

What is Anthropology

It is the study of humanity. It is the study of human culture, human societies and how humans in different places/times have adapted to their environments (developing a particular form of raising animals, growing crops, etc.)

The study takes place across time (historically and present), across the world, and across “small-scale” societies (villages, farmers in Africa) and industrial societies (urban life in Canada).

Anthropologists used to study primarily small-scale societies. As the discipline of anthropology changed over time, we study all levels of society.

Anthropologists used to believe that societies don't change from when the last anthropologists visited. It is now recognized that all cultures have evolved and changed over the course of history and the change is also studied.

Anthropology is:

- Both a comparative and holistic science
 - o **Comparative**
 - What do cultures have in common, how do they differ?
 - o **Holistic**
 - The study of whole of human condition: past, present, and future; biology, society, language, and culture

Anthropology is a very broad field (it studies the whole of human experience). It offers a broad view that examines all societies, ancient and modern, simple and complex and cross-cultural perspective.

Human Uniqueness

How are humans unique? We share society and culture.

- Society: Organized life in groups
 - o Shared with other animals
- Cultures: Traditions and Customs
 - Transmitted through Learning
 - Guides the beliefs and behaviors of people exposed to them

Human Adaptability

Adaptation is the process by which organisms cope with environmental forces and stresses. Humans are unique in using biological and cultural means of adaptation.

Social and cultural means of adaptation is increasingly important for human groups. Humans have devised ways of coping with wide range of problems.

Anthropology Subfields

1. Sociocultural (cultural anthropology)
2. Archaeological
3. Biological
4. Linguistic

Sociocultural Anthropology

It is the study of human society and culture.

Ethnography is fieldwork-based accounts of particular communities, societies, or cultures.

Ethnology examines, interprets, analyzes, and compares the results of ethnography. It compares different cultures.

An example of comparison and study would be seeing how common cross-cousin marriage is within different cultures, etc.

Most anthropologists do ethnography and attempt focus on one thing.

Archaeological Anthropology

Archaeologists reconstruct, describe and interpret human behavior and cultural patterns through material remains (things that are left behind). Those materials are evidence of a society's existence.

Some things they might find:

- Parts of buildings, tools, bones, pieces of pots, garbage left behind by past civilizations

Biological Anthropology

This area studies human biological diversity. They are really biologists.

Some things that they focus on:

- Evolution as revealed by fossil record
- Genetics
- Growth and development
- Biological plasticity (capacity for human body to change)
- Biology, evolution, behavior, and social life of monkeys, apes, and other nonhuman primates

Forensic Anthropologist is a biologist that studies humans primarily for legal purposes. Forensics is a very small sub-specialty of biological anthropology.

Linguistic Anthropology

It is the studies of present and past languages.

Sociolinguistics investigates relationships between social patterns and language. By studying how people use language, we can study relationships.

For example, in English, we use generic words such as “you” and “I”. In Thailand, these words are broken up based on gender, age, and respect level. For men, they refer to themselves in first person. For women, it is not polite to refer to ones’ self in first person. They refer to themselves in the third person.

These language practices tell us something about cultures, things like status, etc. There is a tradition of male dominance in Thai culture, and is reflected in the culture.

Linguistic anthropologists also study the evolution of communication.

About the Course

The focus is on sociocultural anthropology, the largest subfield of the 4. At Carleton University, the focus is on this subfield. All professors are sociocultural anthropologists.

Academic vs. Applied Anthropology

It is two dimensions:

Academic Anthropology:

- Producing new knowledge to advance understanding of the world, in general

Applied Anthropology:

- Application of anthropological data, perspectives, theory and methods to identify, assess, and solve contemporary social problems.

An example would be:

- Applied Medical Anthropology:
 - o How do social and cultural conditions contribute to the spread of AIDS, and what can we do about it?

Medical Anthropologist

It is a sub-specialization of sociocultural anthropology. They focus on understanding social and cultural aspects of health problems. It is both academic and applied.

What is Culture?

Taylor (1871): “Culture... is that complex whole which includes knowledge, belief, arts, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.”

The most important words in the definition is “**acquired** by humans as a member of society” through enculturation. **Enculturation** is the process by which a child learns his or her culture.

Everyone in a culture learns their culture from the moment they’re born. The transnational adoption is something studied by anthropologists.

“I don’t know much about my culture.” From an anthropological perspective, it is a contradiction since everyone knows about their culture because it is the basic knowledge and habits acquired as a member of society.

Enculturation occurs through:

- Being taught: “This is how we...”
- Observation/imitation
- Subconscious absorption of practices:
 - o Ex. ways of talking, walking, eating, etc.

What is culture?

Culture is Learned

- Cultural learning involves the unique human capacity to use symbols: **signs** that have no natural connection to the things they stand for (arbitrary)
 - o Symbols have no natural connection to what they represent, only an invented symbolic connection.
 - Ex. Chair is arbitrary. The term chair has nothing to do with the actual chair.
- Symbols:
 - o Saying “thank you”, raising your hand, making a toast, kneeling to pray, shaking hands – humans create these symbols and their meanings
 - It is learned consciously and unconsciously
 - Other animals learn, but not through symbols

Meanings for symbols can change over time! For example, the golden arches used to be McDonalds. Now it can mean globalization, etc.

Culture is Symbolic

- Symbolic thought is unique and crucial to humans and to cultural learning
- No other animal has developed anything approaching the complexity of human language.

Culture is Shared

- It is shared by individuals as members of group
- Enculturation unifies people by providing common experiences

Culture and Nature

- Culture takes natural biological urges and teaches us how to express them
 - o Cultural habits, perceptions and inventions mold human nature into many forms
 - o Culture and cultural changes affect how we perceive nature, human nature and the natural

For example, we all love. Culture determines where and in what manner we should express it: what is ok, 'normal' and 'natural to us'.

For personal space and displays of affection, world's cultures have strikingly different notions about touching, and displays of affection.

In Brazil, touching and kissing one another is frequent. PDAS is more acceptable in Italy than in the US.

Over time, the things that are acceptable change.

Culture is All-Encompassing

- Culture encompasses all features of a group's lives: not just 'high culture' such as art, etc.

Culture is Integrated

- A system where parts are related such as economic needs, work patterns, family values and gender roles
- **Core values:** Key, basic, central values
 - o Example: Individualism

Economic needs, work patterns, core values, and gender roles all relate. For example, during WWII, there was an economic/wartime need for women to work in factories due to men being away at war.

- Women left their 'domestic' lives and went to work
- Women were portrayed as strong, and capable in wartime propaganda
- Values on women's work changed gender roles

When the war ended, soldiers arrived home and wanted their jobs back. Gender roles were changed again. Women were expected to go home to become:

- Mothers
- Homemakers
- Supporting their men
- Enjoying their new appliances
- Young brides

Culture is Instrumental and Adaptive

- Culture adapts so that we can live in our environment
- People use culture instrumentally to fulfill basic biological needs

Anthropologists used to talk a lot about the function of a culture, and how all aspects of culture had a functional purpose.

- Culture is also used to fulfill psychological and emotional needs.

Example:

Trobriand Islands: Fishing and the Work of Anthropologist Bronislaw Malinowski

- He was the father of fieldwork of anthropology and did it by accident. He went to the Trobriand Islands and then WWI broke out. As a result, he invented anthropological fieldwork.
 - o How culture fulfilled biological needs:
 - People fished a lot. Knowing how to build a boat is a cultural adaptation so that they can fish to fulfill biological need for food, etc.
 - o How culture fulfilled psychological needs:
 - Fishers did not perform rituals in lagoons, but performed rituals to protect them on their journey out in sea, or that was dangerous.
 - It is interesting because culture fulfills a psychological function (makes them feel reassured, etc.)

Culture is Maladaptive

Many modern cultural patterns may be maladaptive in the long run. It is recently that anthropologists found that not all culture is adaptive.

Example:

- Car culture and focus on individual ownership pollutes the atmosphere – may damage our survival

Something that damages our survival is not adaptive in the long run. While we understand the culture serves a lot of functions, we do not want to romanticize that.

Universality, Generality, and Particularity

“Psychic Unity of Man”

- All human populations have equivalent capacities for culture
- Certain cultural features are
 - o **Universal:** Features found in every culture
 - o **Generalities:** Common to several but not all groups
 - o **Particularities:** Unique to certain cultures

Universals

- Example:
 - o Concepts of family, life in social groups

Generalities

- Example:
 - o Nuclear family: a kinship group consisting of parents and children (present in many cultures but not all)

Particularities

Cultural particularities are becoming increasingly rare due to cultural borrowing. Borrowed cultural traits are modified to fit the culture that adopts them

Example:

- Hip hop music was originally African-American focused on expressing oppression and racism.

Levels of Culture

National Culture

Beliefs, behaviors, values and institutions shared across a nation.

International Culture

It extends beyond and across national boundaries through diffusion (borrowing), migration, colonialism and globalization.

Subcultures

Refers to different traditions of subgroups in the same complex society. “Sub” is not meant to denote importance!

Example:

- Different ethnic groups, religious groups within a large society

Culture and the Individual: Agency and Practice

Cultures are Dynamic

Culture is contested and constantly changing

Ideal Culture is what people say they do and should do. **Real culture** is what they really do (their actual behavior).

When anthropologists ask questions, the answers are usually ideal culture and not what they actually do.

For example, in Thailand, the ideal culture is such that the male lives with the woman's family after marriage, but in actuality some live with the man's family.

As anthropologists, we must be attentive between ideal and real culture.

Ethnocentrism, Cultural Relativism and Human Rights

Ethnocentrism

It is the tendency to view one's own culture as superior to others.

- We apply our own cultural values in judging the behavior and beliefs of other cultures

Ethnocentrism can be our bias towards other cultures. All people are naturally ethnocentric.

It is the gut feeling we have that what we do is normal and that others are doing it wrong.

Cultural Relativism

Behavior in one culture should not be judged by standards of another culture. All cultural practices are logical within their own context

It is important for us to have the capacity to see that! Cultural relativism teaches us to value and respect cultural diversity and makes us reflective about our own culture (that our culture is not the only way of being in the world).

We can:

- Learn new ideas
- Question some of our culture's own problematic practices

Limitations to Cultural Relativism

Extreme Relativism

It means no universal morality; no set of cultural ideas is viewed as any better than any other.

It rids us of any opinions about cultures and removes our ability to critique. What if it conflicts with our most basic ideas of right and wrong? Do we still say relative?

Example:

If we take relativism to its extreme, Nazi culture during WWII is a natural and logical part of culture; we understand that Jews should be killed as scapegoats because when cultures go through economic hardship, someone gets blamed. It would mean that we accept the Nazi idea.

Human Rights

- Perspective that there is justice and morality beyond and superior to the laws and customs of particular countries, cultures, and religions.

It asks us to look above and beyond cultures to discuss and debate whether there are basic human rights that supersede cultural practices.

The right to speak freely is something that we've decided everyone should agree upon. In addition, things such as equal rights for different genders, races, ethnic groups and religious groups.

Human Rights Perspective

Recognizes that:

- Cultures don't treat all people equally: those in power may limit rights of less powerful
- Different subgroups may disagree on dominant groups' cultural ideas
 - o Many woman may disagree with male privilege

Human Rights and Cultural Rights

The Challenge – How do we support:

- Preserving Cultural Rights (to practice cultural traditions)
 - o Based on cultural relativism
- Defending Human Rights
 - o In cases where they may be conflict with cultural traditions

Mechanisms of Cultural Change

Diffusion

- Borrowing of traits between cultures
 - o A practice/idea from one culture is taken up by a neighboring one; practices may travel from place to place

Acculturation

- Exchange of cultural feature that results when groups come into continuous first-hand contact
 - o Example: Development of pidgin languages (Blending of languages, such as English in Papa New Guinea, the result of colonialism).

Independent Invention

- Humans innovate, and creatively find solutions to problems
 - o Similar inventions may occur in different societies

Globalization

- A series of processes that promote change in a world in which nations and people increasingly interlinked and mutually dependent.

We live in an era of globalization like never before. Cultures have come into contact with each other many years ago. What is recent is the degree of interaction between different cultures, economies, etc.

Forces of globalization include:

- International commerce and finance (Ex. "Made In China")
- Travel and Tourism
- Transnational migration
- Mass Media
- High-tech Information Flow

Media plays a key role. Emigrants, in a sense, live multi-locally (in different places and cultures at once). People have continuous access to ideas and products from other cultures like never before.

Globalization is not always welcome. It imposes on indigenous people and their lands. In addition, it can cause environmental damage. Corporations get wealthier at the expense of poorer people.

Ethnography: Doing Anthropology

Research Methods in Anthropology

Anthropology is traditionally focused on small, non-literate populations (e.g., small villages)

- Importance of 'participant observation':
 - Living with people; taking part in events one is describing analyzing
 - "Deep hanging out" – Barker

There is a need to establish 'rapport' (trust/relationships). Let people get to know you, etc.

'Culture Shock'

Kottak: First trip to Brazil as an undergrad:

He could not know how "naked I would feel without the cloak of my own language and culture"

- Sense of shock at new sounds, sensations, sights, smells, tastes – and cultural practices

Ethnography

Doing Ethnography:

- A research strategy that involves doing fieldwork/participant observation, to describe a culture or cultural practice

An Ethnography:

- A written account of a culture (e.g., *Ancestral Lines*)

Ethnographic Techniques

1. Participant Observation (take field notes)
2. Informal interviewing (casual conversations; take notes)
3. Surveys (e.g., census)
 - a. Census: survey of households to collect basic information about those households
4. In-depth interviewing (notes/recordings)

- a. Particular topic, with someone that know they are being interviewed, asking prepared questions (open-ended)
- b. Getting people to tell you their story
- 5. Genealogical method (recording 'family trees')
- 6. Detailed work with key consultants (key informants)
 - a. Somebody that you've identified as someone who's really good at explaining their culture (Good communicators)

Emic (native-oriented) approach:

- Investigating how local people think
 - o E.g., Local people had an emic idea that a child or adult can get fruit fever. It is dangerous because if you had fruit fever and ate fruit, you'd die. In addition, if you take an injection while you have fruit fever, you'd die. (It was very dangerous in their ideas).

Etic (science-oriented) approach:

- Interpretations of the anthropologist
 - o E.g., Fruit fever is malaria or dengue, or ... ? There was a concern about fruit, which causes conflict with doctors/nurses. Fruit fever does not exist in doctor's view.

Evolution of Ethnography

1. Malinowski (WWI): '**salvage ethnography**'
 - a. Ethnographer's job is to study and record cultural diversity threatened by modernization
 - i. "Salvaging information about a culture"
 - b. Wrote in the 'ethnographic present'. Cultures were described as unchanging, as though it has always been done that same way, and did not have a past, etc.

Culture Changes

Any ethnography is the story of a particular 'moment' in history (just like a photograph).

Ancestral Lines:

Barker describes change from the 1980s to the present.

- Outmigration for work/money
- Satellite phones, email
- Maisin confront challenges of whether to accept outside logging/plantations

2. Problem-Oriented Ethnography

- a. Past:
 - i. Anthropologists described the whole of a culture
- b. Today:
 - i. Most ethnographers study a particular issue

Ancestral Lines: The Maisin

Barker has written a 'traditional ethnography' for students. All aspects of the culture were described.

BUT, his fieldwork was 'problem-oriented'. He was studying the effects of Christianity and how it fits in with their ancestral culture.

Ethical Issues

- Anthropologists often work outside own society
 - o Must be sensitive to cultural differences and ware of procedures and expectations in the host country
 - o **'Informed consent'**: Agreement to take part In research required
- 'Do no harm': Do not hurt your informants
- Ethical debates:
 - o Anthropologists working with military
 - Responsibilities to military may conflict with obligations to locals
 - Difficult to get "informed consent" in war zones
 - o See textbook for more details

What is it like to do Ethnography?

Two examples:

1. Barker – *Ancestral Lines*
 - a. Primary example of anthropological fieldwork in this course
 - i. Take notes of his examples that correspond to key concepts in *Mirror for Humanity* textbook
 - ii. Pull examples from Barker that relate to topics in textbook
2. Professor's fieldwork:
 - a. Women's and children's health In rural Thailand

Making A Living (Subsistence)

Adaptive Strategies

Cohen defined 5 principle adaptive strategies in the world (society's system of economic production)

1. Foraging (hunting-gathering)
2. Horticulture (swidden; slash-and-burn)
3. Agriculture (farming)
4. Pastoralism (herding)
5. Industrialism (capitalism)

Foraging

All humans were foragers until 10,000 years ago. Agriculture wasn't invented until then.

Remaining foragers are partially dependent on food production. Foraging survived mainly in environments unfavorable for food production (e.g., deserts, etc.), in addition, areas that are not desirable to others (farmers, colonists).

Example:

Kalahari San, Southern Africa

As a strategy:

- Bands: small groups less than 100 people
 - o Members related by kinship or marriage
 - o Egalitarian (Everyone is equal, no statuses, etc.)

Food sources:

- Usually men hunt/fish, women gather
- Gathering provides most of the daily calorie intake

Horticulture

It is the cultivation that does not make intensive use of land, labor, capital or machinery.

Simple tools are used, and techniques such as slash-and-burn. There is an extensive use of land. There is shifting between plots of land. Exhausted gardens are left fallow for a period of time.

Slash and Burn

Wood is burned and trees are chopped in slash-and-burn horticulture. The land is not perfectly cleared. Seeds and plants are placed right into the soil.

Agriculture

Agriculture requires more labor than horticulture; land is used intensively and continuously.

Domesticated animals may be used (such as water buffalos in Thailand). Irrigation and terracing may be used.

Costs and Benefits of Agriculture

- Requires lots of labor, but land can yield one or two crops annually for years
- Long-term yield greater and more dependable

Agricultural Intensification

They are large, permanent farms, with modern irrigation (such as in Canada). It allows for permanent settlements, larger populations, and requires management, governments, and control of the populations.

Environmental damage may result such as deforestation, pollution with pesticides, etc.

Pastoralists

Pastoralists live off of domesticated animals like cattle, sheep, goats, camels, and reindeer. They are used directly for food.

There are two patterns of movement:

- **Nomadism:** Entire group moves with animals all year
- **Transhumance:** Part of the group moves with the herds, others stay home

Example:

Mongolia, Central Asia (goat herding)

Economic Systems

Mode of Production

- The way of organizing production

We are most familiar with the **capitalist mode of production.**

- Money buys labor power (Wage work)
- Social gap between bosses and workers

The other mode of production is **kin-based mode of production.**

- Exists in nonindustrial societies

- Labor is given as social obligation

Means of Production

- Refers to land, labor technology

In nonindustrial societies:

- Access to land and labor is through social links
- Technology and labor often not specialized: all women weave baskets, etc.
- Social life and work life are connected
 - o Products often controlled by producers

Alienation in Industrial Economies:

- Workers work for a wage
- Workers are often alienated from their work. There is less pride in and personal identification with their products.
- No control over products
- Impersonal relations with coworkers and bosses

Contrasts with nonindustrial societies

Example of Industrial Alienation:

Malaysia (Aihwa Ong):

- Young women assemble electronics:
 - o Rigid work routine and constant men supervision
 - o Long hours, low wages, overtime and surveillance
 - Mental/physical exhaustion
 - o Spirit possession
 - Unconscious protest
 - Expresses resentment

Economizing and Maximization

- Economists assume individuals act rationally and strive to maximize profit.
 - o Anthropology demonstrates people not always motivated by desire to maximize profit

People may try to maximize wealth, prestige, pleasure, comfort, or social harmony (not necessarily just profit/wealth).

- Example:
 - o Potlatch
 - Provides **prestige** to sponsors who give goods away
 - **Adaptive**: redistributes wealth from communities doing well to those having a bad year

Distribution, Exchange

Karl Polanyi's 3 Principles of Exchange:

- Market Principle
- Redistribution
- Reciprocity

The Market Principle

- Capitalist system
- Items are bought and sold
- Law of supply and demand
 - o Scarcer/In-Demand things cost more

Redistribution

- Goods/services/money move from the local level to a center
- Flow of goods eventually reverses directions – it is 'redistributed' to the population
 - o E.g., Government collects taxes, and then provides roads, services, etc.

Reciprocity

- Exchange between social equals: kin, friends, community members

Generalized Reciprocity

One gives one expects nothing immediate in return; due to a general sense of obligation. We have an expectation for them to pay us back, but not immediate or directly (general).

Example: Maisin: Close kin and neighbors give each other food, gifts, and help with work.

Balanced Reciprocity

- Person, who gives something, expects something in return eventually.

Example: In marriage one clan gives another a woman; the other clan owes them a wife, adopted child, or large gift.

Negative Reciprocity

Arises when one tries to take advantage of others – among strangers, relations of distrust, etc.

Example: Maisin: At first, they brought Barker small amounts of food and wanted to get a lot back in exchange (rice, tobacco, etc.)

Globalization

Commercial Business

- Takes away land, resources from non-industrial ways of making a living
- Can damage environments on which people subsist
- Wage work takes over: loss of reciprocity, control over labour/products

Example: Fishing in India: Film: "Stolen Protein" (2004)

- Commercial fishing invades traditional fishing grounds
- Shrimp aqua-farms damage environment and kills young fish.

- Augustino: Talks about lack of alienation as a small scale fisherman:
 - o "I have control over myself and my boat. I like my life... I am independent."
 - Fishermen both sell and consume the fish
- Foreign commercial fisherman:
 - o Commonly enter 40 mile zone they're not supposed to fish in; takes away fish from locals
- Shrimp aqua-farms
 - o Replace mangrove forest, where fish breed – so fish don't reproduce
 - o Mangrove forest also important for wood, protection on coast from hurricanes
 - o Chemicals used in aqua-farms damage environment/drinking water, destroy the land
 - Illegal farming practices – banned in India
 - o Shrimp go to Europe, not India

Globalization often displaces traditional means of subsistence. People's life circumstances often get worse.

Sex & Gender

Bridewealth (Brideprice):

- Customary gift at marriage from the husband's family to wife's family
 - o Common in patrilineal groups
 - o Example:
 - Maisin: Man's family gives a large gift, or wife (marries in), or a child (adopted in)
- Creates balance: His patrilineage gains a woman (and children), her family gets something in exchange for their loss

Dowry:

- Wife's group provides substantial gifts to husband's family
 - o Less common than bridewealth
 - o Correlates with low female status; women are burdens that his family takes on

Polygyny: More than one wife

- Even when polygyny is okay, most men have only one wife (monogamous)
- Reasons for polygyny:
 - o (See Textbook)

Polyandry: More than one husband

- Very rare, almost exclusively in South Asia (Tibet, Nepal, India, Sri Lanka)
 - Reasons:
 - o Adaptation to customary male travel for trade, commerce and military operations
 - o Ensures at least one man at home
 - o Fraternal Polyandry: Allows brothers to pool resources where they are scarce
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Sex:

- Refers to biological differences between male and female

Gender

- Refers to cultural construction of male and female characteristics

Gender Stratification:

- Unequal power between men and women

Gender Patterns

Men and women constrained by stereotypes and expectations.

- Differences in gender roles
- Gender stratification: usually more power and freedom for men
- Stereotyping: can negatively affect both men and women

Gender Roles

// See textbook

Maisin: Women work most of the time while men have more leisures.

Gender Stereotypes: Masculinity

“Tough Guise” (2002): Film that examines masculinity, especially in the media

- Excerpt (7 min): Think about culture’s:
 - o Gender stereotypes
 - o Race stereotypes

Media Education Foundation (or something like that)

- Masculinity:
 - o Big
 - o Tough
 - o Violent

Images get ‘tougher’ when men feel threatened during poor economic times or by feminism is when women are gaining more power.

- Femininity:
 - o Sexual
 - o Skinny
 - o Powerless

The thin ideal is that women should take up less symbolic space. Attempts to change views of femininity include women protagonists in action movies (Trinity: Matrix). The other extreme usually involves skinniness in models, etc.

Gender Stratification

There is greater gender equality in societies where men and women contribute equally to subsistence (food, money, etc.) and where domestic/public spheres are not sharply separated.

Inequality is reduced in matrilineal-matrilocal societies.

- Female status tends to be high

- Descent-group membership, succession to political positions, allocation of land, and social identity are based on female links

In patrilineal-patrilocal societies:

- More male dominance

Gender in Industrial Societies

- Increased female employment (1960s +) related to economic need:
 - o Inflation, culture of consumption = more need for money
 - o Population growth and industrial expansion
 - More need for employees in 'female' jobs like teaching, nursing, office work

Gender in Industrial Societies

- Correlation between happiness and women outside home?

Women's Representation in Canadian Politics

- Prime Minister: Only 1 woman in history (Kim Campbell – Interim leader for 4 months when Mulroney stepped down, 1993)
- Premiers: Currently 6/13 are women (including Kathleen Wynne, who took office in Ontario this week_
- Members of Parliament: 76/308 are women (25%) – Highest in History
- Senators: 38/105 (36%) are women

Beyond Male and Female

Many societies recognize more than two genders.

- Intersex: People with both male and female sex organs or other genetic/physical characteristics
- Transgender: People whose gender identity differs from their biological sex at birth

Sexual Orientation

- Sexual orientation: A person's usual sexual attractions and activities
 - o (Asexual = No interest in sex, etc.)
- Sexual norms vary by culture
 - o Example: Etoro (Papua New Guinea)
 - Heterosexual sex discouraged (only for procreation)
 - (See textbook example)

Film: Two Spirits (2009)

- Navajo (Arizona/New Mexico/Utah)
 - Traditionally recognize 4 genders
- “Two-Spirit”: recent aboriginal term for people who embody more than one gender’s trait
- Story of Fred Martinez: 16 year-old Navajo boy murdered in 2001 (hate crime)
 - Transgender (Nadleehi – ‘male body with feminine essence’)