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## SEMINARIO:

# Pósters científicos en Antropología

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Práctica para la asignatura de **Introducción a la Antropología**

**Proyecto** "Nuevos recursos y estrategias en el aprendizaje por competencias en Introducción a la Antropología Social y Cultural" **PIMCD 73/2010** Universidad Complutense de Madrid

# La comunicación científica

Comunicación  
educativa

Difusión de  
resultados de  
investigación

Ciencia

Tecnología

Aplicaciones

Comunicación  
institucional

Campañas  
divulgativas

Medicina: hábitos  
saludables

Educación: hábitos  
cultos

Administración:  
cultura democrática

VALORES

Comunicación  
comercial

Estrategias de  
financiación o  
similares

Presentación de  
proyectos de todo  
tipo

Presentación de ideas  
de trabajo

# ¿Qué es un póster científico? (1)

*Fabio A. González O. "Guía para el Desarrollo de Pósters de Investigación". Seminario de Investigación de Posgrado. Depto. de Ing. de Sistemas e Industrial. Universidad Nacional de Colombia. Mayo 2004.*

- “Un póster de investigación es un medio visual para comunicar los resultados de un trabajo investigativo.”
- “Un póster no es simplemente un artículo presentado en otro formato. El póster, a diferencia del artículo, es de carácter más **gráfico**. Un buen póster debe **guiar al espectador** usando una **lógica visual**, con una estructura jerárquica que **enfatice** los puntos principales del trabajo.”
- “Generalmente, los pósters son exhibidos en sesiones especiales en conferencias. En estas sesiones, los asistentes tienen la oportunidad de **interactuar** directamente con los autores y obtener información adicional en caso de estar interesados. Por esto, es muy importante que el póster sea visualmente atractivo de manera que pueda **capturar la atención del público** y motivarlos a preguntar sobre los detalles.”

# ¿Qué es un póster científico? (2)

Eugenio Jara Casco. Rev Cubana Med Gen Integr 2000;16(4):410-5

- Combina los atributos de las exhibiciones y de la presentación oral.
- Se transmite mejor el mensaje al hacer una imagen visual, brindando mayor flexibilidad para las explicaciones.
- Debe estar en un marco de conocimiento por parte del espectador.
- El cartel bien diseñado debe tener equilibrio entre texto e ilustraciones.
- Algunos carteles se destacan por sus atributos artísticos capaces de promover discusiones.
- Debe tener comunicación inmediata.
- Tiene posibilidades ilimitadas de reproducción.
- Y lo más importante, debe tener *meditación conceptual*, es decir, ser lo *más sintético* posible para explicar lo sustantivo de la investigación.

# ¿Qué información debe contener un póster de investigación?

<http://www.ecourban.org>

1. Título / Autor(es) / Centro(s)
2. Introducción, hipótesis y objetivo
3. Metodología (materiales y métodos)
4. Resultados
5. Conclusiones

En un póster se consideran dos aspectos:

- El contenido: qué queremos decir a través del póster ("queremos presentar un estudio, una experiencia, un trabajo determinado")
- Y la presentación: cómo vamos a presentarlo ("cómo vamos a estructurar la información").

El póster debe seguir una secuencia lógica que progrese de izquierda a derecha y desde la parte superior hacia abajo (¡en nuestro sistema de escritura!!)



# Pon aquí el título con letra grande y legible



Tu nombre aquí<sup>1,2</sup> y tus compañeros o profesor aquí <sup>1</sup>, Departamento escolar<sup>2</sup>, Nombre del colegio o instituto

RESUMEN

METODOLOGÍA

CONCLUSIONES

INTRODUCCIÓN Y  
ANTECEDENTES

RESULTADOS

PROPUESTAS DE FUTURO

METODOLOGÍA

RESULTADOS

AGRADECIMIENTOS:

[illegible]



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Much can be learned about cultural attitudes of violence towards children from the analyses of their skeletal remains and mortuary patterns of the communities in which they were born, lived and died. A diachronic approach integrating biological, socio-cultural, and physical environments is used to explore the role of violence against children in the development of the Roman province of Dakhleh Oasis, Egypt. The purpose of this study is to highlight a probable case of maltreatment towards a young child in an archaeological context, thus giving the incidence of child physical abuse considerable time depth, as this may be the earliest documented case. This child (BS19), aged two to three years, was found in a domestic context, and the results of the analyses suggest that this child may not have led to the child's untimely death. Macroscopic, radiographic, histologic and isotopic analyses were used to determine if any physical effects of abuse were reflected in this child's remains. Results from our investigation support this diagnosis. This case presents an opportunity to explore the role of violence against children, their social experiences, and quality of life during the period of Roman rule in Egypt.

Dakhleh Oasis is located approximately 250km west of the Nile Valley and is one of five major depressions in Egypt's Western Desert (Fig. 1). The ancient town of Kellis (*Smart el-Kharab*) is located along an ancient desert trade route that runs through the Oasis and likely housed several thousand people at its zenith in the 4th c. AD. Kellis was considered an important economic and political hub during this period<sup>1</sup>. The Kellis 2 cemetery extends for at least 150 m east-west and 60 m north-south and is characterized by the presence of mud-brick enclosures, low mud-brick mastaba-like superstructures and is densely filled with simple rectangular pit graves dug into the hard-packed red Nubian clay (Fig. 2). The cemetery appears to be based on familial and accretionary patterns surrounding tomb structures. Bodies are placed supine with the head to the west and feet to the east, with arms to the sides or over the pelvic region, and feet placed side-by-side or crossed. Individuals are typically wrapped in linen shrouds and bound by linen cords.

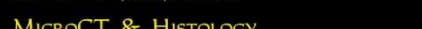
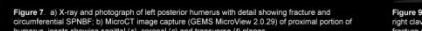
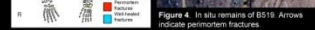


**Macroscopic & Radiography:** This child was aged between 2-3 years using a combination of diaphyseal length, epiphyseal and dental development. Detailed macroscopic observations of skeletal lesions and fractures were recorded using an Advantix Fuji Nexia 400 digital camera with a macro lens. Lesions and fractures were explored in further detail using an Olympus SZ9X stereoscope with a cold light source. Digital images were captured at 6.3x and 10x magnification using a CoolSnap-Pro digital camera mounted to the stereoscope. Plain film radiographs were taken using a standard element using a Faxitron X-ray Cabinet System with Kodak E-1 film for 30 seconds at 60kVp and 0.3mA. No screens were used as image quality was found to be superior to lead.

**MicroCT & Histology:** Micro-computed tomography (MicroCT) was used as part of an exploratory, non-destructive methodology to assess using this method in distinguishing various types of periosteal reactions. A GE Medical Systems Scanner (80 kVp and 450 nA in 2x2 bin mode, 45u slices) and a GE Medical Systems CT software (GE Healthcare) were used to acquire the MicroCT images. For histological analysis, a small section of bone was cut from the mid-region of the right tibia 118 mm and was cleaned and dehydrated using an ascending ethyl alcohol series to remove excess moisture and facilitate complete infiltration of the methacrylate resin. Thin sections (70–100µ) were produced using a vibratome (MT8000-XL, RMC, Tucson, AZ) and stained with toluidine blue. The sections were polarized and plane light using an Olympus BX41 upright microscope and mounted digital camera. A half-wavelength red 1<sup>st</sup> order quartz compensator (Olympus model U-PS21) was used similarly to polarizing lenses (Maltese cross pattern in secondary osteons can be seen), aiding in the identification of lamellae and products of diapedesis. Histological images were captured at 40x and 100x magnification.

**Isotopic Analysis:** Isotopic analyses of skin, hair and nails were conducted at the Laboratory for Stable Isotope Studies, University of Western Ontario using a Costech elemental analyzer interfaced with a Thermo Finnigan MAT XL continuous flow isotopic ratio mass spectrometer. Hair samples were cleaned using 2.1 methanol and chloroform solution, nail and skin were cleaned using 2.1 chloroform and methanol solution. All samples were rinsed and sonicated in deionized and distilled water for 30 minutes, dried for 48 hours at 50°C, then pulverized prior to weighing. Diagenesis was determined by carbon to nitrogen ratio. All samples for this study fall between 2.9 and 3.6 C:N. Duplicate precision for the analyzed tissues was  $\pm 2\%$  for  $\delta^{13}\text{C}$  and  $\pm 3\%$  for  $\delta^{15}\text{N}$ .

Distribution of fractures and subperiosteal new bone formation (SPNBF) for this child are shown in figures 3 and 4. Active ciria orbitalis was noted in both orbits (Fig. 5a), as well as slight SPNBF on the temporal and zygomatic processes (Fig. 5b), and on the medial and lateral surfaces of the mandibular condyles (Fig. 6). The humeri exhibit complete healing of the fractures, with no evidence of SPNBF. The distal radius and ulna show a fracture across the articular surface on the left humerus, suggesting that the fracture occurred at least 1–2 weeks prior to death. Evidence of healing is apparent on the margins of both fractures, as well as in trabecular bone within the proximal portion of the humeri (Fig. 7a & 8a). Periosteal reactions encircle the diaphysis of the right radius (Fig. 8) and distal portion of the ulnar diaphyses exhibit asymmetrical new bone formation. There is a complete healing of the fracture of the distal radius, with no evidence of SPNBF, suggesting that it is indicating a periosteum occurrence. Both scapulae have SPNBF on the ventral and dorsal surfaces, most prominently at the medial borders and superior and inferior to the spinous processes (Fig. 10). Two well-healed fractures are evidenced on the 7<sup>th</sup> and 8<sup>th</sup> ribs by hard callous formations. Most ribs exhibit periosteal reactions on the external and internal surfaces at various degrees, although lower ribs exhibit most pronounced new bone formation (Fig. 11).



The left humerus also exhibits circumferential SPNBF. MicroCT of the left proximal humerus revealed a sclerotic margin directly beneath the affected area previously described, readily apparent in standard radiographs. New bone formation appears proliferative, indicating a rapid occurrence, probably as a response to trauma. Histologically, SPNBF is a reactive bone, rather than osteolytic, as no resorption or destruction of the underlying cortical bone is observed. The SPNBF is composed of woven bone (disorganized and non-lamellar) and reactive bone, rather than emerging from underlying cortical bone. This new bone formation, rather than the underlying cortex, implies a non-inflammatory and most likely hemorrhagic origin (Fig. 4).

Isotopic analyses of hair, skin and nails were used to determine if any physical effects of abuse were reflected through nutritional metabolism over time. Hair, nail and skin were analyzed for stable carbon ( $^{13}\text{C}$ ) and nitrogen ( $^{15}\text{N}$ ) isotopes and compared with other children from K2 (Fig. 3). Hair provides values 1–2 months prior to death, while skin represents a few months previous and skin approximately a year previous in the child's life. The variation for other children aged between birth and 4 years, however, the hair varied approximately 2 months prior to death lies outside the range suggesting the possible use of illness food (i.e., milk) given followed by an increase in protein intake.<sup>6,8</sup> Variations exist in the  $\delta^{15}\text{N}$  values between tissues as well as the comparative ranges. The  $\delta^{15}\text{N}$  value for hair falls within the range for the child's age group; however,  $\delta^{15}\text{N}$  value for hair drops by almost 6‰ from the skin value, which cannot be accounted for by weaning alone. In response to trauma or infection, or if the intake of protein is inadequate, there is a loss of nitrogen from the body. The hair values for B519 strongly indicate a response to injury (e.g., fracture, infection, trauma) or inadequate protein intake. The  $\delta^{15}\text{N}$  value for skin is also lower than for other children, however, additional metabolic disorders (e.g., uremia) can also be implicated in the nitrogen loss.

The pattern of fracture and periosteal lesions seen in this individual are suggestive of a maintained trauma. Clinically, humeral fractures are frequently associated with child abuse.<sup>1</sup> Although fractures of the proximal humerus most often occur in younger individuals, a direct high-energy trauma is needed to produce the type of fractures like those seen in this case.<sup>2</sup> Furthermore, SD on the daypieces of the arms is consistent with stripping of the periosteum from when an object is held against the arm and then pulled away.<sup>3</sup> In a review of 100 cases of humeral fractures in clinical cases, fracture of the middle 1/3 portion occurs infrequently (only 5% of clavicular fractures whereas fractures of the middle and lateral 1/3 portions are more common).<sup>4</sup> Rib fractures, particularly in differential stages of healing, are regarded as virtually diagnostic of child abuse, as are seldom seen in infants and young children even in response to violent trauma.<sup>5</sup> The pattern of rib fractures in this case is consistent with the pattern of humeral fractures in most traumatic events. Significance of these fractures is unclear because there is a degree of clinical reports on matters regarding child abuse. However, fractures of this type almost always arise from high-energy directed forces. In clinical settings, close scrutiny of the public realm is suggested. Histologically, while reactive bone on the ribs appears to be the result of non-severe humeral humeral periosteal reactions suggest that trauma was more severe in the long bones as the reaction pattern of the ribs is more consistent with the nature of the reactions seen in the humeri. Similar in that they were non-inflammatory (infectious) proliferative reactions and most like hemomorphogenic origins, which suggests trauma as its etiology.

[illegible]

**Table 1.** Differential diagnosis of skeletal diseases associated with fractures. SPNRF: irregular metaphyses, cone-shaped epiphyses alone

Age category	# of mandibles analyzed	# with fractures	Percentage
0-20 weeks	17	0	0%
20-36 weeks	37	0	0%
36-52 weeks	21	0	0%
Neonate	51	2	4%
1-11 years	64	2	3%
Young child	36	0	0%
Adult	20	0	0%
15-20 years	20	0	0%
Older child	11	0	0%
11-15 years	7	0	0%
Total	176	7	4%

Age Category	# of individuals analysed	# with fractures	Prevalence
Fetal 0-36 weeks	17	1	5.9%
Perinate 37-40 weeks	37	0	0%
Neonate 0-12 months	54	2	3.7%
Young child 1-4 years	31	2	6.5%
Middle child 5-10 years	28	2	7.1%
Older child 11-15 years	11	3	27.3%
Total	178	10	5.6%

**Table 2.** Prevalence of fractures in the Kells 2 population

The dearth of publications concerning child abuse in the historical and archaeological literature cannot be taken as evidence that violence directed at children was a rare occurrence.<sup>14</sup> The evidence relating to maltreatment of children in the Roman Empire is not uncommon. The numerous references to child abuse in the literature of antiquity have led scholars to conclude that whether a slave or freeborn,<sup>15</sup> Given the information reported, it is still not known how these attitudes may have influenced perceptions of childhood and actions of adults in Roman Egypt. It has been suggested that the prevalent attitudes towards children in antiquity may have been related to stratification and political integration, long-term use of an alien currency, and in societies where elite caretakers help raise children. In addition, societies are likely to practice corporal punishment on children in order to maintain discipline and control. The prevalence of child abuse in antiquity and its indicators have a historical presence during the period of Roman rule in Egypt. Perhaps discussing this case signals that some new cases regarding corporal punishment of children from Egypt and other parts of the Roman Empire may be found. It may also lead to larger patterns of child abuse that the new research may finally find their way into the archaeological literature.

The authors would like to extend their thanks to the Egyptian Supreme Council of Antiquities and to all the members of the Dahshut Gasis Project (DGP), particularly Mils, director of the DGP; Dr. TL Dupras (University of Central Florida, Orlando); and Dr. P. Sheldrick (University of Cambridge, Ontario). Thanks also to Dr. S. Holdsworth at the Royal Research Institute (London, UK) for the generous use of the Micro-CT equipment. Final thanks to Dr. A. Nelson, Dr. M. Spence and Dr. CD White for their support during various phases of this project. This research was funded in part by the Department of Anthropology, University of Western Ontario, SSHRC and the CRC of Canada.

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# A TRANSSEXUAL COMMUNITY IN SOUTHERN INDIA

## History of Practice

The majority of hijras are biologically male and wear female dress; they are widely considered members of the third gender, being neither male nor female. They are socialized into the hijra community gradually assuming female mannerisms, and some undergo ritual emasculation where their testicles and penises are removed. The hijra community has been a symbolic manifestation of Indian and Hindu cultural values for centuries. They are revered in the epic tales of the Mahabharata and the Ramayana for their service to the Vishnu avatar Rama.

## Functional Purpose of the Hijra Community in India

- Hijras perform religious ceremonies at weddings and births due to their believed power regarding fertility.
  - Hijras derive this power from the Mother Goddess; their sexual power is accumulated by not taking part in sexual activities.
  - Often, hijras are not invited to these events due to the explicit sexual nature of their dancing. However, they are usually paid for their services because they also are believed to have the power to confer curses as well as boons.
- Though hijras have a low social status and caste, "they still have a place in [Indian] society" (Belkin 2008: 87).
- Due to this societal necessity, Indian culture and Hinduism fortify the existence of hijras and ensure them a lasting place within society.



Photo: Wikimedia Commons

## Hijras in the Context of India

Hijras' asexuality is divinely legitimized through the Hindu ideal of asceticism. (Reddy 2005: 85) For centuries in Indian folklore and epics, there has been a complex interplay between both sexual aspiration and asceticism; the renouncing of sexual desire is believed to fuel the power of Indian deities. Hijras' emasculation, or self-castration, rituals allow them to manifest the power of the powers of the deities. Shiva in particular. By physically emulating deities and working towards the Hindu ideal of asceticism, hijras are able to legitimize their purpose within Indian society. Hinduism and Indian epics reinforce notions of gender fluidity engraining it within Indian culture, and thus support the existence of the transsexual community.



This picture of Hindu deities is known as the 'Trinity of India', where the deity is portrayed as half male and half female, highlights the gender fluidity present in Indian culture.

## Hijras in Comparison to Other Cultures

Western societies tend to have a distinct binary view of gender, namely male and female. Rather than viewing gender as a social construct, western societies instead perceive gender as a biological reality. Many other societies, such as Native American and Polynesian cultures, have diverse gender perceptions, similar to India's (Vandis 1999).

## Nature of Western Influence

The widely-held western belief of a distinct binary gender system is currently threatening to degrade the status and perception of hijras in India. Traditionally, western societies have been less tolerant of homosexuality than their eastern counterparts; the British colonization of India coupled with increased globalization has dramatically increased interactions between India and western societies.

## Western Influence is believed to have caused

- Lessened economic opportunities of hijras – there is less demand for hijras to perform at marriages and other rituals. This has led to more hijras becoming prostitutes to earn money.
- A shift in sexual practices away from oral sex towards anal and vaginal instead. This has increased the incidence of AIDS. (Williams 1992: 827).
- Changes in Indian perceptions of gender, directly acting as a marginalizing force through a change in ideology. (Lai 1999).

**Counter Argument:** There is some disagreement regarding the nature of western influence. Lai (1999) proposes that western knowledge systems have directly affected Indian perceptions of gender causing marginalization and stigmatization. Another possibility is that hijras status has declined due to more indirect economic factors, mainly the decreased demand for hijras services (Williams 1992).

## Global Relevance

The challenges currently facing the hijra community are relevant to the global society as issues concerning gay rights move to the forefront of social controversy. While the hijra community has the potential to be a great example of how to embrace gender differences, western societies instead are marginalizing this community (Bernstein 2009). The hijras' personal plights are relevant to the global society because their existence prompts the need for a less limiting, and more realistic, understanding of gender. Social equality among genders and sexual orientations first requires that we reexamine how societies perceive gender; it is only after this is achieved that true equality can be reached.



## Due to western influence, hijras are currently facing increased stigmatization and marginalization

The hijra community is facing a difficult struggle against AIDS, violence, and discrimination. It is not enough for societies to preach acceptance to minorities; they must also provide specific recognition for such diversity (Williams 1992: 827). The hijra community in India is one such example. Instead of marginalizing and stigmatizing the hijra community, the global society hopefully can look to them for an example of coexistence and acceptance. Without first changing our perceptions of gender, true social equality cannot be reached.

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Lai, 1999.  
Williams, 1992.  
Vandis, 1999.



# CHILD CIRCULATION IN AYACUCHO, PERU

## An Innovative Solution:

The families of Ayacucho, Peru, rely on the practice of child circulation, where children go to live with family members, friends, or acquaintances of a higher social standing, in an effort to deal with and overcome the extreme poverty that has plagued the town and worsened with the presence of the terrorist group the Sendero Luminoso. Child circulation is viewed positively by families as a means of improving their living situation, not only giving the child more opportunities, but also allowing for the child's family to form a valuable connection, which could possibly boost their own social standing.

To set the stage for understanding this practice in Ayacucho, one must know the town's history. The Sendero Luminoso, a terrorist group originated in Ayacucho and led by Abimael Guzman, a philosophy professor at the university there, started in the late 1970s and plagued the Peruvian countryside for two decades, killing close to 11,000 ayacuchanos (NewInternationalist 2000). The Sendero, based on the doctrines of leftist writer Jose Mariategui, Marx, Mao, and Lenin, was fighting against the bourgeois democracy of Peru, intending to replace that government and move on to the even greater goal of worldwide communism (Leinaweaver 2008). The Sendero Luminoso brutally killed those who did not join the movement, including men, women, and students. Because of its origin in Ayacucho, Ayacucho suffered the greatest number of casualties (Riding 2006).

This bloody history added to the poverty of the community. Those who lost members of their family were hurt not only in losing a loved one but also one who contributed to the family's well-being. With reduced income and fewer family members to care for the children, many families have chosen to circulate their children, usually girls. By sending a child to live with a higher status individual they not only give her a chance for opportunities but they can also raise their own status as well.

One circulated child gave her view on the situation when a teacher offered to have her come live with her: "I didn't want to say no to her, she was a good person, so I said, 'Okay Teacher, I'll be with you.' It was my decision." Then describing what she did at the house: "I just washed her clothes, cooked like in my own house, it was very calm and normal. I never lacked for food, and we all ate together..." (Leinaweaver 2008: 88).

In another account given by the mother, her daughter demonstrates her motive for being placed into child circulation, an example of the child helping her family. "You know, Mom, she saved your life, the señora isn't well, I'll help her. I'll be there just as a way of accompanying her." The señora also: "Let her just accompany me, I'm lonely here by myself, I'm missing people, there's no one in my house" (Leinaweaver 2008: 87).



Credit: AP Images

These accounts give some of the reasons for child circulation. In the first account, the girl saw an opportunity to get ahead, while the other example shows a form of thanks for the señora helping the mother once. The first example shows the shared belief that having an education is the way to improve social standing and achieve greater success. The children want to have a better lifestyle, but they also want to help out their families. The second account shows a desire to maintain a close friendship, further extending the compadrazgo network. It also shows that the culture does not believe that one should be alone, and to avoid loneliness a companion is a helpful solution.

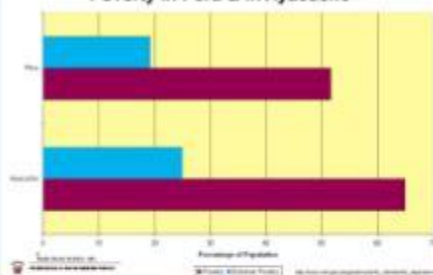
The children say they have to become accustomed to the change, but that just takes time, and many children remain in their new home even if they are not happy because they know it is good for them for future opportunities and that it can help their family maintain their self-respect. While the majority of the girls do say it is lonely, they firmly counter that they are willing to do this to have the opportunity to better their situation and that of their families.

By: Cassie Harris

## Is It Child Labor?:

Some might argue that child circulation is just another form of child labor. Normally it is the younger girls who are sent away for they are usually thought of as good companions—especially for the elderly and those who live alone—and good house workers for families. Others can argue that child circulation is just another form of child labor. Normally it is a form of reciprocity, where a child pays her dues back by cleaning the house and doing chores for the family, acting more as a maid. This technically can be seen as a form of child labor, and therefore creates a negative image placed on the child's family for outsourcing their children (Leinaweaver 2007).

### Poverty in Peru & in Ayacucho



The concept of *padrinazgo* (god-parenting) and *compadrazgo* (extended family not necessarily direct kin), can be criticized because the families call upon them when they need assistance (Gascon 2005), unlike in the U.S., when godparents are not called on unless there is a death of both parents, for example. It might seem to outsiders that the *familias ayacuchanas* are expecting too much help in dealing with their problems.

## Helping The Family as a Whole:

Ayacucho's bloody history, with a death toll close to 11,000, created an even worse situation for the already poor community. Because of this continued and increased poverty, families are not always able to raise their children at home and instead use the child circulation practice to give their children a chance for a better life. While this allows for a possibility for the child to have a better future, it also helps maintain strong ties with other family members, friends, and acquaintances. A family's connections are of utmost importance to their kinship building and culture. Because of the extreme poverty that they are faced with, families depend heavily on these connections, and child circulation is the primary way in which families create and strengthen these bonds. By studying these kinship ties, westerners, raised in the concept of the independence of the nuclear family, can see how a different culture values the meaning of family and to what extent members will go in order to help the family as a whole.



Credit: Cassie Harris



# San Trance Dances: A Ritual at Risk

## Who are the San?

- ❖ The San community, who prefer to be called the "Bushmen," of South Africa is a relatively egalitarian, hunter-gatherer culture.
- ❖ Although historically dating the Bushmen can prove difficult, genetic evidence has been recovered from nearly 60,000 years ago.
- ❖ In terms of the phylogenetic tree, these historical dates make the modern day Bushmen the descendants of some of the earliest humans.

## What are the Trance Dances?

- ❖ Described as a ritualistic mixture of medicine and mysticism, these healing dances occur when a member of the community falls gravely ill.
- ❖ The objective of the trance dance is to allow a shaman to attain a trance-like state and connect with the spirit world through ritualized dances and chants performed by men and women in the community.
- ❖ Once fully immersed in this hypnotic trance, the shamans are said to be in a death-like state and navigate the spirit world searching for the source of the illness and, if necessary, will plead with or fight the spirits controlling it.

## What is the conflict?

- ❖ The government of Botswana has claimed that the San are an archaic culture and has been described by former president Festus Mogae as, "Stone Age creatures."
- ❖ In 2002, the government issued its formal declaration of eviction from their home, The Central Kalahari Game Reserve.
- ❖ These evictions have drastically affected the San culture, especially limiting their ability and resources to perform the Trance Dances.



## Modernizing the Trance Dances

The Bushmen are an incredibly vibrant culture — one characterized by their flexibility. Some recent examples of this include:

- ❖ The **Igubi family** has taken the trance dances and used the same rhythms and instruments to create music that is now globally renowned. They have toured around Europe with many noted musicians, all while raising awareness of the ongoing Bushmen struggle in Botswana.
- ❖ The **Kgeikani Kweni**, or "first people of the Kalahari" have set up a website to protest the removal from their ancestral homes. On this website, many individuals have spoken of the suffering they have endured and the ways in which their culture has been stripped from them. One San man named Tslaxau has said, "Our health has got much worse since relocation. Many people are dying here. We don't understand what is killing us." In addition to allowing the Bushmen to connect with the outside world, this website has had the added advantage of providing them with an outlet to plead their case to the general public and garner financial support.

- ❖ The **Court Case** of 2004 was an important landmark in Bushmen history. During this trial, the Bushmen brought their case against the Botswana government to the country's High Court. In 2006, the judges ruled 2 to 1 in favor of the Bushmen, saying that the mass evictions were "unlawful and unconstitutional," adding that the Bushmen had right to stay on their reserve. In addition to being the longest and most expensive court case in the country's history, this victory marked the first time that the rights of an indigenous people were recognized in Botswana.

## The Future of the Bushmen

Despite the recent victories, many Bushmen still face problems

- ❖ Many are unable to return to their home reserve after being illegally relocated as the Botswana government has refused to provide transportation.
- ❖ The government has also made hunting on the Central Kalahari Game Reserve illegal — a ruling that is especially problematic given the Bushmen's hunter-gatherer society.
- ❖ Although the hardships they have faced put a great strain on the Bushmen, their ability to adapt the Trance Dances, one of their most ancient and sacred traditions, to connect with the larger global community will continue to benefit their cause and weaken any continuing argument that their culture is "archaic."
- ❖ This flexibility is an essential element of culture — one that allows the Bushmen to adapt to both present and future circumstances.



Source: <http://www.bushmen.org>

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Source: National Geographic Journal



# THE YANOMAMO: CULTURE AT AN IMPASSE

## SURVIVAL DESPITE ENCROACHMENT

### ABSTRACT:

The Amazon Rainforest is regarded as the most diverse ecosystem in the world: home to over 60,000 plant species, 1,000 bird species and 300 mammal species but it is also the most endangered (Bier 2006). However wildlife is not the only life in the Amazon Rainforest threatened by deforestation, mining for gold and Western encroachment. This destruction also threatens the lives and cultural practices of the indigenous people who call the Amazon their home. One such threatened cultural tradition is the practice of shamanism amongst the Yanomamo people of Brazil and Venezuela.

### QUESTION:

Does the Yanomamo culture still exist despite Western encroachment?

To evaluate the persistence of the Yanomamo culture, I looked through the lens of shamanism. I focused on the medicinal and spiritual aspects of shamanism to prove that despite the Yanomamo's adoption of several Western luxuries including health care services and western clothing, their belief in the spiritual world still remains unchanged.

### THE YANOMAMO AND SHAMANISM:

- ANCIENT INDIGENOUS TRIBE LOCATED IN BRAZIL AND VENEZUELA (Peters 1998:22)
- POPULATION ~ 22,000 DISPERSED THROUGHOUT SEVERAL VILLAGES (Peters 1998:22)
- THE YANOMAMO WERE ISOLATED FROM WESTERN CIVILIZATION UNTIL THEIR DISCOVERY IN THE 1950s BY JAMES BARKER (Peters 1998:22)
- SHAMANISM IS THE TERM USED TO DESCRIBE THOSE MEN AND WOMEN WHO MANIPULATE THE SPIRIT WORLD, CURING THE SICK WITH MAGIC AND PRESCRIBING MEDICINAL REMEDIES (Chagnon 1997:116).
- FOR THE YANOMAMO, THEIR LIVES ARE CENTERED AROUND THREE PRIMARY CONCERNS: ONE OF WHICH IS THEIR FEAR OF SPIRITS (Peters 1998:24)
- THE YANOMAMO BELIEVE THAT THE MANIPULATION OF SPIRITS BY A SHAMAN CAN INDUCE ILLNESS AND EVEN DEATH (Peters 1998:24)
- THE SHAMAN IS BOTH MANIPULATOR OF SPIRITS AND ALSO MEDICINAL HEALER: HE DERIVES HIS MEDICINAL POWERS FROM HIS KNOWLEDGE OF PLANTS WHICH HE LEARNED FROM FORMER SHAMANS (Peters 1998:24)

### CULTURAL CHANGE • EXTINCTION:

While outsiders have been mourning the death of the Yanomamo culture, I argue instead that change does not mean the extinction of a culture or a cultural practice. In the case of the Yanomamo, they are picking and choosing what westerns desire to adopt without eroding the base of beliefs that has unified them for centuries: their belief in spirits.

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DAVI KOPENAWA,  
Shaman and Yanomamo  
Spokesperson

Photo courtesy of <http://www.terrellphoto.com/>  
©2006 Terrell Photo, Amazon/Indians.org

Davi Kopenawa is an example of a Yanomamo who has adopted western clothing and traveled the globe to advocate the protection of his people yet still holds true to traditional Yanomamo beliefs in the spirit world (Keebanger 2008:2).



Photo courtesy of <http://www.peterjohnson.org/>  
©2006 Peter Johnson, Amazon/Indians.org

### GOLD MINING IN THE AMAZON:



Photo courtesy of [www.earthwatch.org](http://www.earthwatch.org/)  
©2006 Earthwatch Institute, Amazon/Indians.org

### Deforestation in the Brazilian Amazon, 1988-2008



### WESTERN ENCROACHMENT: DISEASE AND LOGGING

#### PRIOR TO CONTACT:

• THE MEDICINAL NEEDS OF THE YANOMAMO WERE MET BY THE SHAMAN'S ABILITY TO HEAL THROUGH EVOKING SPIRITS AND HIS KNOWLEDGE OF CURATIVE PLANTS

#### AFTER CONTACT:

- THE YANOMAMO WERE SUSCEPTIBLE TO FOREIGN DISEASES SUCH AS MALARIA AND TUBERCULOSIS FOR WHICH THEY WERE NOT IMMUNE (Bier 2006)
- THESE EPIDEMICS KILLED NEARLY 1,800 YANOMAMO (Bier 2006)
- LOGGING OF THE LUCRATIVE MAHOGANY WOOD OF THE AMAZON HAS SEVERELY COMPROMISED THE ECOSYSTEM OF THE FOREST (Ushinabua 2008)
- AS THE FOREST WAS COMPROMISED SO TOO WAS THE ABILITY OF THE SHAMAN TO COMBAT DISEASES WITH CURATIVE PLANTS (Ushinabua 2008)
- THEREFORE DISEASES CONTRACTED THROUGH INTERACTION WITH THE WEST COULD NOT BE TREATED BY THE MEDICINAL TREATMENTS OF THE SHAMAN (Peters 1998:40)
- COUPLED WITH THE DISAPPEARANCE OF CURATIVE PLANTS DUE TO LOGGING AND THE INFLUX OF EPIDEMICS, THE YANOMAMO PEOPLE ADOPTED THE PRACTICES OF WESTERN MEDICINE (Peters 1998:262)

### STABILITY DESPITE CHANGE:

The implication for shamanism is evident: if the medicinal remedies employed by the shamans no longer adequately meet the needs of the Yanomamo, will this cultural practice become obsolete? I argue that although the adoption of western medicine has altered the function of shamanism, the reemergence and strengthening of the belief in the spirit world indicates that these western adoptions have been based on survival and wanderment and have not eroded the spiritual base in which shamanism and the Yanomamo were founded. I challenge the belief that adoption of western luxuries questions the authenticity of the Yanomamo culture as distinctly Yanomamo.



### AN UNCERTAIN FUTURE:

However just because culture is adaptive and flexible does not validate exploitation or an "anything goes" policy. Gold mining in the Amazon for instance has not only led to an influx of miners and therefore disease but has added to deforestation and mercury poisoning. This lucrative business has clashed with the Yanomamo over rights to the land and subsequently violence has broke out (Bier 2006). It must be noted that although culture is a product of its time and the Yanomamo culture has been resilient, this does not justify or validate such encroachment. Instead we should advocate respect for their culture and cultural practices that are inextricably linked to the land, thereby promoting protection and conservation rather than exploitation.

Culture is not static, but dynamic and Western influence has and will continue to alter the Yanomamo culture. As the lucrative businesses of gold mining and logging continue to trump the need to protect the Yanomamo, their cultural practice of shamanism faces an uncertain future. As the Yanomamo people adopt western medicine, shamanism has and will continue to be re-evaluated however the resurgence and strength of the practice of sorcery illustrates that shamanism is more than just a cultural belief reliant upon static cultural ideals. The strength of the belief and practice of sorcery despite Western influence demonstrates that although the Yanomamo may adopt western clothing and seek western medicine, the heart of their spiritual beliefs remain intact and for now so does shamanism and the Yanomamo culture.



# SIMBOLISMO Y ARTE

Diferentes pensadores no han definido como Homo simbólico, ya que todo lo que hacemos tiene un significado cultural, no literal y que trasciende lo utilitario. Inventamos símbolos y a través de símbolos en nuestra mente y en nuestras relaciones sociales, dando así un enorme y definitivo paso para diferenciarnos de nuestro mundo corpóreo y animal.

Nuestros símbolos son creaciones culturales, y nos permiten toda nuestra infancia apropiándonos de palabras, números, reglas y normas, imágenes... son los instrumentos de los que nos dotamos para insertarnos y triunfar en nuestro medio, ya que son la base de nuestra comunicación y de la proyección de nuestras ideas.

Los arqueólogos debemos rastrear aquellos objetos y contextos que sobrepasan su finalidad utilitaria y que están en una esfera representacional, de signos, de libertad de la imaginación.

Encontramos algunas evidencias en épocas muy remotas, que sólo nos indican aspectos estéticos, ya en el Pleistoceno medio, en torno a los 300.000 años, parece que asimilamos al arte que de representación y asociaciones muy significativas, hace unos 50.000 años los adornos y los signos grabados comienzan a generalizarse, convirtiéndose de este entonces en una de las principales pruebas de que todas nuestras relaciones se basaban en signos y símbolos.



**LA ESTÉTICA**  
Hace 10 millones de años, en Sudáfrica, un *Australopithecus* usó un hueso y lo decoró con pigmentos de óxido de hierro y manganeso, creando un objeto con fines estéticos.

**MARCAS SERIADAS**  
Hoy los humanos comparamos el mundo y nosotras en los colores y formas, así como observamos la vida que se produce al decorarse.

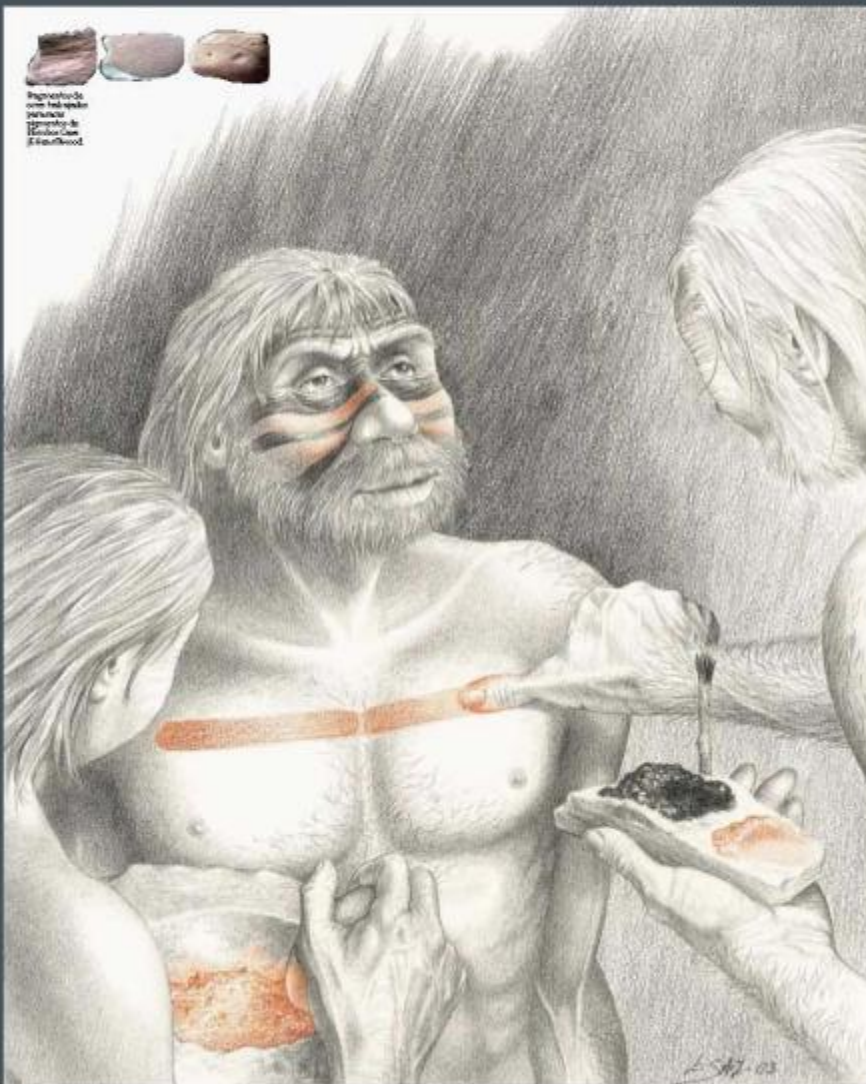
**VOLOMUNES**  
Esta pequeña esfera voladora, de hace unos 300.000 años, parece ser para algunos la primera evidencia de la humanidad. Se ha encontrado en la cueva de la Vache, en Francia, una terna muy sencilla de una figura humana, hecha de barro, que el objeto no muestra en su.

**SIMETRÍA E INTEGRACIÓN**  
Desde hace 300.000 años los humanos comienzan a jugar con la simetría, combinando colores y formas, creando objetos de gran belleza. En la cueva de la Vache, en Francia, se ha encontrado una terna muy sencilla de una figura humana, hecha de barro, que el objeto no muestra en su.

**ADORNOS**  
En el Pleistoceno medio, en torno a los 300.000 años, parece que asimilamos al arte que de representación y asociaciones muy significativas, hace unos 50.000 años los adornos y los signos grabados comienzan a generalizarse, convirtiéndose de este entonces en una de las principales pruebas de que todas nuestras relaciones se basaban en signos y símbolos.



Imágenes de tres huesos decorados con pigmentos de óxido de hierro y manganeso.



## LENGUAJE

Los estudios más recientes sobre los Homo del tiempo de la Atapuerca indican que su anatomía y rasgos biológicos, el nivel tecnológico, su organización social y sus estrategias de subsistencia y ocupación del territorio corresponden a grupos que disponen de un lenguaje, rasgos mentales, capacidad de abstracción y posesión de símbolos.



Partes de un hueso decorado con pigmentos de óxido de hierro y manganeso.

## PINTURAS

Desde el Neolítico y durante la Edad del Bronce, encontramos grabados y pinturas que se repiten en todo el conjunto de Cueva Atapuerca. Se trata de signos, formas geométricas y figuras esquemáticas y abstractas del mundo ideológico que con frecuencia se repiten y pander de la cueva.



Partes de un hueso decorado con pigmentos de óxido de hierro y manganeso.

## LA MUERTE

Desde el Paleolítico superior en Atapuerca, que la muerte es comprendida, pero en la cueva unos 3.000 años cuando se despiertan conceptos rituales de manipulación y entendimiento de la cultura. Los dolores, rituales y ritos que se repiten formando parte de la actividad que van a la estructura social y a los ritos de la cueva.



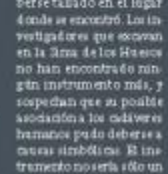
Partes de un hueso decorado con pigmentos de óxido de hierro y manganeso.

## CERÁMICA DECORADA

En la Edad del Bronce, los grupos de la Cueva de la Vache muestran una producción de cerámica y vasijas decoradas con motivos geométricos y figuras humanas. En la cueva de la Vache, en Francia, se ha encontrado una terna muy sencilla de una figura humana, hecha de barro, que el objeto no muestra en su.

## Excalibur, un bifaz para la eternidad

Rodeado de contenidos de restos humanos y de otros animales, en 1988 se encontró este instrumento de guerra. Se trata de un tanto muy bien tallado por ambos lados, con colores llamativos y que no parece representar ningún fundamento utilitario ni haberse tallado en el lugar donde se encontró. Los investigadores que trabajan en la zona de los Huesos no han encontrado ningún instrumento más, y sospechan que su posible asociación a los dolores humanos pudo deberse a causas simbólicas. El instrumento no sería sólo un utensilio, significaría que los dolores humanos lo dejaron en los dolores de sus compañeros a modo de ayuda, de elemento de la vida cotidiana que los acompañaría al futuro. De ser esto cierto, habría que considerar que hace más de 300.000 años los humanos tenían símbolos asociados a la muerte.





# La evolución humana

Todas las personas somos primates que pertenecemos a la especie *Homo sapiens*, el único homínido que subsiste en la tierra. La postura erguida y la marcha bípeda supusieron la separación con los antepasados de chimpancés y gorilas. La Paleontología Humana intenta conocer las relaciones de familia de los distintos especímenes descubiertos, bajo el principio de que existen cambios a través del tiempo, posiblemente por selección natural, y de que hay rasgos tanto ancestrales como derivados, así como específicos de un grupo o compartidos. La evolución biológica de nuestra especie continúa, pero es la evolución cultural el modelo que ahora predomina en nuestra especie.

## LOS PRIMEROS HOMÍNIDOS

Entre 4 y 6 m. a. se reconocen en África unos fósiles que pueden ser la base de los homínidos. Viven en zonas arboladas comiendo hojas y frutas. El bipedismo puede que surgiera como adaptación para llevar objetos y para alimentarse. En los australopithecus los brazos se acortan, la columna y piernas se verticalizan, la cadera se ensancha. El cráneo crece en altura y la cara se reduce.



3.5  
**KENYANTHROPUS PLATYOPS**



**HOMO ERGASTER**



**HOMO ANTCESSOR**



**HOMO HEIDELBERGENSIS**



**HOMO NEANDERTHALENSIS**

**HOMO SAPIENS**

## EL GÉNERO HOMO

La creación de instrumentos provoca el surgimiento de diferentes especies, cada una de ellas ocupando nichos sociales y ecológicos específicos. Todas presentan un gran crecimiento encefálico y dieta omnívora.



7-6  
**SAHELANTHROPUS TCHADENSIS**



5.7-4.6  
**ARDIPITHECUS RAMIDUS**



4.2-4  
**AUSTRALOPITHECUS ANAMENSIS**



3.6-3  
**AUSTRALOPITHECUS AFARENSIS**



2.5  
**AUSTRALOPITHECUS GARHI**



3-2  
**AUSTRALOPITHECUS AFRICANUS**

## HOMO EUDOLFENSIS

32-15

## HOMO HABILIS

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## PARANTHROPUS ROBUSTUS

1.8-1

# Recursos

PUEDES ENCONTRAR OTROS EJEMPLOS DE PÓSTERES CIENTÍFICOS EN:

- **Washington University, Department of Anthropology,**  
[http://depts.washington.edu/anthweb/news\\_events/posters.php](http://depts.washington.edu/anthweb/news_events/posters.php)
- **University of Durham, Department of Anthropology,**  
[http://www.dur.ac.uk/anthropology/postgraduate/pg\\_conf\\_2010/pg\\_posters/](http://www.dur.ac.uk/anthropology/postgraduate/pg_conf_2010/pg_posters/)
- **Florida State University, Department of Anthropology,**  
<http://www.anthro.fsu.edu/news/awards.shtml>
- **Colgate University, Spring 2009 - Prof Margaret Wehrer - SOAN 102 Introduction to Anthropology**  
<https://sites.google.com/a/students.colgate.edu/academic-poster-printing/Home/poster-project-archives/s09-soan102#posters>
- **University of Minnesota, Undergraduate Symposium, Life Sciences,**  
[http://www.lib.umn.edu/undergrad/symposium/poster\\_gallery\\_04/index.phtml](http://www.lib.umn.edu/undergrad/symposium/poster_gallery_04/index.phtml)
- **Web comercial (Super-Science Fair Projects):** <http://www.super-science-fair-projects.com/anthropology-educational-posters.html>
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- **Apple Science. Plantillas para MAC.**  
[http://www.apple.com/science/poster/WWDC\\_Poster\\_Templates.zip](http://www.apple.com/science/poster/WWDC_Poster_Templates.zip)

# Recursos

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- Esteban Pérez Fernández. *El microcartel: una herramienta eficaz para la comunicación científica*. EN: *ACIMED* 2000 8(3):208-15. Disponible en <http://eprints.rclis.org/archive/00001939/>
- Livia Cabrera López [et al]. *El cartel como modalidad de presentación de trabajos científicos en medicina familiar: nuestra experiencia*. EN: *Rev Cubana Med Gen Integr* 2000 16(2):204-8. Disponible en [http://scielo.sld.cu/scielo.php?script=sci\\_arttext&pid=S0864-21252000000200017&lng=es&nrm=iso&tlng=es](http://scielo.sld.cu/scielo.php?script=sci_arttext&pid=S0864-21252000000200017&lng=es&nrm=iso&tlng=es)
- Elena Guardiola. *El póster una forma de presentación eficaz en un congreso*. EN: Primer Congreso Nacional de Bibliotecas Públicas (Valencia 29-31 de octubre de 2002). [S.l]: [s.n], 2002. Disponible en: <http://travesia.mcu.es/documentos/posters.pdf>
- Jason E. Miller and John K. Trainor *Creating Anthropology Conference Posters: A Guide for Beginners*. (University of South Florida) <http://www.aaanet.org/meetings/upload/How-to-Create-Anthropology-Posters.pdf>
- Colin Purrington, *Advice on designing scientific posters* Department of Biology, Swarthmore College, Pennsylvania <http://www.swarthmore.edu/NatSci/cpurrrin1/posteradvice.htm>



# Recursos

## Recomendadas por la AAA

- Richison, G. 1998. *Poster Presentations*.  
<http://people.eku.edu/ritchisong/posterpres.html>
- Radel, J. 1999. *Designing Effective Posters*.  
[http://www.kumc.edu/SAH/OTEd/jradel/Poster\\_Presentations/PstrStart.html](http://www.kumc.edu/SAH/OTEd/jradel/Poster_Presentations/PstrStart.html)
- Block, S. 1996. *Do's and Don'ts of Poster Presentations*.  
<http://www.biophysics.org/education/block.pdf>
- Miller, L. et al. 2002. *Expanded Guidelines for Giving a Poster Presentation*.  
[http://www.asp.org/education/howto\\_onPosters.html](http://www.asp.org/education/howto_onPosters.html)

## UNA GUÍA PARA LAS PRESENTACIONES ORALES

### **Diez Reglas Simples para Hacer Buenas Presentaciones Orales. Philip E. Bourne**

**(2007)** Bourne PE (2007) Ten simple rules for making good oral presentations. PLoS Comput Biol 3(4): e77. doi:10.1371/journal.pcbi.0030077

**ACTIVIDAD:**

**Pósteres “Antropólogas y Antropólogos”**

# Objetivos, competencias y contenidos

## **Objetivos de la actividad:**

- Adquirir herramientas básicas para el estudio de las diferencias socioculturales.

## **Competencias generales y específicas de la Materia a adquirir por el estudiante**

- General. Distinguir y establecer relaciones entre las herramientas y las perspectivas de la antropología y las otras disciplinas...
- Específica. Identificar las dificultades y potencialidades específicas de la práctica del conocimiento antropológico.
- Específica: Saber encuadrar el conocimiento antropológico en el marco de los debates en las ciencias sociales.

## ***Transversales (Instrumentales)***

- Manejo de recursos bibliográficos y fuentes de consulta en Antropología
- Manejo de las herramientas y procedimientos para las exposiciones orales y escritas

## **Contenidos de la Unidad Didáctica con los que se relaciona**

La Antropología como ciencia. Breve historia. Teorías y enfoques.

*(la presentación del tema por parte del profesor se orientará a una perspectiva de historia de las teorías y corrientes)*

# Descripción de la tarea

1. Se forman equipos de trabajo en el aula
2. Cada equipo elige una autora o autor para desarrollar
3. Siguiendo las guías (en la sección Recursos para la Actividad) y las recomendaciones de las diapositivas siguientes cada equipo diseñará un poster que incluya al menos los siguientes contenidos:
  - Título del trabajo, autores , estudios que realiza y grupo de clase.
  - Introducción (descripción/ resumen del tema en 180 palabras)
  - Reseña biográfica de la autora o autor objeto del póster
  - Hipótesis fundamentales y conceptos clave de la autora o autor objeto del póster
  - Técnicas y métodos más relevantes usados por la autora o autor objeto del póster
  - Etnografías clave de la autora o autor
  - Breve comentario del impacto de las obras de la autora o autor objeto del póster
  - Bibliografía usada para elaborar el póster y fuentes de las imágenes
4. Los estudiantes prepararán una presentación oral de 5 minutos sobre su tema. Los pósteres se presentarán en el aula a toda la clase.



# Aquí el TÍTULO con letra grande

Autores , estudios que realiza y grupo de clase.

*Imagen,  
gráfico, otros  
contenidos...*

Introducción (descripción/  
resumen del tema en 180  
palabras)

Técnicas y  
métodos más  
relevantes usados  
por la autora o  
autor objeto del  
póster

Etnografías clave de la autora o  
autor

Reseña biográfica de la autora  
o autor objeto del póster

*Imagen,  
gráfico, otros  
contenidos...*

Breve comentario  
del impacto de las  
obras de la autora  
o autor objeto del  
póster

Hipótesis fundamentales y  
conceptos clave de la autora o  
autor objeto del póster

*Imagen,  
gráfico, otros  
contenidos...*

FUENTES BIBLIOGRÁFICAS  
USADAS PARA REALIZAR EL  
PÓSTER:

# Temporalización de la actividad

- Explicar la tarea en clase: 40 minutos, incluyendo
  - Presentación sobre qué son los pósteres científicos
  - Descripción de la tarea a realizar por los estudiantes
  - Recomendaciones para elaborarlos
- Formar los equipos de trabajo en clase: 10 minutos
- Distribuir los temas: 15 minutos
- Trabajo autónomo total de los estudiantes: X horas, incluyendo
  - Búsqueda de fuentes (para contenidos, fotografías, etc.)
  - Elaboración de los contenidos de acuerdo con las indicaciones sobre los contenidos del póster
  - Diseño del póster y elaboración (la presentación final será en pdf de tamaño DIN-A3)
  - Tutorías grupales
- Presentación de los trabajos en clase: 1h 30min (en función del tiempo disponible y el número de grupos se seleccionarán algunos trabajos o se presentarán todos)

# Evaluación

- Criterios:
  - Rigor científico
  - Capacidad de síntesis del póster y de la presentación oral
  - Calidad gráfica y de composición
  - Capacidad comunicadora del póster y de la presentación oral
  - Originalidad del enfoque
- Instrumentos de evaluación: póster y presentación oral
- Formas de evaluación: dependiendo del criterio del profesor esta actividad ofrece una buena oportunidad para la evaluación por pares y la autoevaluación de acuerdo con la siguiente tabla de puntuación, así como también puede usarse la evaluación exclusiva del profesor.
- Puntuación: de 0 a 10 puntos

## Ficha de evaluación

	Del póster	De la presentación oral
• Rigor científico	0-3	
• Capacidad de síntesis	0-1	0-1
• Originalidad del enfoque	0-1	
• Capacidad comunicadora	0-2	0-1
• Calidad gráfica y de composición	0-1	
<b>TOTALES</b>	8 puntos	2 puntos

- Se recomienda que en los casos de puntuación 0 para el criterio “rigor científico” no se acumulen los demás puntos.



# Recomendaciones sobre el formato

- Si los pósteres se elaboran en formato digital (pdf, ppt, otro) se recomienda que se diseñen con un tamaño de página igual al que se exigiría para su exposición en papel para conservar intacta la calidad de las imágenes para la exposición.
- Los tamaños para las exposiciones pueden variar de DIN-A2 (cuatro folios DIN-A4) a DIN-A0 (ocho folios DIN-A4)
- Sea cual sea el tamaño del póster, el texto más pequeño debe poder ser legible con claridad a un metro de distancia, mientras que el título del póster debería poder leerse a 2 metros de distancia al menos.

**— Título: 36 puntos**

**— Autores, filiación y encabezamientos de los apartados: 30 puntos**

**— Encabezamientos de niveles inferiores de los apartados: 24 puntos**

**— Cuerpo del texto: 20 puntos**

# Notas y recomendaciones suplementarias

## ERRORES A EVITAR

- El más grave es presentarlo escrito con texto demasiado pequeño, sin gráficos, ni ilustraciones.
- Tampoco es aconsejable realizar carteles con títulos muy largos o muy cortos, o incomprensibles.
- Los pósteres muy llenos y abigarrados tampoco son recomendables

## OTRAS CUESTIONES

- Las imágenes cómicas son aceptables
- Es muy recomendable dejar el diseño gráfico del póster para el final del proceso de su elaboración y trabajar sobre los contenidos con un diseño a mano alzada en papel
- Convocatoria y bases del concurso “Antropólogas y antropólogos” del Departamento de Antropología Social, Universidad Complutense de Madrid, en <http://www.ucm.es/indo/dptoants/index.html>