**Chapter 11: Grouping By Sex, Age, Common Interest and Class**

**Age Grade Associations**

* An age set (grade) association is a permanent, formally organized, named group of males or females, the members of which are recruited on the basis of similar age.
* It is more common for males to be organized into age grades, although some societies have such organizations for both males and females.
* Age grades are common amongst native peoples of North and South America, Melanesia, and Asia. They are especially common in Africa, where 75 percent of the cultures have them.
* There are two types of age sets: cyclical and lineal

**Cyclical Age Grades-Hidatsa**

* Here you move through different grades throughout your life. From one to the next in sequence.
* About every four to six years, all adolescent boys banded together. With the help of their parents they purchased the lowest ranking of the ten age set associations from the members of that association.
* The lowest ranking association was called the kit-foxes. The purchase of the age set gave the new members the sole rights to wear the insignia of this group, as well as to perform its dances and songs.
* After they themselves sold the lowest ranking age grade set, the former members of the Kit-Foxes purchased the rights and privileges of the next highest association, and within a short period all the groups had moved up a step to the next age set.

**Lineal Age Sets/Grades-Swazi of South Africa**

* In a lineal age set an individual remains a member of the same association throughout his or her life.
* Every five to seven years the king of the Swazi announced that a new age set would be created to include all the adolescent boys in the kingdom. This announcement coincided with the proclamation that the members of what had up to then been the youngest age grade were now free to marry.
* The role of the youngest grade was to serve as active warriors and thus its members could not be married. Many of them moved to barracks near the royal family, and even those who remained in their home communities were organized into military units.
* Every age grade had its own leaders and insignias, and a man belonged to the same age grade association his entire life. All age grades participated in wars, each as a separate and distinct military unit. Indeed, after English contact age grades were commonly called regiments.
* All members of an age grade were equals who ate, worked, and smoked together. They used the terms brother or age mate in referring to each other.
* Age grade ties were even stronger than kinship ties.

**The Life Cycle**

* All societies recognize at least three major distinctions in the life cycle: childhood, adulthood, and old age.
* Transitions between stages may take place gradually and not be the object of any particular notice, or they may be sharply and formally defined by a rite of passage.

**Rite of Passage**

* A public ceremony or ritual that marks a change in status, usually but not always brought about or related to increasing age.
* Examples in North America include baptism, graduation ceremonies, weddings, and funerals.

**Becoming An Adult**

* An individual usually reaches puberty (sexual maturation) between the ages of about twelve and fifteen.
* Female maturation is indicated by the menarche, or first menstruation.
* With boys the physical indicators develop more gradually: increase in body hair, change in voice, development of musculature, etc.

**Puberty Initiation Rites**

* Just because an individual is ready to biologically become an adult does not mean they are ready to accept the social responsibilities of adulthood. And so, in preindustrial societies, the transition from childhood to adulthood is frequently marked by an elaborate set of ceremonies known as initiation rites.
* During many rituals, the initiates are educated in the intricate responsibilities of adulthood, being told of the changes that will from then on be expected in their behavior, and often being let in on ritual secrets.

**Chapter 12: Political Organization**

**Political Organization**

* The means by which a society maintains order internally and manages its affairs with other societies externally.

**Kinds of Political Systems**

* Political organization
* Means a society uses to maintain social order and reduce social disorder
* Universal
* Four basic kinds
* Uncentralized Centralized
* 1. Bands 3. Chiefdoms
* 2. Tribes 4. States

**Band**

* The simplest and least formal level of political organization
* Found among foraging societies
* Two types-simple and composite

**Uncentralized Political Systems**

* Band Organization
  + Small group of related households in a region
  + No formal, centralized political system
  + Informal leadership

**Simple Band**

* The highest level of political organization being the extended family.
* Economically self-sufficient and politically autonomous.
* Exogamous units since its core is a group of related individuals
* Highest level of political leadership being the heads of the various families.
* Most commonly found among foragers who depend upon the hunting of game animals that are present in small numbers year round.
* Size: about 20-30 individuals
* Example-Dobe (Bushmen), S. Africa

**The Dobe (Bushmen) Band**

* Bands are made up of several families related to one another
* Bands typically number 20-30 people and rarely exceed 50 in number
* Bands are independent; they do not interact with one another for economic, religious, or social activities
* All members have an equal level of responsibilities and privileges
* They are usually named after some local characteristic like ‘People who sleep under Bushes’ or ‘People of the Plain’

**Composite Band**

* Larger than simple bands and include a number of distinct families.
* Leadership is vested in the “big men,” or informal leaders, who have influence, but not actual authority.
* Most often found among foragers who are dependent upon the hunting of migratory herd animals.
* Example-The Comanche Indians of the Great Plains. Their bands numbered between 400-500 people

**The Tribe**

* Have formal institutions called sodalities which transcend local resident groups and bring the geographically scattered members of a society into a cohesive unit.
* Sodalities may be either kinship based, as in the case of clans, or non kinship based, as in the case of warrior societies or age grades.
* Leadership in such groups is more structured with formal political control and authority.
* The leader is a “Big Man” and he rules by consensus and not by decree.
* Example: Cheyenne, Great Plains. In the 1800’s their tribe numbered 3000 to 3500 people. The Yanamamo also have a tribe.

**Tribal Organization**

* Group of communities in a region, sharing a common culture, and integrated by a unifying factor
* Higher population density than bands
* Informal leadership
* Kinship organization
  + Clan elders or heads
  + Segmentary lineage system
* Age-Grade organization
  + Specific age grades given political functions
* Association organization
  + Military societies serve to integrate tribe

**Chiefdom**

* Chiefdoms have formal, hereditary leadership with centralized political control and authority.
* The associated redistributive economic exchange system focused on the chief who serves to integrate economically the various communities within the political unit.
* The chief rules by decree and his position is usually hereditary. He is often viewed as a god incarnate or a demigod.
* Chiefdoms rarely exceed 30,000 people. The largest chiefdoms would have been native Tahiti and Hawaii both with over 100,000 people.
* Regional polity under a ruler from a ranked hierarchy of people
* Redistributive system
* Usually unstable

**The State**

* The most complex level of political organization.
* States have centralized power and control
* The key characteristic of a state is the presence of a bureaucracy-individuals acting on behalf of the political elite, thus enabling the centralized power figures to maintain control of a greater number of individuals.
* State level societies go back about 5000 years ago. Some of the earliest states would be the ancient Sumerians, Egyptians, Greeks, Mayans, etc. Most of these were theocratic.
* States usually number in the millions. The largest state is China with over 1 billion people.
* We live in a Nation State which consist of many sub states.
* Power centralized in a government
* Legalized use of force
* Tendency toward instability and transience
* Usually multinational
  + 181 states and 5000 nations

**Political Leadership and Gender**

* Women rarely in top political positions
* Women have power in a number of societies
  + Bands
  + Iroquois
  + Igbo

**Political Organization and the Maintenance of Order**

* Chiefdoms and states
  + Authority with power to regulate peoples’ actions
* Bands and tribes
  + No centralized authority
  + Depend upon gossip, criticism, and fear of supernatural forces

**Internalized Controls**

* Cultural control
* Control due to internalized beliefs and values
* Effective deterrents to antisocial behavior
  + Disgust of incest
  + Fear of deformity, disease, or death
  + Fear of ghosts or hell

**Externalized Controls**

* Social control
  + Open coercion
* Sanctions
  + Formal (Organized)
    - Positive
    - Negative
  + Informal (Diffuse)
    - Positive
    - Negative

**Original Study**

* Limits on Power in Bedouin Society
  + Power depends upon respect
  + To win respect a person must follow ideals
  + Alienating a dependent can lose respect for person in power
    - Dependent can leave
    - Kin of dependent can scold superior
    - Supernatural retribution is feared

**Social Control Through Law**

* Definition of law under contention
* Malinowski and Hoebel
  + Use of overt coercion
* Need to consider each case in its cultural context
* Laws are formal negative sanctions

**Functions of Law**

* Defines relationships among society members
* Allocates the authority to employ coercion in the enforcement of sanctions
* Redefines social relations and ensures social flexibility

**Crime**

* Distinction between crime and tort
* Settlement of disputes
  + Negotiation
  + Mediation
  + Adjudication

**Anthropology Applied**

* Dispute Resolution and the Anthropologist
* Anthropologist William L. Ury
* Cofounder of the Harvard Program on Negotiation
* Author of “Getting to Yes: Negotiating Agreement Without Giving In”
* Author of “Getting Past No: Negotiating Your Way From Confrontation”
* Runs workshops on dealing with difficult situations
* Specializes in ethnic and secessionist disputes
* Helping to create a culture of negotiation

**Political Organization and External Affairs**

* War
* Not a universal phenomenon
* Situation specific
  + Levels differ dramatically
* Dramatic increase in scale with states
* Crisis today
  + Modern weaponry
  + Civilian casualties
* Worldview a major factor

**Political Systems and the Question of Legitimacy**

* Allegiance necessary for society to work
* Uncentralized systems have it freely given
* Centralized systems rely upon coercion
* Legitimacy is the right of leaders to rule
* Based on social values
* Grants the rights of power
* May be withdrawn

**Religion and Politics**

* Intimately connected
* Religion may influence laws
* Religion may legitimize the political order
* European kings ruled by divine right
* Iran became an Islamic republic
* U.S. introduction of “God” to Pledge of Allegiance

**Chapter 13: Religion**

**Religion**

* Definition-A belief in the supernatural. More specifically beings and forces. Also has to do with Myths about the supernatural and rituals designed to influence it.
* How far back does religion go? Earliest archaeological evidence is from Neanderthal sites dating between 40,000-60,000 years ago. Sites like Shanidar Cave, Iraq and Teshik Tash, Uzbekistan.
* Religion as a Universal
* Theories on why religion exists:
  + Intellectual /cognitive school-Sir Edward Tylor, Sir James G. Frazer, Clifford Geertz
  + Psychological/Emotional School-Bronislaw Malinowski
  + Social functional school-Karl Marx

**Varieties of Religious Organization**

* After Anthony Wallace’s (1966) “cult” Typology.
* Wallace, Anthony F.C.
* 1966 Religion an Anthropological View.
  + - * New York: Random House.
* “cult”- an organized system of cultural knowledge and practice pertaining to the control over the supernatural

**Types of Religious Organizations: The Individualistic Cult**

* Emphasizes direct, personal interactions between people and the supernatural
* Individuals seek out particular spirits or other supernatural powers to protect and help them in their endeavors
* Individualistic cult examples: animism, Iroquois dream cult, sailing magic in the Trobriand Islands,
  + vision quest of the Plains Indians (Crow)

**Animism**

* Belief in spirit beings (Tylor)
* A belief that human and non-human creatures as well as objects can have a spirit or soul. Often found among peoples who see themselves as part of nature

**Vision Quest**

* Individual, emotionally intense search for a spirit that will provide protection, knowledge, and power.
* Although the vision quest was an intensely individual experience, it was shaped by culture

**Types of Religious Organizations: The Shamanistic Cult**

* Shamanistic Cult – Here some individuals are believed to have contact with the supernatural that ordinary people lack
* Shaman- Individual who is recognized as having the ability to mediate between the world of gods or spirits but who is not a recognized official of any religious organization

**Religious Specialists: Comparisons Between Shamans and Priests**

* shaman  
  A person with a culturally defined special relationship to supernatural powers, which he frequently uses to cure sickness
* Shamans
* Part-time religious specialists with exceptional abilities for dealing with the supernatural
* Acquire power individually
* Act on the behalf of clients
  + VS.
* Priest  
  A kind of religious specialist, often full-time who officiates at rituals.
* Priests and Priestesses
  + Full-time religious specialists
  + Members of a recognized religious organization
  + Source of power is the institution

**Communal Cults**

* Hold communal rituals to intercede with the supernatural on behalf of some group of people, such as a descent group, an age group, a village, or a caste.

**ancestral cults**

* Beliefs and rituals surrounding the interactions between the living and their departed relatives.

**Totemism**

* The cultural belief that human groups have a special mystical relationship with natural objects, such as animals, plants, and sometimes, nonliving things

**Ancestral Spirits**

* Spirit is freed at death
* Retains an active interest in society after death
* Reborn into society
* Found in societies with descent-based groups

**Sorcery**

* Performance of rites and spells intended to cause supernatural forces to harm others.
* Based on two kinds of logical principles.
* **imitative principle** - the premise that like produces like (*voodoo doll*).
* **contagious principle** - assumption that power comes from contact.

**Witchcraft**

* The use of psychic power to cause harm to others.
* Ibibio Witchcraft
* Misfortune due to witches
* Substance provides power
* May be used unintentionally
* Antisocial behavior
* Magic
  + Attempts to control the supernatural
  + Sir James Frazer’s *Golden Bough*
    - Religion is propitiation or conciliation of the supernatural
    - Magic a false science
      * Imitative magic
      * Contagious magic
    - Frazer’s distinction between magic and religion no longer accepted by anthropologists

**Views of Witchcraft**

* **Navajo** - associate witches with the worst imaginable sins (incest, bestiality, necrophilia, cannibalism).
* **Nyakyusa of Tanzania**- motivated by lust for food, witches suck dry the udders of cattle and devour internal organs of humans while they sleep.
* **Azande of southern Sudan** - witches possess a substance that leaves their bodies at night and eats the flesh and internal organs of their victims.
* **Ibibio of Nigeria** - witches remove the spiritual essence of their enemies and place it in an animal who dies when the witch slaughters and eats the animal.

**Components of Religion**

* Beliefs about nature and character of supernatural powers.
* Teachings or traditions which tell of these supernatural powers.
* Rituals intended to include or direct these powers for the benefit of the group.

**Supernatural Beings and Powers**

* Gods and Goddesses
* Monotheism
* Polytheism
* Pantheon
* Relation to everyday life
  + Gods found in societies that subordinate women to men
  + Goddesses most prominent in societies where women make a major contribution to the economy, are equal to men, and men are engaged in raising children

**Ritual**

* Act involving the manipulation of religious symbols.
* Certain patterns of religious behavior are extremely widespread, if not universal.
* Religion in action
  + Means by which persons relate to the sacred
  + Serve several functions
* Two major types of rituals
  + Rites of Passage
  + Rites of Intensification
* *RITUALS ARE FORMAL, STYLIZED, REPETITIVE, AND STEREOTYPED. PEOPLE PERFORM THEM AT SACRED PLACES AT PRESCRIBED TIMES* (RAPPAPORT, 1974).
* *RITUALS ARE LITURGICAL ORDERS*--sequences of words and actions
* *RITUALS ARE SOCIAL ACTS BASED ON A SHARED SOCIAL AND MORAL ORDER*.

**Rites of Passage**

* Rituals marking important transitions of life
  + Birth, marriage, etc.
* Three stages
  + Separation
  + Transition
  + Incorporation
* **Mark the transitions of life:**
  + Birth/naming rites
  + Puberty rites
  + Marriage rituals
  + Funerals

**Rites of Intensification**

* Mark group occasions
* Functions
  + Expression and affirmation of common values
  + Unification of group
  + Prevention of disruption of society

**A Human Universal**

* Religion dates back to the beginnings of the human species.
* No religion is more evolved than another.

**The Functions of Religion**

* Provides an orderly model of the universe
* Sanctions a wide range of conduct
* Lifts burden of responsibility from individual
* Provides education
* **Intellectual** - humans demand explanations for the world around them.
* **Psychological** - helps people cope in times of trouble, stress, and anxiety.
* **Social** - instills and maintains common values, leads to increased conformity to cultural norms, promotes cohesion and cooperation.

**THEORIES ON THE ORIGIN OF RELIGION**

* ANIMISM (TYLOR)
* ANIMATISM (MARRETT)
* TOTEMISM (FREUD)
* SACRED AND PROFANE (DURKHEIM)
* CULTURAL IDEOLOGY (GEERTZ)
* MAGIC, SCIENCE, AND RELIGION
* (MALINOWSKI)

**Types of Religious Organizations**

* **Individualistic Cults** - emphasize direct, personal interactions between people and the supernatural.
* **Shamanistic Cults** - some individuals are believed to have contact with the supernatural that ordinary people lack.
* **Communal Cults** - members of a particular group gather periodically for rituals that are believed to benefit the group as a whole.
* **Ecclesiastical Cults** -the practice of religion is carried out by formal, specialized officials who perform rituals that that benefit the society as a whole.

**Original Study**

* Healing Among the Ju/’hoansi of the Kalahari
  + Illness thought the result of spirits or arrows
  + Healers possess the healing force “n/um”
  + Go into trance to activate the force
  + In trance, healer lays hands on people to cure them
  + Illness enters healer then is catapulted outward
  + Sometimes healer’s spirit travels to spirit world to diagnose cause of illness and provide cure

**Chapter 14: The Arts  
Art**

* The process and products of human skill applied to any activity that meets the standards of beauty in a particular society.
* Arts can be divided into the following categories:
* Graphic (paintings, drawings)
* Plastic (2 and 3 dimensional work in pottery, stone, bone, basketry, etc.)
* Music
* Dance
* Folklore
* Games
* Sports

**Important Concepts in Art**

* Art is a symbolic way of communicating. Art integrates society by communicating, displaying and reinforcing important cultural themes and values.
* The comparative evaluation of esthetic values and artistic styles is difficult, if not impossible. Each culture has it’s own standards of beauty and its own artistic traditions. It is thus generally agreed that art should be studied in its cultural contexts
* In tribal societies there is no such thing as “art for art sake”. Art almost always serves a purpose. In fact, in many tribal societies there are no words for “art”.
* In small-scale societies, the artist is rarely a full-time specialist, the art is much more of a communal or anonymous endeavor.
* The importance of innovation as a part of artistic judgment is more characteristic of Western culture and often frowned upon in native cultures.
* Arts can be examined in terms of their stylistic variation, as a way of understanding a particular culture, or as a cognitive map of a socio-cultural system.
* Music is universal. Each musical area has its own characteristic way of structuring voice and instrument sound.
* Music may have an adaptive role in culture in its relation to the nature of work in different societies
* Dance is a universal form of human behavior in which meaning is attached to specific movements.
* Dance and music are frequently associated with altered states of consciousness and are used in ritual or other performances that mark exceptional events in the life of the individual and the group.
* Dance may be directly adaptive in teaching physical coordination and in building skills necessary in productive work and warfare.
* Folklore refers to oral traditions, particularly myth and folktales.
  + Myths are sacred narratives that function as social charters, validating the beliefs and social structure of society
  + Folktales, though told mainly for entertainment, also have important functions in society. They can reduce tension and act as a channel for social protest, and to integrate society by displaying cultural themes in a dramatic setting.

**The Arts**

* Art in the U.S. is often viewed as a frill
* Artistic behavior basic to human beings
  + All humans adorn their bodies
  + All people tell stories
  + Serves a number of functions

**The Anthropological Study of Art**

* An enormous variety of forms and modes of artistic expression exists
* Anthropologists examine the relationship between art and the rest of culture

**Anthropology Applied**

* Protecting Cultural Heritages
* Pomo Indians of California make prized baskets
* Sedge plants essential to Pomo Indian basketmaking were threatened by water project
* Anthropologist hired by U.S. Army Corps of Engineers to advise on sociocultural factors works with both Pomo and botanists
* Pomo basketmaking saved by having 48,000 sedge plants moved to a safe location

**Verbal Arts**

* Folklore
  + 19th century term originally referring to European peasant oral traditions
  + Not used by anthropologists today because of its implication that it is not fine art
* Folklorics
  + Study of folklore allied to, but separate from anthropology

**Oral Traditions and Verbal Arts**

* Narrative
* Myth
* Legend
* Tale

**Myth**

* Sacred narrative explaining origin of the world
* Concerned with the ultimates of human existence
* Describes an orderly universe
* Provides rationale for religious beliefs and practices
* Expresses part of a people’s worldview
* Often similar myths found in varied locations

**Legend**

* Story told as true about postcreation world
* Cannot be attributed to any known author
* Exists in multiple versions
* Plausible narrative revealing about society
* Pseudo-historical account of heroes, peoples, or customs
* Epics

**Tales**

* Fictive narrative for entertainment
  + Illustrates local solutions to universal ethical problems
* Motif
  + Story situation in a tale
  + Similar motifs often widespread

**Other Verbal Arts**

* Poetry
* Bedouins
* Words of songs
* Drama
* Poetry and stories recited with gesture, movement, and props

**The Art of Music**

* Music is universal
* Ethnomusicology
* Scale
* Tonality
  + Human music characterized by tonality

**Rhythm**

* European music often has 2, 3, or 4 recurrent beats
* Non-european music often has 5, 7, or 11 beats
  + Polyrhythms
  + Shifting rhythms
* What sounds “natural” learned at an early age

**Functions of Music**

* Assists communication with the spiritual world
* Powerful identifier
* Furthering political agendas
* Entertainment
* Coordinates labor
* Effects emotional states

**Pictorial Art**

* Universal
* Two forms
  + Representational
  + Imitating nature
* Abstract
  + Representing only basic patterns of nature
  + Based on culture, often difficult for outsider to identify basis

**Rock Art**

* One of the world’s oldest traditions
* Consists of paintings and engravings on rock outcrops and walls of shelters

**South African Rock Art: Three Approaches**

* . Aesthetic
  + How things are depicted
  + Examination of materials, styles, details
  + Techniques elicit admiration
* . Narrative
  + What things are depicted
  + Examination of portrayal of Bushman life
  + Does not provide realistic picture
* Interpretative
  + Symbols and belief
  + Nature of trance
    - Entoptic phenomena
    - Construal
    - Iconic images
  + Ethnography
    - Bushman shamanism

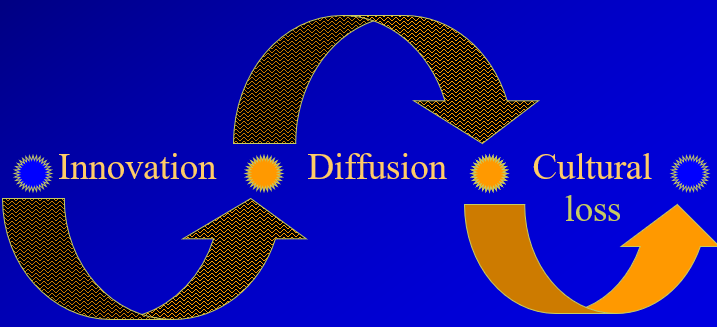
**Original Study**

* Bushman Rock Art and Political Power
* Rock art implicated in cultural changes
* Three types of 19th century paintings
* People depicted as equals
* Groups of people in which several shamans stand out
* Elaborate, central, singular shaman
* Paintings depict impact of colonial expansion and represent attempt to thwart advance
* Failed, genocide the ultimate outcome

**Chapter 15: Cultural Change**

**Mechanisms of Change**

* All cultures change
* Cultures often have gradual change
* Pace of change may shift dramatically



**Innovation**

* Any new practice, tool, or principle that gains widespread acceptance within a group
* Primary innovation
* Secondary innovation
* Factors of adoption
  + Particular innovations are bound to be made given certain sets of cultural goals, values, and knowledge
  + Innovations are given structure by the culture
  + Must overcome force of habit

**Diffusion**

* Spread of customs or practices between cultures
  + Large part of cultural inventory due to diffusion
* Borrowed elements
  + Usually compatible
  + Undergo modification
  + Sometimes local traits adapt

**Cultural Loss**

* Change due to disappearance of a cultural trait
  + Middle East
    - Chariots and carts widely used before 6th century
    - Disappear and are replaced by camels
  + Canary Islands
    - Absence of boats among the inhabitants

**Forcible Change**

* Acculturation
  + Major cultural changes forced through contact
  + Merger or fusion
  + Extinction

**Genocide**

* Extermination of a people
  + Often deliberate and in the name of “progress”
    - North America
    - Tasmania
    - Europe
    - Iraq
  + Minimum of 6.8 million victims, 1945 – 1980

**Directed Change**

* Conquest or displacement produces extreme cases of acculturation
  + Ju/’hoansi of Namibia
* Applied anthropology
  + Use of anthropological knowledge and techniques to solve practical problems

**Anthropology Applied**

* Development Anthropology and Dams
* Institute for Development Anthropology
  + Michael A. Horowitz, President and Executive Director
  + Institutionalized anthropology as applied science
* Research led to controlled flooding in Senegal
  + Breakthrough in resettlement and river management
* Worldwide river basin development policy
  + Anthropologists now play major role

**Reactions to Forcible Change**

* Movement to isolated places
* Conflict
* Creative means to maintain traditions
  + Syncretism

**Revitalization Movements**

* Attempts to construct a more satisfactory culture
  + Forms
    - Speeding acculturation process
    - Reconstituting a destroyed way of life
    - Attempting to create a new social order
    - Revolutionary

**Rebellion and Revolution**

* Precipitators of rebellion and revolution
* Loss of prestige of established authority
* Threat to recent economic improvement
* Indecisiveness of government
* Loss of support of the intellectual class
* Leader or group of leaders with charisma enough to mobilize a substantial part of the population against the establishment
* Colonial policies have created a worldwide situation in which revolution is nearly inevitable
* Revolution is a modern phenomena

**Modernization**

* Process of cultural and socioeconomic change
  + Developing societies acquire Western characteristics
* Four subprocesses
  + Technological development
  + Agricultural development
  + Industrialization
  + Urbanization

**Skolt Lapps and the Snowmobile Revolution**

* Reindeer herders of northern Finland
* Were independent and egalitarian
* Introduced snowmobiles to facilitate herding
* Unexpected consequences
* Dependency on the outside world
* Need for cash and wage work
* Stratification of society
* Decline of the herds and herding
* De-domestication of reindeer

**The Shuar Solution**

* Amazonian Indians of Ecuador
* Avoided modernization until faced with annihilation
* Founded Shuar Federation to protect their culture
* Recognized by Ecuador’s government
* Secured title to 96,000 hectares of communal land
* Established a herd of more than 15,000 cattle
* Taken control over education
* Using Shuar language and teachers
* Established bilingual paper and radio station
* Maintained kin-based communities, language, economy

**Original Study**

* Violence on Indian Day in Brazil 1997
* Pataxó Indian leader immolated by youths
* Middle class kids set fire to Indians for fun
* Unlikely they will be punished
* Violence against Brazilian Indians
* Racism
* Impunity

**Modernization and the “Underdeveloped” World**

* Removal of economic activities from family-community setting
* Altered structure of the family
* Increased reliance upon parents for affection
* Decline of parental authority and education
* Appearance of a generation gap
* Women placed in marginal positions

**Modernization: Must It Always Be Painful?**

* Many aspire to attain western standard of living
  + Unrealistic expectation
* Culture of discontent
  + People moving to cities to seek better life but become trapped in poverty