.ac.uk/ [The Natural History Museum] London
http://www.mugu.com/galton/ [Sir Francis Galton} 1822-1911]
http://elvers.stjoe.udayton.edu/history/people/Galton.html [Francis Galton Links]
WEEK 5. September 19 & 21, 2005: Mon & Wed} DISCUSSION OF WRITING ASSIGNMENT #1 (5%)

Approximately 1/2 class either Monday, 9/19/2005 or Wednesday 9/21/2005.

PLEASE NOTE] Let us also discuss some of your "quotations" or a phrases that struck YOU in some way to date: either from this Guidebook or Langness or Davies & Piero.

NOTE: No new required Reading in Langness; no new required Reading in Urbanowicz; no new required readings in Davies & Piero.

CONSIDER THE IMPLICATIONS OF THE FOLLOWING WORDS:


"In the complex history of modern biology, only Darwin's theory of evolution has so shocked the mind as to raise serious questions about man's place in the universe. Darwin forced men to consider that they are animals, and that the designs of creation are played out on a much wider stage than was imagined. From the point of view of the theory of evolution, mankind is only one species among thousands which have their place within the field of organic life on earth. The fact that people took the theory of evolution as an enemy of religion only shows how rigidly they understood the idea of God [stress added]." Jacob Needleman, 1975, A Sense of the Cosmos: The Encounter of Modern Science and Ancient Truth (NY: Doubleday & Co., Inc.), page 64.

"Biologists do not accept the truth of evolution on the basis of Darwin's authority but on the basis of the evidence. Evolutionary theory has been out of Darwin's hands from the moment The Origin of Species appeared in 1859. Once Darwin published his evolutionary hypotheses and the evidence upon which they were based, these entered the public domain of knowledge, and others took the ball and ran with it. Scientific knowledge is not 'owned' by any individual so no individual, even the discoverer, can 'take back' a theory [stress added]. Robert T. Pennock, 1999, Tower of Babel: The Evidence Against the New Creationism (MIT Press), page 71.

"The boldest theories of the period [in the late 19th century] came from England's evolutionary biologist Charles Darwin and historical geologist Charles Lyell, and [John Wesley] Powell did not hesitate to make those theories his own. He took from them the view that the natural world is the product of observable forces operating in the here and now, and that those forces have been operating all the way back, as far as the mind can travel. Nineteenth century scientists called this perspective 'uniformitarianism,' for it looked on nature as the outcome of slow, steady, unvarying processes. Given enough time, a small stream could move a mountain or carve a canyon; a mere five or six inches of erosion per thousand years could eventually produce a Grand Canyon. Similarly, minute variations among organisms could accumulate until they produced the full diversity of species on the earth [stress added]." Donald Worster, 2001, A River Running West: The Life of John Wesley Powell (Oxford University Press), page 313.

"Charles Darwin 1809-1882. His theory of evolution was met initially by detractors but proved to be a major springboard for modern science. Darwin knew he would be labeled a heretic for his assertions about the origin of man. The significance of his findings far outweighs the criticism he endured [stress added]." The Chico Enterprise-Record, December 26, 1997, page 7C.
"The great value of Darwinism, it seems to me, was that it jolted modern men into questioning various sentimental beliefs about nature and man's place in it. In this, Darwin's influence closely parallels that of Galileo [1564-1642]. Just as the first modern astronomers and physicists destroyed a naive geocentrism, so Darwin and his successors overwhelmingly displaced what may be called homocentrism, the belief that nature exists for the sake of man [stress added]." Jacob Needleman, 1975, *A Sense of the Cosmos: The Encounter of Modern Science and Ancient Truth* (NY: Doubleday & Co., Inc.), page 72.

"In the late nineteenth century the popular understanding of evolution became permeated by social Darwinism, a philosopher most closely identified with Herbert Spencer [1820-1903], who was energetically adapting Darwin's theories to fit his own political views. Spencer thought females never had been inherently equal to males and could never be; subordination of women was not only natural but, in his view, desirable. [FN #31 for the author reads, in part: "For a review of the relevant literature, see especially Richard Hofstadter, *Social Darwinism in American Thought* (Boston: Beacon Press, 1955). Social Darwinism continues to be an important force in popular thinking...."]. Social Darwinism has, almost indelibly, tainted most people's understanding of evolutionary theory--certainly as it applies to human beings. Yet social Darwinism differs from Darwinism-without-adojectives in one all important way, and ignoring this distinction has been one of the most unfortunate and long-lived mistakes of science journalism. Darwinism proper is devoted to analyzing all the diverse forms of life according to the theory of natural selection. Darwinists describe competition between unequal individuals, but they place no value judgement on either the competition or its outcomes. Natural-selection theory provides a powerful way to understand the subordination of one individual, or a group of individual, by another, but it in no way attempts to condone (or condemn) subordination. By contrast, social Darwinists attempt to justify social inequality. Social Darwinism explicitly assumes that competition leads to 'improvement' of a species; the mechanism of improvement is the unequal survival of individuals and their offspring. Applying this theory to to the human condition, social Darwinists hold that those individuals who win the competition, who survive and thrive, must necessarily be the 'best.' Social inequalities between the sexes, or between classes or races, represent the operation of natural selection and therefore should not be tampered with, since such tampering would impede the progress of the species. It is this latter brand of Darwinism that became popularly associated with evolutionary biology. The association is incorrect, but it helps to explain why feminists have steadfastly resisted biological perspectives [stress added]." Sarah Blaffer Hrdy, 1981, 1999, *The Woman That Never Evolved: With A New Preface and Bibliographical Updates* (Harvard University Press), pages 12-13.

"Science evolves over historical time. Concepts come into being and may pass away; some 'survive' and others do not; and there can be competition between ideas. Some win; others lose; still others get transformed (evolve) into new forms. Is this evolution of science illuminated by natural selection theory? [stress added]." Holmes Rolston, III, 1999, *Genes, Genesis and God: Values and Their Origins in Natural and Human History* (Cambridge University Press), page 168.

"Reading is seeing by proxy."
Herbert Spencer [1820-1903]

For much of what I do, dealing with Darwin, I attempt to "update" the following information concerning "Darwin" and "Search Engines" on the World Wide Web. Before examining the "Search Engine References" below, please consider the following:

"Google--or any search engine--isn't just another website; it's the lens through which we see that information, and it affects what we see and don't see. At the risk of waxing Orwellian, how we search affects what we find and by extension, how we learn what we know [stress added]. Lev Grossman, 2003, *Search And Destroy. Time*, December 22, 2003, pages 46-50, page 50.

Please consider some previous search engine results:

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Incidentally, and MSN Search had 112,003 on July 5, 2005. **Two things should be obvious:** (#1) interest in Darwin continues and (#2), obviously, just as with people, all "search engines" are not created equal and there is "cultural selection" involved in everything we do! How does one "evaluate" and "use" this wide range of information? One does it just as Darwin did, carefully, patiently, and slowly, for as Darwin wrote:

"False facts are highly injurious to the progress of science, for they often endure long; but false views, if supported by some evidence, do little harm, for every one takes a salutary pleasure in proving their falseness: and when this is done, one path towards error is closed and the road to truth is often at the same time opened." Charles R. Darwin, 1871, *The Descent of Man And Selection in Relation to Sex* [1981 Princeton University Press edition, with Introduction by John T. Bonner and Robert M. May], Chapter 21, page 385.

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WEEK 6. September 26 & 28, 2005: Mon & Wed} 19th / 20th Century Reaction(s) & REVIEW on Wednesday, September 28, 2005 (including François Péron, Franz Boas, Alfred Louis Kroeber, and others!).

**Required Reading in:** Langness: Repeat Chapter 2 (pp. 61-90) and please read Urbanowicz on "Comments on Tasmanian publications...." which may be viewed by clicking here: ESSAY #9 at the end of this printed Guidebook.

**NOTE:** A "sample" self-paced exam should be available at: [http://www.csuchico.edu/~curban/SelfTesting/ANTH496FA2005TESTOne.htm](http://www.csuchico.edu/~curban/SelfTesting/ANTH496FA2005TESTOne.htm) by Monday, September 26, 2005, to assist you as a Review for EXAM I on Monday, October 3, 2005. *(Incidentally, I am well aware that "older" versions of my ANTH 496 (formerly ANTH 296) Exams exist "out there" - I return them so you might learn from any mistakes; by all means, if you have access to "old" exams, do look at them; but *r.e.m.a.m.b.e.r to read and study* for EXAM I (and eventually EXAM II) as if you might be faced with BRAND NEW EXAMINATION QUESTIONS - which could well be the case)!*

and

"Getting a good night's sleep before a big exam might be better than pulling an all-nighter. A study found that sleep apparently restores memories that were lost during a hectic day. It's not just a matter of sleep recharging the body physically. Research say sleep can rescue memories in a biological process of storing and consolidating them deep in the brain's complex circuitry. The finding is one of several conclusions made in a pair of studies in today's issue of the journal *Nature* that look at how sleep affects memory [stress added]." Rick Callahan, 2003, Sleep helps people learn, study finds. *The San Francisco Chronicle*, October 8, 2003, page A8.

and
Written about the Law Professor Thomas Callahan in John Grisham's 1992 *The Pelican Brief*: "The exam was a nightmare, but he was really a sweetheart, a soft grader, and it was a rare dumbass who flunked the course" (page 15).

**PLEASE** read any *one* of the following items from the selections on **RESERVE**:

Any appropriate selection in U. Gacs *et al.*

- Bidney: Ch 8 (pp. 215-249).
- Darnell: #20 (pp. 260-273).
- Geertz (1988): Ch. 1 (pp. 1-24).
- Harris: Ch 9 + 10 (pp. 250-300) **or** Harris Ch. 18 (pp. 464-513).
- Hays: Ch 23-29 (pp. 227-305).
- Honigman: Ch 15 (pp. 637-716).
- Kardiner & Preble: pp. 95-116 **or** pp. 117-139 **and** pp. 163-177.
- Kuper: Ch 7 (pp. 204-226).
- Moore: pp. 113-139.
- Montagu: #18 (pp. 315-319) **or** Montagu #20 (pp. 344-391).
- Silverman: Ch. 2 (pp. 35-65) **or** Ch. 4 (pp. 101-139).
- Vogel: Ch 13 (pp. 480-538).

**YOU should have finished reading** Merryl Wyn Davies and Piero, 2002, *Introducing Anthropology*, pp. 1-59.

**CONSIDER THE IMPLICATIONS OF THE FOLLOWING WORDS:**

"The appointment of Daniel Garrison Brinton [1837-1899] as Professor of Archaeology and Linguistics at the University of Pennsylvania in 1886 was technically the first professorship of Anthropology in America, although he received no salary and attracted no students.... Indeed, Brinton's appointment resulted not from the need for anthropological teaching, but from Provost William Pepper's concern to establish 'a great ethnological museum'.... [stress added]." Regina Darnell, 1998, *And Along Came Boas: Continuity And Revolution In Americanist Anthropology* (Philadelphia: John Benjamins Publishing Co.), page 105.

"In the United States anthropology began in the 19th century when a number of dedicated amateurs went into the field to gain a better understanding of what many European Americans still regarded a 'primitive people.' Exemplifying their emphasis on firsthand observation is Frank Hamilton Cushing [1857-1900], who lived among the Zuni Indians for 4 years.... Among these founders of North American anthropology were a number of women whose work was highly influential among those who spoke out in the 19th century in favor of women's rights. One of these pioneering anthropologists was Matilda Cox Stevenson [1849-1915], who also did fieldwork among the Zuni. in 1885, she founded the Women's Anthropological Society, the first professional association for women scientists. Three years later, the Bureau of American Ethnology hired her, making her one of the first women in the United States to receive a full-time position in science [stress added]." William A. Haviland, 1999, *Cultural Anthropology*, 9th edition, page 7.

"In at least one respect, the American West--the vast expanse of land running from the 98th meridian bisecting the Dakotas, Nebraska, Kansas, Oklahoma, and Texas to the Pacific Ocean--was all a big mistake. ... One of the few people urging restraint as settlers rushed across the continent was a man by the name of John Wesley Powell [1834-1902]. A Civil War [1861-1865] veteran who lost his right arm in the battle of Shiloh, Powell went on in 1860 to successfully navigate the Colorado River. But his greatest contribution to American society stemmed not from his explorations but from his deep understanding of the hard reality that unfolded across the 98th meridian. The West might seem wet and inviting at first, but at the moment, Powell argues in the 1870s, but aridity--a fundamental inability to support agriculture without an artificial infusion of water--defined its true character [stress added]." Ted Steinberg, 2002, *Down To Earth: Nature's Role in American History* (NY: Oxford University Press), page 116.

"The Boas legacy is complex and must be viewed quite broadly. ... In the final analysis, he was concerned with the human condition. He championed the causes of individuals in trouble, often placing his own reputation in jeopardy. 'In all his work, whatever the approach, he continuously stressed the innate worth of the human being, the dignity of all human culture [stress added].' Marshall Hyatt, *Franz Boas--Social Activist: The Dynamics of Ethnicity*, 1990: 156 & 157.

file://C:\DOCUME~1\gtousey\LOCALS~1\Temp\Z0H7X0NG.htm
"Franz Boas [1858-1942] hated authority. Authority, whether it was that of tradition or that of a university administrator, was to be resisted and defied. His students were exhorted to practise independence of thought and action, and woe to those who did not. He fought authority all of his life, even his own authority; for when any of his ideas were threatened with systematization he went off on another tack, leaving his followers without a flag. He is the greatest hero in American anthropology, but there is no Boas 'school' [stress added]." A. Kardiner & E. Preble (1961), They Studied Man (NY: Mentor Books), page 121.

"Alice C. Fletcher [1838-1923] began her long and distinguished career in anthropology during the late 1870s at the age of forty, studying archaeology at Harvard's Peabody Museum under the direct supervision of the eminent Professor Frederick Ward Putnam [1839-1915]. She got off to a remarkable start at Harvard's Peabody, digging in the shell mounds of Maine and nearly single-handedly saving Ohio's famous Serpent Mound from destruction [stress added]." David Hurst Thomas, 2000, Skull Wars: Kennewick Man, Archaeology, And The Battle For Native American Identity (NY: Basic Books), page 65.

Lewis Henry Morgan (1818-1881) was once termed the "dean of American anthropology" and as L.A. White (1900-1975) has written: "Morgan fell into disrepute in the United States when Franz Boas and his students rose to ascendency in anthropological science. As an American he was looked down upon, ignored by the European-born members of the Boas school. The reaction against cultural evolutionism, which became vigorous in the United States under Boas, and in Europe under the leadership of Fritz Graebner [1877-1934] and later of Schmidt [1868-1954] and Koppers [1886-1961], took Morgan as its prime target. He was in turn ignored, belittled, and ridiculed. The fact that Ancient Society [1877] had become a Marxist classic unquestionably contributed to the hostility to and rejection of Morgan's work, but it is difficult to gauge the magnitude of this factor [stress added]." Leslie A. White, 1968, Lewis H. Morgan. International Encyclopedia of the Social Sciences, 1968, Vol. 10, pages 496-498, pages 497-498.

Edward S. Curtis [1868-1952]: "Curtis ended up working for 30 years on his self-assigned assignment [which was to culminate in his multivolume work entitled The North American Indian] in which he regarded himself as both an artist and a scientist. He visited 80 tribes, exposed a total of approximately 40,000 negatives, conducted countless interviews on manners and customs, wrote down the tribal histories that had been handed down orally, and concerned himself with stories, legends, and myths. He conducted linguistic studies, and with the help of an assistant used an early Edison wax cylinder recording instrument to record music, songs and chants, which were later transcribed into musical notation. The entire material was then prepared for publication. As an example, the basic concepts of 75 languages and dialects were preserved in this manner, and more than 10,000 songs recorded. But that wasn't all: Curtis was also the first person to make motion pictures of the Indians, filming among other things...[stress added]!" Hans Christian Adam, 1997, Introduction. In The North American Indian: The Complete Portfolios by Edward S. Curtis (Köln: Taschen), pages 6-30.

"Although there were many American anthropologists before Franz Boas, it was he who founded the first University Department in America (at Clark University [located in Worcester, Massachusetts-founded in 1887] in 1888), and he was himself a sort of funnel through which all [!] American anthropology passed between its nineteenth-century juniority and its twentieth-century maturity [stress added]." Paul Bohannan & Mark Glazer, Editors (1988) High Points in Anthropology (NY: A.A. Knopf) page 81.

"In 1897, Franz Boas [1858-1942], curator of ethnography at the American Museum of natural History [New York, New York], wrote a letter to the Kwakiutl community of Fort Rupert, British Columbia [Canada]. Boas' friend and colleague George Hunt translated the letter into Kwakwala, the language spoken by the Kwakiutl people, and read it aloud to the group. Friends: I am Mr. Boas who is speaking to you....It is two winters since I have been with you, but I have thought of you often...the ways of the Indian were made differently from the ways of the white man at the beginning of the world, and it is good that we remember the old ways. .... Your laws will not be forgotten. Your children and the white man will understand that the old ways of the Indians were good...." As Boas knew from his first visit to the Kwakiutl in 1886, the most important ceremony of these Native people was the potlatch. ... Canadian officials and missionaries both frowned on the potlatch, criticizing the vast expenditures of wealth necessary for proper validation of chiefly status. So abhorrent did the white Canadians find the potlatch that the government declared it illegal in 1884 [stress added]." from: Chiefly Feasts: The Enduring Kwakiutl Potlatch (n.d., The American Museum of Natural History).

"The Boasian method consisted of examining cultures in depth, establishing their history through
language, art, myth, and ritual and studying the influences that shaped them in their distinctive environments and in contacts with neighboring cultures. .... For Boas, cultures could not be explained in terms of the native endowments of particular races. His work led inevitably to cultural relativism; he argued that anthropologists needed to bring to their work the fearless vision of the outsider and the capacity to see another culture unblinkered by one's own. Under his influence anthropology became the study of culture, not race, moving away from its biological determinist roots toward a more genuinely historical understanding of the relationship between ethnicity, culture, and society [stress added]." Hilary Lapsley, 1999, *Margaret Mead And Ruth Benedict: The Kinship of Women* (Amherst: U Mass Press), pages 56-57.

**ON BOAS:** "Clark University [Worcester, Massachusetts] renewed his docentship in 1890, and again in 1891. During this time Boas achieved a milestone in the History of American Anthropology. In 1892 the university conferred on Alexander Chamberlain a doctorate in anthropology. It was the first such academic honor bestowed in America, and Boas took pride in having directed Chamberlain's study." Marshall Hyatt, 1990, *Franz Boas--Social Activist: The Dynamics of Ethnicity*, page 27.

"Clark [University] attained the distinction of granting the first American Ph.D. in anthropology to Alexander Francis Chamberlain (1865-1914) in 1892. Chamberlain was a Canadian, who had obtained an M.A. in modern languages from the University of Toronto... [stress added]." Regina Darnell, 1998, *And Along Came Boas: Continuity And Revolution In Americanist Anthropology* (Philadelphia: John Benjamins Publishing Co.), page 108.

F. Boas in 1904: "I have been asked to speak on the history of anthropology. ... Before I enter into my subject I will say that the speculative anthropology of the 18th and early part of the 19th century is distinct in its scope and method from the science which is called anthropology at the present time and is not included in our discussion." (The History of Anthropology. *Science*, 21 October 1904, Vol. 20; reprinted in R. Darnell, Editor, *Readings in the History of Anthropology*, 1974: 260-273, page 260)

"Major changes in American graduate education were necessary at the end of the 19th century in order for a university to become a plausible institutional framework for anthropology. ... The European, particularly German, model for graduate education was readily available at precisely the right moment. The German model was crucial on a number of fronts: First, Franz Boas [1858-1942] was trained in Germany and many of his early students, from example, Alfred kroeber [1876-1960] and Robert Lowie [1883-1957], were German in background. Second, the scope and organization of Lowie (1937) [History of Ethnological Theory] confirms that much of the intellectual foundation of Americanist anthropology was adapted directly from the German anthropological heritage: Johann Bachofen (1815-1887), Adolph Bastian (1826-1905), Friedrich Ratzel (1844-1887), Wilhelm Wundt (1832-1920). The German anthropological tradition of volksgeist studies...brought the ideas of Johann Gottfried Herder (1744-1803), Wilhelm von Humboldt (1767-1835), and Hermann Steinthal (1823-1899) into the Americanist tradition. Third, late 19th-century German scholarship was organized around academic professional training at the graduate level. This was the model upon which Boas and his first generation of students would differentiate professional anthropologists from their amateur contemporaries [stress added]." Regina Darnell, 1998, *And Along Came Boas: Continuity And Revolution In Americanist Anthropology* (Philadelphia: John Benjamins Publishing Co.), page 101.

**Frederick Starr (1858-1933):** "...as professor and collector and Franz Boas as curator and professor were leading figures in anthropology at the turn of the century. Starr was the great popularizer of anthropology and Boas the great professionalizer. Boas was to become the most influential figure in American Anthropology during the first half of the twentieth century. Starr's influence was to fade until, by the second half of the twentieth century, his work was seldom acknowledged [stress added]." D. McVicker, 1989, *Parallels and Rivalries: Encounters Between Boas and Starr. Curator* [American Museum of Natural History], pages 212-228, page 212.

[Supposedly] "Virtually the only anthropologist in the United States [in the late 19th century] who rejected such ethnocentric thinking was the shock-haired immigrant Franz Boas, who arrived in the United States in 1887 at the age of twenty-nine. Born into a liberal Jewish-German family, he immigrated to America, where he soon made contact with [John Wesley] Powell. Whether he was a victim of discrimination or simply a
hard person to get along with, Boas did not find jobs easy to obtain or hold onto. Powell proved to be willing to fund his summer travels to study Pacific Northwest tribes and, in 1895, offered to make him editor of the bureau's publications. By that point Boas had secured a position at the American Museum of Natural History in New York [City], which led eventually to a faculty appointment at Columbia [University], and he refused the offer. He may have been grateful, but he was thoroughly opposed to Powell's evolutionary anthropology [stress added]." Donald Worster, 2001, A River Running West: The Life of John Wesley Powell (Oxford University Press), page 457.

NOTE SOME articles that Boas wrote for the American Anthropologist and the year published: "Anthropometry of Shoshonean Tribes (1899), Changes in the Bodily Form of Descendants of Immigrants (1912), Changes in Bodily Form of Descendants of Immigrants (1940), Evolution and Diffusion? (1924), Heredity in Anthropometric Traits (1907), Heredity in Head Form (1903), In Memoriam: Herman Karl Haebelin (1919), Northern Elements in the Mythology of the Navaho (1897), Notes On the Chatino Language (1913), Notes on the Chemakum Language (1892), Notes on the Chinook Language (1893), On Alternating Sounds (1889), On the Variety of Lines of Descent Represented in a Population (1916), Physical Characteristics of the Indians of the North Pacific Coast (1891), Property Marks of Alaskan Eskimo (1899), Report on the Academic Teaching of Anthropology (1919), Sketch of the Kwakiutl Language (1900), Some Recent Criticisms of Physical Anthropology (1899), The Cephalic Index (1899), The Classification Of American Languages (1920), The Correlation of Anatomical or Physiological Measurements (1894), The Head-forms of the Italians as Influenced by Heredity and Environment (with Helene Boas) (1913), The Methods Of Ethnology (1920), The Origin of Totemism (1916), The Social Organization of the Kwakiutl (1920), The Social Organization of the Tribes of the North Pacific Coast (1924), The Vocabulary of the Chinook Language (1904), Waldemar Bogoras (1937)...." You can find out more about these at: http://www.publicanthropology.org/Archive/AnthJournalsProject.htm [Public Anthropology] Anthropology Journal Archive Project

"The [20th Century] Boasians were clearly rejecting racial explanations but also were against nineteenth-century cultural evolution for its demeaning treatment of native peoples.... Modern students of anthropology do not seem to realize how strong a hold biological determinism and racial explanations had on the scholarly community in the interbellum [World War I and World War II] era [stress added]." Walter Goldschmidt, 2000, Historical Essay: A Perspective on Anthropology. American Anthropologist, Vol. 102, No. 4, December 2000, pages 789-807, page 791.

"It isn't necessary to wear oneself out repeating that racism is either a monstrous error or a shameless lie. The Nazis themselves have recently had to appreciate the accuracy of the facts that I have brought together on the European immigrants of America." Franz Boas (1858-1942). Jonathan Green 1997, Famous Last Words (London: Kyle Cathie Limited), page 79.


"Gradually there arose a need for regional studies, undertaken not incidentally to a naturalist's or missionary's main interests, but as complete investigations of particular peoples by professional
anthropologists. In 1884, the British Association for the Advancement of Science appointed a committee, of which [Edward Burnett] Tylor was a prominent member, for investigating the Northwest tribes of Canada; and from 1888 until 1898, Franz Boas was connected with the relevant reports. These investigations doubtless stimulated the Jessup North Pacific Expedition (1898-1902), organized by Boas for determining Siberian-American connections. Comparable in intensiveness and roughly contemporary was the Cambridge Expedition to Torres Straits, led by Dr. A.C. Haddon [1855-1940], assisted, among others, By Dr. W.H.R. Rivers [1864-1922], and Charles Gabriel Seligman [1873-1940] [stress added]." Robert H. Lowie [1883-1957], 1937, The History of Ethnological Theory (page 89).

"In December 1895 Auguste and Louis Lumière presented their newly patented cinematographe to a public audience for the first time. ... cinema was born. Some three years later after the first Lumière screening, Alfred Cort Haddon [1855-1940] organised a fieldwork expedition to the Torres Straits islands from Cambridge. He gathered together a group of six scientists and they set out to study the native peoples of a small group of islands lying to the north of Australia. The Torres Straits expedition of 1898 marks the symbolic birth of modern anthropology. ... and he was quick to include a cinematographe among the team's advanced instruments. By 1900 he was urging his Australian colleague, Baldwin Spencer, to take a camera with him as an integral part of the fieldwork equipment he planned to use in the northern territories of Australia [stress added]." Anna Grimshaw, 2001, The Ethnographer's Eye: Ways of Seeing in Anthropology (Cambridge University Press), pages 15-16.

"The Department [of Anthropology at the University of California, Berkeley] was founded in 1901 on the initiative of Frederic Ward Putnam [1839-1915]. Putnam had developed the first teaching program in the United States at Harvard University and was trying to get other centers of research and teaching in anthropology established. He had already organized an anthropology program at the Field Museum in Chicago on the occasion of the World's Columbian Exposition and after that, one at the American Museum of Natural History in New York where he got Franz Boas appointed Curator. Boas was soon invited to teach at Columbia as well, and he built up the second American teaching program in anthropology there. Putnam went on to persuade Mrs. Phoebe Apperson Hearst to finance a Department of Anthropology at the University of California, of which she was a Regent. In the first report on the Department, published in 1905, Putnam explained: The Department of Anthropology was constituted by the Regents of the University of California September 10, 1901 [stress added]." From: http://sunsite.berkeley.edu/Anthro/rowe/rolib.html [John H. Rowe] 1995 item on UCB] and see: http://sunsite.berkeley.edu/Anthro/rowe/interview.htm [October 13, 1998 interview] The first Ph.D. (1908) awarded by the Department of Anthropology at what is now known as the University of California, Berkeley, was to Samuel A. Barrett.

"Alfred Louis Kroeber [born June 11, 1876], when he died in October 1960, at the age of eighty-four, was the dean of American anthropologists and still one of the hardest workers in the social sciences. ... After receiving his Ph.D. in 1901 Kroeber went to California as Curator of Anthropology for the California Academy of Sciences to organize an anthropological study of the state. He was affiliated with the University of California in this project and later became instructor, assistant professor, associate professor, and finally full professor and curator and director of the Anthropological Museum at that institution. ... Kroeber's work falls into two main categories: his ethnographical field work, and his theories on cultural progress and the philosophy of history. In ethnography his work is of undisputed excellence. His theories on culture and cultural history are controversial [stress added]." A. Kardiner & E. Preble, 1961, Alfred Louis Kroeber: Man, Whales, and Bees. They Studied Man (NY: Mentor), by, pages 163-177.

"The reputation of Franz Boas as a scientist declined in the decades after his death in 1942, but his reputation as a champion of human rights and an opponent of racism remained intact. More recently, however, some writers have questioned the sincerity, the results, and the political implications of his anthropology and his work against racism and ethnocentrism. Others have been critical of his relations with colleagues and students such as Ella Deloria [1888-1971] and Zora Neale Hurston [1891-1960]. In this essay I discuss some of these claims and present a more positive view. Franz Boas was passionately and consistently concerned about human rights and individual liberty, freedom of inquiry, and speech, equality of opportunity, and the defeat of prejudice and chauvinism. He struggled for a lifetime to advance a science that would serve humanity, and he was as much of a humanitarian in private as he was in public [stress added]." Herbert S. Lewis, 2001, The Passion of Franz Boas. American Anthropologist, Vol. 103, No. 2 (June), pages 447-467, page 447.
"In an interview taped for a PBS [Public Broadcasting System] special of Boas in 1979, [William S.] Willis [1921-1983] ... propose[d] that race was Boas's fundamental concern in anthropology. According to Willis, Boas's contribution to the study of race was unique for four reasons: he introduced a new way of looking at race as a determinant of human behavior; he tried to shift the main focus of anthropological research from Native Americans to others, especially to black people in the United States; he tried to establish a 'black presence' in anthropology by drawing black students into Ph.D. programs; and he tried to establish a close cooperation between anthropology as a discipline and black scholars and political leaders interested in studying black people in the United States and elsewhere [stress added]." Peggy Reeves Sanyad, Skeletons in the Anthropological Closet: The Life and Work of William S. Willis Jr. IN Ira E. Harrison & Faye V. Harrison [Editors], 1999, African-American Pioneers in Anthropology (University of Illinois Press), pages 243-264, page 260.

The PBS video also has the following:

From a January 7, 1921 letter from the former head of the BAE (Bureau of American Ethnology) to the head of the Smithsonian Institution: "I want to tell you of certain considerations of vital interest to the science of anthropology. The Jewish element controlled by Dr. Boas has obtained, by questionable means, the entire control of anthropology in the Research Council.... A new chairman of the Council must be selected and it is important that he should not be of the Hewbrew kind since this would tend to secure and perpetuate the control of this element."

CONSIDER THE WORDS OF LESLIE A. WHITE [1900-1975] ON FRANZ BOAS [1858-1942]: "Boas is like the Bible, you can find anything you want to in his writings. He was not a scientist. Scientists make their arguments with an explicit logical framework. Boas was muddle-headed. Better to read clerical literature, at least the priests know why they hold their opinions! [stress added]." In Lewis R. Binford, 1972, An Archaeological Perspective (NY: Seminar Press), pages 7-8.

CONSIDER THE WORDS OF ROBERT CARNEIRO (1927->) ON LESLIE A. WHITE (1900-1975): "Leslie White was, without question, one of the intellectual leaders of contemporary anthropology. But he was more than this. He was one of the major instruments by means of which anthropology became a full-fledged science. When he entered it, anthropology was dominated by a negative and critical particularism. When he left it, it had become a positive, expanding, and generalizing discipline. And this transformation was due in no small part to White's own efforts. He gave anthropology powerful concepts and invigorating theories. In a word, he gave it propulsion [stress added]." Robert I. Carneiro, Leslie White. In Sydel Silverman [editor], 1981, Totems and Teachers: Perspectives on the History of Anthropology (NY: Columbia University Press), pages 209-252, page 210.

"During the long period of some forty years in which cultural evolutionism was in almost total eclipse, a few anthropologists continued to work within the evolutionary tradition. Perhaps the best known of them are the American anthropologists Leslie A. White [1900-1975] and Julian H. Steward [1902-1972] and in England, the celebrated archaeologist V. Gordon Childe [1892-1957] [stress added]." David Kaplan and Robert A. Manners, 1972, Culture Theory (New Jersey: Prentice-Hall), page 43.

AND CONSIDER these words from William J. Peace, 2004, Leslie A. White: Evolution and Revolution in Anthropology: "Writing a biography about any figure in the history of anthropology is a difficult endeavor. As a group, anthropologists deeply care about their scholarship and the people they study. They also tend to have prickly personalities. In conducting research about the life and career of Leslie A. White [1900-1975] I often felt as though I were traversing a minefield: I never knew when someone was going to blow up in a fury over a question or even the mention of White's name. This was made quite clear to me early on in my research when I contacted an individual who I knew had a serious fallinig-out with White. I already knew White's belief's about why the friendshiop had ruptured: the mention of White's name."

REMEMBER THESE WORDS FROM THE BEGINNING OF THIS GUIDEBOOK?: "One who makes a close study of almost any branch of science soon discovers the great illusion of the monolith. When he [or she] stood outside as an uninformed layman, he [or she] got a vague impression of unanimity
among the professionals. He [or she] tended to think of science as supporting the Establishment with fixed and approved views. All this dissolves as he [or she] works his [or her] way into the living concerns of practicing scientists. He [and she] finds lively personalities who indulge in disagreement, disorder, and disrespect. He [and she] must sort out conflicting opinions and make up his [and her] own mind as to what is correct and who is sound. This applies not only to provinces as vast as biology and to large fields such as evolutionary theory, but even to small and familiar corners such as the species problem. The closer one looks, the more diversity one finds [stress added]." Norman Macbeth, 1971, *Darwin Retried: An Appeal To Reason* (NY: Dell Publishing Co.), page 18.

Interesting (And Somewhat Appropriate) Web Sites Are:

http://www.andrews.edu/MDLG/german/german-american/famous/B/boas_franz/ [Franz Boas]
http://phoenicia.nmsu.edu/minds/Summaries/boas_109006_URL_Original.html [Jay Ruby on Franz Boas]
http://encyclopedia.com/articles/01602.html [on Franz Boas]
http://www.publicanthropology.org/Archive/AnthJournalsProject.htm [Public Anthropology\Anthropology Journal Archive Project]

WEEK 7. October 3 & 5, 2005: Mon & Wed} EXAM I [25\%] on Monday, October 3, 2005 and then into 21st Century Reactions and more of Comte-->Durkheim-->Malinowski+ } Exam I based on selected readings in Davies & Piero (pp. 1-59), Langness (pp. xi-90), selected assigned readings in *Anthropology 496 Guidebook and Selected Anthropology Essays by Urbanowicz*, lectures/discussions, and the quotations referred to in this Guidebook to date. IMPORTANT NOTE: Specific Readings from Reserve WILL NOT be on the Exam. (And please remember: your Preliminary Term Paper Topic DUE, WA#2, is due on Monday, October 17, 2005.)

If possible, for Wednesday, October 5, 2005, can you please read "Comments on Bronislaw Malinowski (1884-1942)," which may be viewed by clicking here: ESSAY #10 at the end of this printed Guidebook.

AND REMEMBER ... JANE GOODALL SPEAKS ON CAMPUS ON FRIDAY OCTOBER 7, 2005:

"In the 40 years since she began studying chimpanzees in Africa, Dr. Jane Goodall [born 1934] has become one of the most famous people on earth. Dr. Goodall is a United Nations Messenger of Peace, a world-renowned conservationist, and the founder of the Jane Goodall Institute, as well as a tireless advocate for environmental stewardship, personal action, and humanitarianism. This special appearance is sponsored by the CSU, Chico Offices of the President and the Provost." *Chico Performances 2005-2006 Season*, n.p.

JANE GOODALL, born 1934} "The greatest danger to our future is apathy. We cannot expect those living in poverty and ignorance to worry about saving the world. For those of us able to read this magazine [or Guidebook!], it is different. We can do something to preserve our planet. You may be overcome, however, by feelings of helplessness. You are just one person in a world of 6 billion. How can your actions make a difference? Best, you say, to leave it to decision makers. And so you do nothing. Can we overcome apathy? Yes, but only if we have hope. One reason for hope lies in the extraordinary nature of human intellectual accomplishment [stress added]." [http://www.time.com/time/2002/greencentury/engoodall.html] [See:
http://www.time.com/time/magazine/0,9263,1101020826,00.html [Special Report in *Time* magazine, August 26, 2002: "How To Save the Earth"]

For more information about Goodall, please see http://www.janegoodall.org/ [Jane Goodall] and information in Week 12 below in the Guidebook.

CONSIDER THE IMPLICATIONS OF THE FOLLOWING WORDS:
"The history of anthropology places us in the presence of an infinitely varied and complex reality, and we are indeed forced to recognize that we shall acquire a knowledge of it only at the price of long, methodical and collective efforts, as in the case of the natural phenomena presented to our senses. As soon as we contemplate societies different from that in which everything seems clear to us because everything is familiar, we meet at every step problems which we are incapable of resolving by common sense, aided only by thought and by current knowledge of 'human nature'. The facts which disconcert us surely obey laws, but what are they? We cannot guess. In one sense, social reality presents more difficulties to scientific research than does the physical world, because, even supposing that static laws are known, the state of society at any given moment is never intelligible except through the prior evolution of which it is the present outcome; and how rare are the cases where the historical knowledge of this past is so complete and so certain that nothing indispensable is missing! [stress added]." Lucien Lévy-Bruhl [1857-1939], 1903, La Morale et la sciences des moeurs [Ethics and Moral Science], in Lucien Lévy-Bruhl (1972) by Jean Cazeneuve, pages 24-25.

"Positive' methods are so central to Comte's [1798-1857] theme that it is surprising that he gave so little time to making clear what 'positivism' meant. In his famous Cours de philosophie positive (based on lectures that he gave in the 1820s) he observes that 'the fundamental character of all positive philosophy is to regard all phenomena as subject to invariant natural laws, whose precise discovery and reduction to the smallest number of possible is the aim of all our effort.' [stress added]." Julius Gould, 1969, August Comte, pages 35-42, The Founding Fathers of Social Science (edited by Timothy Raison) [England: Penguin Books], page 36.

"Durkheim [1858-1917] is commonly called the heir of Comte [1798-1857] and a positivist. ... Durkheim held that human and social phenomena must be included within the unity of nature, and as such, are in principle subject to statements of general law. Here, Durkheim believed that Comte and Spencer [1820-1903], among others, were on the right track. ... Durkheim has been called the First of the Moderns in sociology and the Father of Functionalism in anthropology. Both of these titles he has earned by his particular methodology. His idea of applying the methods of the physical sciences to sociological data, although not new, as insisted upon to a remarkable degree. ... Another important idea which Durkheim inherited was the French idea of progress. The history of this idea in France can be hastily drawn from Turgot (1727-1781) through Condorcet (1743-1794) and the French Revolution, and Comte [stress added]." A. Kardiner & E. Preble (1961), They Studied Man (NY: Mentor Books), pages 98-99 and page 115.

"On a clear spring afternoon in 1915, in the no-man's-land between the trenches at Marcheville, France, thousands were destroyed by machine-gun fire, among them Robert Hertz [1881-1915]. Hertz, age thirty-three, was a second lieutenant in the French infantry, a husband, and the father of an infant son. He was also foremost among the pupils of Emile Durkheim [1858-1917]---considered, in fact, most likely to succeed Durkheim as the reigning figure in French sociology. ... Of the several important papers that Hertz had published by his early thirties, one was to prove of lasting influence: 'La Prééminence de la main droite: Etude sur la polarité religieuse' (The preeminence of the Right Hand: A Study in Religious Polarity). This essay was a reasoned yet impassioned look into the cross-cultural symbolism of right an left, symbolism that had imparted a near-universal and, in Hertz's view, illegitimate aura of superiority to the right hand and everything connected with it, however arbitrarily. ... Hertz showed that not only that right versus left was one of the main dualities in many cultures but also that it was consistently associated with more abstract polarities [stress added]." Melvin Konner, 1990, Why The Reckless Survive...And Other Secrets of Human Nature (NY: Viking), pages 29-30.

"Durkheim [1857-1917] provided Lévi-Strauss [born 1908 -> ] with a model of society built up of like or unlike segments, which must be integrated to create mechanical or organic solidarity. From Mauss [1872-1950] he learned that this solidarity may be achieved by setting up a structure of reciprocity; a system of exchanges binding the segments in alliances. Exchanges may involve one of three media: goods and services, languages and symbols, and the super-gift, women. Underlying any system of exchange is the rule of reciprocity, the rule that every gift demands a return. The return may be direct, in which case one has a system of restricted exchange; or it may be indirect, in which case one has a system of generalized exchange. Lévi-Strauss argued that the principle of reciprocity was the key to understanding kinship systems, for a kinship system was a mode of organizing the exchange of women in marriage [stress added]." Adam Kuper, 1973, Anthropologists and Anthropology: The British School 1922-1972 (London: Allen Lane), page 207.

PLEASE NOTE the 1891 words of R.H. Codrington [1830-1922]: "It has been my purpose to set forth as
much as possible what native say about themselves, not what Europeans say about them. ... No one can be more sensible than myself of the incompleteness and insufficiency of what I venture to publish; I know that I must have made many mistakes and missed much that I might have learnt. I have felt the truth of what Mr. Fison [1832-1907], late missionary in Fiji, to whom I am indebted for much instruction, has written: 'When a European has been living for two or three years among savages he is sure to be fully convinced that he knows all about them; when he has been ten years or so amongst them, if he be an observant man, he finds that he knows very little about them, and so begins to learn.' My own time of learning has been far too short. I have endeavoured as far as possible to give the natives' account of themselves by giving what I took down from their lips and translating what they wrote themselves [stress added]." R.H. Codrington, 1891, The Melanesians: Studies In Their Anthropology And Folk-Lore (The Clarendon Press, Oxford), page vii.

"The ethnographic method has long been associated with Malinowski, who repeatedly claimed credit for its invention. But while Malinowski--through his many students--was clearly responsible for establishing local, village-based research as the anthropological norm in Britain, claims that he single-handedly developed the ethnographic method during his fieldwork in the Trobriands are exaggerated. As Stocking (1983 [Observers And Observed: Essays on Anthropological Fieldwork, pages 70-120] has shown, Malinowski was at best only one of a number of fieldworkers who had been experimenting with systematic village-based research for several years; he was certainly not the first. But as a prolific and talented writer, who was equally adept at self-promotion, he transformed the discipline in Britain in a single generation [stress added]." Robert L. Welsch, 1998, An American Anthropologist in Melanesia: A.B. Lewis and the Joseph N. Field South Pacific Expedition 1909-1913, pages 558-559.

"The ability to understand very different kinds of people is often related to an innate lack of set values and standards. It is no accident that a great novelist like Balzac [1799-1850], who could penetrate and portray with impartial accuracy the character of bankers, prostitutes, and artists, was a relativist of psychopathic proportions. It is also no accident that the most successful field worker in the history of anthropology, Bronislaw Malinowski [1884-1942], was the most eccentric and controversial figure ever to enter the field of anthropology [stress added]." Abraham Kardiner and Edward Preble, 1961, They Studied Man (NY: Mentor Book), page 140.

"Bronislaw Malinowski [1884-1942], my father, was strongly influenced by women all his life: by his Polish mother, his two British wives, his women pupils; by women not his pupils with whom he had intellectual friendships; and by the women of various nationalities whom he loved. He also had three daughters, of whom I am the youngest [stress added]." Helena Wayne (Malinowska), 1985, Bronislaw Malinowski: The Influence of Various Women on His Life and Works. American Ethnologist, Vol. 12, No. 3, pages 529-540, page 529.

"Malinowski [1884-1942] has a strong claim to being the founder of the profession of social anthropology in Britain, for he established its distinctive apprenticeship--intensive fieldwork in an exotic community. For the fifteen years [1923-1938] which he spent at the London School of Economics after his return from the Trobriand islands he was the only master ethnographer in the country, and virtually everyone who wished to do fieldwork in the modern fashion went to work with him [stress added]." Adam Kuper, 1973, Anthropologists and Anthropology: The British School 1922-1972 (London: Allen Lane), page 13.

"In England Bronislaw Malinowski [1884-1942] had just begun to publish the results of his field research on the Trobriand Islands. Yet in the 1920s American anthropology was far from being in the mainstream of scholarship. It was most certainly not a career which could promise security or many rewards to an ambitious scholar. There was a jocular saying among anthropologists in the late '20s that 'You don't have to be crazy to become an anthropologist, but it sure helps.' Another comment, credited to Malinowski, was 'Anthropology is the study of man, embracing woman.' However one felt about the validity of these observations, it was true that one needed a high degree of determination and dedication, as well as a natural curiosity and a sense of the romantics, to select anthropology as a career in those early days [stress added]." Adelin Linton and Charles Wagley, 1971, Ralph Linton (Columbia University Press), page 5.

"An anthropologist on a South Sea Island! How romantic! But the reality entails a kind of squalid loneliness which might otherwise be encountered only by a victim of political torture in solitary..."
confined. The anthropologist's position is highly anomalous. He [or she!] wants to understand the values of the society which he observes around him, yet his ultimate purpose is to translate those values into his own. He must not be totally absorbed—he must not be brainwashed. So the more deeply he comes to know his tribal families the more desperately he clutches at any tenuous straw which may help him to remember that he is still, in his own right, a member of modern civilization. Letters from home become treasures... The private diaries of fieldwork anthropologists record.... Bronislaw Malinowski, the originator of modern anthropological field method, kept such diaries in New Guinea and Melanesia in 1914-15 and 1917-18, and it is to the discredit of all concerned that they have been committed to print. ...The context of the diary adds nothing at all to our understanding of Malinowski's work as an anthropologist. ... Malinowski's widow, who holds the copyright, justifies the publication by claiming that these documents give 'direct insight into the author's inner personality'. They do nothing of the sort, but both Malinowski and his loved ones survive their sacrifice to Mammon remarkably well [stress added]." Edmund Leach, 1967, An Anthropologist's Trivia [originally published in The Guardian on 11 August 1967 as a review of A Diary in the Strictest Sense of the Term]. Stephen Hugh-Jones and James Laidlaw [editors], 2000, The Essential Edmund Leach Volume I: Anthropology and Society (Yale University Press), pages 61-62.

"A great deal has been written about the publication of this book [A Diary In The Strict Sense of the Term, 1967]. I myself don't think it was well edited and presented, but I have read other early diaries and diary fragments of my father's and can see what a difficult task it is to translate and edit such jottings. All the more, I feel the diaries should not have been published as they were but kept, together with his correspondence of that time, as raw material for a biographer, or perhaps published in a different form. I know many anthropologists do not agree with my point of view. They have mined the diaries for insights (often distorted insights) into Malinowski's character and into what day-to-day life in the field can mean, and have found these insights most valuable [stress added]." Helena Wayne (Malinowska), 1985, Bronislaw Malinowski: The Influence of Various Women on His Life and Works. American Ethnologist, Vol. 12, No. 3, pages 529-540, page 540.

BRONISLAW MALINOWSKI" "Anthropology is the science of the sense of humour. It can be thus defined without too much pretentiousness or facetiousness. For to see ourselves as others see is but the reverse and the counterpart of the gift to see others as they really are and as they want to be: And this is the metier of the anthropologist. He [and she!] has to break down the barriers of race and cultural diversity; he has to find the human being in the savage; he has to discover the primitive in the highly sophisticated Westerner of to-day, and, perhaps, to see that the animal, and the divine as well, are to be found everywhere in man [stress added]." Bronislaw malinowski, 1937, Introduction. Julius E. Lips, 1937, The Savage Strikes Back (Hyde Park, NY: University Books), pages vii-ix, page vii.

ON BRONISLAW MALINOWSKI (1884-1942): "Nineteen twenty-two saw the publication of The Waste Land [by T.S. Eliot] and Ulysses [by James Joyce], as well as Argonauts of the Western Pacific and A.R. Radcliffe-Brown's first monograph, The Andaman Islanders, all of which effectively remapped the discourse of their fields. As George Stocking notes, 1922 also saw the death of the prominent British anthropologist W.H.R. Rivers [born 1864], more than symbolically marking Malinowski's victory as the leading light in British cultural anthropology. ... For his publication of this book Malinowski has been credited with creating, virtually overnight, the seminal twentieth-century anthropological discourse known as the monograph.... [stress added]." Marc Manganaro, 2002, Culture, 1922: The Emergence of a Concept (Princeton University Press), pages 7-8 and page 56.

ON BRONISLAW MALINOWSKI (1884-1942): "Bronislaw Malinowski is perhaps the first recognized ethnographer. He spent more than two years doing fieldwork in a foreign land and set forth the the first scientific caveats of doing good ethnography. He believed it possible to conduct a scientific study of human behavior in the naturalistic surroundings of cultures, far from a laboratory. Set in the emiricism of the day, Malinowski's method strained to stay rigorous in application while bowing to the unpredictability of both the fieldworker and those being studied. Malinowski launched the modern ethnographic method, which soon became a staple method of an entire discipline, the later, the adopted method of many other disciplines [stress added]." Robert Sands, 2002, Sport Ethnography (Champaign, Ill: Sport Kinetics), page 9.

1938 WORDS OF BRONISLAW MALINOWSKI: "For, to quote William James [1842-1910], 'Progress is a terrible
thing.' It is terrible to those of us who half a century ago were born into a world of peace and order; who cherished legitimate hopes of stability and gradual development; and who now have to live through the dishonesty and immorality of the very historical happenings. I refer to the events of the last few years which seem to demonstrate once more than Might is Right; that bluff, impudence and aggression succeed where a decent readiness to co-operate has failed [stress added]." From the "Introduction" to Jomo Kenyatta, 1938, Facing Mount Kenya: The Tribal Life of the Gikuyu (NY: 1962 Vintage Books edition), page ix.

COMMENT ON BRONISLAW MALINOWSKI [1884-1942] "'That man had no aesthetic sense. If as if he was color-blind,'[Giancarlo] Scoditti said. 'Reading Malinowski, when he talks of the canoe prow boards or the dance [in the Trobriand Islands], one sees a world of absolute grayness. I was overwhelmed by the colors and vivacity of everything." Alexander Stille, 2002, The Future of the Past (NY: Farrar, Strauss and Giroux), page 161.

NOTE A.R.Radcliffe-Brown [1881-1955] from a 1940 paper: "I hope you will pardon me if I begin with a note of personal explanation. I have been described on more than one occasion as belonging to something called the 'Functional School of Social Anthropology' and even as being its leader, or one of its leaders. This Functional School does not really exist; it is a myth invented by Professor Malinowski [1884-1942]. He has explained how, to quote his own words, 'the magnificent title of the Functional School of Anthropology has been bestowed by myself, in a way on myself, and to a large extent out of my own sense of irresponsibility.' Professor Malinowski's irresponsibility has had unfortunate results, since it has spread over anthropology a dense fog of discussion about 'functionalism.' Professor Lowie [1883-1957] has announced that the leading, though not the only, exponent of functionalism in the nineteenth century was Professor Boas [1858-1942]. I do not think that there is any special sense, other than the purely chronological one, in which I can said to be either the follower of Professor Boas or the predecessor of Professor malinowski. The statement that I am a 'functionalist,' or equally the statement that I am not, would seem to me to convey no definite meaning. There is no place in natural science for 'schools' in this sense, and I regard social anthropology as a branch of natural science. Each scientist starts from the work of his [of her!] predecessors, finds problems which he believes to be significant, and by observation and reasoning endeavours to make some contribution to a growing body of theory. Co-operation among scientists results from the fact that they are working on the same or related problems. Such co-operation does not result in the formation of schools, in the sense in which there are schools of philosophy or of painting. There is no place for orthodoxies and heterodoxies in science. Nothing is more pernicious in science than attempts to establish adherence to doctrines. All that a teacher can do is assist the student in learning to understand and use the scientific method. It is not his business to make disciples. I conceive of social anthropology as the theoretical natural science of human society, that is, the investigation of social phenomena by methods essentially similar to those used in the physical and biological sciences. I am quite willing to call the subject 'comparative sociology,' if anyone so wishes [stress added]." On Social Structure. The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. 70, 1940, pages 1-12, pages 1 + 2.

Interesting (And Somewhat Appropriate) Web Sites Are:

http://emuseum.mnsu.edu/information/biography/klmno/malinowski_bronislaw.html [Bronislaw Malinowski]

WEEK 8. October 10 & 12, 2005: Mon & Wed} Comte-->Durkheim/Van Gennep-->Mauss-->Lévi-Strauss and British Social Anthropology, American Cultural Anthropology, as well as French anthropologie; and please remember: Preliminary Term Paper Topic DUE (WA#2) on Monday, October 17, 2005.

Required Reading in: Langness Ch 3 & 4 (pp. 91-170); please read Urbanowicz on "Lévi-Strauss" which may be viewed by clicking here: ESSAY #11 at the end of this printed Guidebook;

PLEASE read any one of the following items from the selections on RESERVE:

Darnell: #31 (pp. 426-439).
Hayes & Hayes: Any Chapter.
Hinsley: pp. 262-292.
CONSIDER THE IMPLICATIONS OF THE FOLLOWING WORDS:

"Borrowing from contemporary scientific models, thinkers in the eighteenth and nineteenth centuries such as the Marquis de Condorcet [1743-1794] and August Comte [1798-1857] believed that human history was bound by laws. If these could be understood and the fruits of this research judiciously applied, time would bring progress. Instead of the Christian emphasis on the salvation of the individual, thinkers prophesied that all humankind could partake of this new prosperity and knowledge. This shift in historical imagination can also be traced to the eighteenth and nineteenth centuries, when the agricultural and industrial revolutions made prosperity possible for the multitude instead of the select few. Applied technology revolutionized old economic traditions wherein an elite minority thrived on the labor of serfs and slaves [stress added]." Choi Chatterjee et al., 2002, The 20th Century: A Retrospective (Cambridge: Westview Press), pages 3-4.

"From Montesquieu [1689-1755] through Comte [1798-1857] to Durkheim [1858-1917] and his school, the dominant philosophical themes in French social thought were thus Progressivism and natural law. After World War II, however, Lévi-Strauss initiated the first major change of direction of French anthropological thought, retaining the belief in natural law but at least partially ignoring the Progressivism of his predecessors. His structuralism is in theory a universalist doctrine, which seeks to identify what is common to the thinking of all people everywhere [stress added]." William Y. Adams, 1998, The Philosophical Roots of Anthropology, page 375.

"The Baron de Montesquieu's [1689-1755] Persian Letters...[1721] chronicles the adventures of two fictional Persian travellers who make critical remarks on French society. That book foreshadows not only the genre of ethnography, but also reflexivity.... More importantly though, Montesquieu's Spirit of the Laws... [1748] explores the forms of government, the temperament of peoples, and the influence of climate on society, with true ethnographic examples from around the world. Central to his argument is the idea of the 'general spirit' (esprit général), which is the fundamental essence of a given culture.... While Lévi-Strauss [born 1908 -> ] once argued that Rousseau [1712-1778] was the founder of the social sciences, Radcliffe-Brown [1881-1955] gave that honour to Montesquieu; and the styles of the later structuralists and structural-functionalist traditions do owe much to the respective rationalism of Rousseau and the empiricism of Montesquieu. At the dawn of the nineteenth century the comte de Saint-Simon [1760-1825] and subsequently his pupil, August Comte [1796-1857], put forward notions which combined Montesquieu's interest in a science of society with a desire to incorporate it within a framework embracing also physics, chemistry, and biology [stress added]." Alan Barnard, 2000, History and Theory in Anthropology (Cambridge University Press), page 23.

"Durkheim [1858-1917] employed an organic analogy to understand how social groups cohere, and Marx understood control of material conditions of life to be the engine driving human history. Both theorists therefore believed that forces existing outside the individual (psychosocial on the one hand, dialectical on the other) act to condition cultural meaning and structure social relations. In neither formulation is much room left for the creative agency of individuals, and, in fact, both Durkheim and Marx are often criticized for treating the subjects of their theories as homogenous drones, mindlessly obeying the relentless forces that shape and control every facet of their existence. In contrast, and alone of these three great social theorists of the nineteenth and early twentieth centuries, German Max Weber (1864-1920) is credited with viewing active, thinking individuals as central to the creation, maintenance, and innovation of social and cultural forms [stress added]." Paul A. Erickson [with Liam D. Murphy], 1998, A History of Anthropological Theory (Ontario, Canada: Broadview Press), page 108.
Claude Lévi-Strauss (born 1908): "French anthropologist who helped to formulate the principles of structuralism by stressing the interdependence of cultural systems and the way they relate to each other. In his analyses of kinship, myth, and symbolism, Lévi-Strauss argued that, though the superficial appearance of these factors might vary between societies, their underlying structures were universal and could be best understood in terms of binary oppositions: left and right, male and female, nature and culture, the raw and the cooked, and so on" [stress added]. Sarah Jenkins Jones (Editor), 1996, Random House Webster's Dictionary of Scientists, page 299.

"Individual Creativity. Nobody writes in a vacuum. Even the most imaginative scholars have intellectual pedigrees. However, every now and again a man or a woman comes along with a message so novel as to stun the rest of us. Since the Second World War [1941-1945 for USA involvement], two anthropologists have taken the discipline by storm: Lévi-Strauss and Geertz. Their unique--even idiosyncratic--achievements push the borders of anthropology beyond what most of us thought was possible, and where few of us dare, or have the capacity to follow. In this context it may be warranted to evoke the notion of innate creative genius. Some theorizing in the generations ahead, if we are lucky, will carve out the equivalent of the structuralist analysis of myth of thick description [stress added]." Stanley R. Barrett, 1999, Forecasting Theory: Problems And Exemplars In The Twenty-First Century. In E.L. Cerroni-Long, editor, Anthropological Theory in North America, pages 255-281, page 264.

"Victor Turner [1920-1983] lived through exciting times in anthropology, and for much of his life was at its forefront. ... Turner's strategy is to approach society not only as social structure, as Radcliffe-Brown [1881-1955] or Lévi-Strauss do, but as being something more, namely the combination of the structural and the ideological [stress added]." Paul Bohannan & Mark Glazer, Editors (1988) High Points in Anthropology (NY: A.A. Knopf) pages 501-503.

"A sense of estrangement moved with Ruth Benedict [1887-1948] all her life. Although intensely sympathetic and kindly she always gave the impression of standing apart from the world she lived in. ... BENEDICT's instinct for integration and generalization prompted her from the first to take a comprehensive view of culture. ... Benedict was a severe and perceptive critic of our own culture and used, paradoxically, a strict cultural relativism as the chief argument in her criticism [stress added]." Abraham Kardiner and Edward Preble, 1961, Ruth Benedict. They Studied Man (NY: Mentor Books), pages 178-186.

"When Ruth Benedict [1887-1948] wrote about three tribal cultures in her famous book Patterns of Culture (1934), she proposed that each culture could be characterized by a single, consistent pattern and that this pattern could be labeled by a single word (Dionysian, Apollonian, or paranoid). A decade later, when Benedict studied Japan during World War II [and eventually published, in 1946, The Chrysanthemum and The Sword: Patterns of Japanese Culture], she discovered that things were more complicated and found herself dealing with two quite different patterns: the martial code of the samurai and the aesthetics of the tea ceremony. Cornell University historian Michael Kammen, inspired by Ruth Benedict's approach to Japan, described Americas as the People of Paradox [1972, People of paradox: An Inquiry Concerning the Origins of American Civilization], who founded a country on human slavery while proclaiming in their Declaration of Independence the inalienable rights of life, liberty, and the pursuit of happiness [stress added]." Karl G. Heider, 1997, Seeing Anthropology: Cultural Anthropology Through Film (Allyn and bacon), page 15.

"Visual anthropology developed most fully as an area of specialist interests and techniques within American anthropology; and, as such, it contained many of the theoretical and methodological assumptions of the American discipline more generally. Its emergence in the late 1950s and 1960s was particularly associated with Margaret Mead. ... By the early 1970s Margaret Mead had become one of the key figures in the new field of visual anthropology. Other important figures included John Marshall, Tim Asch, Asen Balikci, Robert Gardner and Karl Heider... [stress added]." Anna Grimshaw, 2001, The Ethnographer's Eye: Ways of Seeing in Anthropology (Cambridge University Press), pages 87-88.

"As anthropologists, anthropological filmmakers must be methodologically explicit, explain their theoretical assumptions, and seek to make their films contribute to the scholarly dialogues that constitute professional anthropology. As politically and morally sensitive scholars, they must actively seek ways for the people portrayed to have an active voice in the construction of their image. The work must be returned to the people imaged, and an ongoing dialogue must ensue between image maker and those imaged [stress added]." Jay Ruby, 2000, Picturing Culture: file://C:\DOCUME~1\gtousey\LOCALS~1\Temp\Z0H7X0NG.htm 5/24/2006
FOR EXAMPLE: "The Yanomami have moved rapidly from the relative isolation of the rain forest to being involved in global battles to save their environment. When [ethnographic filmmaker Timothy] Asch went back to the people he filmed twenty years ago, 'They looked at the films attentively and said that while they thought the films were quite accurate, it would be the 'kiss of death' for people to think that the Yanomami still live the way they appear to in the films. They suggested that I make a film about the way they live today' [stress added]." Jay Ruby, 2000, Picturing Culture: Explorations of Film & Anthropology (University of Chicago Press), page 134.

"We had a lot of explaining to do [writes Walter Goldschmidt], and one of the first was Ruth Benedict's poetic and influential Patterns of Culture (1934) that gave the sense (if not the reality) of 'explaining' cultures with designations like Apollonian, Dionysian, and (more nakedly) paranoid. Of course, Benedict did not explain anything, but she made us feel that we understood something. She made us aware of the subtleties, complexities, and the mysterious wholeness of cultures. Her close associate and friend, Margaret Mead, took the issue to the field, bringing lessons from the children of nature in the idyllic South Seas that would help us get rid of our old-fashioned moral hang-ups about sex and childhood (Mead 1928 [Coming of Age in Samoa: A Psychological Study of Primitive Youth For Western Civilization]). She belonged to the 'flapper' generation that inaugurated the first emancipation from Victorian constraints. **Mead's research methods were overblown, but her impact was great both on the public and on the profession [stress added].**" Walter Goldschmidt, 2000, Historical Essay: A Perspective on Anthropology. *American Anthropologist*, Vol. 102, No. 4, December 2000, pages 789-807, page 793.

"MARGARET MEAD. The century's foremost woman anthropologist, **Margaret Mead [1901-1978] was an American icon.** On dozens of field trips to study the ways of primitive [sic] societies, she found evidence to support her strong belief that cultural conditioning, not genetics, molded human behavior. That theme was struck most forcefully in Mead's 1928 classic, *Coming of Age in Samoa*. It described an idyllic pre-industrial society, free of sexual restraint and devoid of violence, guilt and anger. Her portrait of free-loving primitives [sic!] shocked contemporaries and inspired generations of college students--especially during the 1960s sexual revolution. **But it may have been too good to be true.** While few question Mead's brilliance or integrity, subsequent research showed that Samoan society is no more or less uptight than any other. **It seems Mead accepted as fact tribal gossip embellished by adolescent Samoan girls happy to tell the visiting scientist what she wanted to hear [stress added].**" Leon Jaroff, *Time*, March 29, 1999, page 183.

"Margaret Mead [1901-1978] arrived at the American Museum of Natural History in 1926. Having just completed her first significant ethnographic research in Samoa, she was appointed assistant curator in the Department of Anthropology. ... Over the course of her fifty-two year association with the Museum, Margaret Mead was a scientist, curator, teacher, author, social activist, and media celebrity. The success of her first book, *Coming of Age in Samoa*, published in 1928, had thrust her into the media spotlight" [stress added]." Nancy C. Lutkehaus, 2001-2002, American Icon. *Natural History*, 12/01 - 1/02, pages 14 & 15, page 14.

"Any account of Mead's work on Samoa [or perhaps all of her work?] must consider the controversy surrounding its accuracy. In 1983, several years after her death, Derek Freeman published his detailed refutation of her work. More recently, **Freeman has continued his attack with attempts to prove that Mead built her description of adolescent sexuality on scanty information gleaned from a hoax perpetrated by her informants. He has also argued that she was young and credulous, that she had a poor grasp of the language, that she did not carry out her investigations properly, that *Coming of Age in Samoa* [1928] is littered with errors, that she twisted the facts to suit her (and Boas's and Benedict's) preconceptions, and that she was entirely wrong in her portrayal of Samoa [stress added].**" Hilary Lapsley, 1999, *Margaret Mead And Ruth Benedict: The Kinship of Women* (Amherst: U Mass Press), pages 142-143.

**BOOK REVIEW OF: Margaret Mead And Ruth Benedict: The Kinship of Women** (1999) by Hilary Lapsley. "This marvelous volume makes explicit what we've "known" forever but never had fully laid out for us to see in all its passion, intensity, and productivity: the ongoing lesbian relationship between the first fully acknowledged female anthropologist, Ruth Benedict [1887-1948], and her student and later colleague, Margaret Mead [1901-1978]. The two met when Mead was an undergraduate at Barnard College and Benedict a doctoral candidate at Columbia University and a teaching file://C:\DOCUME~1\gtousey\LOCALS~1\Temp\Z0H7X0NG.htm 5/24/2006
"When Margaret Mead [1901-1978] and Ruth Benedict [1887-1948] met at Barnard in 1922, the sexual revolution of the decade was in full swing. ... Mead drew from the image of the flapper as a sex radical when in an unpublished essay in 1974 she depicted herself as a sex crusader in the 1920s. ... In Mead's free-love system, sex was a force that produced aesthetic and spiritual empowerment. In his autobiography, Luther Cressman [1897-1994] described it as the joyous source of creativity that made life worth living. ... if sex was free-flowing, then everyone was a potential partner for everyone else. That was Mead's ideal. Exactly when she put it into practice over the course of her life is difficult to determine. She made a communication to Benedict to reject other female lovers, and except for her involvement with Marie Eichelberger [1876-1949], she may have kept to her pledge for a number of years [stress added]."Lois W, Banner, 2003, Intertwined Lives: Margaret Mead, Ruth Benedict, and Their Circle (NY: Alfred A. Knopf), pages 212 -219.

"I read the descriptions of the correspondence between Margaret [Mead, 1901-1978] and Ruth {Benedict, 1887-1948} and Edward Sapir [1884-1939], and the poems they wrote to each other, knowing now that at some stage Ruth and margaret decided that neither of them would choose further intimacy with Sapir, but rather they preferred each other [page 125]. Margaret worked hard and incessantly to sustain relationships, caring most about those in which different kinds of intimacy supported and enriched each other, the sharing of a fine meal, the wrestling of intense intellectual collaboration, the delights of lovemaking. Her letter takes the death of Ruth Benedict in 1948 and the dissolution of her marriage to my father [Gregory Bateson, 1904-1980] gradually becoming irreversible in the same period, as the end of a kind of completeness. Ruth and Gregory were the two people she loved most fully and abidingly, exploring all the possibilities of personal and intellectual closeness. The intimacy to which Margaret and Ruth progressed after Margaret's completion of her degree became the model for one axis of her life while the other was defined in relation to the men she loved or married. After Margaret's death, I asked my father how he had felt about the idea of Margaret and Ruth as lovers, a relationship that had begun before Margaret and Gregory met, and continued into the years of their marriage. He spoke of Ruth as his senior, someone for whom he had great respect and always a sense of distance, and of her remote beauty [stress added]." Mary Catherine Bateson, 1984, With a Daughter's Eye: A Memoir of Margaret Mead and Gregory Bateson (NY: Morrow), page 117 [and page 125 as well].

PLEASE NOTE FROM Anthropology News May 2000 (Vol. 41, No. 5), by Derek Freeman [1916-2001], Institute of Advanced Studies, Australian National University, Canberra, Australia:

"I write to inform members of the AAA [American Anthropological Association] of the discovery of direct evidence that brings to closure the controversy over Margaret Mead's Samoan fieldwork of 1925-26."

"This evidence is contained in a little known book, All True! The Record of Actual Adventures That Have Happened to Ten Women Today (1931). The adventure by 'Dr. Margaret Mead,' entitled, 'Life as a Samoan Girl.' begins with reference to the 'group of reverend scientists' who in 1925 sent her to study 'the problem of which phenomena of adolescence are culturally and which physiologically determined' among the adolescent girls of Samoa, with 'no very clear idea' of how she was 'to do this.' It ends with an account of her journey to the islands of Ofu and Olosega in March 1926 with the 'two Samoan girls,' as she calls Fa'apua'a and Fofoa. Mead continues, 'In all things I had behaved as a Samoan, for only so, only by losing my identity, as far as possible, had I been able to become acquainted with the Samoan girls, receive their whispered confidences and learn at the same time the answer to the scientists' questions.'"

"This account by Mead herself, is fully confirmed by sworn testimony of Fa'apua'a. It is definitive historical evidence that establishes that martin Orans is in outright error in asserting that it is 'demonstrably false that Mead was taken in by Fa'apua'a and Fofoa.' It is also evidence that establishes that Coming of Age in Samoa [1929], far from being a 'scientific classic' is a work of anthropological fiction."

"In Chapter 13 of Coming of Age in Samoa, Mead concluded unreservedly that the phenomena of adolescence are due not to physiology but to the 'social environment.' This extreme environmentalist conclusion was very much to the liking of Franz Boas [1858-1942]. In 1934, in the Encyclopedia of the..."
"Indeed, Margaret Mead has been criticized, most notably by the Australian anthropologist Derek Freeman [1916-2001], for minimizing the biological aspects of childrearing. According to Freeman, Mead was so eager to demonstrate the definitive role of culture in human society that she was insensitive to fundamental human drives and motives, while overly accepting accounts that suggested the singularity of a culture. From today's vantage point, we might conclude that Mead was attempting to demonstrate the importance of cultural factors to a biologically oriented social science community, while Freeman was reacting to a cultural consensus that Mead and her colleagues had succeeded in establishing at mid-century [stress added]." Howard Gardner, 2001, Introduction to the Perennial Classics Edition. Growing Up in New Guinea, 1930 (by Margaret Mead), page xxi.

"Karl Popper (1902-1994) is recognized around the world as one of the twentieth century's greatest philosophers of science and as one of its most articulate and influential critics of Marxism and closed society. ... Popper used to tell his students that there is no such thing as a scientific method other than the method of trial and error. This simple idea has initiated a revolutionary way of thinking in philosophy and science. Popper thought that we are all in search of a better world. And he taught that, instead of uncritically accepting our theories and beliefs on authority or trying to justify them with appeals to reason and experience, we should search for problems and inconsistencies in them and try to eliminate them as best we can. Instead of trying to prove that we are right, we should try to find the ways in which we are wrong. He summed up his entire philosophy with the words: 'I may be wrong and you may be right, and by an effort, we may get nearer to the truth' [stress added - italics in original]. Mark Notturno, 2003, from the "Preface" On Popper (Thomson/Wadsworth), n.p.

"When she gave birth to her child [Mary Catherine Bateson in 1939], anthropologist Margaret Mead insisted on having the delivery filmed. ... The child to whom Mead gave birth on film was hard won. The professor started her life hoping to have six children, but had only miscarriages instead, and plenty of them. ... Margaret mead died a grandmother, when cancer took her in November 1978 in New York.... [in Mead's will, for specifics she wrote:] I therefore request them to consult my friend, Dr. Rhoda Metraux, and my daughter.... Rhoda Metraux [born 1914] was more than just a friend. Mead had shared an apartment with her on Manhattan's Central Park West in her final years. They collaborated on the Redbook column, which offered advice, information, and common sense to millions of American women about family life. mead gave away quite a bit of money during her lifetime to establish grants and scholarships in anthropology [stress added]." Stephen M. Silverman, 1991, Where There's A Will: Who Shared What and Why (NY: Harper Collins), pages 116-120.

"If the history of anthropology were to be made into a television miniseries, one of its 'great moments' would surely be set on the Sepik River [New Guinea] early in 1933. Reo Fortune [1903-1979] and his wife, Margaret Mead [1901-1978], 'starved for theoretical relevance' after two long bouts of fieldwork among the Arapesh and the Mundugumor, were just beginning their work among the Tchambuli; Gregory Bateson [1904-1980], Mead's husband-to-be, was 'floundering methodologically' after months among the Iatmul.... 'Cooped up together in the tiny eight-foot-by-eight-foot mosquito room, we moved back and forth between analyzing ourselves and each other, as individuals, and the cultures that we knew as anthropologists'--seeing a 'new formulation of the relationship between sex and temperament' [wrote Mead]....During long hours of intense conversation--in which Bateson and Mead began the dialogue of their
amor intellectualis'--they worked out several typologies of temperament.... [stress added]." George W. Stocking, Jr. [Editor], 1986, Malinowski, Rivers, Benedict And Others: Essays on Culture and Personality (University of Wisconsin Press), page 3.

Interesting (And Somewhat Appropriate) Web Sites Are:

http://www.barnard.edu/sfonline/mead/ [Margaret Mead's Legacy: Continuing Controversies]
http://www.mead2001.org [Margaret Mead Web Site]
http://www.wic.org/bio/mmead.htm [Margaret Mead]
http://www.loc.gov/exhibits/mead/ [Margaret Mead Exhibit at the Library of Congress]
http://womenshistory.about.com/library/bio/blbio_margaret_mead.htm [Margaret Mead Site]
http://www.ssc.uwo.ca/sociology/mead/ [Mead/Boas Correspondence] 1925/1926
http://cpnss.lse.ac.uk/darwin/evo/freeman.htm [Derek Freeman Papers]
http://orpheus.ucsd.edu/speccoll/testing/html/mss0522d.html [Derek Freeman Papers]
http://www.usc.dept/elab/welcome/ [E-Lab] Ethnographies Laboratory, University of Southern California
http://www.au.dk/~etnojen/etnogr/ap/anitaslist.html [A. Cohen-Williams' List Anthro/Arch WWW Sites]
http://eddie.cso.uiuc.edu/Durkheim/ [Durkheim Home Page]
http://emuseum.mnsu.edu/information/biography/klmno/levi-strauss_claude.html [Claude Lévi-Strauss]
http://www.press.jhu.edu/books/hopkins_guide_to Literary_theory/claude_levi-strauss.html [Claude Lévi-Strauss]
http://varenne.tc.columbia.edu/bib/auth/levstcld0.html [Selection of Works of Claude Lévi-Strauss]
http://www.anthrobase.com/Dic/eng/pers/levi-strauss_claude.htm [Claude Lévi-Strauss]
http://www.change.freeuk.com/learning/socthink/levistrauss.html [Claude Lévi-Strauss]
http://www.factmonster.com/cc6/people/A0829580.html [Claude Lévi-Strauss]
http://www.encyclopedia.com/html/L/LeviS1tra.asp [Claude Lévi-Strauss]
http://www.lupinfo.com/encyclopedia/L/LeviStra.html [Claude Lévi-Strauss]
http://www.marxists.org/glossary/people/l/e.htm [Claude Lévi-Strauss and other individuals beginning with "L"]
http://varenne2.tc.columbia.edu/www/Class/bib/levstcld0_bib.html [Lévi-Strauss]

WEEK 9. October 17 & 19, 2005: Mon & Wed} Neo-Evolution, Cultural Ecology, & Modernism; for NEXT WEEK: 1/2 the class to be assigned for Monday October 24, 2005 and 1/2 for Wednesday October 26, 2005, and DISCUSSION OF YOUR INDIVIDUAL RESEARCH TOPICS. [What day you are assigned to will be distributed on Wednesday October 19, 2005.]

NOTE: No new required Reading in Langness but please read the FINAL Urbanowicz essay on "Evolution of Technological Civilizations...." may be viewed by clicking here: ESSAY #12 at the end of this printed Guidebook.

PLEASE read any one of the following items from the selections on RESERVE:

Hinsley: pp. 81-123.
Harris: Ch 22 (pp. 634-653) or Ch. 23 (pp. 654-687).
Honigman: Ch 5 (pp. 179-239).
Marcus & Fischer : Ch 2 (pp. 17-44).
Montagu Selection #35: pp. 539-565.
Naroll & Naroll: Ch 8 (pp. 247-279).
Silverman: Ch. 6 (pp. 171-206) or Ch. 7 (pp. 209-252).
Stocking: pp. 437-441.
Vogel: Ch. 17 (pp. 676-696).

CONSIDER THE IMPLICATIONS OF THE FOLLOWING WORDS:

"My working hypothesis is elementary, even obvious: Intellectual paradigms, including anthropological traditions, are culturally mediated, that is, they are contextually situated and relative. The inference I draw is also elementary and obvious: If anthropological activity is culturally mediated, it is in turn subject to ethnographic description and ethnological analysis [stress added]." Bob Scholte, 1972, Toward a Reflexive and Critical Anthropology. IN Dell Hymes file://C:\DOCUME~1\gtousey\LOCALS~1\Temp\Z0H7X0NG.htm 5/24/2006
"Since 1969, the place of history of anthropology within the discipline has changed substantially. The postmodernist turn to reflexivity in the humanities and social sciences has made practising anthropologists more conscious of their own standpoint(s) and the groundedness of present practices in past histories. History itself has come to be seen as contingent, relative to a standpoint, interpretation rather than a direct representation of the past." Regna Darnell, 1998, *And Along Came Boas: Continuity And Revolution In Americanist Anthropology* (Philadelphia: John Benjamins Publishing Co.), page xiv.

**PLEASE NOTE THE WORDS OF DEREK FREEMAN** (1916-2001): "My passion in life is that we will develop a genuine science of the human species; nothing is more important to humans than that we succeed in that task. Now, I have said that the question that Boas [1858-1942] gave Margaret Mead [1901-1978] to answer was a profoundly important anthropological question and I think that now in the late 1980s we have resolved that problem. It is apparent to all knowledgeable behavioral scientists that we must within operate within a framework in which we simultaneously take into account our evolutionary history and our cultures and it is only when these two things are combined within an interactionist paradigm that you have the imperative pre-condition for a genuine science of our species. Well, I have always been a heretic. I think being a heretic is the most beautiful thing because this comes from a Greek root meaning someone who chooses for himself. In other words, a heretic is someone who thinks for himself and doesn't run with the mob and I have always been a heretic and found great joy in it. But what you've got to be in science is a heretic who gets its right. It's no use in being a heretic who gets it wrong because then you are a dog in their eyes. But if you are a heretic who gets it right, you can't do better than that." Derek Freeman, 1988, [from the video] *Margaret Mead and Samoa* (Evanston, Ill: United Learning) [Cinetel productions Ltd. in Association with the Australian Broadcasting Corporation].

"Karl Popper (1902-1994) is recognized around the world as one of the twentieth century's greatest philosophers of science and as one of its most articulate and influential critics of Marxism and closed society. ... Popper used to tell his students that there is no such things as a scientific method other than the method of trial and error. This simple idea has initiated a revolutionary way of thinking in philosophy and science. Popper thought that we are all in search of a better world. And he taught that, instead of uncritically accepting our theories and beliefs on authority or trying to justify them with appeals to reason and experience, we should search for problems and inconsistencies in them and try to eliminate them as best we can. Instead of trying to prove that we are right, we should try to find the ways in which we are wrong. He summed up his entire philosophy with the words: 'I may be wrong and you may be right, and by an effort, we may get nearer to the truth' [stress added - italics in original]. Mark Notturno, 2003, from the "Preface" *On Popper* (Thomson/Wadsworth), n.p.

"Scientific inquiry is problem solving, and our knowledge grows as we propose theories to explain what we do not understand, and then criticize them in an attempt to eliminate their errors. Our understanding of ourselves and of the world we live in, like life itself, is constantly changing [stress added]." Mark Notturno, 2003, *On Popper* (Thomson/Wadsworth), page 70.


"In the first decades of the 20th century, nature held sway over nurture in most fields. In the wake of World War I [1914-1918], however, three men recaptured the social sciences for nurture: John B. Watson [1878-1958], who set out to show how the conditioned reflex, discovered by Ivan Pavlov [1849-1936], could explain human learning; Sigmund Freud [1856-1939], who sought to explain the influence of parents and early experiences on young minds; and Franz Boas [1858-1942], who argued that the origin of ethnic differences lay with history, experiences and circumstance, not physiology and psychology [stress added]." Matt Ridley, 2003, *What Makes You Who You Are. Time*, June 2, 2003, pages 54-63, pages 58-59.

"The three dominant themes on behavior for a good part of the [20th] century were Freudianism, which said aberrant behavior was produced by the childhood environment; Boasism, which said behavior was produced by the cultural environment; and behaviorism, which said behavior resulted from environmental conditioning and learning. All were united in enthroning the environment as the determinant of human..."
behavior and in relegating biological inheritance to insignificance. This three-pronged environmentalism was the accepted wisdom that was taught in all universities and that informed serious writing on human behavior--social problems, psychological problems, mental illness--or normal child development. Professor [Henry] Higgins may have run amok, but he had also taken over--and remained in control until only recently [stress added]." William Wright, 1998, Born That Way: Genes, Behavior, Personality (NY: Knopf), page 170.

"Ralph Linton, who was born in 1893 and died in 1953, was one of the most distinguished anthropologists of his time. His career in anthropology covered a period during which this discipline underwent a dramatic transition; and Linton contributed fundamentally to its change. It might also be said that it was Linton and several of his contemporaries, Robert Redfield [1897-1958], Melville Herskovits [1895-1963], Lloyd Warner [1898-1970], Ruth Benedict [1887-1948], and Margaret Mead [1901-1978], who brought anthropology in the United States out of the museums and into the mainstream of the social sciences [stress added]." Adelin Linton and Charles Wagley, 1971, Ralph Linton (Columbia University Press), page 1.

"In 1937 Ralph Linton [1893-1953] was invited to Columbia University [New York City] as a visiting Professor of Anthropology.... It was more or less understood that, if mutually agreeable, Ralph Linton would be Senior professor and Department Chairman. Linton's first months at Columbia University were difficult ones. When he went to pay his respects of Boas [1858-1942] the old man's greeting was, 'Of course, you know this was not what I wanted.' ... Ruth Benedict [1887-1948] was then an Assistant Professor without tenure and was that year acting Chairman of the Department. ... Benedict was cool and unreceptive to Linton as a colleague. It was rumored that Benedict was Boas's own choice for successor. Without tenure and as a woman (there were no woman in the graduate faculties at Columbia at that time), she undoubtedly felt challenged by Linton's appointment [stress added]." Adelin Linton and Charles Wagley, 1971, Ralph Linton (Columbia University Press), pages 48-49.

"Geertz's [born 1926 -->] alternative to substantive, middle-range theory is 'thick description,' an elaborate account of the many meanings involved in any specific human activity in any particular time and place. So, for Geertz, there is heuristic theory as a guide and thick description, with no substantive theory in between [stress added]." Philip Carl Salzman and Patricia C. Rice, 2004, Thinking Anthropologically: A Practical Guide For Students (NJ: Pearson/Prentice-Hall), page 34.

"Clifford Geertz has a vividly original mind--one can never tell just which wall he will bounce off next. Born in San Francisco in 1926.... It is more difficult to summarize Clifford Geertz's contribution to anthropology theory than it is to summarize that of other authors. Geertz does not provide us with key terms or even with direct ties to other anthropological traditions. Neither does he furnish us with fixed methods of doing ethnography or thinking about anthropology. However, his contributions to anthropological thought are as fundamental as they are subtle. Geertz wants us to understand a culture in its own terms. To do that, we must understand its complexities, subtleties, and nuances. Reading Geertz suggests archaeology: a culture is exposed and explicated layer by layer until a mental image of it appears to the reader. ... Geertz's idea of culture is not an ecletic one: he holds a semiotic view. He believes, with Max Weber and Durkheim, that a human being is suspended in a web of significances that he [and she!] has himself created. Geertz's is a search for meaning, for explication--indeed, literary explanation--and not for laws of experimental science. Interpretation is the name of the tool he uses to accomplish this goal of excavating for meaning [stress added]." Paul Bohannan & Mark Glazer, Editors (1988) High Points in Anthropology (NY: A.A. Knopf) pages 529-530.

IN 2002 CLIFFORD GEERTZ (1926-->) wrote the following: "I have arrived, it seems, at that point in my life and my career when what people most want to hear from me is not some new fact or idea, but how I got to this point in my life and career. ... So far as phases, periods, era, and the like are concerned, I shall, for my own convenience, mark out four of them. None of them is internally homogeneous, none of them is sharply bounded; but they can serve as useful place-markers in a lurching, tangled, digressive history. The first, roughly between 1946 and 1960--all dates are moveable--was a period of after-the-war exuberance, when a wave of optimism, ambition, and a sense of improving purpose swept through the human sciences. The second, about 1960 to about the mid-1970s, was dominated, on the one hand, by the divisions of the universal cold war, and, on the other, by the romances and disappointments of Third-Worldism. From 1975 or so to, shall we say, in honor of the fall of The Wall, 1989, there was, first, a proliferation of
new, or anyway newfangled, approaches to social and cultural analysis, various sorts of theoretical and methodological ‘turns,' *Kehre, tournures d'esprit*; and then on the heels of these, the rise of radically critical and dispersive 'post'-movements, brought on by increasing uncertainty, self-doubt, and self-examination, both within anthropology and in Western culture generally. **Finally, from the 1990s until now,** interest has begun to shift toward ethnic conflict, violence, world-disorder, globalization, transnationalism, human rights, and the like, although where that is going, especially after September 11, is far from clear. These again, are not the only cuts that could be made, nor even the best. They are but the reflections, diffuse and refracted, in my own mind of the way of the world and the ways of anthropology within the way of the world."

"The ability of anthropologists to get us to take what they say seriously has less to do with either a factual look or an air of conceptual elegance than it has to do with their capacity to convince us what they say is a result of their having actually penetrated (or, if you prefer, been penetrated by) another form of life, one way or another, truly 'being there.' And that, persuading us that this offstage miracle has occurred, is where the writing comes in." — Clifford Geertz, *Works And Lives: The Anthropologist As Author* 

"One of the most celebrated pieces of fictitious ethnography ever written is J. G. Frazer's [1854-1951] account of the Priest-King of Nemi awaiting his execution by his as yet unknown successor. It comes in the first chapter of *The Golden Bough* but its immense verbosity, even in the abridged edition, makes it unquotable. **I refer to it now only because the status of Clifford Geertz as Priest-King of American Cultural Anthropology seems to me to be rather similar.**" — Edmund Leach, *American Ethnologist: The Journal of the American Ethnological Society*, Vol. 16, No. 1, pages 137-141, page 137.

"Modernism is a term drawn from the study of literature and art. Applied to anthropology, it broadly refers to the years between the 1920s and the mid-1970s... Analysts suggest that that some of the attributes of modernist writing in anthropology were detachment, the assumption of a position of scientific neutrality, and rationalism. ... Postmodernists challenge these assertions. They maintain that such claims are distorted or, at best, true in only a very limited sense. They believe that objective, neutral knowledge of another culture (or any aspect of the world) is impossible. The postmodernist challenge has led anthropologists to examine the basis of their discipline and engage in an rancorous debate between the two points of view."

"Some anthropologists complain that the use of the term modernism is simply a valorization of aesthetics over social science, and in a sense that objection is undeniable. However, so symbiotic has the relationship become between artistic theory and anthropology that a focus upon modernism can no longer be seen as the privileging of literature, say, over social science."

"If there is one word which summarizes the anthropological recognition of a postmodern mood, it is irony. And the current rediscovery of irony indicates all the differences between the 'free play' which some descriptions of postmodernism hint at and postmodernist 'play,' if it exists, in anthropological writings. Irony involves not a scrambling but a deliberate juxtaposition of contexts, pastiche perhaps but not jumble."

"What makes Strathern's reading work is what we might call a double chiasmus, signified by the double juxtaposition Frazer/Malinowski and Malinowski/Frazer. If we were formalists, we might write $<F \times M> \times <M \times F>$. Or, more hieroglyphically, perhaps..." — Stephen A. Tyler and George E. Marcus, *Modernist Anthropology: From Fieldwork to Text*, 1990 (edited by Marc Manganaro), page 113.

"I take irony to be the central trope of modernism. But just as modernism is no monolith--as Marc..."
Manganaro properly notes in his Introduction, there are many modernisms to consider--neither is irony; there are many ironies to consider, as well. Among ironic figures, let me name four: *antiphrasis* or negation, *aporia* or doubt, *oxymoron* or paradox, and *catachresis* or misuse [*stress added*]." Arnold Krupat, 1990, *Irony In Anthropology: The Work Of Franz Boas. Modernist Anthropology: From Fieldwork to Text, 1990* (edited by Marc Manganaro), page 136.

"A recent volume by James Clifford and George Marcus [*Writing Culture: The Poetics And Politics Of Ethnography, 1986*] highlights cultural anthropology's attempt 'to come to terms with the politics and poetics of cultural representation' (1986, viii). Concerned with the ideology underlying 'transparent' representation and armed with the post-paradigmatic suspicions of imposing a unit on their own texts, Clifford nevertheless remarks that the essays that follow his introduction find a common ground in the Foucaltian position outlined above. They share the 'new space opened up by the disintegration of 'Man' as telos for a whole new discipline,' drawing instead on recent developments in the fields of textual criticism, cultural history, semiotics, hermeneutic philosophy, and psychoanalysis' (1986, 4)." (Robert Sullivan, 1990, *Marxism And The 'Subject Of Anthropology. Modernist Anthropology: From Fieldwork to Text, 1990* (edited by Marc Manganaro), page 244.


"Partly under the influence of Geertz [born 1926 ->] and interpretive anthropology, a more recent heuristic theory, **postmodernism** (Marcus and Fischer 1986 [Editors, *Anthropology and Cultural Critique: An Experimental Moment in the Human Sciences*]; Clifford and Marcus 1986 [Editors, *Writing Culture: The Poetics and Politics of Ethnography*]; Marcus 1998 [*Ethnography Through Thick and Thin*]), **rejects a scientific approach and all empiricism and positivism in anthropology as false and politically suspect, and rejects any 'master narrative' as one sided. Postmodernism stresses the subjectivity of the researcher and the injustice in treating the subjects of research, the people being studied, as objects. Rejecting any formulation of scientific, substantive, middle range theories, postmodernism has stressed giving 'voice' to the subjects of research so that they can tell their own stories rather than have our theories or interpretations imposed on them.** So postmodernism too goes directly from heuristic theory to 'voice,' with no intermediate theoretical formulation [*stress added*]." Philip Carl Salzman and Patricia C. Rice, 2004, *Thinking Anthropologically: A Practical Guide For Students* (NJ: Pearson/Prentice-Hall), page 34.

"Postmodernism (Pomo) is an intellectual movement or orientation that promotes itself as the antithesis of modernism. The term itself was introduced by architects in the late 1940s. Of the many intellectual strands that run through postmodernism, the most prominent and important is the disparagement of Western science and technology." Marvin Harris, 1999, *Theories of Culture in Postmodern Times*, page 153.

"Postmodernism constitutes a critique of all 'modern' understandings. Postmodernists define what is 'modernist' as what is all-encompassing: **they reject both grand theory in anthropology and the notion of completeness in ethnographic description** [*stress added*]." Alan Barnard, 2000, *History and Theory in Anthropology* (Cambridge University Press), page 168.


"The essence and *raison d'être* of communication is the creation of **redundancy, meaning, pattern, predictability, information, and/or the reduction of the random by 'restraint** [*stress added*]."" Gregory Bateson [1904-1980], 1972, file://C:\DOCUME~1\gtousey\LOCALS~1\Temp\Z0H7X0NG.htm 5/24/2006
Interesting (And Somewhat Appropriate) Web Sites Are:

http://emuseum.mnsu.edu/information/biography/fgij/herskovits_melville.html [Melville Herskovits]
http://www.library.northeastern.edu/africana/herskovits.html [Melville Herskovits]
http://emuseum.mnsu.edu/information/biography/klmno/linton_ralph.html [Ralph Linton]
http://www.si.edu/resource/faq/nmnh/start.htm?anthro [Anthropology "button"]
http://www.wsu.edu:8001/vcwsu/commons/topics/culture/culture-index.html [Culture]
http://ash.lab.r1.fws.gov [Forensic Science]
http://www.csuchico.edu/anth/ABFA/ [Located in the Department of Anthropology at CSU, Chico]
http://www.anthro.mankato.msus.edu/information/biography/pqrst/snow_clyde.html [Clyde Snow] 1928-}
http://www.anthro.mankato.msus.edu/information/biography/fgij/geertz_clifford.html [Clifford Geertz] 1923-}
http://www.iwp.uni-linz.ac.at/lex/sektktf/GG/HyperGeertz.html [HyperGeertz World Catalogue]
http://emuseum.mnsu.edu/information/biography/fgij/geertz_clifford.html [Clifford Geertz]

WEEK 10. October 24 & 26, 2005: Mon & Wed} DISCUSSION OF YOUR INDIVIDUAL TERM PAPER
interests [approximately 1/2-the-class on each day).

NOTE: No new required Reading in Langness and no more required Reading in Urbanowicz.

"When you ferret out something for yourself, piecing the clues together unaided, it remains for the rest of your life in some way truer than facts you are merely taught, and freer from onslaughts of doubt." Colin Fletcher, 1968, The Man Who Walked Through Time, p. 109.

"Whatever you cannot understand, you cannot possess." J. W. Von Goethe [1749-1832].

"Keep away from people who belittle your ambitions. Small people always do that, but the really great make you feel that you, too, can become great." (Mark Twain [Samuel Langhorne Clemens, 1835-1910])

"Let every man [or woman!] judge by himself [or herself!!], by what he himself read, not by what others tell him [or her!!!]." Albert Einstein [1879-1955], 1934 statement.

"Contrary to popular belief, messiness is not necessarily a sign of mental disorganization. ... A clue to the nature of messiness may lie in the fact that many messy people are unconcerned or unaware of the seeming chaos of their local environment. Perhaps messiness and neatness are just markers of a person's spatial awareness and orientation [stress added]." Richard Friedman, 2003, Forget Oscar and Felix: Messiness Is no Laughing Matter. The New York Times, April 29, 2003, page D5.

"No matter how much I admire our schools, I know that no university exists that can provide an education; what a university can provide is an outline, to give the learner a direction and guidance. The rest one has to do for oneself." Louis L'Amour, 1989, The Education Of A Wandering Man, page 3.

WEEK 11.October 31 & November 2, 2005: Mon & Wed} Symbolism, Modernism, Reflexivity, & Post-

Required Reading in: Please finish Langness: Ch 5, 6, 7, & 8 (pp. 171-288).

PLEASE read any one of the following items from the selections on RESERVE:

"At the beginning of the twentieth century, the climate of social opinion in British anthropology began to change. Emblematic of this change was the rise of the 'diffusionist' school, whose most prominent members were G. Elliot Smith [1871-1937], W.J. Perry [1889-1949], W.H.R. Rivers [1864-1922], and A.M. Hocart [1884-1939], whose theoretical loyalties lay with the diffusionists more than with any other school. The conspicuously lunatic aspects of diffusionism, and the disrepute into which it fell in the 1930s, should not blind us to the school's earlier importance [stress added]." Henrika Kuklick, Tribal Exemplars: images of Political Authority in British Anthropology, 1885-1945. In: Functionalism Historicized: Essays on British Social Anthropology [Edited by George W. Stocking, Jr.] (University of Wisconsin Press), pages 59-82, page 66.

"The study of human social life has come along way since Walter Baldwin Spencer [1860-1929] searched for the origins of his own society among the Australian aborigines. Anthropology nowadays doesn't waste time on speculative theories about how societies evolved but following Spencer's example it does it does at least at least go out into the field for its own facts. Franz Boas [1858-1942] in America emphasized that good anthropology depended on systematically collecting every aspect of a culture and understanding it through its own language. However, anthropology hasn't become the science that William Rivers [1864-1922] anticipated but because of his attention to method it took a more scientific approach to analyzing cultural life in the field. With Bronislaw Malinowski [1884-1942] fieldwork became a process of total saturation, immersion in the culture being studied and produced masterpieces of anthropological description. Margaret Mead [1901-1978] recognized that the topics anthropologists investigated had great popular appeal and her writings gave it a relevance for a much wider public. By turning anthropology away from the search for universal laws of human behavior, Edward Evans-Pritchard [1902-1973] changed its direction. He emphasized that the anthropologist must was to be seen as an interpreter rather than a scientist and the task was the translation of culture. One of the main ambitions of this series [and the ANTH 296 course!] has been to show how our understanding of other societies, and incidentally of our own, has improved over the past hundred or so years. This deeper insight has obviously not been reached by people just sitting around and exchanging ideas; rather it's been gained by anthropologists going to live in remote societies, often in extreme hardships, but coming back with a special kind of evidence; facts which they gathered firsthand for themselves [stress added]." Bruce Dakowski, 1985, [from the video] Stranger Abroad: Edward Evans-Evans Pritchard (1902-1973).
Linton [1893-1953] and the Whiting [John] 1908-1999 & Beatrice]. Nor were they interested in the alternatives on offer, As Evans-Pritchard [1902-1973] explained, with lordly certainly: 'Psychology and social anthropology study different kinds of phenomena and what the one studies cannot therefore be understood in terms of conclusions reached by the other. Psychology is the study of individual life. Social anthropology is the study of social life. Psychology studies psychical systems. Social anthropology studies social systems. The psychologist and social anthropologist may observe the same acts of raw behavior but they study them at different levels of abstraction' [stress added]." A. Kuper, 1999, Among the Anthropologists, page 79.

"But while I think that different social anthropologists who studied the same people would record much the same facts in their notebooks, I believe they would write different kinds of books. Within the limits imposed by their discipline and the culture under investigation anthropologists are guided in choice of theme, in selection and arrangement of facts to illustrate them, and in judgement of what is and what is not significant, by their different interests, reflecting differences of personality, of education, of social status, of political views, of religious convictions, and so forth. One can only interpret what one sees in terms of what one is, and anthropologists, while they have a body of knowledge in common, differ in other respects as widely as other people in their backgrounds of experience and in themselves. The personality of an anthropologist cannot be eliminated from his [or her!] work any more than the personality of an historian can be eliminated from his. Fundamentally, in his account of a primitive people the anthropologist is not only describing their social life as accurately as he can but is expressing himself also. In this sense his account must express moral judgement, especially where it touches matters on which he feels strongly; and what comes out of a study will to this extent at least depend on what the individual brings to it [stress added]." Sir Edward Evans-Pritchard [1902-1973], Fieldwork and the empirical tradition. Social Anthropology and Other Essays (1962), pages 64-85, pages 83-84.

"And so for anthropology, you are studying not just as an observer but also as a participant; you are not just a member of the audience, you are also on the stage. To understand the Nuer, you've got to learn to think as the Nuer, to feel as a Nuer, in a kind of way to be a Nuer. And this can't be done in any kind of scientific technique; and this is why the anthropologist I think is in a very peculiar position because he's trying to interpret what he sees not just with the head but with his own personality, with his heart as well." Sir Edward Evans-Pritchard [1902-1973].

"[Edmund] Leach [1910-1989] did not dispute with Evans-Pritchard [1902-1973], and they seem to have kept their distance. Though there was a similarity of class origins, there were matters that separated them. Their life-styles were different: Evans-Pritchard had converted to Catholicism and sought solace in the Church, while Leach was not enamoured of participating in institutionalized Christianity. But even more importantly Evans-Pritchard, who had earlier been a member of Malinowski's [1884-1942] seminar, in time became estranged from him and critical of his work, and joined up with Radcliffe-Brown [1881-1955] at Oxford. Jack Goody [1919 -] in his [1995] Expansive Moment [the rise of social anthropology in Britain and Africa, 1918-1970] conveys the problematic dimensions of Evans-Pritchard's persona in his negative attitudes not only to those loyal to Malinowski, but also towards most of his peers as well. These attitudes were conveyed in his personal letters... [stress added]." Stanley J. Tambiah, 2002, Edmund Leach: An Anthropological Life (Cambridge), page 73.

AND SEE: [Anthropological and Other Ancestors} Quick-Time Video on the WWW]

One Never Knows Where Information Can Come From: "Julia Child became a household name when she entered the lives of millions of Americans through our hearts and kitchens. Yet few know the richly varied private life that lies behind this icon whose statuesque height and warmly enthused warble have become synonymous with the art of cooking. In this biography, we meet the earthly and outrageous Julia, who at age eighty-five, remains a complex rols model. Fitch, who had access to all of Julia's private letters and diaries, takes us through her life from her exuberant youth as a high-spirited California girl to he years at Smith College, where Julia was at the center of every prank and party. When most of her girlfriends married. Julia volunteered with the OSS in India and China during World War II, and was an integral part of this elite corps. There she met her future husband, the cosmopolitan Paul Chil, who introduced her to the glories of art, fine French cuisine, and love. Theirs was a deeply passionate romance and a modern marriage of equals." [no page #] ... On the one side is her close relationship with many gays, including Cora DuBois [1903-1969].[stress added]." Noël Riley Fitch, 1997, Appetite For life: The Biography of Julia Child (NY: Doubleday), page...
"Just as in dress, any attempt to make oneself conspicuous by adopting some peculiar and unusual fashion is the sign of a small mind, so in language, the quest for new-fangled phrases and little-known words springs from a puerile and pedantic pretension." Michel Eyquem de Montaigne (1533-1592) French philosopher/essayist, Essays, translated by J.M. Cohen, 1958, page 80.

"Anthropologies of late modernity (also called postmodernity, postindustrial society, knowledge society, or information society) provide challenges for all levels of social, cultural, and psychological theory, as well as for ethnographic field methods and genres of writing. There are three key overlapping arenas of attention. 1. The continuing transformation of modernities by science and technology.... 2. The reconfiguration of perception and understanding, of the human and social sensorium.... 3. The reconstruction of society in the wake of social trauma caused by world war and civil and ethnic wars...." Michael M.J. Fischer, 1999, Emergent Forms of LIFE: Anthropologies of Late or Postmodernities. Annual Review of Anthropology, Vol. 28, pages 455-478, page 457.

"Modern cultural anthropology, or ethnology as I will usually be calling it, is the major area of inhabited-world making (especially other-world making), at least in terms of its explicitness of focus and of its historical consequentiality. From within the borders of the culture of science it articulates entire and distinct webs of possibility for human relations, actions, imagination, meanings. Anthropology in its large sense considers these cultural webs in pursuit of a more general and unified description of the human, per se. The ethnographies underpinning anthropological knowledge of cultures are subject to the limitations of human vision, especially the vision of novelty, and human language (inevitably culture-bound as even the technical lexicons of the sciences are). The magnetism of the ethnographer's own cultural assumptions curves her [or his!] descriptions of other cultures into globes that tend to function as versions--better, worse, or merely wondrous in their difference--of the home globe." Mary Baine Campbell, 1999, Wonder & Science: Imagining Worlds in Early Modern Europe (Cornell University Press), pages 10-11.

"Perhaps the lesson about social theorizing won with the greatest recent effort is that intellectual practises cannot escape being affected by the concepts with and through which thought proceeds. Consequently, describers must be reflective, trying to be as clear about the work they intend their concepts to accomplish as they are about the picture they wish to paint." David Hakken, 1999, Cyborgs@Cyberspace? An Ethnographer Looks to the Future, page 3.

"Science does not have appropriate tools for the dissection of the spirit." Jane Goodall [with Phillip Berman], 1999, Reason For Hope: A Spiritual Journey (NY: Warner Books), page 165.

"Good heavens! For more than forty years I have been speaking prose without knowing it [stress added]!" (Molière, pseudonym for Jean Baptiste Poquelin [1622-1673]).

"Seven specific hurdles and four epistemological issues with particular salience to anthropological cyberspace ethnography have been listed. Yet the stories anthropologists are able to tell have always depended on

- The Problems we choose,
- The points at which we enter the field,
- The ways we draw intellectual and social boundaries,
- The levels of our units of study,
- Our practises in the field, and
- The terms we employ to describe those experiences.

Hurdles and issues like these were problematic in the Malinowskian era as well; we just weren't aware of it. Thus, cyberspace ethnography is no more (and no less) at risk of collapse under the critique of ethnography than is any other ethnographic practise." David Hakken, 1999, Cyborgs@Cyberspace? An Ethnographer Looks to the Future, page 67.

**Interesting (And Somewhat Appropriate) Web Sites Are:**

- [http://www.math.unl.edu/~jfisher/femanthro/overview.html](http://www.math.unl.edu/~jfisher/femanthro/overview.html) [Feminist Anthropology Theory Matrix]
- [http://www.csus.edu/anth/html/seasian.html](http://www.csus.edu/anth/html/seasian.html) [Digital Ethnography Project from CSU, Sacramento]
- [http://www.sscnet.ucla.edu/anthro/gessler/](http://www.sscnet.ucla.edu/anthro/gessler/) [Culture and Computational Anthropology]
- [http://classes.yale.edu/anth500a/viewing_notes/VN_E-P.htm](http://classes.yale.edu/anth500a/viewing_notes/VN_E-P.htm) [viewing notes] Edward Evans-Pritchard
- [http://www.bodley.ox.ac.uk/isca/history.html](http://www.bodley.ox.ac.uk/isca/history.html) [History of Anthropology in Oxford]

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**WEEK 12. November 7 & 9, 2005:** Winding down and general discussions and review for EXAM II (25%) on Wednesday November 9, 2005. This will be based on selected readings in Davies & Piero (2002), Langness (pp. 171-288), selected assigned readings in Fall 2005 *Anthropology 496 Guidebook and Selected Anthropology Essays by Urbanowicz*, lectures/discussions, and the quotations referred to in this Guidebook to date. Specific Readings from Reserve WILL NOT BE on the Exam.

Please Finish The Required Reading in: Langness: Ch 5, 6, 7, & 8 (pp. 171-288).

**NOTE:** A "sample" self-paced exam should be available at: [http://www.csuchico.edu/~curban/SelfTesting/ANTH496FALL2005TESTTwo.htm](http://www.csuchico.edu/~curban/SelfTesting/ANTH496FALL2005TESTTwo.htm) by Wednesday November 2, 2005, to assist you as a Review for EXAM II. *(Again, I am aware that "older" versions of my ANTH 296 Exams exist "out there" - I return them so you might learn from any mistakes; by all means, if you have access to "old" exams, do look at them; but *r.e.m.e.m.b.e.r to read and study* for EXAM II as if you might be faced with BRAND NEW EXAMINATION QUESTIONS - which could well be the case!)*

**JANE GOODALL, born 1934:** "The greatest danger to our future is apathy. We cannot expect those living in poverty and ignorance to worry about saving the world. For those of us able to read this magazine [or *Guidebook*], it is different. We can do something to preserve our planet. You may be overcome, however, by feelings of helplessness. You are just one person in a world of 6 billion. How can your actions make a difference? Best, you say, to leave it to decision makers. And so you do nothing. Can we overcome apathy? Yes, but only if we have hope. One reason for hope lies in the extraordinary nature of human intellectual accomplishment [stress added]." [http://www.time.com/time/2002/greencentury/engoodall.html](http://www.time.com/time/2002/greencentury/engoodall.html) [See: http://www.time.com/time/magazine/0,9263,1101020826,00.html] [Special Report in *Time* magazine, August 26, 2002: "How To Save the Earth"]

"Chimps in Peril. Famed naturalist Jane Goodall issued a *warning* that chimpanzees across central Africa are coming under a grave threat due to commercial hunting, wars and increased logging in the region. She told reporters that new logging roads allow the hunters to now go deep into the forest where they kill the primates and shop their smoked meat off to be eaten in exotic restaurants. *Goodall warned that the entire chimp population across 21 African nations has declined from about 2 million a century ago to 220,000 today. 'Because they are very slow breeders and give birth only at five-year intervals, the species could be on its way to extinction if nothing is done to protect the animals and their habitat,' Goodall said [stress added]." Earthweek: A Diary of the Planet, by Steve Newman, *The San Francisco Chronicle*, July 7, 2001, page A4.

"When Goodall [born 1934 -> ] came to Gombe in the 1960s, about 150 chimpanzees inhabited the area. *Today about a hundred survive in the dwindling forest. 'When the first satellite images were taken of Gombe in 1972, there was little difference between what was inside the parl and what was outside,' says conservation biologist Lilian Pintea of the University of Minnesota .... *Today Gombe, only eight miles wide, is surrounded by farms and people, including thousands of refugees fleeing violence in nearby countries [stress added]." In an article by] Jane Goodall, 2003, Update Lessons From Gombe, Tanzania. *The National Geographic*, April 2003, pages 76-89, pages 80-81.

"Troops of rogue chimpanzees have begun to attack human children in parts of Uganda, and the BBC reports that the loss of primates' habitat to farming is responsible for the assaults. Chimpanzees do not normally attack humans, but at least 15 young children in the west of the country have been badly injured by..."
aggressive male chimps during the past few years, with around half the infants being killed. In one case a child was said to have been snatched directly from its mother's back by a mauling chimpanzee. The January [2004] issue of BBC Wildlife magazine reports that the felling of forests for farming is forcing the chimps to move into populated areas in search of food. It is still unclear why the animals are specifically targeting human children for attack [stress added]." Steve Newman, 2004, Earthweek: Chimp attacks. The San Francisco Chronicle, January 3, 2004, page C10.

"My reasons for hope are fourfold: (1) the human brain; (2) the resilience of nature; (3) the energy and enthusiasm that is found or can be found or can be kindled among young people worldwide; and (4) the indomitable human spirit [stress added]." Jane Goodall [with Phillip Berman], 1999, Reason For Hope: A Spiritual Journey (NY: Warner Books), page 233.

"Robben Island was used at various times between the 17th and the 20th century as a prison, a hospital for socially unacceptable groups, and a military base. Its buildings, and in particular those of the late 20th century, such as the maximum security prison for political prisoners, bear witness to the triumph of democracy and freedom over oppression and racialism." [Robben Island, South Africa] 1999)

On the hatchery at Adobe Creek, California: "The hatchery was dedicated on April 25, 1993, as students unfurled their banner: 'Together we will change the world' [from the United Anglers of Casa Grande high School, Petaluma, CA.] [stress added]." SEE: Malcolm McConnel, 1999, Miracle at Adobe Creek. The Reader's Digest, Vol. 154, No. 924, pages 78-84, page 84.

"...I have been lucky to work with some fine scientists and have had the opportunity to discover prized relics of our evolutionary history. Many people experience a deep, almost primordial urge to understand our beginnings as a species, and the search for such relics in ancient sediments brings one into direct contact with our species' history. Those of us who are in this line of work are truly privileged" [stress added]." Richard Leakey & Roger Lewin, 1995, The Sixth Extinction: Patterns of Life and the Future of Humankind (NY: Anchor Books), page 4.

SOME QUESTIONS asked of Richard Leakey [born December 19, 1944]: "What do you think is the biggest problem facing the world today? Global warming. ... Which historical figure would you most like to invite to a dinner party? Charles Darwin, so that I could tell him of what we now know and re-assure him that he has made some of the most significant contributions ever in terms of placing us within context on this planet [stress added]." (Discover, May 1999, pages 18-19).

"The chasm between what scientists do and what the public understands about science widens daily. A new Web site, produced by a group of top paleontologists, aims to provide a bridge across that chasm to the confusing world of human origins and offer a clear view of how science develops its notions about our beginnings [stress added]. ... [http://www.becominghuman.org]...." Tim Friend, 2001, Site digs at the roots of the human family tree. USAToday, April 16, 2001, page 6D.

"You may not believe in evolution, and that is all right. How we humans came to be the way we are is far less important than how we should act now to get out of the mess we have made for ourselves. How should the mind that can contemplate God relate to our fellow beings, the other life-forms of the world? What is our human responsibility? And what, ultimately, is our human destiny? [stress added]." Jane Goodall [with Phillip Berman], 1999, Reason For Hope: A Spiritual Journey (NY: Warner Books), page 2.

FINALLY, Urbanowicz likes and appreciates the words of Thomas Jefferson [1743-1826] as provided by Silvio A. Bedini, 2002, Jefferson And Science (Monticello: Thomas Jefferson Foundation), page 107, from an 1818 letter of Jefferson: "When I contemplate the immense advances in science and discoveries in the arts which have been made within the period of my life, I look forward with confidence to equal advances by the present generation, and have no doubt they will consequently be as much wiser that we have been as we than our fathers were and they than the burners of witches [stress added]." Silvio A. Bedini, 2002, Jefferson And Science (Monticello: Thomas Jefferson Foundation), page 107.

WEEK 14. November 21 -> 25, 2005} THANKSGIVING VACATION WEEK!


WEEK 16. December 5 & 7, 2005: Mon & Wed} Term Paper Presentations/Discussions Continue. [Please Remember: Class participation, including Term paper presentation, represents 15% of your total grade.]

WEEK 17. December 12, 2005 [Monday] FINALS WEEK} Term Paper Discussions CONCLUDE (if needed) and FINAL MEETING SCHEDULED ON Monday, December 12, 2005 from 6 -> 7:50pm and your TERM PAPER is DUE (25%) on that date.

AND THE FINAL URBANOWICZ QUOTES for Fall 2005:

"The most important word in the English language is attitude. Love and hate, work and play, hope and fear, our attitudinal response to all these situations, impresses me as being the guide." Harlen Adams (1904-1997)

and

"The Moving Finger writes; and, having writ,
    Moves on: nor all your Piety nor Wit
    Shall lure it back to cancel half a Line,
    Nor all your Tears wash out a Word of it."

From the 1859 publication of The Rubáiyát of Omar Khayyám [1048-1131] by Edward Fitzgerald [1809-1883]

and

"I am an optimist. It does not seem too much use being anything else." Sir Winston Churchill [1874-1965].

and

"A teacher affects eternity;
he [or she!] can never tell
where his [or her] influence stops."

Henry Brooks Adams [1838-1918],
The Education of Henry Adams, chapter 20
"What we cannot speak about we must pass over in silence."
Ludwig Wittgenstein (1889-1951) Proposition #7 from *Tractatus Logico-Philosophicus*.
IN Prototractatus: An Early Version of Tractatus Logico-Philosophicus by Ludwig Wittgenstein
Edited by B.F. McGuinness *et. al* (Cornell University Press), page 237.

and what are your thoughts now on the Lévi-Strauss words?

"It has often been said--I don't know if it is universally true but it is probably true for many of us--that the reason we took up anthropology was that we had difficulty in adapting ourselves to the social milieu into which we were born." In G. Charbonnier, 1969, *Conversations with Claude Lévi-Strauss* (London: Jonathan Cape Ltd), page 17. [This is a 1969 translation of the 1961 *Entretiens avec Claude Lévi-Strauss*.]

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Some THOUGHTS To Consider and Discuss in Fall 2005 (some of which you have already read above):

"My intention is not, however, to [simply] impart information, but to throw the burden of study upon you. If I succeed in teaching you to observe, my aim will be attained [stress added]." Louis Aggasiz [1807-1873], Swiss-American Scientist.

"I say my philosophy, not as claiming authorship of ideas which are widely diffused in modern thought, but because the ultimate selection and synthesis must be a personal responsibility." Sir Arthur Eddington [1882-1944], *The Philosophy of Physical Science*, 1949: viii.

"I love quotations. Maybe it's a symptom of a short-attention-span, instant-gratification age, but I'm a sucker for a well-stated tidbit of brevity and wit. For me, quotes do with precision what reading does in general: they confirm the astuteness of my perceptions, they open the way to ideas, and they console me with the knowledge that I'm not alone [stress added]." John Winkonur, 1990 [editor], *W.O.W. Writers on Writing* (Philadelphia: Running Press), page 1.


"The palest ink is better than the best memory." (Chinese proverb)


"Learning can be seen as the acquisition of information, but before it can take place, there must be interest; interest permeates all endeavors and precedes learning. In order to acquire and remember new knowledge, it must stimulate your curiosity in some way." Richard Saul Wurman, *Information Anxiety*, 1989: 138.

"A quotation is a polished prefabricated unit of thought or discourse which has many connotations and associations built in to it. It is thus like the text for a sermon, serving as a point of departure for many lines of thought." Alan L. Mackay, 1977 Statement.

"When you ferret out something for yourself, piecing the clues together unaided, it remains for the rest of your life in some way truer than facts you are merely taught, and freer from onslaughts of doubt." Colin Fletcher, 1968, *The Man Who Walked Through Time*, p. 109.

"In the field of observation, chance only favors those who are prepared." Louis Pasteur [1822-1895].
"The unit of survival [or adaptation] is organism plus environment. **We are learning by bitter experience that the organism which destroys its environment destroys itself.** If, now, we correct the Darwinian unit of survival to include the environment and the interaction between organism and environment, a very strange and surprising identity emerges: *the unit of survival turns out to be identical with the unit of mind* [italics in original; stress added]." Gregory Bateson [1904-1980], 1972, *Steps To An Ecology of Mind* (NY: Ballantine Books), page 483.

"...descriptions vary with the conceptual or theoretical framework within which they are couched. To evaluate a description properly one must know something about the theoretical framework that brought it into being." D. Kaplan and R. Manners, *Culture Theory*, 1972: 22.

"Let every man [or woman!] judge by himself [or herself!!], by what he himself read, not by what others tell him [or her!!!]." Albert Einstein [1879-1955], 1934 statement.

"From an institutional perspective, the significance of ethnography can be attributed to three roles it has played in the professional careers of anthropologists. **First**, the reading and teaching of exemplary ethnographic texts have been the major means of conveying to students what anthropologists do and what they know. Rather than becoming dated as in other fields, classic works in anthropology, remain vitally relevant, and their materials are a perennial source for the raising of new conceptual and theoretical problems. ... **Second**, ethnography is a very personal and imaginative vehicle by which anthropologists are expected to make contributions to theoretical and intellectual discussions, both within their discipline and beyond. ... **Third**, and most importantly ethnography has been the initiatory activity which has launched careers and established reputations" [stress added]. George E. Marcus and Michael M.J. Fischer, 1999, *Anthropology As Cultural Critique: An Experimental Moment In The Human Sciences*, 2nd Edition (University of Chicago Press), page 21.


"How often do the involuntary movements of our features reveal what we are secretly thinking and betray us to those about us!" Michel Eyquem de Montaigne [1533-1592] French philosopher/essayist) in *Essays*, translated by J.M. Cohen, 1958, page 189.

"The farther backward you can look, the farther forward you are likely to see." Sir Winston Churchill [1874-1965], 1953 Nobel Prize Winner in Literature.

"This great world, which some still reckon to be but one example of a whole genus, is the mirror into which we must look if we are to behold ourselves from the proper standpoint." Michel Eyquem de Montaigne [1533-1592] French philosopher/essayist), *Essays*, translated by J.M. Cohen, 1958, page 64.

"My view is that knowledge is a rearrangement of experience, in which we put together those experiences that seem to us to belong together, and put them apart from those that do not." Jacob Bronowski [1908-1984], *The Identity of Man*, 1966: 26.

"Scientific explanation consists not in moving from the complex to the simple but in the replacement of a less intelligible complexity by one which is more so." Claude Lévi-Strauss, 1962, *The Savage Mind*, 1968 edition, page 248.

"Facts are not pure unsullied bits of information; culture also influences what we see and how we see it. Theories, moreover, are not inexorable inductions from facts. The most creative theories are often imaginative visions imposed upon facts; the source of imagination is also cultural." Stephen Jay Gould, American Biologist/Author.

"Facts are the air of science. Without them a man [or a woman!] of science can never rise. Without them your theories are vain surmises. But while you are studying, observing, experimenting, do not remain content with the surface of things. Do not become a mere recorder of facts, but try to penetrate the mystery of their origin. Seek obstinately for the laws that govern them." Ivan Pavlov, Russian Physiologist [1849-1936].
"The cutting edge of knowledge is not in the known but in the unknown, not in knowing but in questioning. Facts, concepts, generalizations, and theories are dull instruments unless they are honed to a sharp edge by persistent inquiry about the unknown." Ralph H. Thompson [1911-1987] American Educator.

"I say, therefore, that we think with or through ideas and what we call thinking is generally the application of preexisting ideas to a given situation or set of facts. ...When a thing is intelligible you have a sense of participation; when a thing is unintelligible you have a sense of estrangement." F. Schumacher, 1973, Small is Beautiful: Economics as if People Mattered, page 84.

"Interest is a sense of being involved in some process, actual or potential. ...Interest is not the same as attention. Attention is a simple response to a stimulus--either to a loud bang or (much more powerful) to a feeling of interest. Interest is selective, an expenditure of energy by the interested party. ... Memory is an internally edited record of interests (not of attention, much less of 'events')." Henry Hay, 1972, The Amateur Magician's Handbook, pp. 2-3.

"In many crucial ways, the Earth is becoming as small as it appears to orbiting astronauts and cosmonauts. Global communications, universal trends, and common aspirations are making us more alike than we are different. Despite our rich cultural diversity, we gradually are becoming nearly one world. ... We share history. World War II tore us apart. ... We share technology. Communication satellites make it possible for millions to share the information and entertainment that's on television. Satellites have also revolutionized telephone and telefax communication. We sent reporters all over the world, but rarely were they out of reach of a telephone. We share high-speed transportation. Today, it takes less than twenty-four hours to travel between virtually any two points in the world." A. Neurath with Kelley & Walte, 1989, Nearly One World, pages 4-6.

"One of the greatest lessons that can be learned from the history of science is one of humility. Science may indeed be steadily learning more about the structure of the world, but surely what is known is exceedingly small in relation to what is unknown. There is no scientific theory today, not even a law, that may not be modified or discarded tomorrow [stress added]." Martin Gardner, 1990, The New Ambidextrous Universe: Symmetry and Asymmetry From Mirror Reflections to Superstrings, 3rd edition, page 335.

"No matter how much I admire our schools, I know that no university exists that can provide an education; what a university can provide is an outline, to give the learner a direction and guidance. The rest one has to do for oneself." Louis L'Amour, 1989, The Education Of A Wandering Man, page 3.

"We were getting close to the answer and I was beginning to fly. I could feel my brain cells doing a little tap dance of delight. I was half-skipping, excitement bubbling out of me as we crossed the street. 'I love information. I love information. Isn't this great? God, it's fun...'" The character Kinsey Milhone, in Sue Grafton, 1990, "G" Is For Gumshoe, page 277.

August Comte (1798-1857) and St. Simon (1760-1825) are the founders of sociology. In 1839, in Volume IV of Cours de Philosophie Positive (or System of Positive Polity), Comte coined the term sociologie to serve as an equivalent to "social physics" (which came from Comte and St. Simon). Comte's schema was: Mathematics, Astronomy, Physics, Chemistry, Biology, and Sociology. Anthropologie was the 7th science for Comte for in 1852 he wrote:

"Elle n'était point appréciable avant que ma fondation de la sociologie eut terminé la préparation encyclopédique qu'exigeait l'avènement systématique de la véritable anthropologie, à laquelle il faut conserver son nom sacré de morals. Cette condition finale étant désormais remplie, et m'ayant déjà conduit à construire subjectivement la saine théorie cérébrale, le septième et dernier degré de la grand hiérarchie abstraite devient aussi caractérisé que tous les autres."

A translation from 1875:

"The consequences could not be seen, until, by founding Sociology, I was able to add the last group to the Encyclopedic series of the sciences, When this was affected, it was possible to have a systematic basis for an
Anthropology, or true science of Man, though this science ought ever to retain its sacred name of morals. Now that this last condition has been fulfilled, and now that it has already enabled me to construct on subjective methods a sound Cerebral Theory, the seventh and last gradation in the Grand Hierarchy of Abstract Science is a distinctively defined as any of the others [ALL STRESS ADDED]" (1874 translation of *System of Positive Polity*, Vol. II, pages 356-347).

Elsewhere Comte had written:

"Leaving Sociology, it only remains for me to describe the third term of the grand progressive series, which gives us the true encyclopedic inventory: I mean the study of Moral Laws, the necessary goal of all healthy speculation. The field of Morals [NOTE: ANTHROPOLOGY] is at once more special, more complex, and more noble than that of Sociology strictly so called, the exact rank of which has been determined....Morals is the most eminent of the sciences, both because of the superior dignity of its object, Man, from which we get our type of true nobleness, and because, as I am about to explain, of its theoretic plenitudes [ALL STRESS ADDED]."

*From Thomas Alva Edison (1847-1931):* The individual "...who doesn't make up his [or her!] mind to cultivate the habit of thinking misses the greatest pleasures in life...My business is thinking."

"The highest stage in moral culture at which we can arrive, is when we recognise that we ought to control our thoughts...." Charles R. Darwin (1809-1882), *The Descent of Man And Selection in Relation to Sex*, 1871 [1981 Princeton University Press edition, with Introduction by John T. Bonner and Robert M. May], Chapter 3, page 101).

"*My reasons for hope are fourfold: (1) the human brain; (2) the resilience of nature; (3) the energy and enthusiasm that is found or can be found or can be kindled among young people worldwide; and (4) the indomitable human spirit [stress added]."* Jane Goodall [with Phillip Berman], 1999, *Reason For Hope: A Spiritual Journey* (NY: Warner Books), page 233.


"After dedicating their careers to studying exotic cultures in faraway lands, a few anthropologists are coming home. They're taking research techniques they once used in African shantytowns and Himalayan villages to Knights of Columbus halls, corporate office buildings and suburban shopping centers.... [The Anthropologists] study American families the way they would Polynesian cargo cults or Mongolian nomads--by inserting themselves into the daily lives of their subjects" [stress added]." Matt Crenson, 2000, Anthropologists Among Us. *The Modesto Bee*, July 17, 2000, pages D1 and D2.

"There is, nevertheless, a certain respect, and a general duty of humanity, that ties us, not only to beasts that have life and sense, but even to trees and plants." (Michel Eyquem de Montaigne [1533-1592] French philosopher/essayist) or in another translation: "...there is a certain consideration, and a general duty of humanity, that binds us not only to the animals, which have life and feeling, but even to the trees and plants." *Essays*, translated by J.M. Cohen, 1958, page 189)

"Finally, I wish to emphasize once more that what has been said here in a somewhat categorical form does not claim to mean more than the personal opinion of a man, which is founded on nothing but his own personal experience, which he has gathered as a student and as a teacher." Albert Einstein [1879-1955]


Urbanowicz adds again: "I quote others only the better to express myself." (Michel Eyquem de Montaigne [1533-1592] French philosopher/essayist); or, in another translation: "I only quote others to make myself more explicit." (Essays,
PARTICIPATION / PAPER PRESENTATION

Class participation counts for 15% of your final grade: this includes class attendance throughout the semester, your classroom presentation, and thoughtful comments on other student presentations. The following information should be of value to you when it comes to your term paper presentation beginning WEEK 13:


"Consider these ten key steps when preparing a talk:

1. Choose your subject with care....
2. Analyze the audience....
3. Ascertain your purpose: Are you spewaking chiefly to persuade, entertain, or inform?
4. Gather materials....
5. Organize the material....The introduction...The body of your talk....The conclusions...
6. Select words carefully....
7. Use quotations correctly....
8. Employ (on a limited basis) personal references....
9. Make your speech your own....
10. Time your speech: Nothing kills a good speech [or classroom presentation!] than going overtime [stress added]."

CONSIDER, If you will, the following:

"With verbal reports, much of the data gets lost in translation. Most people aren't trained to listen. Given the complexity of our mental processes, the recipient tunes out, blocks, forgets, or misinterprets eighty percent of what's been said. Take any fifteen minutes' worth of conversation and try to reconstruct it later and you'll see what I mean. If the communication has any emotional content whatever, the quality of the information retained degrades even further [stress added]." Sue Grafton, 1998, N Is For Noose (NY: Henry Holt and Company), page 23.


"The three principles of effective communication: The first component of an effective 30-second message--the passive, pre-planned part of your communication--consists of the three principles necessary for effective communication: know your objective, know your listener, and know your approach. ...

The three techniques of effective communication: The second part of your 30-second message is the actual message itself. The effectiveness of your message pivots on the three techniques of effective communication--the three K's of your message. Your 'hook' is designed to 'Katch' your listener; the 'subject' will 'Keep'em interested; and the 'closing' will 'Konvince'em' to work with you. Adding Impact: The finishing touches of a 30-second message include a number of measures you can take to add impact. ...

Imagery - Make sure your listener sees as well as hears what you are saying....Clarity - Choose words and images appropriate to your listeners level of understanding. ... Personalizing - Use personal stores or examples to illustrate key points.... Emotional Appeal - The most effective messages are those that reach the listener's heart [stress added]."
To possibly be of assistance in this (and other presentations), the following chart has been created from various sources; it is not "gospel" but merely a guide for what you present and what you see and hear being presented:

<table>
<thead>
<tr>
<th>CRITERIA OF WRITING PROFICIENCY:</th>
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<tbody>
<tr>
<td>NON-VERBAL</td>
</tr>
<tr>
<td>(Eye contact, gestures, body</td>
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<tr>
<td>language, etc.)</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>None.</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>Minimal.</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>Limited.</td>
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<tr>
<td>4</td>
</tr>
<tr>
<td>Some.</td>
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<tr>
<td>5</td>
</tr>
<tr>
<td>Consistent and appropriate.</td>
</tr>
<tr>
<td>VOICE (tone, volume, etc.)</td>
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<tr>
<td>Difficult to understand.</td>
</tr>
<tr>
<td>Erratic.</td>
</tr>
<tr>
<td>Fairly easy to understand.</td>
</tr>
<tr>
<td>Easy to understand.</td>
</tr>
<tr>
<td>Clear voice, enthusiastic, not</td>
</tr>
<tr>
<td>too slow or fast.</td>
</tr>
<tr>
<td>ORGANIZATION (introduction,</td>
</tr>
<tr>
<td>main points, transitions, and</td>
</tr>
<tr>
<td>conclusions)</td>
</tr>
<tr>
<td>Missing introduction.</td>
</tr>
<tr>
<td>Missing Introduction and/or</td>
</tr>
<tr>
<td>conclusions.</td>
</tr>
<tr>
<td>Missing main points.</td>
</tr>
<tr>
<td>Getting better.</td>
</tr>
<tr>
<td>Clear and easy to follow.</td>
</tr>
<tr>
<td>CONTENT</td>
</tr>
<tr>
<td>Little or no evidence of research.</td>
</tr>
<tr>
<td>Modest evidence of research.</td>
</tr>
<tr>
<td>Some evidence of research.</td>
</tr>
<tr>
<td>Considerable evidence.</td>
</tr>
<tr>
<td>Excellent coverage of concept or idea.</td>
</tr>
<tr>
<td>PRESENTATION AIDS (if any)</td>
</tr>
<tr>
<td>None.</td>
</tr>
<tr>
<td>Messy or inappropriate.</td>
</tr>
<tr>
<td>Difficult to see or read.</td>
</tr>
<tr>
<td>Clear, easy to see/read.</td>
</tr>
<tr>
<td>Presentation aids added greatly to presentation.</td>
</tr>
</tbody>
</table>

For the purpose of this class (ANTH 496 / ANTH 496H), the minimal definition of "Writing Proficiency" encompasses all three of the levels described below. It is expected that anyone who receives a grade of "C-" or better in this class has achieved these levels of writing proficiency.

Level #1: Minimally, writing proficiency begins with the ability to construct meaningful sentences that follow the conventional rules of grammar, punctuation, and spelling; exhibit appropriate choice of words; and utilize sentence structures that clearly, efficiently, and precisely convey the writer's ideas and relevant information to readers who observe the same conventions of writing.

Level #2: At the next level, writing proficiency entails the constructing and arranging of sentences into paragraphs that:

- Develop arguments logically.
- Present a body of information systematically.
- Express an idea effectively.
- Provide a coherent answer to a question.
- Describe a given phenomenon effectively.
- Summarize a larger body of information or abstract its essence accurately.
- And/or otherwise achieve a specific objective efficiently and effectively.

Level #3: Writing proficiency at the third level requires the construction and arrangement of paragraphs in a such a manner that the reader is led successively through the intent or the objective of the paper, the implementation of the objective, and the conclusion which summarizes and meaningfully relates the body of the paper to its objective; please note this level also includes the use of "section headings" to break up the flow of the paper (beginning with INTRODUCTION and ending with CONCLUSIONS).

Note the following:
"Vigorous writing is concise. A sentence should contain no unnecessary words, a paragraph no unnecessary sentences, for the same reason that a drawing should have no unnecessary lines and a machine no unnecessary parts. This requires not that the writer make all his [or her!] sentences short, or that he [or she] avoid all detail and treat his [and her] subjects only in outline, but that every word tell."

"There you have a short, valuable essay on the nature and beauty of brevity--fifty-nine words [not counting those in the brackets added by Urbanowicz] that could change the world." E.B. White, commenting on the original words of William Strunk Jr. in The Elements of Style, 4th edition, 2000, pages xv-xvi.

**PLEASE NOTE:** This is in no way intended to be a "definitive" listing (or categorization) and some individuals could (obviously) be placed in one or more "boxes" below! Also please note: Not everyone in the world would necessarily agree with my definition of "assumption(s)" nor my placement of "some individuals" below! NOTE: And please read and think about the words of John Godfrey Saxe (1816-1887) at the end of this brief section - below the final chart.

<table>
<thead>
<tr>
<th>IDEAS</th>
<th>ASSUMPTION(s)</th>
<th>ONLY &quot;SOME&quot; INDIVIDUALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>#1 Acculturation: also called, by some, Cultural Dynamics.</td>
<td>Change(s) through time.</td>
<td>Melville J. Herskovits (1895-1963), H.G. Barnett (1906-1985); Nancy O. Lurie (1924-2&gt;).</td>
</tr>
<tr>
<td>#2 (American) Cultural Anthropology: also called, by some, Historical Empiricism.</td>
<td>Ethnographic &quot;facts&quot; are obtained through fieldwork.</td>
<td>Franz Boas (1858-1942); Alexander Chamberlain (1865-1914); Alfred Kroeber (1876-1960); Elsie Parsons (1874-1941); Robert H. Lowie (1883-1957); Paul Radin (1883-1959); Ella Cara Deloria (1888-1971); Esther Goldfrank (1896-); Erna Gunther (1896-1982); Robert Redfield (1897-1958); Ruth Bunzel (1898-1990); Julian Steward (1902-1972); Gene Weltfish (1902-1980); Zora Neale Hurston (1903-1960); Ruth Landes (1908-&gt;1991); Ernestine Friedl (1920-&gt;); Eric Wolf (1923-1998); William S. Willis Jr. [1921-1983] Morton Klass (1927-2000).</td>
</tr>
<tr>
<td>#3 (British) Social Anthropology.</td>
<td>The &quot;social&quot; aspect (and &quot;social organization&quot;) is crucial for an understanding of people.</td>
<td>Robert H. Codrington (1830-1922); Alfred C. Haddon (1855-1940); W.H.R.Rivers (1864-1922); Charles G. Seligman (1873-1940); A.R. Radcliffe-Brown (1881-1955); Beatrice M. Blackwood (1889-1975); Hortence Powdermaker (1896-1970); Camilla Wedgwood (1901-1955); Raymond Firth (1901-2002); Edward Evans-Pritchard (1902-1973); Sigfried Nadel (1903-1954); Isaac Schapera [1905-2003]; Monica Wilson (1908-1982); Edmund Leach (1910-1989); Max Gluckman (1911-1975); Ann K. Fischer (1919-1971); Victor Turner (1920-1983); Mary Douglas (1921-2003); F.G. Bailey (1924-2003).</td>
</tr>
<tr>
<td>#4 Cross-Cultural Research.</td>
<td>Statistical analyses based on previous research.</td>
<td>Edward Burnett Tyor (1832-1917); George P. Murdock (1897-1985).</td>
</tr>
<tr>
<td>#5 Diffusionism (Kulturkreise and Heliolithic).</td>
<td>Change as a result of diffusion (borrowing).</td>
<td>Friedrich Ratzel (1844-1904); Wilhelm Schmidt (1868-1954); Grafton Elliot Smith (1871-1937); Leo Frobenius (1873-1938); Fritz Graebner (1877-1934); Wilhelm Koppers (1886-1961); William J. Perry (1889-1949); V. G. Childe (1892-1957).</td>
</tr>
<tr>
<td>#6 Evolutionary ideas (various).</td>
<td>Change(s) over time.</td>
<td>Charles R. Darwin (1809-1882); Johann Jacob Bachofen (1815-1887); Edward B. Tylor (1832-1917); Lewis H. Morgan (1818-1881); Herbert Spencer (1820-1903); Karl Marx (1818-1883); Henry Maine (1822-1888); Pierre Paul Broca (1824-1880); Thomas H. Huxley (1825-1895); John McLennan (1827-1881); Augustus Pitt-Rivers (1827-1900); Paul Topinard (1830-1911); John Lubbock (1834-1914); Max Weber (1864-1920); Pierre</td>
</tr>
<tr>
<td>#7</td>
<td>French Sociologie / Structuralism.</td>
<td>Culture (and Society) shaped by pre-programmed codes (of the human brain).</td>
</tr>
<tr>
<td>--------</td>
<td>------------------------------------</td>
<td>-------------------------------------------------------------------</td>
</tr>
<tr>
<td>#8</td>
<td>Functionalism.</td>
<td>Discovering how parts of a culture function (not concerned with &quot;origins&quot; or &quot;history&quot;).</td>
</tr>
<tr>
<td>#9</td>
<td>Modernism / Postmodernism.</td>
<td>Thinking about what we are thinking about (and more!)</td>
</tr>
<tr>
<td>#10</td>
<td>Neoevolutionism: also called, by some, Cultural Ecology.</td>
<td>Cultures develop in relation to their capacity for harnessing energy.</td>
</tr>
<tr>
<td>#11</td>
<td>Positivism.</td>
<td>Use of the Scientific Method and natural &quot;laws&quot; can be discovered.</td>
</tr>
<tr>
<td>#12</td>
<td>Pre [Non]-Boasian American Cultural Anthropology.</td>
<td>Somewhat Self-Explanatory.</td>
</tr>
<tr>
<td>#14</td>
<td>Psychological Anthropology: also called, by some, Culture &amp; Personality.</td>
<td>Dealing with the relationship between culture and psychology.</td>
</tr>
<tr>
<td>#15</td>
<td>Scholasticism.</td>
<td>Research / writing based on previously published and unpublished information.</td>
</tr>
</tbody>
</table>

According to Leslie A. White & Beth Dillingham, "The whole history of ethnological theory is embraced [below] by this simple diagram" Leslie A. White (1900-1975) and Beth Dillingham, *The Concept of Culture*, 1973, page 38.
It was six men of Indostan
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind

The First approached the Elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me! but the Elephant
Is very like a wall!"

The Second, feeling of the tusk,
Cried, "Ho! what have we here
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an Elephant
Is very like a spear!"

The Third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
"I see," quoth he, "the Elephant
Is very like a snake!"

The Fourth reached out an eager hand,
And felt about the knee.
"What most this wondrous beast is like
Is mighty plain," quoth he;
"'Tis clear enough the Elephant
Is very like a tree!"

The Fifth, who chanced to touch the ear,
Said: "E'en the blindest man
Can tell what this resembles most;
Deny the fact who can
This marvel of an Elephant
Is very like a fan!"

The Sixth no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the Elephant
Is very like a rope!"

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!
Moral:

So oft in theologic wars,
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
And prate about an Elephant
Not one of them has seen!

[from: http://www.wordfocus.com/word-act-blindmen.html]

and see: http://www.wvu.edu/~lawfac/jelkina/p-2001/saxe.html

NOTE: You might find some of the following sites of value (and many of these have been already referred to above):

In addition to the Department of Anthropology "Home Page" at CSU, Chico (http://www.csuchico.edu/anth/), some Interesting (and specific CSU, Chico) web sites include the following:

http://www.csuchico.edu/anth/EthnoLab/index.htm [Department of Anthropology} Ethnographic Laboratory]
http://www.csuchico.edu/anth/EthnoLab/archives/archives.htm [Anthropological Archives at Chico State]
http://www.csuchico.edu/anth/cccwebsite/ [Chico Campus Culture Project]
http://www.csuchico.edu/anth/Museum/ [Museum of Anthropology]

Inside Chico State, May 15, 2003.]
http://orion.csuchico.edu/Pages/Vol44issue9/dimensions/d.3.museumcurator.html [Museum displays make her days. The Orion. March 24, 2000]
http://orion.csuchico.edu/Pages/vol40issue1/e.museum.html [Atari, records, bicycles on display in museum. The Orion, January 28, 1998]
http://orion.csuchico.edu/Pages/vol39issue04/e.timelesswonders.html [Museum exhibit looks at America. The Orion, September 17, 1997]

http://www.csuchico.edu/anth/PAHIL/ [Forensic Anthropology at CSU, Chico]
http://www.orion-online.net/vnews/display.v/ART/2002/04/03/3caa95354a?ab?in_archive=1 [Bones, death, stench: just another day in class. The Orion, May 21, 2002.]
http://www.csuchico.edu/pub/inside/archive/02_05_02/forensic.html [Murad & Willey} Forensic Anthropology Cuts Straight to the Bone. Inside Chico State, May 2, 2002].
http://orion.csuchico.edu/Pages/Vol46issue5/news/n.1.dead.html [Bringing out the dead. The Orion, February 21, 2001]
http://www.csuchico.edu/pub/inside/archive/00_03_02/6.donnerbones.html [P. Willey} Forensic Anthropology Lectures: Notes from the Dead. Inside Chico State, March 3, 2000]
http://orion.csuchico.edu/Pages/Vol44issue5/news/n.5.crimexpert.html [Inside the minds of crime scene experts. The Orion, February 23, 2000]
http://orion.csuchico.edu/Pages/Vol44issue4/news/n.9.anthrograds.html [Anthro grad students lure some of nation's best: Forensic experts to visit campus next week for conference The Orion, February 16, 2000]
http://www.csuchico.edu/pub/inside/archive/98_03_05/klaas.html [Turhon Murad Surveys the Physical Evidence in the Polly Klaas Case. Inside Chico State, March 5, 1998]
http://orion.csuchico.edu/Pages/Volume33Issue13/Dimensions/Tlbettabon.html [Murad} The leg bone's connected to...
the ankle bone. *The Orion*, Nov. 30, 1994]
SOME ADDITIONAL WEB SITES INCLUDE THE FOLLOWING:

http://www.uncwil.edu/stuaff/career/anthropology.htm  [Anthropology jobs]
http://www.unipv.it/webbio/dfantrop.htm  [A Massive Anthropology site!]
http://www.csuchico.edu/libib/anthropology/anthropology.html  [Check out CSU Chico]
http://www.csuchico.edu/irf/guides/hrs/anthrop.htm  [Anthropology Resources beginning with CSU, Chico]
http://www.nmnh.si.edu/departments/anthropology.html  [Department of Anthropology, Smithsonian Institution]
http://www.sjsu.edu/depts/anthropology/svcp/  [The Silicon Valley Cultures Project]
http://www.indiana.edu/~wanthro/theory.htm  [Anthropology Theory from Indiana University]
http://emuseum.mnsu.edu/information/biography/index.shtml  [CHECK Out Anthropology Biographies from Minnesota State University, Mankato and their Emuseum]
http://people.be.edu/pwood/Timelines.htm  [A Biographies of Anthropologists by Peter W. Wood]
http://projects.prm.ox.ac.uk/kent/misc/histcov.html  [History of Anthropology]
http://www.as.ua.edu/ant/Faculty/murphy/anthros.htm  [Anthropological Theories: A Guide prepared for Students by Students]]

http://www.aaanet.org/press/an/0203Hinsley.htm  [Founding the AAA 100 years ago} by Curtis Hinsley]
http://www.alanmacfarlane.com/ancestors/  [Anthropological and Other Ancestors} Quick-Time Video on the WWW]


http://www.janegoaldall.org/  [Jane Goodall]
http://www.newscientist.co.uk/ns/19991211/inhumanfut.html  [About Sarah Blaffer Hrdry]
http://www.mtholyoke.edu/proj/cel/fossey.htm  [Dian Fossey} 1932-1985]
http://www.anthro.mankato.msus.edu/information/biography/klmno/leakey_mary.html  [Mary Leakey} 1913-1996]
http://www.pathfinder.com/time/magazine/articles/0,3266,21822,00.html  [Donald Johanson on the Leakey Family!]
http://www.becominghuman.org
http://www.scaneet.org/  [Society for California Archaeology]
http://www.tiac.net/users/cri/piltdown.html  [Piltdown Man site]
http://news.bbc.co.uk/1/hi/sci/tech/3264143.stm  [BBC} Fifty Years After Piltdown Hoax - November 21, 2003]

http://darwin.ws/day/  [Darwin Day Home Page]
http://www.galapagos.org/cdf.htm  [Charles Darwin Foundation, Inc.]
http://www.gruts.demon.co.uk/darwin/index.htm  [The Friends of Charles Darwin Home Page]
http://www.ilkley.org/darwin/  [The Ilkley Pages: Darwin Gardens]
http://www.powneysbookshop.demon.co.uk/dareyo.html  [Darwin/Evolution+ "Jumping Off" point!]
http://www.shef.ac.uk/~psysc/darwin/dar.html  [On Darwin]
http://www.reptiland.com/oncourse/session2/resources.html  [Evolution: Online Course for Teachers]
http://cwx.prenhall.com/bookbind/pubbooks/stiling4/chapter1/essay13/deluxe-content.html  [Interactive Case study on Galapagos Finches]

http://www.bbc.co.uk/education/darwin/index.shtml  [BBC Education: Evolution Homepage]
http://www.darwinday.org/  [Darwin Day Program]
http://www.literature.org/authors/darwin-charles/the-origin-of-the-species/  [C. Darwin} Origin of Species]
http://mobydicks.com/lecture/CharlesDarwinhall/wwboard.html  [Interesting Darwin "lecture hall"]
[Richard Owen} 1804-1892

[The Scopes "Monkey Trial," or "A 1925 Media Circus"

[Inherit/1925]

[Alfred Russell Wallace 1855 paper

[Alfred Russell Wallace 1858 paper

[Thomas Henry Huxley: 1824-1895

[Thomas Henry Huxley: 1824-1895

[David Douglas

[Francis Galton Links

[Sir Francis Galton} 1822-1911

[Louis Agasiz} 1807-1873

[David Douglas]

[Francis Galton Links

[Sir Charles Lyell} 1795-1875

[William Robertson Smith} 1846-1893

[The Natural History Museum] London

[The National Center for Science Education


[Edward Burnett Tylor]

[Max Gluckman]

[Culture]

[Alice Fletcher: 1838-1923]

[Anthropology Field Study]

[Herbert C. Taylor, Jr.: 1924-1991]


[Margaret Mead's Legacy: Continuing Controversies]

[Margaret Mead Web Site]

[Margaret Mead]

[Margaret Mead Exhibit at the Library of Congress]

[Margaret Mead Site]

[Margaret Mead Web Site]

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[Margaret Mead Exhibit at the Library of Congress]

[Margaret Mead Site]

[Jay Ruby on Franz Boas]

[Franz Boas]

[Margaret Mead Exhibit at the Library of Congress]

[Jay Ruby on Franz Boas]

[Franz Boas]

[Franz Boas]

[Mead/Boas Correspondence} 1925/1926

[Margaret Mead]

[Margaret Mead Site]

[Margaret Mead Site]

[M. Boas & Others! From A->Z

[Margaret Mead Web Site]

[Franz Boas: 1858-1942]

[Franz Boas: 1858-1942]

[Mead/Boas Correspondence] 1925/1926

[F. Boas & Others! From A->Z

[Derek Freeman]

[Derek Freeman (1916-2001)]

[Margaret Mead Web Site]

[Margaret Mead Web Site]
PLEASE SEE http://www.csuchico.edu/lref/guides/rbn/hraf.html (in The Meriam Library and which states the following: "The eHRAF Collection of Ethnography, available on the web, is a small but growing collection of HRAF full text and graphical materials supplemented, in some cases, with additional research through approximately the 1980's. The eHRAF Collection of Ethnography includes approximately 48 cultures, and regular additions are planned." (And See http://www.hti.umich.edu/e/ehraf/).

CONSIDER THE CHANGING CULTURE OF "ANTHROPOLOGICAL FIELD WORK" AS INDICATED BY:

http://www.vacations.tvb.gov.to/ [Tongan Visitors Bureau] Welcome to the Kingdom of Tonga
http://www.fikco.com/kingdom.htm [Tonga] Includes Audio
http://www.royaltonganairlines.com/ [Royal Tongan Airlines]
http://gohawaii.about.com/cs/tonga/index.htm [Various Tongan Articles and Links]
http://zhenghe.tripod.com/t/tonga/ [Tonga]
http://www.abc.net.au/news/ [ABC News (Australia)]; finally, check out:
http://www.123cam.com/ [Web Cams around the world, including many in Oceania!]

ALSO SEE "Anthropology On The Internet: A Review And Evaluation Of Networked Resources" by Brian Schwimmer, 1996, Current Anthropology, Vol. 37, No. 3, pages 561-568; also see a hypertext version of this paper, with linkable URLs at: http://www.artsci.wustl.edu/~anthro/ca/papers/schwimmer/intro.html

http://www.journals.uchicago.edu/CA/journal/issues/v40n5/995601/995601.html [Interview With Sydel Silverman in Current Anthropology]
Web can read in bed, read outside when the electricity goes off, or read when you can't make an Internet connection to read the thousands of pages. This is not an interactive course. As The Wall Street Journal on July 20, 1998 pointed out: "It Isn't Entertainment That Makes The Web Shine: It's Dull Data" (Page 1 and page A8). Although I trust that you have not purchased a bound volume of "dull data" but a volume of ideas (with data) I also add that for more than a decade I have been providing my students (in various lower-and-upper-division courses) with Guidebooks that have "video notes" and "lecture outlines" for the appropriate course that semester. Human beings are "visual creatures" and I use numerous films, slides, and transparencies (most of which are not included on these web pages) in my classes and since I am comfortable with the Guidebook format, I continue to place the Guidebook on "the web" (with numerous links) for students. I encourage all readers of these pages to "weigh" all of the information very carefully: contrast and compare what you know with what is being presented and please consider the following from The Wall Street Journal, June 25, 1999, page 1 & A11:

"Who invented the telephone? Microsoft Corp's Encarta multimedia encyclopedia on CD-ROM has an answer to that simple question. Rather, two answers. Consult the U.S., U.K., or German editions of Encarta and you find the expected one: Alexander Graham Bell. But look at the Italian version and the story is strikingly different. Credit goes to Antonio Meucci, an impoverished Italian-American candlemaker who, as the Italian-language Encarta tells it, beat Bell to the punch by five years. Who's right? Depends on where you live. ... in the age of the Internet, the issue of adapting products to local markets is raising trickier problems. Technology and globalization are colliding head-on with another powerful force: history. Perhaps nowhere is this conflict more apparent than in information as with Microsoft's Encarta, which has nine different editions, including one in British English and one in American. It's Microsoft's peculiar accomplishment that it has so mastered the adaptation of its products to different markets that they reflect different, sometimes contradictory, understandings of the same historical events. 'You basically have to rewrite all of the content,' says Dominique Lempereur, who, from her Paris office, oversees the expansion of Microsoft's education-related products to foreign markets. 'The translation is almost an accessory.' ... Consistency is clearly not Encarta's goal, and that's something of a controversial strategy. Encyclopedia Britannica, for example, has a policy of investigating contradictions across its editions and deciding on a standard presentation. Where it can establish a fact that is internationally solid, 'we go with that, and present other interpretations as need be,' says Dale Holberg, Britannica's editor in Chicago. His staff has looked into the Meucci question. Their verdict: Bell still gets the credit, world-wide, for inventing and patenting the electric telephone. ... Microsoft, as a technology conglomerate, has an interest in not stirring up controversies that endanger the sale of its other products. But the universality of the Web also frustrates efforts to localize content. And there remains the possibility that it will bring about pressure for one universally applicable version of history. Perhaps one day Mr. Meucci will share space with Alexander Graham Bell in all of the Encartas [stress added]." Kevin J. Delaney, 1999, Microsoft's Encarta Has Different Facts For Different Folks. The Wall Street Journal, June 25, 1999, page 1 & A11.

ALTHOUGH THE ELECTRONIC WORLD is changing very rapidly, and one might question the value of the "printed word" (considering the number of "electronic books" currently on "the web" such as the Bible or Darwin and 1000s of other available from sources such as the INCREDIBLE Books on Line and Project Gutenberg), there will always (I honestly believe as of this writing), a place for the "printed page" that you can hold in your hands, that YOU can read in bed, read outside when the electricity goes off, or read when you can't make an Internet connection to read the Web pages located in cyberspace! In short, while the ephemeral culture of the WWW is extremely important, the tangible
culture of a physical object is just as important and I follow some of the thoughts in the Library of Congress: Litera scripta manet, or the written (or physically published) word endures! Incidentally, as with EVERYTHING, double-check the written (printed) word as well.

PLEASE: the reader of this Guidebook is strongly encouraged to process, question, read, search, and think about various issues and ideas throughout the semester and perhaps come to an understanding of how you relate to anthropology and how anthropology relates to you! As Clark Kerr stated: "The university is not engaged in making ideas safe for students. It is engaged in making students safe for ideas [stress added]." The University and the Internet and the World Wide Web and Cyberspace are changing the very environment "we" all interact in and the "web" should point to new sources to provide you with new thoughts. This is how I have personally envisioned this web-related web-related Guidebook (of ~67,367 as of 22 August 2005): NOTE, this does not count the words in the 12 essays in the printed Guidebook; it is a GUIDE to other resources to explore on your own to prepare for your individual futures. Please consider your own age, where you wish to go in the future, and please ponder the following:

"It's a cliche of the digital age: Parents wonder how children so helpless in the real world can navigate the virtual world with such skill. Using computers is second nature to most kids--and with good reason, according to many neurologists. Being exposed to the wired world at early ages is effectively wiring children's brains differently, giving them an ease and comfort with computers that adults may never match. Will the new millennium see the generation gap turn into the digital divide? ... The cognitive gap is likely to continue well into the future, even as today's cyberkids become tomorrow's parents. While kids are growing up with brains well suited to the digital world of today, as adults they are likely to face the difficult task of adapting to a future where technology evolves even more rapidly--and more profoundly--than it does today [stress added]." Yocki J. Dreazen & Rachel Emma Silverman, 2000, Raised In Cyberspace. January 1, 2000, The Wall Street Journal, page R47.

FINALLY, please think about these words and why I may have chosen them:

"If by some fiat I had to restrict all this writing to one sentence, this is the one I would choose: The summit of Mt. Everest is marine limestone." John McPhee, 1998, Annals of the Former World (NY: Farrar, Straus and Giroux), page 124.

"Every individual matters. Every individual has a role to play. Every individual makes a difference." Jane Goodall, 1999, 40 Years At Gombe, page 103.

NOTE FROM URBANOWICZ FOR FALL 2005:

The pages that follow in the printed version of the Fall 2005 Anthropology 496 Guidebook and Selected Anthropology Essays by Urbanowicz came from various web pages created over the years. (On the web, the essays may be accessed by clicking below.) The essays provide information about me for students for this course, and, hopefully, place some of my ideas and actions into context and perspective. I have been a member of the faculty at CSU, Chico, since August 1973. I received my Ph.D. in Anthropology in 1972 from the University of Oregon, based on 1970-1971 fieldwork in the Polynesian Kingdom of Tonga. In 1972-1973, prior to joining the faculty at CSU, Chico, I taught at the University of Minnesota. As Marshall Sahlins wrote in his collection of essays in 2001:

"Written over the course of thirty years, the texts collected here represent a temporal succession of interests and topics, if not exactly a chronological sequence of publication." Marshall Sahlins, 2001, Introduction. Culture in Practise: Selected Essays (NY: Zone Books), page 9.

The brief WWW essays below do not cover as lengthy a period of time as John W. Bennet did in his 1998 work entitled Classic Anthropology Critical Essays: 1944 - 1996 (New Brunswick & London: Transaction Publishers), but I adhere to his following statement: "I have avoided major rewriting and revising of the older pieces, because I want the reader to view them as more or less" as they appeared at the time (page xv).

For those who make the time to consult my complete résumé on the web, some interesting things have happened to me since graduating from high school in 1960 and I found the following words from a 2001 publication intriguing:

file://C:\DOCUME~1\gtousey\LOCALS~1\Temp\Z0H7X0NG.htm

5/24/2006
"Jersey City was a tough place to grow up, except I didn't know any better. I had nothing to compare it to. All I knew was that I was well fed and comfortable in our apartment. The air was filled with industrial smells that meant home [page 10]. ... I made a break for it after high school, escaping to New York University, commuting every day on the PATH train. Greenwich Village was only a few miles away, but it may as well have been in another solar system [stress added]." Helene Stapinski, 2001, *Five-Finger Discount: A Crooked Family History* (NY: Random House), page 171.

*Perhaps* being born in Jersey City, New Jersey, in 1942, graduating from high school in 1960, commuting to New York City and New York University for 1960-61, flunking out of NYU in 1961, enlisting in the United States Air Force (1961-1965) and getting married in 1963 and ... is why I became an anthropologist! A lot of everything goes into who, what, and why each of us is what we are today and how we do what we do and when and where we do it! Incidentally, I retired after 32 years at CSU, Chico on May 31, 2005 and am participating in the FERP (Faculty Early Retirement Program) and am currently a Professor Emeritus of Anthropology, teaching the fall semester.

### TWELVE ESSAYS BY URBANOWICZ FOR ANTH 496, FALL 2005:

The following twelve essays (printed in the bound Guidebook available in the Associated Students Bookstore at CSU, Chico) are for Anthropology 496 / Anthropology 496H for Fall 2005:

3. **2002 A "Story" (Vision or Nightmare?) of the Region in 2027.** [Printed from http://www.csuchico.edu/~curban/aStoryof2027.html].
12. **1977, Evolution of Technological Civilizations: What is Evolution, Pa**

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5/24/2006
PLEASE NOTE: The following eighteen essays appeared in earlier printed versions of this *Guidebook* (but were eliminated over time as a result of student input); perhaps, however, you might be interested in some of them (by going to the web addresses):


Throughout the entire fall 2005 semester, I shall be "updating" these web pages; when you go to the URL for this class at the top of the "web page" you will see: 

FOR UPDATED INFORMATION ADDED Month & Day, 2005 please click here.

and this will take you to the bottom of the pages.

ADDITIONS TO THIS WEB PAGE SINCE AUGUST 22, 2005 HAVE BEEN THE FOLLOWING:

On Monday DECEMBER 5, 2005, the FINAL items were added to these pages:

"Recently a friend reminded me of what Francis Spufford says in The Child That Books Built: A Life in Reading: 'The books you read as a child brought you signs you hadn't seen yourself, scents you hadn't smelled, sounds you hadn't heard. They introduced you to people you hadn't met, and helped you to sample ways of being that would never have occurred to you.' As a child I lived those words, and continue to do so as an adult reader [stress added]." Nancy Pearl, 2005, More Book Lust: Recommended Reading for Every Mood, Moment, and Reason (Seattle: Sasquatch Books), page ix.

As stated earlier in this Guidebook and mentioned in our class:

"It is our choices that show what we truly are, far more than our abilities." The character Albus Dumbledore to Harry Potter in Harry Potter And the Chamber of Secrets, 1998, by Joanne K. Rowling, page 333.

"An education isn't how much you have committed to memory, or even how much you know. It's being able to differentiate between what you do know and what you don't." Anatole France (1844-1924)

"When we try to pick out anything by itself,' wrote wilderness wanderer John Muir [1838-1914], 'we find it hitched to everything else in the universe.' Thus did Muir who founded the Sierra Club in 1892, become one of the first to define in 25 words or less what ecology is all about [stress added]." John G. Mitchell, 1970, Ecotactics: The Sierra Club Handbook for Environmental Activists, p. 23.

"Try to learn something about everything and everything about something." Thomas Henry Huxley (1825-1895)

Charles R. Darwin (1809-1882) is important (and he will continue to be important in future years). As I pointed out in a recent lecture [http://www.csuchico.edu/~curban/PHIL321Fall2005.html] "Darwin is hot!" If you don't go to that paper,
you might be interested in the following very recent general publications dealing with Darwin:


**My office hours for finals week will be: Monday 12/12/2005 from 8->10am & Tuesday 12/13/2005 from 8->11am.**

Please remember that your finished TERM PAPER (25%) is DUE on Monday, December 12, 2005 by 3pm.

For your cross-cultural information:

- [http://www.interfaithcalendar.org/](http://www.interfaithcalendar.org/) [Interfaith Calendar] "Sacred times are windows into religions"
- [http://aish.com/holidays/chanukah/songfest.asp](http://aish.com/holidays/chanukah/songfest.asp) [Aish HaTorah - Chanukah Site ]
- [http://www.officialkwanzaawebsite.org](http://www.officialkwanzaawebsite.org) [The Official Kwanzaa Web Site]

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**The Universality of the Golden Rule in World Religions:**

*from: [http://www.teachingvalues.com/goldenrule.html](http://www.teachingvalues.com/goldenrule.html)*

**Christianity:** All things whatsoever ye would that men should do to you, do ye so to them; for this is the law and the prophets. Matthew 7:1.

**Confusianism:** Do not do to others what you would not like yourself. Then there will be no resentment against you, either in the family or in the state. Analects 12:2.

**Buddhism:** Hurt not others in ways that you yourself would find hurtful. Udana-Varga 5,1

**Hinduism:** This is the sum of duty; do naught onto others what you would not have them do unto you. Mahabharata 5,1517.

**Islam:** No one of you is a believer until he desires for his brother that which he desires for himself. Sunnah.

**Judaism:** What is hateful to you, do not do to your fellowman. This is the entire Law; all the rest is commentary. Talmud, Shabbat 3id.

**Taosim:** Regard your neighbor's gain as your gain, and your neighbor's loss as your own loss. Tai Shang Kan Yin Pien.

**Zoroastrianism:** That nature alone is good which refrains from doing another whatsoever is not good for itself. Dadisten-I-dinik, 94,5.
AND SOME FINAL WORDS:

"Nothing is so easy as to deceive one's self; for what we wish, we readily believe." (Demosthenes, Athenian orator and statesman [384B.C.-322B.C.])

"The most important word in the English language is attitude. Love and hate, work and play, hope and fear, our attitudinal response to all these situations, impresses me as being the guide." Harlen Adams (1904-1997)

Thank you all for a most enjoyable and informative Senior Seminar! I first began teaching a course like this in August 1973 and 32 years later, I still enjoy teaching (and teaching this particular course)! I honestly and truly believe that knowledge of the "history" of Anthropology (or the history of anything) is one of the most important things one can be aware of: history (or "time") when combined with cultural context (or "space") helps us to possibly understand and (possibly) explain what it is that human beings do to one another and what it means to be human.

On November 28, 2005, the following items were added to these pages:

A new exhibit on "Charles Darwin" has opened at the American Museum of Natural History in New York City and the web site for that is http://www.amnh.org/exhibitions/darwin/.

Also, you might be interested in the following: http://www.csuchico.edu/~curban/PHIL321Fall2005.html [Urbanowicz on Darwin and Human Happiness for PHIL 321 which will be available on November 30, 2005].

Once again, as stated on October 17, 2005 (below) your finished term paper is DUE by 3pm on Monday December 12, 2005.

On November 16, 2005, the following items were added to these pages:

SOME new and "old" words to consider over the Thanksgiving Break!

"With a new appreciation I thought of my own life, of my country and our civilization. I had learned here [in Africa] to appreciate the riches of comfort and learning, the wealth of beauty of sight and sound that surround us from our birth. Secure in our heritage we are often blind to it. Surrounded by so much, we are often too lazy to stretch out our hands even for the nearest. I had come here from a life so fabulous that this new language I had learned had no words to speak it in. I had come from one world to live in another. These two worlds judged by standards so greatly different that translation was often impossible [stress added]." Elenore Smith Bowen [pseudonym for Laura Bohannan, born 1922-died 1990s?], 1951, Return to Laughter (NY: Hapreper & Brothers, Publishers), page 215.

"It is an error to assume that to know is to understand and to understand is to like. The greater the extent to which one has lived and participated in a genuinely foreign culture and understood it, the greater the extent to which one realizes that one could not, without violence to one's personal integrity, be of it. This important of fidelity to one's own culture
and one's own standards is mutual. That is what tolerance means: allowing each man [or woman!] his own integrity. Not an eclectic picking of conventional moral maxims for oneself. Like the practice of free speech, free thought and free reading, the act of immersion in a wholly foreign culture demands the will and ability to think out the consequences. More than ever I realized that one may not accept what is as what should be, on the mere grounds that 'it is so.' More than ever I had to admit that Poorgbilin's senior wife had been right: I had the heart of a child and had yet to learn wisdom [stress added]." Elenore Smith Bowen [pseudonym for Laura Bohannan, born 1922-died 1990s?], 1951, Return to Laughter (NY: Hapreper & Brothers, Publishers), page 270.

"Interest is a sense of being involved in some process, actual or potential. ...Interest is not the same as attention. Attention is a simple response to a stimulus--either to a loud bang or (much more powerful) to a feeling of interest. Interest is selective, an expenditure of energy by the interested party. ... Memory is an internally edited record of interests (not of attention, much less of 'events') [stress added]." Henry Hay, 1972, The Amateur Magician's Handbook, pp. 2-3.

"In many crucial ways, the Earth is becoming as small as it appears to orbiting astronauts and cosmonauts. Global communications, universal trends, and common aspirations are making us more alike than we are different. Despite our rich cultural diversity, we gradually are becoming nearly one world. ... We share technology. Communication satellites make it possible for millions to share the information and entertainment that's on television. Satellites have also revolutionized telephone and telefax communication. We sent reporters all over the world, but rarely were they out of reach of a telephone. We share high-speed transportation. Today, it takes less than twenty-four hours to travel between virtually any two points in the world [stress added]." A. Neurath with Kelley & Walte, 1989, Nearly One World, pages 4-6.

"One of the greatest lessons that can be learned from the history of science is one of humility. Science may indeed be steadily learning more about the structure of the world, but surely what is known is exceedingly small in relation to what is unknown. There is no scientific theory today, not even a law, that may not be modified or discarded tomorrow [stress added]." Martin Gardner, 1990, The New Ambidextrous Universe: Symmetry and Asymmetry From Mirror Reflections to Superstrings, 3rd edition, page 335.

"We were getting close to the answer and I was beginning to fly. I could feel my brain cells doing a little tap dance of delight. I was half-skipping, excitement bubbling out of me as we crossed the street. 'I love information. I love information. Isn't this great? God, it's fun..."' The character Kinsey Milhone, in Sue Grafton, 1990, "G" Is For Gumshoe, page 277.

"No matter how much I admire our schools, I know that no university exists that can provide an education; what a university can provide is an outline, to give the learner a direction and guidance. The rest one has to do for oneself." Louis L'Amour, 1989, The Education Of A Wandering Man, page 3.

"By several measures, the user-written online encyclopedia Wikipedia (www.wikipedia.com) [http://en.wikipedia.org/wiki/Main_Page] has exploded in popularity over the last year. The internet traffic-measurement firm Nielsen/NetRatings [http://www.nielsen-netratings.com/] found that Wikipedia had more than tripled its monthly readership in September [2005] from the same month in 2004...." There were 3,290,000 "unique visitors" for Wikipedia in September 2004 and 12,800,000 "unique visitors" in September 2005! (From The New York Times, November 14, 2005, page C4.)

"The ancient practice of meditation may change the brain in a way that helps boost attention, according to studies out Sunday [November 13, 2005] at the annual meeting of the Society for Neuroscience....[the] finding is preliminary but suggests that a regular meditation practice might help people maintain their ability and focus on details....Meditation involved sitting quietly and focusing on breathing or an image. Another study suggests meditation boosts performance on tests that measure attention [stress added]." Kathleen Fackelmann, 2005, Say 'om': Meditation may aid in brain function. USA Today, November 14, 2005, page D1.

"No matter how much I admire our schools, I know that no university exists that can provide an education; what a university can provide is an outline, to give the learner a direction and guidance. The rest one has to do for oneself." Louis L'Amour, 1989, The Education Of A Wandering Man, page 3.
FINALLY (for today): remember on the 5 October 2005 update I had the following information:

IF you are interested in "interesting" things "out there" then check out [Princeton Engineering Anomalies Research] described as follows:

"The Princeton Engineering Anomalies Research (PEAR) program was established at Princeton University in 1979 by Robert G. Jahn, then Dean of the School of Engineering and Applied Science, to pursue rigorous scientific study of the interaction of human consciousness with sensitive physical devices, systems, and processes common to contemporary engineering practice. Since that time, an interdisciplinary staff of engineers, physicists, psychologists, and humanists has been conducting a comprehensive agenda of experiments and developing complementary theoretical models to enable better understanding of the role of consciousness in the establishment of physical reality [stress added]."

Check out, if you wish, this one: I am still trying to figure it out!

http://www.enterprisemission.com/table_of_coincidence.htm [Table of Coincidence]

On November 14, 2005, the following items were added to these pages:

"The cutting edge of knowledge is not in the known but in the unknown, not in knowing but in questioning. Facts, concepts, generalizations, and theories are dull instruments unless they are honed to a sharp edge by persistent inquiry about the unknown." Ralph H. Thompson [1911-1987] American Educator.

"It is a strange thing, but when you are dreading something, and would give anything to slow down time, it has a disobliging habit of speeding up. The days until the first task [or term paper presentation!] seemed to slip by as though someone had fixed the clocks to work at double speed [stress added]." Joanne K. Rowling, 2000, Harry Potter And The Goblet of Fire (NY: Scholastic Press), page 317.

"The debate over Darwin has erupted anew. The 'Christian' fundies choose to define themselves as against the theory of evolution through natural selection, which is widely accepted as scientific fact, and has been proven over and over by observation, experimentation, laboratory and field work. The only point of doing this seems to be to separate themselves from others, and to say that they are the 'elect', the ones going to heaven, while those who accept Darwin will go to hell. Pat Robertson, yesterday, went so far as to curse a town in Pennsylvania which dumped the school board advocating 'intelligent design' in favor of one that feels that science should be taught in schools. 'I'd like to say to the good citizens of Dover: if there is a disaster in your area, don't turn to God. You just rejected Him from your city.' -- Pat Robertson, Nov. 2005. In fact, the dichotomy between a Creator and Darwinism is totally spurious. Who set up the law of natural selection? In fact, who set up the law of gravity, who set up e=mc2, who set up the periodic table? Did Darwin, Newton, Einstein, Mendeleev invent these laws? No, they discovered the intelligent design of the universe [stress added]." Carol Wolman, November 11, 2005, Intelligent Design vs evolution: A False Dichotomy. From: http://www.opednews.com/articles/opedne_carol_wo_051111_intelligent_design_v.htm [and the article does continue with additional information.]

"...I do believe something very magical can happen when you read a good book" [stress added]." (Joanne K. Rowling, 1999, Harry Potter Author Reveals The Secret.... In USA Weekend, November 12-14, 1999, page 4.)

"Lord Voldemort's gift for spreading discord and enmity is very great. We can fight it only by showing an equally strong bond of friendship and trust. Differences of habit and language are nothing at all if our aims are identical and our hearts open" [stress added]." Albus Dumbledore, In Harry Potter And The Goblet of Fire, 2000, by Joanne K. Rowling, page 723.

"Imagine this: You're 21, old enough to drink and old enough to vote and old enough to be living in an apartment
with friends. You're also old enough for a routine genetic workup. So at your annual physical, the medical assistant takes a small blood sample. Six weeks later, you're sitting in the genetic counselor's office reading a report that maps out your health prospects: **You have an 80 percent risk** of colon cancer before you are 70. **Your risk of heart disease** is five times greater than average. Happily, you're not at unusually high risk for breast cancer or lung cancer or diabetes. **But you have a higher-than-usual chance of developing Alzheimer's disease, and** you also are at risk for certain blood clotting disorders. ...**That sounds like science fiction, but it's not as far away as you might think. Scientists are identifying a genetic component to more diseases every year.** Already, they have found specific mutations that put some people at high risk for breast cancer, colon cancer, heart disease and Alzheimer's, to name just a few. What's it like to get this kind of crystal-ball information about your medical future? I was given a small glimpse last year, when -- as a completely healthy 46-year-old -- I learned I had a genetic mutation that gave me very high odds of developing breast and ovarian cancer [stress added]." Ilana Debare, 2005, Pre-vivor: A personal journal into the strange new world of genetic testing. *The San Francisco Chronicle Magazine*, November 13, 2005, pages 20-22, page 20.


"If you want to know what a man's like [or what a woman is like], take a good look at how he treats his inferiors, not his equals." Sirius Black, *In Harry Potter And The Goblet of Fire*, 2000, by Joanne K. Rowling, page 525.

**FINALLY:** "Evil never cancels out good. It only eclipses it and makes us not see it. But the good remains. Its always there. It is the thing that makes the human experience worth having." The character Mary Alice Stoker in James Swain, 2005, *Mr. Lucky: A Novel* (NY: Ballantine Books), page 320.

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**On October 17, 2005, the following items were added to these pages:**


**Please Note:** Although there will be no "areal" (or map) component to your exam, you might have fun looking at [http://www.lizardpoint.com/fun/geoquiz/index.html](http://www.lizardpoint.com/fun/geoquiz/index.html) to see how you do. You also might be interested in this page (for some future activities): [http://www.EnchantedLearning.com/label/geography.shtml](http://www.EnchantedLearning.com/label/geography.shtml).

**UNDER the heading, perhaps, of "Anthropologists" in the news, please consider the following from the article entitled "Leaks, lies and Libby: Secrecy was White House's Holy Grail--and its undoing" in the *San Francisco Chronicle* on October 30, 2005: "The most apt literary guide to the saga may not be Eliot, or Woodward and Bernstein, or even John le Carre, but James George Frazer [1858-1941] whose 'Golden Bough' [published variously between 1890-1915] focused on the role of secrecy in primitive societies. Secrecy was the handmaiden of power, he wrote, because a king must be both priest and magician, invoking hidden powers [stress added]." Martin F. Nolan, 2005, page E1 + E6, page E1.

On another individual in the news: from the October 30, 2005 issue of *Parade* magazine: "The debate over Darwinian evolution vs. 'intelligent design' is again in the news and the courts, as it was during the famed 1925 Scopes trial. Can the two sides find common ground? 'Yes,' Sen. John McCain told us, and he makes a passionate case in his new book *Character Is Destiny* (Random House). He and co-author Marc Salter include **Charles Darwin** [1809-1882] among the 36 figures they profile--from Joan of Arc to Nelson Mandela--who 'put honor and the demands of conscience above all else.' **McCain admires Darwin for being steadfast and honest in his pursuit of knowledge,'** even in the face of illness and controversy. McCain quoted Darwin to us--about the richness and diversity of life on Earth--then said: 'I don't see why that magnificence excludes religious faith from its interpretation.' Similarly, he said, those who want 'to protect the theory of evolution' need not deny a religious person's 'perception of divine purpose.' The two sides can find common ground, he concluded, by 'letting the facts of evolution speak for themselves and letting the faithful see the hand of God in nature [stress added]." **Lyric Wallwork Winik, 2005, McCain: In Defense of Darwin.** *Parade*, October 30, 2005, page 13. [And see the complete list at [http://www.parade.com/current/columns/intelligence.html](http://www.parade.com/current/columns/intelligence.html).]
Even though the following will not be on EXAM II, you still might be interested in the following information:

"A global team of scientists announced Wednesday [October 26, 2005] that researchers have created a map of human genetic variations that will enable them to begin to explain for the first time why some people get common diseases, such as cancer and heart disease, and why others do not. The International HapMap Project....

Steve Sternberg, 2005, Scientists ready to 'map' gene variations, diseases. USA Today, October 27, 2005, page 7D.

"The search for the causes of complex genetic diseases received a major boost today with the publication of the first map of human genetic variations, the subtle genetic stuff that make each of us different from our neighbors. Humans worldwide share 99.9 percent of their genetic blueprint. It is that 0.1 percent difference, however, that makes each person unique, and that is the root cause of genetic mischief that causes diseases like diabetes, asthma, hypertension, cancer and a host of others...."


Margaret Mead (1901-1978) has been mentioned quite a bit in this course and one of her better known statements was "Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has." With that in mind, you might wish to read the November 2005 "Special Anniversary Issue" of the Smithsonian and the article entitled "Innovators Of Our Time" (pages 31-111) and 35 individuals who have had an impact on our world: from Wynton Marsalis and Maya Angelou to James Watson, Richard Leakey, Tim Berners-Lee, Yo-Yo Ma, Sally Ride, and Steven Spielberg (just to mention a few).

On October 27, 2005, Anita Manning, writing in USA Today ("Nimble fingers, nimble minds" on page 6D) write the following: "You'd think that at his age, Robert Hickman would slow down. But he's too busy...." Ms. Manning provided the philosophy that Mr. Robert Hickman lives by: "I believe if you wake up, if you stand up, if you look around and know who you are and where you are, that's a good day." Mr. Hickam was born in the year 1905.

Finally, term paper presentations begin on Monday November 14, 2005 and continue on Wednesday November 16; then it is Thanksgiving vacation week and we return for two more weeks of presentations (11/28 & 11/30 and 12/5 & 12/7). Once again, your finished term paper is DUE by 3pm on Monday December 12, 2005. Below you have the best schedule I could create (given various individual constraints that you informed me about): presenters on 11/14 and 11/16 will be more of a "work-in-progress" and definitely not a finished paper. Please remember the information in your Guidebook (pages 73 & 74) and above in this web Guidebook.

On Monday November 14, 2005:

Amanda Urbanski - How Views of Hominid Phylogenies Have Changed Over Time.
Erica Benton - Changing Theoretical Perspectives on Primate Infanticide and Reproduction Strategies.
Rebecca Foster - Changes in Ethnography and Fieldwork Over Time.
Kimberly Smith - Cognitive Dissonance in Participant Observation.
William Crabb - Anthropologists and War.

On Wednesday November 16, 2005:

Jacob Carr - The Relationship of Missionaries and Anthropologists Over Time.
Kristie Jacobsen - Forensics (Physical Anthropology) Throughout History.
Lisa Edmiston - Francis Galton (Including Eugenics and Forensic Anthropology).
Malina Reveal - William Bass and Forensic Anthropology.
On Monday November 28, 2005:

Danny Lee - Thomas Henry Huxley.
Alea Gellman - Social Darwinism.
Wun Saechao - The Evolution of the Concept of Race.
Traci VanDeest - Race in Anthropology: 1900-1950.
Tamra Wright - To Be Determined.

On Wednesday November 30, 2005:

Jill Acuna - Changing Perceptions of Native Americans Over Time.
Kristy Hunter - Alice C. Fletcher.
Lara Schmeiser - The History of Feminist Interpretation in Archaeology.

On Monday December 5, 2005:

Anna Barrett - Hortense Powdermaker.
Maralyn Moul - Medical Anthropology: George M. Foster+.
Angelina Aviles - Japanese Society: Interpretations From Ruth Benedict's *Chrysanthemum And the Sword* (1946) to Today.
Jaclyn Guillot - Margaret Mead.

On Wednesday December 7, 2005:

Amie Dawson - Emile Durkheim.
Inga Reeder - Bronislaw Malinowski (1884-1942).
David Carson - Clifford Geertz.
Alyssa Bomar - Visual Anthropology: How Ethnographic Films Have Changed the Methodology & Relations With Cultures.
Megan Martinez - Intelligent Design.

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On October 19, 2005 [@ 5:30pm], some items were added to this latest update:

Next week, *per the syllabus of 22 August 2005*, on Monday October 24 and Wednesday October 26, 2005, we are scheduled for our next half-class meeting. This time we are "clustered" by topics of interest and we will be discussing term paper research to date (and anything else appropriate to the class, including readings to date): if you don't have it with you at all times (!) please bring your ANTH 496 / ANTH 496H *Guidebook* to class on your assigned date next week; also, please make sure that you are familiar with some of the information in the article on E-Reserve: "The Misrepresentation of Anthropology and Its Consequences" by Herbert S. Lewis (1998), in the *American Anthropologist*, Vol. 100, No. 3: 716-731.

On Monday October 24, 2005:

Jill Acuna - Changing Perceptions of Native Americans Over Time.
Alyssa Bomar - Visual Anthropology: How Ethnographic Films Have Changed the Methodology & Relations With Cultures.
Jacob Carr - The Relationship of Missionaries and Anthropologists Over Time.
Rebecca Foster - Changes in Ethnography and Fieldwork Over Time.
Kristie Jacobsen - Forensics (Physical Anthropology) Throughout History.
Megan Martinez - Intelligent Design.
Wun Saechao - The Evolution of the Concept of Race.
Kimberly Smith - Changes in Participant Observation Over Time.
Amanda Urbanski - How Views of Hominid Phylogenies Have Changed Over Time.
Traci VanDeest - Race in Anthropology: 1900-1950.
Tamra Wright - To Be Determined.

On Wednesday October 26, 2005:

Angelina Aviles - Japanese Society: Interpretations From Ruth Benedict's *Chrysanthemum And the Sword* (1946) to Today.
Anna Barrett - Hortense Powdremaker.
David Carson - Clifford Geertz.
William Crabb - Anthropologists and War.
Amie Dawson - Emile Durkheim.
Lisa Edmiston - Francis Galton (Including Eugenics and Forensic Anthropology).
Alea Gellman - Social Darwinism.
Jaclyn Guillot - Margaret Mead.
Kristy Hunter - Alice C. Fletcher.
Danny Lee - Thomas Henry Huxley.
Maralyn Moul - Medical Anthropology: George M. Foster+.
Ingka Reeder - Bronislaw Malinowski (1884-1942).
Malina Reveal - William Bass and Forensic Anthropology.
Lara Schmeiser - The History of Feminist Interpretation in Archaeology.

Incidentally, the above listing in-no-way represents the final term paper order: that will be determined after our meetings on 10/24/2005 and 10/26/2005. On-the-day you are not in ANTH 496 next week, please use your time wisely: PLEASE REMEMBER that the date for EXAM II is WEDNESDAY November 9, 2005. Term Paper presentation order will be distributed on Monday October 31, 2005 and presentations begin on Monday November 14, 2005; then it is Thanksgiving vacation week and we return for two more weeks of presentations. Once again, your term paper is DUE by 3pm on Monday December 12, 2005.

On October 17, 2005, the following items were added to these pages:

HERE are some quotations that appear in the video *Margaret Mead & Samoa* which we will begin today and continue on Wednesday:

"Truth is hard to come by." Karl Popper (1902-1994)

"Dreaming of systems so perfect that no one will ever need to be good." T.S. Eliot (1888-1965)

"It is a good morning exercise for a research scientist to discard a pet hypothesis every day before breakfast." Konrad Lorenz (1903-1989)

"All that man can do for humanity is to further the truth, whether it be sweet or bitter." Franz Boas (1858-1942)

No one's observations can be trusted until repeated. Charles Darwin." (1809-1882)

"The less one knows, the longer it takes to explain what little one knows." Niko Tinbergen (1907-1988)
"Science is a powerful way to organize observations about the material world. By developing theoretical organizing structures, science provides powerful insights into how the world works. These insights have made possible many of the technical advances that have so changed our lives and our world. Science explores cause and effect. Science requires logically consistent stories. It has not proven possible [by intelligent design proponents to] develop a story that describes the changes in patterns of life in such detail, as do the ideas of Charles Darwin... Explaining the previously inexplicable is the best way for a scientist to achieve recognition. A successful new theory must explain everything explained by the old one, and more as well. Einstein's relativity fully encompassed Newton's mechanics, and greatly extended it. A hypothetical successor to Darwin's concept of evolution won't show Darwin wrong, but will both encompass and extend his ideas [stress added]." Paul P. Craig, 2005, Creation and the limits of science: Universal questions aren't all answered. The San Francisco Chronicle, October 16, 2005, pages E1 + E6. [Paul A Craig is a California Institute of Technology-trained physicist and fellow of the American Physical Society, is emeritus professor of engineering at UC Davis.]

If you are interested in additional World War II information, you might wish to check out: http://www.csuchico.edu/~curban/WorldWarIIEnds2005.html which deals with my personal perspective on that cataclysmic event. You also might be interested in the following item item entitled "Reflections" for the ANTH 600 course at this institution: the information in this web page will not be on any examination (so if you do not want to read it, no problem....but....the information in the item might be of interest to you): http://www.csuchico.edu/~curban/ANTH600Fall2005.html} "Reflections" for ANTH 600 on 19 October 2005.

You are also definitely interested in the following article: "The Misrepresentation of Anthropology and Its Consequences" by Herbert S. Lewis (1998), in the American Anthropologist, Vol. 100, No. 3: 716-731. This has been placed on Electronic-Reserve for this ANTH 496 course (I will give you the password on Monday): in addition to discussing your individual term paper topics next week for the day you are assigned (either Monday October 24 or Wednesday October 26), please be prepared to comment on this 1998 article by Lewis. Some examination questions for EXAM II will be based on this Lewis article.

Please remember, your second exam (as described in your ANTH 496 Syllabus) will be on Wednesday November 9, 2005 and then Term Paper presentations begin on Monday November 14, 2005 - followed by our Thanksgiving Vacation Week - and then Term Paper Presentation continue again on Monday November 28, 2005 and will conclude on Wednesday 7 December 2005. Your term paper is DUE on Monday December 12, 2005. When you present early, you have a "work-in-progress" to share with us.

In anticipation of Exam II on Wednesday November 9, 2005, you might be interested in previous "History of Theory" self-test exams over the past few years:


Your practise-exam for the November 9, 2005 Exam will be made available the week before your examination on Wednesday November 2, 2005. Also, you might be interested in some information concerning recent events:

"The bird flu detected among poultry in rural Turkey this month is the H5N1 strain that in rare cases has infected and killed humans in East Asia, European Union health official said Thursday [October 13]. The announcement confirmed fears that the deadly virus was apparently traveling west with migrating wildfowl and had reached the doorstep of Europe....Health experts fear the avian H5N1 virus might develop into a strain that passes easily from human to human, m the genesis of the 1918 epidemic that killed tens of millions of people worldwide, as new research has show. The current strain has killed 60 people of the 117 known to have been infected since it emerged in Asia two years ago [stress added]." Karl Vick, 2005, Flu confirmed as deadly strain: Fears Mount: Migratory wildfowl could be spreading virus to Europe. The San Francisco Chronicle, October 14, 2005, page A3.

"Thousands of birds that died in Turkey in the past week succumbed to the same deadly avian influenza virus that has ravaged Southeast Asia in the past five years, medical tests done in Britain confirmed Thursday. It was the first time that the disease had been reported in Europe. The development signaled a new phase in the spread of the deadly virus across the globe. 'We can definitely say that it was definitely the H5N1 virus,' said Dr. Samuel Jutzi, director of the Animal Production and Health Division at the United Nations Food and Agriculture Organization in Rome, which tracks animal diseases.... The H5N1 strain of bird flu has been responsible for tens of millions if not hundreds of millions of animal deaths in Asia since its appeared in 1997.... Though the deadly H5N1 strain does not currently spread from person to person, scientists have worried it may acquire that ability [stress added]." The New York Times, October 14, 2005, page A3.

"A strain of H5N1 bird flu virus found in an infected Vietnamese girl is resistant to the drug being stockpiled by more than a dozen countries, including the United States, as a defense against a possible global pandemic, researchers reported Friday [October 14, 2005] [stress added]." David Brown, 2005, Tamiflu-resistant bird flu detected: Drug could be less effective if strain turns contagious. The San Francisco Chronicle, 2005, October 15, 2005, page A10.

"The first outbreak of polio in the United States in 26 years occurred earlier this year.... Occasionally, however, a vaccine strain circulates for years, passed from one unvaccinated child to another. When that happens, it undergoes genetic mutation that can restore the severity of the 'wild' virus [stress added]." David Brown, 2005, Amish kids' polio is 1st U.S. outbreak in quarter century. The San Francisco Chronicle, October 14, 2005, page A4.

"A French life insurance company has agreed to pay $17 million to settle a class-action lawsuit filed by descendants of Armenians killed 90 years ago in the Turkism Ottoman Empire. It was the second case settled in the past 15 months claiming that relatives of people who died were not paid benefits after the alleged genocide of 1.5 million Armenians from 1915 to 1923... Turkey rejects the genocide claim and maintains that Armenians were killed in civil unrest during the collapse of the empire [stress added]." Anon., 2005, Insurance firm to pay for Armenian deaths. The San Francisco Chronicle, October 14, 2005, page A3.

"Manufacturing jobs are down again in the United States, and fewer people are working in that sector than at any time since 1950.... Since 1993, the United States has lost more than 15 percent of its manufacturing jobs...." Floyd Norris, 2005, Proof, Near and Far, That It's Not 1950 Anymore. The New York Times, October 15, 2005, page B3.

On October 5, 2005, the following items were added to these pages:

http://www.nbcam.com/ = October is National Breast Cancer Awareness Month.

file://C:\DOCUME~1\gtousey\LOCALS~1\Temp\Z0H7XONG.htm
http://nsidc.org/ = National Snow and Ice Data Center: "The floating cap of sea ice on the Arctic Ocean shrank this summer to what is probably its smallest size in at least a century, continuing a trend toward less summer ice, a team of climate experts reported Wednesday [September 28, 2005]. That shift is hard to explain without attributing it in part to human-caused global warming, they and other experts on the region said [stress added]." Andrew C. Revkin, 2005, Arctic cap shrinks to smallest in century. The San Francisco Chronicle, September 29, 2005, pages A1 + A10, page A1.

"Now that we've had floods in Louisiana and Texas and a big fire in Los Angeles, what's next—pestilence? Maybe. Public health experts in California and elsewhere are increasingly worried about an especially virulent bird flu that is ravaging Asian poultry stocks. The bug already has demonstrated that it can jump from geese and ducks to chickens and humans. If it starts spreading from person to person, the world could see a pandemic with the potential to take millions of lives [stress added]." Daniel Weintraub, 2005, Threat of bird flu is looming, The Sacramento Bee, Forum Section, October 2, 2005, page E1.

As world health leaders step up their warnings about a dangerous strain of bird flu in Asia, U.S. scientists are warily scanning the skies to the far north for signs of the virus in migrating waterfowl that cross continents and make their seasonal trips to the southern reaches of the United States [stress added]." Sabin Russell, 2005, U.S. preparing for bird flu to arrive from eastern Asia. The San Francisco Chronicle, September 28, 2005, pages B1+B5, page B1.

REMEMBER Alexander Fleming (1881-1955) and "penicillin" from the Koestler on Creativity video notes? Think about the following:

"Two Australian researchers who discovered that stomach ulcers are caused by a bacterium, not by emotional stress or spicy foods, were awarded the 2005 Nobel prize in Physiology or medicine on Monday [October 3, 2005]. Dr. J. Robin Warren, 68, and Dr. barry J. Marshall, 54, overturned a dogma that had been embraced by physicians for decades by isolating a spiral-shaped bacterium called Helicobacter pylori from humans and ultimately demonstrating that it could produce serious lesions in the stomach. ... Unfortunately, the bacterium did not infect laboratory animals and proved recalcitrant in laboratory dishes. Successful cultivation came only after marshall inadvertently left a culture dish out in his laboratory over the 1982 Easter holiday, allowing sufficient time for the slow-growing bacteria to reveal its presence....Warren and Marshall will split the $1.3 million award equally [stress added]." Thomas H. Maugh, 2005, They found their Nobel inside the stomach. The San Francisco Chronicle, October 4, 2005, page A5.

REMEMBER: JANE GOODALL SPEAKS ON CAMPUS ON FRIDAY OCTOBER 7, 2005

For your own information, you might want to check out http://www.law.umkc.edu/faculty/projects/ftrials/scopes/scopes.htm dealing with the 1925 Scopes Trial.

IF you are interested in "interesting" things "out there" then check out http://www.princeton.edu/~pear/ [Princeton Engineering Anomalies Research] described as follows:

"The Princeton Engineering Anomalies Research (PEAR) program was established at Princeton University in 1979 by Robert G. Jahn, then Dean of the School of Engineering and Applied Science, to pursue rigorous scientific study of the interaction of human consciousness with sensitive physical devices, systems, and processes common to contemporary engineering practice. Since that time, an interdisciplinary staff of engineers, physicists, psychologists, and humanists has been conducting a comprehensive agenda of experiments and developing complementary theoretical models to enable better understanding of the role of consciousness in the establishment of physical reality [stress added]."

FINALLY: http://www.worldbeardchampionships.com/ [World Beard and Moustache Championships]!
Your "self-test" for EXAM I (on Monday: 3 October 2005) is now available at: http://www.csuchico.edu/~curban/SelfTesting/ANTH496FA2005TESTOne.htm. If you can, please check out some older "self-tests" that were provided for you on September 7, 2005.

Note the following from The Sacramento Bee of September 14, 2005: "A rule instructing high school biology teachers to tell students that 'intelligent design' is a viable scientific alternative to evolution faces its first challenge in a federal court this month. The suit was brought by 11 parents in the Pennsylvania town of Dover who charge the school board is attempting to promote a religion--Christianity--in violation of the U.S. Constitution. Many scientists call the concept of intelligent design nonscientific [stress added]." Jeff Nesmith, 2005, Suit over intelligent design heads for U.S. Court. The Sacramento Bee, September 14, 2005.

"Intelligent design' is a religious theory that was inserted in a school district's curriculum with no concern for whether it had scientific underpinnings, a lawyer told a federal judge Monday as a landmark trial got under way. 'They did everything you would do if you wanted to incorporate a religious point of view in science class and cared nothing about its scientific validity,' said Eric Rothschild, an attorney representing eight families who are challenging the decision of the Dover Area School District. But in his opening statement, the school district's attorney defended Dover's policy of requiring ninth-grade students to hear a brief statement about intelligent design before biology classes on evolution. 'This case is about free inquiry in education, not about a religious agenda, argued Patrick Gillen of the Thomas More Law Center in Ann Arbor, Mich. 'Dover's modest curriculum change embodies the essence of liberal education.' The center, which lobbies for what it sees as the religious freedom of Christians, is defending the school district. Forty-eight years after the Scopes Monkey Trial, the opening of the trial in federal court marked the latest legal chapter in the debate over the teaching of evolution in public school. The eight families argue that the district policy violates the constitutional separation of church and state. The history of evolution litigation dates back to the famous 1925 Scopes Monkey Trial, in which Tennessee biology teacher John T. Scopes was fined $100 for violating a state law that forbade teaching evolution. The Tennessee Supreme Court reversed his conviction on the narrow ground that only a jury trial could impose a fine exceeding $50, and the law was repealed in 1967. In 1968, the U.S. Supreme Court overturned an Arkansas state law banning the teaching of evolution. And in 1987, it ruled that states may not require public schools to balance evolution lessons by teaching creationism. [stress added]. "Intelligent Design' Court Battle Begins: Lawyers Spar Over Role of Religion in 'Intelligent Design' As Pa. Court Battle Over School Policy Opens" by Martha Raffaele, September 26, 2005, the Associated press [from: http://abcnews.go.com/US/LegalCenter/wireStory?id=1160149][And also see: "Trial sets stage for showdown on teaching intelligent design" by Laurie Goodstein, The Sacramento Bee, September 26, 2005.] [And see: http://www.dover.k12.pa.us] Dover Area School District; http://www.ncseweb.org] National Center for Science Education; and [http://www.thomasmore.org] Thomas More Law Center.


If you wish to "stay on top" of what is going on in the arena of "Evolution vs. Intelligent Design" you might wish to check out: http://www.csicop.org/creationwatch/index.html; you can also create "Google news Alerts" for this topic (or any topic you so wish): http://www.google.com/alerts?hl=en.

On September 7, 2005, the following items were added to these pages:

Although EXAM I is not for several weeks (Monday) 3 October 2005 to be exact!), you might be interested in some "older" self-tests prepared for this course (when it was numbered ANTH 496):


A new "self-test" will be created for ANTH 496 for Fall 2005.

Charles R. Darwin (1809-1882) is now upon us, and you might be interested in the following Darwin "videos" available on the web (all available at http://rce.csuchico.edu/darwin/darwinvideo.htm or as indicated below:


Within a few years of his return to England, Charles Darwin happily settled into marriage, moved to a quiet house in the country, and begun a routine of research and writing which would occupy the rest of his life. In this episode discover why Darwin (Professor Charles Urbanowicz) waited over 20 years to publish his groundbreaking work *Origin of Species*, and learn how ill health, family tragedies, friends, respected colleagues and ardent supporters shaped his life and career.


The second half of the historic journey of the HMS *Beagle* finds Charles Darwin exploring more of South America and several islands in the Pacific. In this episode, Charley Darwin (Professor Charles Urbanowicz) views several active volcanoes, experiences an earthquake, treks to the Andes, explores the Galapagos Islands, and then heads for home.


Sail along with Charley Darwin on the first half of his historic journey around the world aboard the HMS *Beagle*.
In this second video in the series, Charley Darwin (Professor Charles Urbanowicz) travels from England to unexplored reaches of South America and along the way he confronts slavery, rides with gauchos, experiences gunboat diplomacy, encounters a future dictator of Argentina, explores uncharted rivers, and discovers dinosaur bones.


Imagine that you could visit with Charles Darwin as he remembers his youth. Perhaps you could learn what early experiences sharpened his power of observation and contributed to his unique perspective of the world. Join Dr. Charles Urbanowicz as he portrays the fascinating and very human Charley Darwin in the first program of the series Charles Darwin: Reflections: The Beginning.

You might also be interested in the following Darwin self-tests:


And consider, if you will, the following words of Gregory Bateson: "Information can be defined as a difference that makes a difference [italics in original; stress added]." Gregory Bateson (1904-1980) and Mary Catherine Bateson, 1987, Angels Fear: Towards an Epistemology of the Sacred (NY: Bantam Books), page 17; and:

"A play [or a classroom lecture or a public presentation] should make you understand something new. If it tells you what you already know, you leave it as ignorant as you went in [stress added]." (The character John Wischemammer. In Timberlake Wertenbaker's Our Country's Good [based upon the novel The Playmaker by Thomas Keneally], 1989, Act II, sc. 7, page 89.)

On August 31, 2005, the following items were added to these pages:

YOU might be interested in the "Anthropology Forum" presentation I will be making on Thursday, 1 September 2005: the paper ["World War II Ends!"] for that presentation will be available that day at http://www.csuchico.edu/~curban/WorldWarIIEnds2005.html.

"Dr. [Jon D.] Miller's data reveal some yawning gaps in basic knowledge. American adults in general do not understand what molecules are (other than that they are really small). Fewer than a third can identify DNA as a key to heredity. Only about 10 percent know what radiation is. One adult American in five thinks the Sun revolves around the Earth, an idea that science had abandoned by the 17th century. ... Lately, people who advocate the teaching of evolution have been citing Dr. Miller's ideas on what factors are correlated with adherence to creationism and rejection of Darwinian theories [stress added]." Cornelia Dean, 2005, Scientific Savvy? In U.S., Not Much. The New York Times, August 30, 2005, page D3.
"The high school here looks like American high schools everywhere: flat, featureless and brick, with the requisite athletic field and a billboard advertising 'meet-the-teams night.' But the school term that starts here Tuesday [August 30, 2005] promises to be anything but ordinary. A nationally watched court case and a polarizing local school board election have made this small southern Pennsylvania town a flash point for those who support and oppose intelligent design the concept that parts of the universe and human life are so complex, they are best explained by an intelligent cause or designer. 'Chance and necessity do not explain the origins of life,' says Stephen Meyer, director of the Center for Science and Culture, an intelligent design think tank in Seattle. Is intelligent design science or religion? That's the question a U.S. district court judge in Harrisburg will consider starting Sept. 26, and Dover voters will weigh Nov. 4. The two tests arise from a long struggle to discredit evolution, the theory that life forms evolved over billions of years through a natural process. Though broadly accepted by scientists, evolution has long been challenged by creationists who say God created the universe. Courts repeatedly have found that teaching creationism in public schools amounts to promoting a religious viewpoint, in violation of the Constitution. Now come intelligent-design advocates. Hoping to avoid church-state conflicts, they don't discuss the identity of the designer, and they deny any link to creationism. But Eric Rothschild, the attorney leading the challenge against Dover schools, says intelligent design is 'a new form of creationism' that still violates the separation of church and state [stress added]." Jill Lawrence, 2005, New school year, new battle over evolution. USA Today [and see: http://www.usatoday.com/tech/science/2005-08-25-evolution-battle_x.htm]

"A group representing California religious schools has filed a lawsuit against the University of California, accusing the system of discriminating against high schools that teach creationism and other conservative Christian viewpoints. The Association of Christian Schools International, which represents more than 800 schools, filed the federal lawsuit Thursday [August 25, 2005], alleging that UC admissions officials have refused to certify high school science courses that use textbooks challenging Darwin's theory of evolution [stress added]." Associated Press, 2005, Christian school group sues UC over admissions. The San Francisco Chronicle, August 28, 2005, page A21.

"TIBILISI, Georgia - Archaeologists in the former Soviet republic of Georgia have unearthed a skull they say is 1.8 million years old - part of a find that holds the oldest traces of humankind's closest ancestors ever found in Europe. The skull from an early member of the genus Homo was found Aug. 6 [2005] and unearthed Sunday in Dmanisi, an area about 60 miles southeast of the capital, Tbilisi, said David Lortkipanidze, director of the Georgian National Museum, who took part in the dig [stress added]." Misha Dzhindzhikhashvili, 2005, Associated Press, The Sacramento Bee, August 23, 2005, page A8.

"The common ancestor of humans and the rhesus macaque monkey lived about 25 million years ago. But despite that vast gulf of time, our chromosomes still retain plenty of evidence of our shared heritage. A team of scientists at the National Cancer Institute recently documented this evidence by constructing a map of the rhesus macaque's DNA, noting the location of 802 genetic markers in its genome. Then they compared the macaque map to a corresponding map of the human genome, The order of thousands of genes was the same [stress added]." Carl Zimmer, 2005, The History of Chromosomes May Shape the Future of Disease. The New York Times, August 30, 2005, page D2.

"ATLANTA -- Humans are not alone in their desire to conform to cultural norms, according to new study findings that confirm, for the first time, chimpanzees share the same conformist tendencies. Researchers, in determining how chimpanzee communities share and maintain traditions, discovered they possess a natural motivation to copy their peers well into adulthood and say that although other species show some cultural behaviors, the level of cultural variation shown by chimpanzees is exceeded only by humans. The study, conducted at the Yerkes National Primate Research Center of Emory University by a collaborative team of scientists from the United States and the United Kingdom, is published in the current online edition of Nature.... 'This study demonstrates apes do copy members of their own species and they develop different traditions by doing so,' said Dr. Horner. 'It makes it likely differences in tool use between wild chimpanzee communities in Africa indeed reflect a form of culture and establishes another link between human and chimpanzee societies [stress added]." And see: http://www.eurekalert.org/pub_releases/2005-08/euhs-cnn081905.php]

"Attorney General Bill Lockyer sued fast-food giants McDonald's, Burger King, and KFC and the makers of several popular Potato-chip brands Friday [August 26, 2005], alleging that they have failed to warn California consumers about the dangers of Acrylamide, a carcinogen produced when potatoes and..."


http://www.becominghuman.org/ [Paleoanthropology, Evolution and Human Origins]

http://www.ncseweb.org/ [National Center for Science Organization]

http://www.culture.fr/culture/arcnat/lascaux/en/ [The Cave of Lascaux]


and, an interesting one:


and from fall 2004, but still valuable advice!

"It's the first week of school, and I'm already stressed out. ...if I can't control my surroundings, I might as well embrace them." Stephanie Teague, Features Editor. The Orion, August 25, 2004, page D1. [And see: http://www.orion-online.net/vnews/display.v/ART/2004/08/25/412bf6b4bc6dd?in_archive=1]

You may be hearing about this in others classes: Saturday, September 17, is "Constitution Day" and as Provost McNall wrote in a memorandum on August 29, 2005:

"In 2005, a provision was added to the Consolidated Appropriations Act requiring every university in the country that receives Federal funds to hold an educational program for its students on the United States Constitution on September 17, the day the Constitution was signed. When September 17 falls on a Saturday (as it does this year), Sunday, or holiday, the required Constitution Day program is to be held during the preceding week, or the following week. This requirement is effective this year and for all subsequent years."

Here are some web resources for you: http://www.csuchico.edu/library/gov/usconst.html as well as http://www.constitutionday.us/ and various campus events are being planned.

Finally, from The New York Times of August 30, 2005: "The value of military weapons sales worldwide jumped in 2004 to the highest level since 2000, driven by arms deals with developing nations, especially India, Saudi Arabia and China, according to a new Congressional study. The total of arms sales and weapons transfer agreements to both industrialized and developing nations was nearly $37 billion in 2004, according to the study. That total was the largest since 2000 [stress added]." Thom Shanker, Weapons Sales Worldwide Rise to Highest Level Since 2000. The New York Times, August 30, 2005, page A8.
State University, Chico, in the FALL Semester of 2005 and unauthorized use / publication is definitely prohibited.

[-67,367 Words] } 22 August 2005

[-77,103 Words] } 5 December 2005

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5 December 2005 by CFU