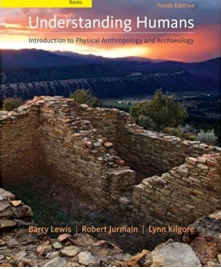


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Anthropological Perspectives on International Primary Care 2010 SSC 240

Ellie Reynolds
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Fridays 2-4 pm
Rockefeller B14A

15th-19th February is a reading week. There will be no lecture/seminar.

Course format

The course will consist of a one hour lecture per week and a one hour seminar/discussion per week.

Course requirements

Students must attend at least 80% of the lectures and seminars. Students must read at least two of the three required readings each week. Each week, a student will be asked to prepare a short 5-10 minute presentation on the readings for the seminar.

Assessment

Assessment is made by the student's attendance and participation (20%) and by an assessed 2-3,000 word essay (80%) to be submitted on the **19th March, 2010**.

29/1/10 Week One: Introduction to social and medical anthropology

Required reading:

Introduction and pages 18-32 of the paperback edition of Evans-Pritchard *Witchcraft, Oracles and Magic among the Azande*

Chapter 2: The Notion of the Body in *Do Kamo: Person and Myth in the Melanesian World* by Maurice Leenhardt, University of Chicago Press, 1979

Chapter 2 in *Medicine, rationality and experience: an anthropological perspective* by Byron Good, Cambridge University Press, 1993, pages 25-64

Eisenberg, L. 1977. 'Disease and Illness: distinctions between professional and popular ideas of sickness' in *Culture, medicine and psychiatry* 1(1): 9-23

Further reading:

Halman, C. 2007. *Culture, Health and Illness* (5th ed.) London: Hodder Arnold.

Frankenberg, R. 2007. 'The United Kingdom: British Medical Anthropology: Past, Present and Future' pp. 183-201 in F. Saillant and S. Genest (eds.). *Medical anthropogby: regional perspectives and shared concerns*. Malden, Mass.; Oxford: Blackwell.

Saillant, F. and Genest, S. 2007. *Medical anthropology: regional perspectives and shared concerns*. Malden, Mass.; Oxford: Blackwell.

05/02/10 Week Two: Biomedicine as culture

tunities for the individual to discover himself, must be preserved, but that it must be combined with insistence on high standards at every step. "We can not worship frivolity and expect our young people to scorn it. We can not scorn the life of the mind and expect our young people to honor it." However, he does not advance any simple answer to the perplexing problems of motivation but merely asks us to use more effectively whatever we already know about the effect of morale, environment, challenge, and stimulus.

Sheer intelligence is not proposed as the single criterion for social advancement. For one thing, bright and highly motivated persons are needed in all walks of life and at all levels. Furthermore, extreme emphasis on the intellectually gifted child might bring a reaction, as it did in the 20's, demanding equal treatment for all students. The result was to be expected in a democratic society which grants the less gifted majority the greatest ultimate control over the opportunities provided for the smaller number who can perform at the highest levels. If measures for the gifted arouse hostility, a backlash can be expected. We can best manage this particular problem by stating it in more constructive terms. "How can we provide opportunities and rewards for individuals of every degree of ability so that individuals at every level will realize their full potentialities, perform at their best, and harbor no resentment toward any other level?" In this connection, Gardner endorses the comprehensive high school in which students are grouped according to performance in each specific subject, and students of every degree of ability are placed in the home room and in extracurricular activities.

In considering individual fulfillment, Gardner maintains that the particular responsibility of our schools is to give attention to the intellectual aspects of the individual's growth. The emphasis must not be merely on teaching facts, theories, and concepts or on training in the skills but rather on instilling the proper attitudes toward growth, learning, and creativity. Learning for learning's sake is not enough, however. In addition to intellectual growth, the individual must grow emotionally and develop his character and personality. "Freedom without moral commitment is aimless and promptly self-destructive."

Gardner reminds us that a free so-

ciety is still the exceptional society and that the survival of the idea for which our nation stands is not inevitable. Our fate depends on whether we, as a people, can, "despite the narcotic of easy living and the endless distractions of a well-beeled society, respond with vigor and courage and dedication to the demands that history has placed on us."

Gardner holds that our people would rather work for something they believe in than to enjoy a pampered idleness. Happiness and effectiveness are to be found in striving toward meaningful goals, including devotion to standards and respect for the human mind and spirit.

"The idea for which this nation stands will not survive if the highest goal free men can set themselves is an amiable mediocrity."

FRANK R. KILLE
State Education Department,
Albany, New York

Manual of Physical Anthropology. Juan Comas. Thomas, Springfield, Ill., 1960. xxi + 775 pp. Illus. \$17.50.

An Introduction to Physical Anthropology. M. F. Ashley Montagu. Thomas, Springfield, Ill., ed. 3, 1960. xvi + 771 pp. Illus. \$14.50.

A Handbook of Anthropometry. M. F. Ashley Montagu. Thomas, Springfield, Ill., 1960. xi + 186 pp. Illus. \$5.

These competing textbooks from a single publishing house may be likened to the offerings of some American automobile companies. Thought of in this way, Thomas can be said to have imported a successful 1957 Mexican model, the Comas *Manual*, and to have matched it with his own refurbished 1951 model, the Montagu *Introduction*. Also, Thomas has taken the unusual step of disconnecting the rear appendages of the *Introduction* and offering them unchanged as the Montagu *Handbook*, a "trailer" type of vehicle. Not surprisingly, therefore, the *Manual* looks a bit exotic in its new setting—it was designed for a different clientele, the *Introduction* shows its old lines under the added fins and chrome, and the *Handbook* is as ungainly a collection of spare parts as can be imagined. Also, judging from dimensions and price tags, Thomas has not yet changed over to the "compacts."

I will not extend this simile beyond remarking that books, like cars, are planned and produced with an eye to sales. It is up to the buyers, in this case teachers and students, to choose with care. To this end let us consider the relative merits of the *Manual* and the *Introduction*.

Having been trained in Europe and having gained experience in Mexico through years of editing and of teaching physical anthropology, Juan Comas recognized the need for a textbook in Spanish which would take into account the particular preparation of Latin American students. In 1957 he produced such a book under the title *Manual de Antropología Física* (Fondo de Cultura Económica). Its success led, after only 3 years, to the present English edition. This has not involved much change: The wise elimination of a section on statistics; amplification of chapters 2, 5, 8, and 9; and the addition of some recent references. In the above simile, in characterizing the English language edition as slightly exotic, I was not thinking of the translation, which is good, but of some of the subjects discussed, which will be unfamiliar to many North Americans: For instance, the "biotopologies" of Viola, Pende, and Barbara. Yet this does not mean that the book is in any way below the standard for introductory teaching levels in North America.

The *Manual* appeals to me because it gives historical background, strikes a good balance between the different sections, connects statements with sources by means of footnotes on the same page, does not overwhelm the beginning student with technical details beyond his need, and reports facts with a minimum of personal bias. The experienced teacher, W. M. Krogman, who contributes a preface, likewise has a high opinion of the book.

On the other hand, Ashley Montagu, who was trained in England and America and who taught anatomy in Philadelphia for a number of years, brought out the first edition of his *Introduction* in 1945 (326 pages, \$4). Unfortunately, it was marred by many errors and was able to survive its bad reviews mainly because of limited competition. An improved second edition appeared in 1951 (555 pages, \$8.75). The present edition is basically the second edition with the addition of quite a bit of new material. For some reason not all of the new material has been inserted in chronological order. Also, some material that

This possible viability, but the anthropologist could not finally put a World poster or Trobriand garden into an ethnological monograph. A better alternative to importing people was to put photographs of them into the monograph and show films of them at lectures, as Sir Walter Baldwin Spencer did with his films of the Aranda at Melbourne Town Hall in 1902. 'What I would like to show would be the real natives', he wrote to his friend Lorimer Fison ('Gairdner and Gairdner' 1982: 37), but by this time he meant only unsexed photographs of naked men and women. In any case, as anthropologists had discovered earlier, the body is sometimes separated from its usual surroundings, was often staged



Figure 14.1 Pennard says on 26 October 1987 showing a group of Borne brought on London and exhibited at the Hippodrome Theatre. The handwritten message on the banner reads: 'These animals were here last week.'

If anything, the absence of the person strengthened the importance of the visual, which through photographs, films and museum artifacts began to replace it. But the problem remained that there was something disquieting about visual images. They appeared to show everything, and yet, like the physical body, remained annoyingly mute. The visual world was like the hand you removed to get at the conceptual and verbal worlds inside, but having done so you couldn't in good conscience throw it away. Visible objects, having exerted great fascination as the products and indicators of culture, but falling as expositions of it, began to acquire a new function (in museums) as metaphors for anthropology. And as metaphors, the visual flourished.

[illegible]

Figure 14.4 The 'working memory' rule in *propositional* *Formal* *Logic*.



Figure 14.2 Left: a Case of Filian ivory carvatures, engraved by Benet. Right: a case of Filian ivory carvatures, engraved by Benet in 1770 at the Cambridge University Museum of Archaeology and Anthropology.

Figure 14.3. American Museum of Natural History: view of North Pacific Hall, looking north, 1930.

Victorian photographs of hunting expeditions often displayed figures in an ensemble of decorative headdresses, thereby enhancing the prestige of the hunt. Early mannequins exhibited decorative elements that were both symmetrical and intricate patterns of positive and negative space. This created an ornamental effect not unlike the bones of the dead stuck in the plaster of Neapolitan catacombs. At the Pitt Rivers Museum in Oxford some objects were organised solely by shape, although here a functional or evolutionary relationship was sometimes suggested. The aesthetic merits of individual artefacts, and their evidence of ingenuity and workmanship became part of a larger aesthetic and critical debate.

DAVID CLARKE: the retrieval of information from archaeological spatial relationships and the study of the spatial consequences of former hominid activity patterns within and between features and structures and their articulation within sites, site systems and their environments: the study of the flow and integration of activities within and between structures, sites and resource spaces from the micro to the semi-micro and macro scales of aggregation. [1977:9]

WENDY ASHMORE: the range of archaeological pursuits that focus on study of the spatial aspects of the archaeological record. These pursuits certainly do not constitute a separable "field," but, rather, a set of perspectives on studying ancient societies and cultures, emphasizing position, arrangement, and orientation, and examined at a range of scales: from individual buildings or monuments, caches, and burials, to settlements, landscapes, and regions. Architecture and the built environment, generally, are only a part of the whole, and discussion of them here highlights their two-dimensional aspects or plan view.

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