

## Part 1

A) In Veiled Sentiments, Abu-Lughod gives numerous cases of how poetry in Bedouin society contrasts with public and explicit behavior. An excellent example of this is Fāyga, a second wife married into the family against her desires. Fāyga is expected to act and speak without allusion to any such desires, but poetry serves as the exception.

Although Fāyga clearly does not love her husband and likely wishes to be with another man, it would be socially unacceptable to express this. Other women would scold her for her immodesty or passion. However, when she sings of her sorrow towards a "beloved," "love one," the same message is conveyed, yet the other women are understanding. She explicitly sings of desire for "a new love mate," which under normal conditions would be improper, but in the form of poetry, <sup>it is</sup> acceptable.

Through these poems Fāyga can <sup>freely share</sup> her true emotions, which would be shameful for her to do in any other manner.

The context in which these poems are recited is also telling. Women only recite to other women, usually close to them, and never men. When the women heard her lamenting songs, they seemed to be sympathetic and understanding. These poems convey universalities and sentiments that may be ignored in proper settings, but nevertheless are real. These poems allow the Aulad 'Ali to express their feeling in ways that are unacceptable most of the time. Indeed, a poem establishes a frame that frees the message from any moral judgement or

criticism. Like a child, poetry is viewed as to be outside of the realm of traditional moral code.

The work these poems does is carry a taboo message in an acceptable way; people can express feelings they usually must suppress. At one point Abu-Lughod shared some of Fayga's poetry with her husband, and only then did he comprehend the irony and its severity. Poetry for the Beduin is a structure of their culture that simultaneously serves as an exception to most of their standards and expectations.

↳ would love to see more on this final part; nonetheless, good work (A)



I Set A

## EXAM 2

① In the poem that Fayga recites, she expresses her feelings of sadness ~~about~~ of being the "second wife". In the Bedouin society, she is able to express her sentiments in this way because it is through ~~the~~ spoken poetry. Fayga is finally able to show her true feelings when she expresses them this way.

Without poetry, Fayga would not be able to speak out about her real thoughts about marrying this man. In the Bedouin society, feelings of sadness, longing, romantic relationships, etc are not allowed to be spoken about in normal and daily conversation. If a member of the society did speak about these themes, they would be breaking the code of honor and be shamed in the community. But, if these themes were discussed through poetry, it would not be considered breaking the code of honor. the person speaking on these themes would be able to elicit feelings of empathy / sympathy from others instead of shame. It is because of this that poetry is used in any kind of social context. If someone needed to express their feelings, they would be able to incorporate the poetry into the conversation, and it would be culturally acceptable in the Bedouin society.



But, while it can be placed in any social setting, many people in the community only share their poems with people they are very close to. This is another reason that the poetry doesn't violate the code of honor: it is assumed that the feelings expressed through the poetry will not be shared with just anyone. For the Arabid 'Ali Bedouins, this is how they are allowed to express their feelings with one another without punishment.

These poems help show other Bedouins that what they might be feeling or going through at that time isn't unusual; other people in their community might have gone through the same experiences as them. This creates feelings of unity in the society and helps gain insight on members in the community. In people's ordinary speech, they are not able to express these sentiments, so ~~one~~ one would not be able to know what someone has gone through. It is through the poetry that one can start to see what others have gone through and how they feel about their experiences.

Through poetry, Fayga was able to finally express how she was feeling about her marriage. If she were to express them in normal conversation, she would be ~~shamed~~ shamed in the Bedouin community. Poetry helps those in this society express true emotions, and deal with the hardships they are going through in an acceptable way.

ethics?  
A-



3

~~SEMINARS~~

During the colonization of the Americas, the Anglo-Americans wanted to change the existing culture because they believed they were superior.

~~Western Apache~~ Anglo-Americans wanted to infiltrate their culture into many different native American tribes. This was done by <sup>changing and enforcing a new</sup> "schooling system," practice of English as the predominant language in economic trade and confinement to one area as opposed to a nomadic lifestyle. Western Apaches were a tribe that was faced by this issue. Ultimately, the <sup>cultural</sup> take-over by the Anglo-Americans caused a growing divide and <sup>between the Apache and Anglo-American</sup> resentment within the Apache community.

As a way to deal with the marginalization, the Apache ~~practiced~~ practiced jokes, using humor as an escape. <sup>and also social commentary + highlighting cultural values</sup>

In this passage, two clan brothers portray the typical "whiteman" joke. The Apaches are ~~they~~ seen as very private people, not intrusive on each other's personal life. ~~the~~ The joker clan brother A is joking to the "butt" of the joke clan brother B. Clan brother

At the end of the two clan brothers jokes to the social

good

\* The set up of the joker and the butt indexes the the social meaning that the joke conveys. It is explaining how the society functions.

A believes he knows everything. He is very overbearing<sup>9/</sup>. He tells clan brother B what to do, offering his knowledge. He disregards clan brother B's request to stop joking. ~~But~~ He continues to make assumptions about his fall and personal life. ~~As~~ The joke ends when clan brother B says "whitemen are arrogant." Throughout the passage the clan brothers switch between Apache and English to show the functional differentiation. Clan Brother A embodies the "whiteman" perception.

The Apache believe the whitemen are arrogant, overbearing: everything the Apache are not. The joke's epitomization of the whiteman helps contrast the <sup>cultural</sup> differences between ~~the~~ the behaviors of the two groups.

The clan brothers know that this is how they should not act, ~~the~~ their culture is very private. ~~and does not~~ The Apache find this funny because it is a hyperbole, ~~contrast~~ The western Apache practice of jokes explores the ~~own~~ similarities and differences between them and the

good //

good



\* The relationship two people must have with

typical "whiteman!"

While the two clan brothers practice jokes at ease, there is a structure to telling jokes that is learned and must be followed. Jokes only occur in an intimate relationship, between two people within the Apache community.

\* Basso <sup>explains</sup> ~~explains~~ in his book about \* the practice of joker in the Apache culture through the use of a metaphor.

He explains that telling jokes is like softening deer skin. It takes time to soften the deer skin, it cannot be done too quickly or else it will be bad. The Apache's jokes are high risk, high reward. They toy on the side of danger.

If a person practices the telling of joke too soon in a relationship <sup>he</sup> ~~they~~ runs the risk of ruining the <sup>newfound</sup> friendship. Jokes tend to happen when some drinking has been involved and in the open community.

The jokes may seem harmful and just a way to communicate between two friends <sup>but</sup> ~~to an outsider~~. The jokes are very complex and give insight into the <sup>western Apache</sup> community as a whole. This passage highlights the key characteristics

to an outsider.

good

✓

into telling a "whiteman" joke. The two worlds (the Apache and the Anglo-Americans) have been brought together, but the ~~presence of jokes~~ ~~indexical~~ ~~to the culture~~ the indexical cultural and social practice of jokes keeps them separate.

A



## SET 1 B.

3) In this joke, A pretends to be a white physician consulting with B about his hurt hand. Western Apaches would find this joke funny for ~~many~~ multiple reasons, chief among which: it makes use of ways in which ~~a~~ whiteman would behave; ~~that~~ ~~and~~ ways in which Apaches never conduct themselves.

First, this joke succeeds due to the close relationship between A and B (brother-in-law). Whiteman jokes can fail if the speaker and the outgroup do not know each other well. ~~These~~ ~~jokes~~ Apache relationships have been described as buckskin. Stretch them too fast (by an inappropriately timed whiteman joke, for example) and they can break. But due to A and B's relationship through marriage, their buckskin is likely already rather soft. In this case, the joke works, stretching the buckskin a little bit more, making it even softer and stronger. This is one reason why these jokes are called "dangerous." A badly timed/excited joke can snap the buckskin.

The whiteman jokes further carry a cultural significance. After the Gadsden Purchase and the 30 years of warring, Western Apaches were relegated to reservations, and "assimilated" into Anglo-American culture. Teachers and preachers and doctors came to

Cibecue for this purpose. These whitemen behaved very differently from the Apache. And here lies one of the meanings beneath the joke: The whiteness of the joke is everything the Apache is not. In one sense, these jokes show how not to behave, how not to be Apache. This begins with the code switch from Western Apache to English. Cibecue is very old fashioned, and English is only used when speaking to whitemen. ~~As~~ As one woman put it, English does not "sound good." So this signals the start of the joke, and a new situational frame. In this joke, A asks if B's hand hurts. Apaches never ask these personal questions. He commands B to sit down, a violation of his autonomy. He asks many questions, a rude practice for Apaches. He claims he knows everything, an ~~affirmation~~ arrogant affirmation an Apache would never make. He unnecessarily touches B, violating his right to personal space. Finally, B says "whitemen are arrogant," signaling the end of the joke, using one of the many "whitemen are \_\_\_\_\_" stock phrases. Not only do these end the joke, removing the joking frame, they further emphasize ways in which whitemen are not like Apaches. After all, Apaches are not ignorant, stupid, or ~~are~~ arrogant.

The joke takes place in a casual setting.



between relatives. And we can assume B is not a fighter, and doesn't have family problems.

These jokes can fail when they hit too close to home, when the butt is placed too close to his real social role. Overall, this joke was

a success. It took place in the right setting, with the right people. It portrayed a white doctor in a way Apaches find funny. When the Indaa \_\_\_\_\_ phrase was used, the joke ended.

It strengthened the buckskin, and illuminated ways in which whitemen and Apaches are different. It highlighted a difficult cultural conflict in a way that was light, and served to improve ties between two Apaches.

(A+)

? This is a linguistic term & not use correctly here.

5) Cultural relativism is the idea that each culture can only be judged in comparison to itself rather than to other societies. This is meant to be a more objective way of analyzing and studying culture. I see cultural relativism as a middle ground on the spectrum of study societies. At one end of that spectrum is armchair anthropology, where anthropologists

I'd say empirical but  
you need comparison  
to see culture.  
but yes, judgment is another way



I see how you are deploying a 'spectrum', just - or. It's more like these are qualitative different orders or modes of interpretation.

judge cultures from the comfort of their own home. This charity doesn't produce an objective study of culture. On the other hand, moral relativism says that "anything goes" in a society, making it okay to sacrifice babies or commit atrocities like the Holocaust because our morals are just different. While this surely is objective, it is NOT moral. Because of this, cultural relativism is the approach authors take @ studying culture.

One example of this would be how Boas views language when he interacts with communities other than his own Western ones. He acknowledges that language is made up of categorical perceptions which we place into distinct groups. This is recognizing phonemic differences within a culture, something he only understands because he has experienced their culture rather than viewing it from the outside. On the other hand, phonetic variation would simply be looking in to a culture from the outside and making observations, or observed difference. Within our own culture, this can also explain how we hear the various allophones of /p/. Phonetically, we have numerous versions of /p/ that we use. From the outside, it would be hard to see why we treat these the same. Phonetically, we have grouped all allophones into the phone /p/, which we hear and understand as the same.

A second example of cultural relativism can be seen in 'Veiled Sentiments' about the Bedouins.

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but ok.

This book is an ethnography done in the 1980~  
during the transition between tradition and modernity  
in the Bedouins in Egypt. To even begin her research,  
the author had to be introduced into the culture  
by her father. Furthermore, she was exposed to a  
variety of poetry which was practiced by various  
members of Bedouin Society. She noticed there were  
rules that governed speaking as well as poetry, making  
poetry a form of linguistic code-switching. Rather  
than outright expressing her opinions on an arranged  
marriage, a woman could tell a poem to her sister  
about the situation. While Utales in America is  
almost a womanly thing, in Bedouin Society, all genders  
participated. This can teach us that our constructs about  
what is womanly or manly in Western culture are  
relative to our society and not universal.

really?  
Who gets to  
be a  
poet,  
generally

REGARD use of poetry, there  
is much more going on that  
is fundamentally different.  
You have the basics down though.

(A)

- feminism - to see culture / another

essay



**5** Being culturally relative means ~~see~~ judging a society on its own terms rather than comparing ~~it~~ that society to other societies (including your own). Culturally relative anthropological research provides minimally biased and accurate findings on a culture.



- ✓ Frans Boas largely founded the idea of cultural relativism. When anthropology first emerged as a discipline, people were largely concerned with figuring out how the "refined" white Englishman evolved from so-called "savage" hunter-gatherers. Boas introduced the idea of multiple cultures existing (some hunter-gatherers and some white Englishmen). In light of this, cultures could be studied ✓ and understood ~~within~~ on their own instead of in comparison to some prescribed norm or ideal, which is cultural relativism. We can use culturally ~~relative~~ analysis to understand ~~everything from~~ language and code systems, ranging from individual phonetic sounds to entire codes of poetry and prose.

Boas' research focused on many topics, one of which was the idea of language. Previously, westerners deemed other cultural groups as unintelligent or lesser because people in these groups were unable to <sup>hear or</sup> pronounce certain phonemic sounds found in English. Boas contended that each language has its own set of sounds, unique to that language and difficult for those who speak a different first language. Such difficulty in producing certain sounds applies to English-speakers attempting to speak a new language as much as it applies in the reverse. For example, Chinese-speakers have difficulty distinguishing the phonemes /i/ and /r/ found in English because Chinese does not include these phonemes. At the same time, English speakers struggle to produce the tongue rolls of languages like African. These differences in language understanding and production occur universally. Every child learns her first language rapidly, quickly losing the ability to distinguish phonemes outside

good

good,  
excellent  
discussion

looked at on its own, within its own culture. For this reason, one cannot say one language is better or worse than another or one culture is better or worse than another based on which language that culture employs. A culturally relativist view of languages introduced a new perspective to western thought: English is not the best or the only excellent ~~refined~~ language. In fact, many cultures with many languages exist, each in their own right.

Though language employs phonemic variants which can be seen in a culturally relative light, ~~many~~ cultures also display larger unique uses of language. Abu-Lughod writes about code switching in Bedouin society, specifically relating to women's use of poetry and prose in certain circumstances. Abu-Lughod admits that she holds positional, coming into her ethnographic research with a western feminist perspective. Her admission of bias, however, gives her ethnographic analysis shows her effort to be culturally relative, ~~to~~ Bedouin women employ the ideas of honor and modesty and show particular concern with not displaying any emotions or complaints about marriage or divorce. However, ~~these women~~ Although outward emotional disclosure is discouraged under the governing of modesty, women are permitted to expose their emotions through short poems in Bedouin culture. Abu-Lughod's ethnographic bias ~~is~~ ~~as~~ ~~an~~ Arab women cre's up allowing her to get a insider's view of Bedouin's women's use of poetry. The women's switch from prose to poem, means to



cultural norms. This kind of code switching does not exist in Abu-Ughed's western culture. However, by taking a culturally relative view, she sees how poetry (a code switch) allows women to bypass a cultural moral code and express emotions. In fact, expression of emotion in poem can actually bring a woman more honor if she expresses a lack of emotions/feeling in her prose speech later. ~~totally~~ Poetry functions very differently in Bedouin culture than it does in western culture and its function can only be understood by taking a culturally relative look at broader Bedouin cultural practices and how they interact with the code switch. ~~culture~~

Cultural relativity ~~can be a use~~ is an essential part of any anthropological research. Boas and Abu-Ughed show how important ~~relat~~ culturally relative analysis is when looking at languages and codes. Each language functions differently within the society in which it is employed. (A<sup>100</sup>)



7. Race is important because <sup>and present!</sup> it allows anthropologists to understand how people in the past created an "other". It is important to see who was marginalized because then it allows us to study these marginalized people. The general consensus in anthropology is that race is a biological myth. It is a social construction by a society that is structured to make a social hierarchy with an "other" that ends up at the bottom of that hierarchy. Anthropologists agree on this because of recent data. For instance, one article we read at the beginning of this section of the course ~~(we read, we read)~~ discusses how in a classroom, they tested the DNA of a number of students, and found that ~~these~~ students were typically most similar to students of a different ethnic background, showing no biological foundation for race. (but also ~~previously~~ <sup>reproving</sup> racialist "biology")

Studying race is also important today because it allows us to not only fix the errors of previous research, but also understand that history is often told ~~by~~ from the perspective of those at the top of the social hierarchy, and exemplifies the fact that we need to branch out our understanding of past peoples. For example, Deetz discusses

② archaeology of the slavery era in the United States. He discusses how, when studying African American culture, pottery made by African-Americans was initially determined to be of Native-American origin and

Ferguson came along and coined the term "Colonoware" that it was accepted that African-Americans made the ceramics and pottery. Deetz also analyzes architecture and discovers how it has African origin in the feature of the front porch. It is important to study race because it is important to see who may have been left out of the historical record so we can then study that people, locate them in history, and tell their story.

Spind detail

Spind makes  
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continued  
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(A-)

## Part II: Set (II) D

7 Through our readings in this part of the course, we have seen that race is a biological myth, meaning it has nothing to do with genetics, but instead it was created because it had social-economic value. Proof for this lies in genes themselves.

created from people's judgments of physical difference but maintained for reason you give

Goodman stated there is actually more genetic variation among a race than between different races, (showing race really is only skin deep.) Only social, really ~~social~~ judgments of what skin means

More evidence to the argument of race as a myth comes from the fact that race is defined differently in various cultures. If there is no one universal "truth" to race, it shows race is something socially constructed within a culture and not something part of your gene code. Additionally, here in the US we consider someone black such as Barack Obama, even when his mother is white - there are no clear boundaries that define race. In the case of the college that does an annual ancestry test, we see that skin color doesn't tell your entire background, yet we use skin color and race to separate and group people who may actually be closer in heritage than they

good



think.

So why is race still studied in anthropology? The general public hasn't accepted that race is a biological myth, or at least many haven't heard the argument. There is also much to learn from race, why it was created, the social and economic value it had in the past, and why it is still constructed today.

Race is fluid, ever-changing, and by looking at how it changes and how it differs from culture to culture we can learn more about our culture and others.

Also still studied because still very real effects socially

A-  
good