

1. Be able to list and briefly describe all six of the defining features of culture, as described by Bonvillain in the textbook. Be able to name at least one specific example for each.

1. Culture is based on symbols, ex. Language or religion both heavily emphasize symbols
2. Culture is shared,
3. Culture is learned, ex. The processes of enculturation and socialization
4. Culture is adaptive, ex. Diffusion: the borrowing of cultural between societies, directly or indirectly
5. Culture is integrated, ex.
6. Culture organizes our worldview - shapes how we see the world,ex: colors.

2. Understand the difference between a SIGN and a SYMBOL. Be able to name and briefly describe two defining features of a SYMBOL.

- **Symbol is a kind of SIGN.** (ex: peace sign is a sign but also symbolic, has different interpretations)
- There is not necessarily a hard and fast distinction. Symbols have abstract meaning, not innate, they need to be learnt.
- **Symbols:**
 - (a.) Unlike simple signs, symbols have multiple meanings
 - (b.) Their meanings may be highly motivated, but are often arbitrary
 - (c.) Symbols have multiple layers of meaning
 - (d.) They express complex ideas succinctly and economically
 - (e.) Their meanings are culturally particular, not universal
 - (f.) Symbolic associations - because they can be arbitrary - are not innate, but necessarily learned

3. Be familiar with the differing definitions of CULTURE put forward by E.B. Tylor and Franz Boas.

- **E.B. Tylor** had an evolutionist approach to the study of culture; He viewed culture as a collection of attributes, something you could have more or less of.
- His definition of culture was incomplete, however, it did assert that:
 - (a) Culture is acquired, or learned, not inherited biologically
 - (b) Culture is a “complex whole”, an integrated system - every part of culture is interrelated
 - (c) Culture exists within the context of our social relationships
- **Franz Boas** developed the modern concept of culture
- Boas asserted that differences in human behaviour were not determined by innate biological difference, but cultural differences acquired through social learning
- He had a relativistic approach to culture; viewed culture as something humans unconsciously learn rather than acquire through “cultural hierarchy”

4. Be able to name and briefly describe one of the key rituals practiced by the “Nacirema” tribe, and what this ritual reveals about the culture of the “Nacirema,” according to Horace Miner.

- The **mouth-rite** is a private daily ritual involves inserting a small bundle of hog hairs into the mouth, along with magical powders, and then moving the bundle in a highly formalized series of gestures
- There is also trips to a holy-mouth-man once or twice a year, wherein the man utilizes a set of tools to enlarge or create holes within the teeth that are filled with magical substances
- This rite is used used to arrest decay and to draw friends

Review Jankowiak et al’s article on kissing. Is the romantic-sexual kiss a near human universal? Why or why not?

- The romantic-sexual kiss is not a near human universal
- Study found that over half of cultures did not romantically kiss, also found a significant association between stratified societies and romantic kissing

5. Be able to briefly describe how human culture differs from non-human animal “cultures” by naming one example and briefly describing it. Be able to briefly describe how human *language* differs from non-human animal *communication* by naming one example and briefly describing it.

- Difference between animal and human culture could be the creation of cuisine, animals eat to subsist but humans cook in order to express culture and go to a higher level.
- Other animals have group specific - rather than species specific - traits, but they don’t employ **symbolism**
- Bonvillain defines a **symbol** as, “*a word, image, or object that stands for cultural ideas or sentiments*”
- Non-human animals communicate through signs, rather than symbols
- **Symbols:**
 - (a.) Unlike simple signs, symbols have multiple meanings
 - (b.) Their meanings may be highly motivated, but are often arbitrary
 - (c.) Symbols have multiple layers of meaning
 - (d.) They express complex ideas succinctly and economically
 - (e.) Their meanings are culturally particular, not universal
 - (f.) Symbolic associations - because they can be arbitrary - are not innate, but necessarily learned
- Symbolism crucially involves the capacity for **abstraction** (the ability to think)

6. Be familiar with Bronislaw Malinowski’s methodological innovations in anthropology and how they differed from previous modes of gathering and making sense of ethnographic data.

- **Functionalism** was created by Bronislaw Malinowski
- **Malinowski believed** that the social, economic, and political structures of societies were organized to satisfy human needs, and people’s institutions and practices have specific functions to address those needs.

- Malinowski was essential to the creation of modern anthropology, wherein direct fieldwork, rather than speculation based on the data of others, became central to the pursuit of knowledge about human cultures
- Anthropology came to be seen as a scientific inquiry into facts that can be observed directly

Review Lee's article, "Eating Christmas in the Kalahari." How did the Bushmen respond to his gift? What did he learn from the experience?

- The Bushmen criticized Lee and his gift, saying that the cow he purchased was too old and wouldn't provide enough meat and fat for everyone to be satisfied, which would lead to conflict within the tribe
- What Lee learned was that it was customary for Bushmen to insult a hunter's kill; if someone kills too much meat he begins to think that he is better than others which is unacceptable; these insults are used to make him humble and prevent arrogance

7. In the course we have discussed how many aspects of human behavior that we often take to be "natural" are actually culturally particular and learned. (In other words, how does *culture* mediate *nature*?) Be able to name and briefly discuss one example that illustrates this key point.

- How does culture mediate nature? - Cooking for example. We eat to subsist which is natural and found in all animals, but the creation of actual cuisine by humans is completely cultural.

What does it mean to say that many aspects of culture are highly *naturalized*?

- To be naturalized, implies that we take it for granted in the sense that we believe it is innate or a biologically "hardwired" aspect, when it is in fact culturally learnt. Nature is a biological organism, culture is everything else.

Review Morelli et al's article on infants' sleeping arrangements. How are such practices highly naturalized for parents? Name and briefly discuss a specific example from the article that illustrates this point.

- An example from the article that illustrates this point would be the idea of independence in childhood in North American families, it is seen as completely normal to try and encourage independent sleeping and detachment from the parents at an early age amongst the children (which they even try to justify with "scientific evidence" such as the dangers of sleeping with your children and the problems it may pose later on), whereas it is proven to not be a natural concept when compared with the opposite beliefs held by the Guatemalan families that encourage co-sleeping.

8. How is the economic factor in marriage expressed according to Bonvillain? What are the three primary ways in which goods and services are exchanged prior to, during, and after marriage rites?

- *According to Bonvillain*, each spouse has certain obligations to each other/children, to supply basic needs, ex. Food, shelter, clothing

- Economic factor is also expressed through **dowry, bridewealth/brideservice, and groom-service/groom-wealth** (p. 228)

9. What is a rite of passage?

- **Rituals that mark culturally significant transitions throughout the life cycle**, including birth, puberty, marriage, and death.
- o What were the three stages (preliminary/separation, liminal, post-liminal/re-aggregation/re-incorporation) and their characteristics, as described by Van Gennep?
 - **Separation:** symbolic behaviour signifying the *detachment* of the individual or group from an earlier fixed point in the social structure
 - **Liminal Period:** an intervening state in which the characteristics of the subject are ambiguous
 - **Reaggregation (reincorporation):** the rite of passage is completed, and the new rites and obligations of the individual are clearly defined
- o Why was Victor Turner so interested in liminality? What is one characteristic of this stage in a rite of passage?
 - Turner was **very interested in communitas** as a characteristic of people **experiencing liminality** together
 - For Turner, “communitas” is a **feeling of great social equality, solidarity, and togetherness**
 - During liminal periods, social hierarchies may be reversed or temporarily dissolved and identities are very fluid
- o Be able to name and briefly describe one example of a liminal state
 - Liminality has both spatial and temporal dimensions, and can be applied to individuals, groups, and societies
 - A **liminal state** can be a momentary event, a period of time, or an entire lifespan, i.e. an individual’s teenage years
- o Be able to provide an example of a rite of passage and name and briefly describe each of the three stages according to Van Gennep’s terminology.
 - An example of a rite of passage is baptism. The stages are:
 1. Pre-baptism, the individual is seen as **separated** from God
 2. The **liminal period** occurs during the ritual of baptism
 3. After being baptized, the individual is **reaggregated** into the church community as a child of God

10. What are some of the “functions” of religion that Bonvillain describes? Be able to name and briefly describe at least two, and give a specific example for each.

- **Explaining the world:** People often turn to religion to seek explanations for events whose causes seem unknown/uncontrollable, i.e. Genesis in the Bible explains how the world was created.
- **Solace, Healing, Emotional Release:** Religious faith provides psychological support in times of anxiety and stress, i.e. Confession in the Catholicism

11. Be familiar with some of the key aspects of ritualization as discussed in lecture. (slides)

- **Ritual:** a sequence of actions involving gestures, words, and objects, performed in a particular place, according to set sequence, and having *symbolic and performative effects*
- **Aspects of Ritualization:** takes place in a sacred space or time/stylized; it is repetitive; it is stereotyped

12. What is the role of taboo in our daily lives, according to Mary Douglas? Be able to list and briefly describe at least two specific examples that she gives.

- Taboos **set up the necessary boundaries that we need to function**; they “inject order” into life
- Taboos can have the effect of expressing political ideas; i.e. the idea of the state as a hierarchy of which the chief is the undisputed head and his official higher than the ordinary populace easily lends itself to taboo behaviour.
- Taboos turn basic classifications (of people, places, actions, etc.) into automatic psychological reflexes: hence, without taboos, no thinking could be effective, because if every system of classification was up for revision at every moment, there would be no stability of thought.

13. What are the four components of language as described by Bonvillian?

1. **Phonology:** The system of sounds in language, including phonetics (articulation and production of human speech sounds) and phonemics (analysis of the use of sounds to differentiate the meanings of words).
2. **Morphology:** Analysis of word structure. (words are composed of units of sound and meaning called morphemes.)
3. **Syntax:** The rules that generate the combination of words to form phrases and sentences. -- Universal grammar (abstract rules that underlie the structure of phrases and sentences in all languages, generally thought to be an innate capacity of human thought.)
4. **Semantics:** The study of systems of meaning in language. The function of language is to express meaning. We hear language linearly, one word at a time, but we grasp meaning as a unified whole. It’s complicated because a host of factors contribute to that whole. Ex, words often carry symbolic freight beyond their specific meaning.

14. In lecture we looked at three important “design features” of human language: symbolism, displacement, and productivity. Be able to name and briefly describe each of them, briefly explaining how each helps make human language a distinct and unique form of communication (slides)

1. **Symbolic** - A feature of language is it is based on symbols; the relationship between sound and meaning is **arbitrary (unnecessary)**; meaning is dependent upon social **convention** and the association is **learned, not biologically inherited**
2. **Displacement** - allows us, through language; to talk about about the past or future; permits us to enter a world of abstraction; permits us to talk about imagined events, or tell stories/lie/deceive
3. **Productivity** - Language has thousands of words that can be combined and recombined to create an infinite number of phrases and sentences; **phonology, morphology, syntax**

15. How does the “Waggle dance” of the honeybee differ from human language in terms of the latter’s “design features”? (slides)

- Performance and interpretation of the waggle dance is **genetically programmed, not learned**
- The waggle dance has a necessary rather than an arbitrary relationship to its interpretation (**No arbitrariness**)
- The dance cannot be used to characterize nectar in any other dimension other than its direction and distance (**No productivity**)
- The dance can only refer to nectar which is present in the extended context of signing (**No displacement**)

16. What is nonverbal communication? Be able to name and briefly describe one example. (see textbook)

- **Nonverbal Communication:** Communication through gestures, facial expressions, body posture, use of space, and touch; i.e. American sign language or waving to say hello
- Another example would be “manspreading”.

17. Understand how color cognition is a *symbolic* process, and one that is crucially mediated by language. Be familiar also with Berlin and Kay’s color study and what it means (slides)

- Color cognition is more than just an innate, physiological process; it is a cultural process, crucially mediated by language.

Berlin and Kay found that color terms are added to a language in a specific and predictable order

- •Stage I: Dark-cool and light-warm (this covers a larger set of colors than English "black" and "white".)
- •Stage II: Red
- •Stage III: Either green or yellow
- •Stage IV: Both green and yellow
- •Stage V: Blue
- •Stage VI: Brown
- •Stage VII: Purple, pink, orange, or gray
- The English language names all eleven basic color terms.
- Berlin and Kay say that **the most perceptible parts of the color spectrum** in terms of the biology of vision come to progressively be named.
- Nevertheless, **not all languages name all eleven basic color terms**.
- **The experience of color is not universal** but culture-specific.
- Only those colors that are symbolically important are named, and **we only perceive those colors that are culturally significant...**

18. Be familiar with a specific example of a gendered aspect of nonverbal communication as discussed by Nancy Bonvillain.

- In the United States, gender inequalities are reflected in the submissive and dominant nonverbal behaviours that women and men learn as members of their culture, i.e. studies have shown that men are more likely to assume a dominant posture and women are more likely to assume a deferential posture

19. Review article by Monica Heller on language choice in Montreal. Be able to briefly describe one specific example from her article in which language choice had to be negotiated, and briefly discuss Heller's interpretation of this interaction.

- **Page 4 of the article... The example of the hospital in person vs on the phone (elaborate on this)**
- There are tensions and pushes for assimilation, we identify how we negotiate with language. We use language to place someone in a category and define our expectations of them.

20. Be able to distinguish sex from gender. Be familiar with Bonvillain's argument and our discussion in lecture. (slides and Bonvillain)

- **Sex:** the biological aspect of being female, male, or other, assigned at birth based on external genitalia
- **Gender:** "the values and attitudes that people have regarding men and women."
- Gender is culturally learnt and imposed. Things are gender typed, example, colors of baby clothes - how pink is for girls and blue for boys when in reality those colors are completely arbitrary and have no logical links to the sexes, the division (gender binary) how that classes what is acceptable behavior for both genders.
- Gender roles are tasks and responsibilities that are assigned by culture to people **according to** their sex

21. According to Bonvillain, how do we project our own cultural ideas about gender onto prehistoric hominids?

- Pages 247-249. We feel like hominids are the original gender story but we are projecting because we have no evidence of "Man. The Hunter" as being hostile, violent, dominant. This is a false symbol.
- It wouldn't have made sense in terms of cultural transmission, for there to have been antisocial and bad relationships with males for the family unit.
- Early hominid males were actually social and cooperative.
- The idea that males invented the 1st tools is also false.

22. What are some aspects of the gendered division of labor with regards to food production cross-culturally? (see slides)

	Women	Men
Circumpolar region foragers	<ul style="list-style-type: none"> Women prepare food 	<ul style="list-style-type: none"> Men hunt and fish
Temperate region foragers	<ul style="list-style-type: none"> Men and women forage 	<ul style="list-style-type: none"> Men hunt large game
Horticulture	<ul style="list-style-type: none"> Women plant, tend the gardens and harvest the staple crops 	<ul style="list-style-type: none"> Men may grow the 'prestige' food. Men clear the land for the gardens
Pastoralism	<ul style="list-style-type: none"> Women process the herd products 	<ul style="list-style-type: none"> Men take care of moving the herds
Agriculture: family farming	<ol style="list-style-type: none"> Women work in or near the home Women work in the field 	<ul style="list-style-type: none"> Men do the agricultural work

23. What is “kin work” according to Micaela di Leonardo? Name and briefly describe one example from her article. Be able to describe a couple of the social and/or economic processes that led to the rise of “kin work” as a category in North America, according to di Leonardo.

- Di Leonardo refers to kin work as being “the conception, maintenance, and ritual celebration of cross-household kin ties”. An example from the article would be the writing of cards to family members, which is a task described as being reserved to the female figures in the family, who must maintain correspondence with both sides of the family, albeit her husband possibly being the more skilled writer and suited to the task.
- The rise of industrialization and decline of family farms led to the rise of kin work as a category in north america. Men moved outside their family spheres and into the workplace, therefore their responsibilities inside the home declined and were left to the women of the family.

24. How do our preferences for “pink” vs. “blue” clothing for girls and boys illustrate the arbitrariness of gender according to Maglaty?

- Pink clothing for girls and blue clothing for boys wasn't established until the 1940s, as a result of Americans' preferences as interpreted by manufacturers and retailers
- Pink and blue haven't always been symbolically associated with feminine/masculine genders, which shows us that symbolic meanings can be historically contingent
- Also, signs are arbitrary, which means they must be *learned*

25. What are the two basic modes of human subsistence and their subtypes, as described by Bonvillain? Be able to name and briefly describe them.

- **Foraging:** Foragers, or hunter-gatherers, are people whose subsistence pattern is hunting gathering, i.e. hunting, fishing, collecting nuts, berries, insects, etc.; foragers make use of the resources growing wild in their environment
- **Food Production:** people who grow crops or manage herds; transform and manage their environment to obtain their food; three major subtypes are pastoralism, horticulture, and agriculture

26. What are the three major types of food production, as described by Bonvillain? Be able to name and briefly describe these.

- **Pastoralism** is a herding method that involves raising and caring for large herds of animals as primary subsistence;
- **Horticulture** is an early farming method that involves small-scale farming using simple technology; multicropping (growing more than one crop in the same area); no mechanization, irrigation, fertilization, etc.; small yields per acre
- **Agriculture** is a more intensive farming method that uses industrial processes; monocropping (one crop in the same area; uses mechanization, irrigation, fertilization, etc.; larger yields per acre

27. Be familiar with Marshall Sahlins' argument about small-scale society as the "original affluent society."

- It was considered to be the original affluent society because they had wealth in terms of leisure time and no lack of food. They had to work incredibly minimal hours in order to subsist happily in comparison with the work driven society of more modern times.

28. Be familiar with Pierre Clastres' argument about so-called "stateless" societies (i.e. hunter-gatherer forms of social and political organization). What does he mean by "society against the state"?

- Societies against state means that they are NOT without or lacking but not wanting to be part of state. There is conflict **resisting assimilation** (not war torn!). It's **the entire idea that they are not lacking but resisting**. Also featured in argument is the idea that they do not lack surplus because of lack of technology, but they do not use technology because they do not need a surplus. It is not in their mode of production.

29. Be familiar with Marcel Mauss's theory of gift exchange. Be able to name and briefly discuss at least one specific example of gift exchange from class.

- Marcel Mauss stated that: **gifting is a universal means by which relationships are formed**; the gift is seemingly voluntary but ultimately stems from obligation; the gift is not "free", it is necessarily embedded in a system of rights and obligations
- I.e. Potlatch among the Northwest Coast First Nations Tribes; took place at important moments (marriage, funerals) and involved competitive feasting and giving of gifts; the chief who could give the most gifts had the highest status

30. Be familiar with Theodore Caplow's "Christmas gifts and kin networks" (1982)

· what types of gifts are given and by whom? eg. who gives money and to whom?

How are these practices gendered and what are the kin aspects? (consanguineal versus affinal, etc.)

- Men give more valuable gifts than women.

- Adults give more valuable gifts than children.
- Females are disproportionately active as givers. They divide their gifts equally between males and females.
- Gifts given from male to male are rare compared to gifts given female to female.
- Men without a female partner were less active. They give mostly to females.
- Is more common that a couple will give a gift to an individual than a person giving a joint gift to a married couple.
- The gifts given to kin are higher in value as the gifts given to non-kin.

31. Be able to compare and contrast foraging and industrialism in terms of their modes of production, consumption and exchange. Be able to name two key points of difference for each type. (see slides primarily, also Bonvillain)

Foraging

- Mode of consumption
 - Minimalism
 - Finite needs
- Social organization of consumption
 - Equality/sharing
- Primary budgetary fund
 - Basic needs
- Mode of exchange
 - Balanced exchange
- Social organization of exchange
 - Small groups, face to face
- Primary category of exchange
 - The gift

Industrialism

- Mode of consumption
 - Consumerism
 - Infinite needs
- Social organization of consumption
 - Class based inequality
- Primary budgetary fund
 - Rent/taxes
- Mode of exchange
 - Market exchange
- Social organization of exchange
 - Anonymous market transactions
- Primary category of exchange
 - The sale

32. Be able to name and briefly describe three defining features of capitalism as an economic system (see Bonvillain, lecture notes, quiz #3)

1. **Workers do not control the means of production;** they cannot by themselves produce the good they need for survival. Workers are dependent on the owners of factories or industries.
2. **Workers gain access to the means of production only through working for wages.** According to Marxist paradigm → Owners of means of production (Capitalists) and Workers (Proletariat).
3. **Workers produce value that is greater than the wage paid to them.** This surplus value is retained by the owners of capital and contributes to their profit.

33. Be able to name a couple of the ways that pastoral nomads alter their physical environment to suit their means of subsistence. (slides)

- Pastoralists **use their herds to affect their environment**; grazing herds on savannas can ensure the biodiversity of the savannas and **prevent them from evolving into scrubland**
- Pastoralists may also **use fire** to make ecosystems more suitable for their food animals; **Turkana people of northwest Kenya** use fire to prevent the invasion of woody plant species on the savanna, which assures abundant and higher quality grass.

34. Why is the development of agriculture a prerequisite for the eventual development of the nation state? (slides and Bonvillain)

- Agriculture is a prerequisite because it allows for a food surplus and storage, which leads to technology and a large, dense, sedentary, stratified society which is an important factor in creating a nation state.

35. Understand what stratification is and how and why it emerges in complex state societies (slides and Bonvillain)

- **Social Stratification:** the existence of separate social groups (**social strata**) differing in their access to wealth, prestige, power, is the key distinguishing features of states.
- **How:** Complex states have economies based on intensive agricultural production, resulting in a large surplus; Some people use this surplus to benefit themselves; This results in inequalities in standards of living, which creates “social strata”
- **Why: Functionalism** believes the people who perform important functions in society have earned the privilege of greater wealth and power; **Karl Marx** explained social stratification as an outgrowth of class conflict over the control of resources and wealth (looks at **societies as dynamic systems**)

36. Be familiar with Ellman Service’s typology of political systems. Be able to name and briefly describe each of the four types, AND name an example for each of the types from the textbook. (slides + textbook)

1. **Band:** Small kin-based group, typical among hunter-gatherers (i.e. “foragers”); the **Semang (Negritos) of Malaysia**
2. **Tribe:** Non-intensive food production, sedentary (i.e. village based) and have more highly organized descent groups; **Hmong of Southeast Asia**
3. **Chiefdom:** Similar to the tribe, though with more social stratification (i.e. differential access to resources) and permanent political structure; **Maoris of New Zealand**
4. **State:** Develops out of fusing of chiefdoms, has governing structure and socioeconomic stratification (i.e. castes, noble/commoner, etc.); **Shang Dynasty 3,750 bp (Yellow River)** or the U.S.

37. In what ways can we understand “race” to be a socio-cultural, and not a biological, category? (slides, **textbook**, and **Smedley article**)

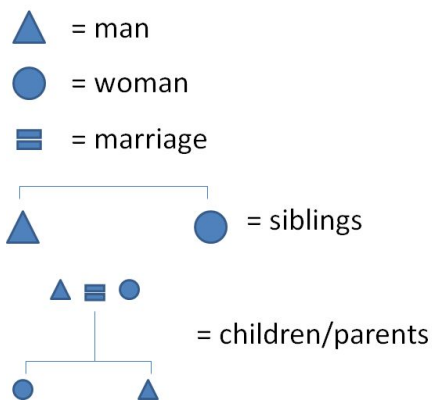
- **Race:** A cultural category that groups people according to so-called racial distinctions

- The “**one-drop**” rule of the segregated American South illustrates how **race is a social, not biological category**
- “One-drop rule” is a social/legal principle of racial classification historically prominent in United States; asserted that **any person with even one ancestor of sub-Saharan-African ancestry is considered to be black (Hypodescent)**

38. Understand kinship diagrams. Know the difference between parallel and cross cousins.

- If a cousin is parallel, it is the child of your parents same sex sibling. Cross means child of opposite sex sibling of your parent.

Kinship symbols



39. Lineages VS. clans

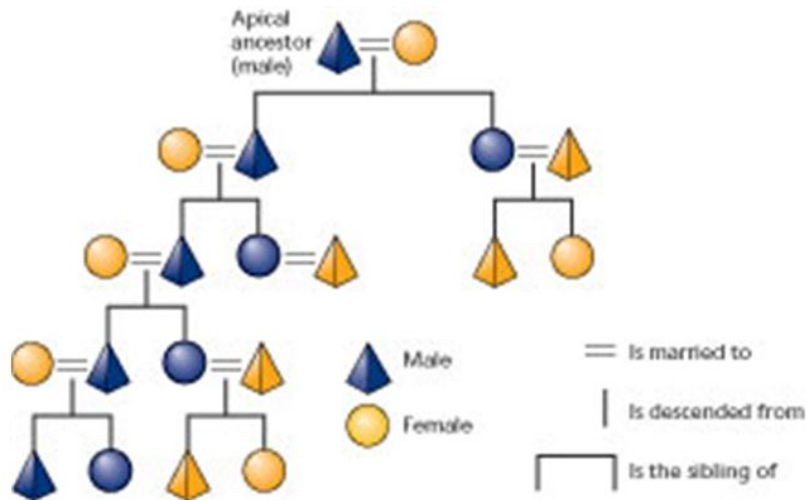
- **Lineages:** Individuals in lineages claim to know their entire genealogy to the “apical ancestor”
- **Clans:** Rely on stipulated descent to “apical ancestor”

40. Endogamy VS. exogamy

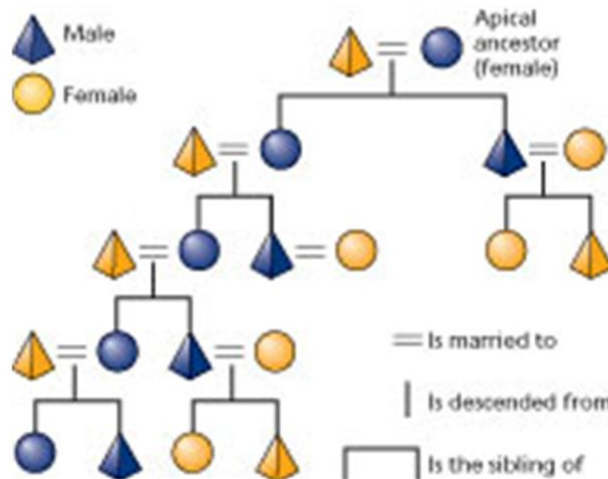
- **Exogamy:** Practiced by most *unilineal descent* groups; Marriage in which people cannot marry members of their own lineage or clan, but instead must forge alliances with members of other groups
- **Endogamy:** Less common marriage rule, in which people can marry members of their own group; i.e. caste in South Asia; parallel and cross-cousin marriage practices

41. Difference between patriarchal and patrilineal, matriarchal and matrilineal.

- One relies on hierarchy, which implies political and social power. The other is concerned with lineages, so descent. There are no true matriarchal societies.
- **Patrilineal Descent:**



- **Matrilineal Descent:**



42. What is “descent”?

- Kinship systems are organized around **rules of marriage** and **rules of descent**, which stipulate the nature of relationships from one generation to another
- **Bilateral Descent:** considered related to both sides of the family.
- **Unilateral:** only considered to be related to either mother or father’s side; Not both.

43. Know the kinship terminology systems.

Sudanese (most complex)

- Is a descriptive system
- Each kin type gets its own label
- Thus, there are four terms for cousin

Hawaiian (simplest)

- Uses the same term to describe kin that we would normally distinguish
- It “merges” different relatives into core categories

Eskimo (collateral merging)

- Separate terms are used for members of nuclear family
- Everyone else is given the same labels regardless of matrilineal or patrilineal descent
- Relatively common among the world's kinship systems (about 10% of the world's societies)

Iroquois

- Distinction is made between mother's and father's relatives (bifurcation) and is essential
- Merging of aunts and uncles of the same sex as ego's parent
- This is extended to cousins
- Common in cultures with unilineal descent
- Cross-cousin marriage is preferred but parallel-cousin marriage may be considered incestuous

Dravidian

- Similar to Iroquois system
- Clear distinction between cross cousins, who are one's true cousins and parallel cousins, who are siblings

Additional Info:

- Matrilineal vs Patrilineal (p.190-191)
Describe cultural feature that co-occurs with it. Ex: Patrilineal ->Patrilocal (women move in with husbands kin)
Matrilineal -> Matrilocal (men reside with the wives kin)

** no questions on videos and films. Except HIMBA COLOR TRIBE.