

# Olivia Morden

Combating  
Societal  
Polarization  
with Cultural  
Anthropology

## Why Listen to Anthropologists?





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Polarization with Anthropology



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Polarization with Anthropology

Olivia Morden



*Ehipassiko: Encouraging Investigation*

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### Cover Image:

The cover image combines a reconstruction of an Australopithecus afarensis skeleton known as Lucy, a skeletal representation comparing humans to other animals from Sir Edward Burnett Taylor's *Anthropology: An Introduction to the Study of Man and Civilization*, 1889, Hans Holbein's *Dance of Death* (1523–1525), some Aztec women from Fray Bernardino de Sahagún's *Historia general de las cosas de nueva España* (1577), against a backdrop of Gustav Klimt's *Farm Garden with Sunflowers* (c. 1912). Portraits of four anthropologists are included: Edward Burnett Tylor, Margaret Mead, Ruth Benedict, and Bernardino de Sahagun.

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## **Dedication**

To my family: those present with me and those watching over me.







Postcard showing the anthropological contributions from Brazil to the 1904 World's Fair St. Louis.

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Edward A. Salisbury and his motion picture cameraman preparing to photograph a group of war-painted Choiseul Island natives. The photograph was taken c. 1922 and is part of the Library of Congress Prints and Photographs Division.

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William H. Egberts who was then working for the National Museum examines Peruvian skulls that show evidence of trepanning, a type of brain surgery. The image was taken in 1926 and is now part of the National Photo Company Collection at the Library of Congress.

## **Introduction**

What do students learn in a classroom? As instructors, we may wonder:

- Was it worth our time as a professor? More importantly, was it worth the students' time?
- What do students take away with them? Did they learn anything of value --

anything that might be useful beyond the classroom?

I ask because the author, Olivia Morden, was a student in my online Introduction to Anthropology class in the fall of 2023—her first semester at Schoolcraft College.

Most students have not been introduced to the discipline of anthropology when they start their college career. It is rarely offered in a K-12 curriculum. It is particularly revealing, then, to see what the previously uninitiated student takes away with them after a semester of anthropology in the college classroom. This book allows us to glimpse what anthropology looks like through the eyes of a student actively honing skills to negotiate their world.

In this book, the author has isolated four elements of anthropology that particularly resonated with her and explores how these can be applied to events outside the classroom. She proposes that viewing the world through an anthropological lens may be effective in comprehending, reframing, and taming today's societal polarization—polarization so evident in today's political arena.



This topic is eerily prescient given the fact that an attempted assassination of a past U.S. president and current presidential candidate took place on July 13, 2024, at a rally in Butler, Pennsylvania -- after this book was written, but before it was published.

So, why listen to anthropologists?

Anthropology's integrated four fields focus on all aspects of humans, in all places and at all times. The fruits of this broad study become increasingly relevant, if not essential, as modern societies become increasingly diverse within their own population, as well as more dependent on an international economic system. Anthropology is uniquely poised to offer tools to understand, negotiate, and perhaps reconcile the societal differences occupying so much bandwidth today.

Armed with anthropological perspectives –along with other critical thinking skills students acquire during their college career – students have strategies at hand to become engaged, enlightened, effective citizens. Citizens who are equipped to navigate the polarized society they are poised to inherit.

The second part of the book encourages the reader

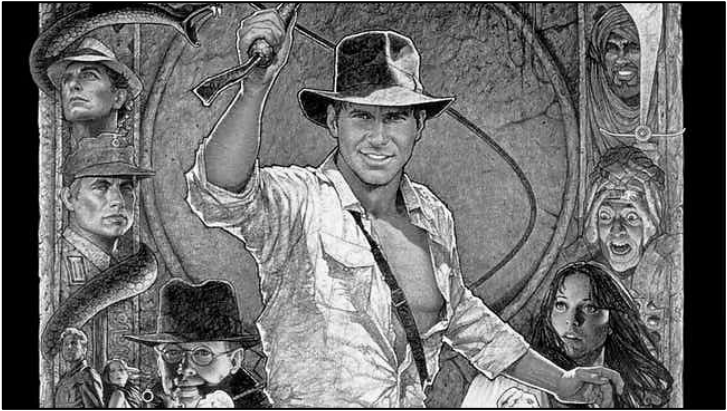
to pause and reflect. By offering more than two dozen questions, we too are invited to practice peering through an anthropological lens.

**Josselyn F. Moore**

Retired Professor, Anthropology

Schoolcraft College

Livonia, Michigan



Crop of movie poster for *Raiders of the Lost Ark* by Lucas Films.

## The Mythic Anthropologist

Excavating bones. Following clues. Grave-robbing ancient artifacts. Based on how anthropologists are portrayed in popular culture, these are the activities that many assume the field of anthropology entails. However, most mainstream portrayals of anthropologists are inaccurate and simply fall short of truly understanding the gravity of anthropology; films such as *National Treasure* distributed by Walt Disney Studios and the *Indiana Jones* franchise produced by Paramount are examples of this misrepresentation.

*Raiders of the Lost Ark*, the first film of *The Indiana*

*Jones* franchise has Indiana Jones<sup>1</sup> discovering and stealing an ancient artifact from the country's native people, clearly violating their wishes, and ignoring ethical anthropological protocol to preserve archeological sites. The Indiana Jones franchise—which includes the five films released by Paramount as well as a television series, tie-in novels, games, and comics—are based upon an adventurous protagonist seeking fulfillment by unearthing luxurious artifacts. Both Indiana Jones and Benjamin Gates in the *National Treasure* franchise act without recognizing the moral obligations by which they should abide. The general public consumes these media portrayals and assumes that anthropology consists of unearthing and stealing artifacts without truly contributing to the improvement of society.

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<sup>1</sup> Although Indiana Jones is a professor of archeology, archeology is a field of anthropology. As such, he is an anthropologist.

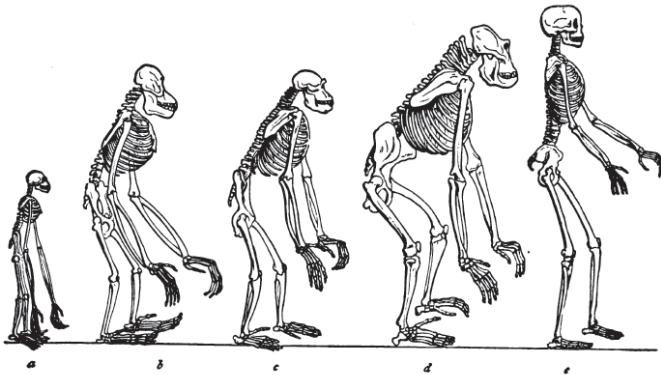


FIG. 5.—Skeletons of apes and man. a, gibbon; b, orang; c, chimpanzee; d, gorilla; e, man (after Huxley).

Comparison of a human to other animals from Sir Edward Burnett Taylor's *Anthropology: An Introduction to the Study of Man and Civilization*, 1889, p. 39.

## What is Anthropology?

In short, anthropology can be defined as the study of, “what does it mean to be human?” This question, in itself, is arguably unanswerable due to constant genetic evolution of humans as well as societal factors driving cultural changes. The Department of Anthropology at the University of California, Davis defines anthropology as “...the systematic study of humanity, with the goal of understanding our evolutionary origins, our distinctiveness as a species, and the great diversity in our forms of social existence across the world and through

time.”<sup>2</sup> Therefore, due to the many goals of anthropology, the field has been divided into four distinct yet intertwining subfields.<sup>3</sup>

- **Biological anthropology** focuses on the origin, evolution, and biological diversity of contemporary humans.
- **Archaeology** specializes in analyzing material remains to reconstruct cultures.
- **Linguistic anthropology** primarily focuses on the origin of language and how it shapes human culture.
- **Cultural anthropology** concentrates on describing and understanding contemporary human cultures.

Although each subfield of anthropology offers a

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<sup>2</sup> “What is Anthropology?” University of California, Davis, Department of Anthropology, 18 Mar. 2024. [anthropology.ucdavis.edu/undergraduate/what-is-anthropology](https://anthropology.ucdavis.edu/undergraduate/what-is-anthropology).

<sup>3</sup> Hasty, Jennifer et al. “What is Anthropology?” *LibreTexts*, [socialsci.libretexts.org/Bookshelves/Anthropology/Introductory\\_Antropology/Introduction\\_to\\_Anthropology\\_\(OpenStax\)/01%3A\\_What\\_Is\\_Anthropology/1.01%3A\\_Introduction](https://socialsci.libretexts.org/Bookshelves/Anthropology/Introductory_Antropology/Introduction_to_Anthropology_(OpenStax)/01%3A_What_Is_Anthropology/1.01%3A_Introduction).

unique perspective and method of research regarding the evolution of humans, cultural anthropology provides the means to not only apply the past to the present but to modify the present to create a more inclusive, fair future to all.

The field of anthropology was created by the human desire to answer questions concerning cultural differences, human tendencies, as well as the building of societies through language.

Anthropology grew out of exploration and colonialism; interactions with people whose lives and cultures were very different from European culture. Anthropology took a holistic approach to understanding values, behaviors, rituals, and traditions in a cultural context. To better understand a society, everything from myths to physical differences to artifacts—even to how people obtained their groceries—was studied. Beginning with Franz Boaz, the four subfields emerged in the late nineteenth century as a framework for teaching Anthropology at the college level.<sup>4</sup>

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<sup>4</sup> I am indebted to Jessica-Worden Jones for her insights in developing this historical understanding of anthropology.



Cultural anthropologist Margaret Mead displaying photographs from one of her trips to Africa.<sup>5</sup>

## **Cultural Anthropology**

Cultural anthropology differed in Europe and the United States. European anthropologists were interested in the ways in which societies were structured by developing theories surrounding functionalism while American anthropologists

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<sup>5</sup> This image was published on 30 March 1954 by the Los Angeles Daily News and is part of the UCLA Charles E. Young Research Library Department of Special Collections. It has been released under a Creative Commons Attribution 4.0 International License.



focused on the study of cultural relativism.<sup>6</sup>

Functionalism in anthropology is the concept that emphasizes how the behaviors and actions of an individual or group collaborate in order to ensure the success of a society.

Cultural relativism is the anthropological concept that all cultures must be studied within the context of their culture because no one culture is inherently superior to another. This would entail not judging the frequent consumption of guinea pigs in Colombia with the cultural context of guinea pigs being considered pets in America. It would be unfair to Colombians to evaluate their cuisine out of historical, cultural, and economic context.

One of the most iconic yet beautiful phrases shared about the field is that anthropology is to “make the familiar exotic and the exotic familiar.” Anthropologist Eric Wolf describes anthropology as “the most humanistic of the sciences and the most

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<sup>6</sup> Cowall, Emily, and Priscilla Medeiros. “Perspectives: An Open Invitation to Cultural Anthropology.” *American Anthropological Association*. [courses.lumenlearning.com/suny-culturalanthropology/chapter/culture\\_concept/](https://courses.lumenlearning.com/suny-culturalanthropology/chapter/culture_concept/).

scientific of the humanities.”<sup>7</sup> As individuals we need to correctly understand a culture different from our own while recognizing that others may find our culture different from their perspective. More often than not, individuals deem those different from their community in regard to their clothing, ways of speech, mannerisms, behaviors, ethnicity, race, or sexuality to be “strange” or “out of the ordinary.”

## Hate Begets Hate

Sadly, these common judgments concerning those who have different customs can brew and fester into harmful actions that spread as a disease through a community culminating into hate. As Rene Girard demonstrated in *Violence and the Sacred*, hate is memetic. It imitates itself and causes a spiral of hatred.<sup>8</sup>

Martin Luther King famously observed “Hate begets

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<sup>7</sup> “Why Anthropology Matters” *European Association of Social Anthropologists*, 15 Oct. 2015, [https://easaonline.org/outputs/policy/why\\_en](https://easaonline.org/outputs/policy/why_en)

<sup>8</sup> Gurard, Rene. *Violence and the Sacred*. 1972. Johns Hopkins University Press, 1974.

hate.”<sup>9</sup>

Men must see that force begets force, hate begets hate, toughness begets toughness. And it is all a descending spiral, ultimately ending in destruction for all and everybody. Somebody must have sense enough and morality enough to cut off the chain of hate and the chain of evil in the universe. And you do that by love.

Malicious behavior provokes others to behave violently creating a continuous loop of fear, hate, and ultimately the downfall of a community.

Violent behaviors that are prompted by hate can be defined as hate crimes. According to Kellina Craig writing for the U.S. Department of Justice, a hate crime is, “...an illegal act that involves intentional selection of a victim based on a perpetrator's bias or prejudice against the actual or perceived status

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<sup>9</sup> King, Martin Luther. “Loving Your Enemies.” Sermon Delivered at Dexter Avenue Baptist Church, Montgomery, Alabama. [kinginstitute.stanford.edu/king-papers/documents/loving-your-enemies-sermon-delivered-dexter-avenue-baptist-church](http://kinginstitute.stanford.edu/king-papers/documents/loving-your-enemies-sermon-delivered-dexter-avenue-baptist-church). 17 Nov. 1957. King would later give a version of this speech at the Detroit Council of Churches Noon Lenten Services on 7 March 1961. [kinginstitute.stanford.edu/king-papers/documents/loving-your-enemies-sermon-delivered-detroit-council-churches-noon-lenten](http://kinginstitute.stanford.edu/king-papers/documents/loving-your-enemies-sermon-delivered-detroit-council-churches-noon-lenten). This phrase also appears in other work by King.

of the victim. Hate crimes represent a unique form of aggression that includes the intent to harm, but also serves symbolic and instrumental functions for perpetrators.”<sup>10</sup> Not only does hate, especially hate crimes, negatively affect a specific minority of people, but excess amounts of internal anger from the aggressor can cause certain health concerns such as coronary health diseases, bulimic behavior, and diabetes.<sup>11</sup> Hate never solves problems, only creates more.

## **Where Does Hate Originate?**

Children learn from their parents, who learn from their parents, who learn from their parents. Or, as Richard Rogers and Oscar Hammerstein explain in *South Pacific*, “You’ve Got to Be Carefully Taught.”

You’ve got to be taught before it’s too late,

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<sup>10</sup> Craig, Kellina. “Examining Hate-Motivated Aggression: A Review of the Social Psychological Literature on Hate Crimes as a Distinct Form of Aggression” U.S. Department of Justice, 2002. [www.ojp.gov/ncjrs/virtual-library/abstracts/examining-hate-motivated-aggression-review-social-psychological](http://www.ojp.gov/ncjrs/virtual-library/abstracts/examining-hate-motivated-aggression-review-social-psychological).

<sup>11</sup> Staicu, Mihaela and Mihaela Cuțov. “Anger and Health Risk Behaviors.” *National Library of Medicine*, 25 Nov. 2010, [www.ncbi.nlm.nih.gov/pmc/articles/PMC3019061/](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3019061/).

Before you are six or seven or eight,  
To hate all the people your relatives hate—  
You've got to be carefully taught!<sup>12</sup>

But even though hate begets hate, there is still hope. If acceptance and empathy—like misguided discriminatory remarks—can also be learned through families, then the world can be built as a home for all. This process of gradually acquiring characteristics and norms from another group is known as enculturation.

Anti-apartheid activist and President of South Africa, Nelson Mandela was a man dedicated to the establishment of peace. His 1994 observation about hatred is representative of the positive possibilities that could arise from the proper application of anthropological perspectives.

No one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its

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<sup>12</sup> Rogers and Hammerstein. "You've Got to Be Carefully Taught." *South Pacific*, 1949.

opposite.<sup>13</sup>

## **Increased Polarization**

It is no surprise that our modern society has become increasingly polarized as the tension within the political arena has grown. Even those elected to guide and govern millions in the American Congress are more politically divided than ever. Since 1971, both Democrats and Republicans in the House of Representatives and Senate are increasingly partisan leading them further away from the ideological “middle ground.”<sup>14</sup> More Democrats identify as more liberal while Republicans identify as more conservative rather than defining themselves as moderate.

This pattern of political party separation follows into the lives of everyday Americans. A Pew Research Center poll from 2022 interviewed 6,174 Americans and concluded that 63% of Democrats viewed

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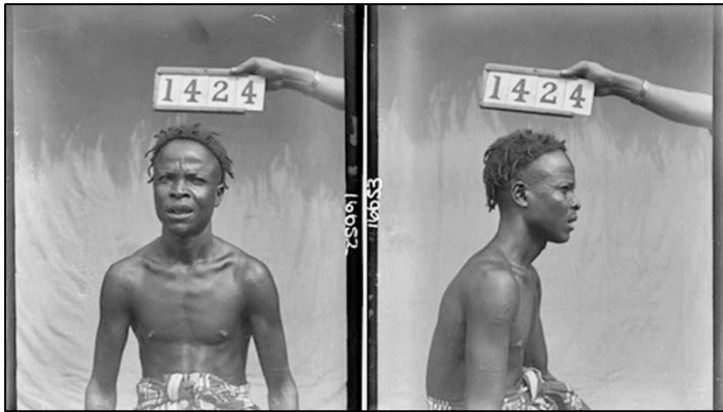
<sup>13</sup> Mandela, Nelson. *Long Walk to Freedom*. Macdonald Purnell, 1994. P. 115.

<sup>14</sup> Desilver, Drew. “The Polarization in Today’s Congress Has Roots That go Back Decades.” Pew Research Center, 10 Mar. 2022, [www.pewresearch.org/short-reads/2022/03/10/the-polarization-in-todays-congress-has-roots-that-go-back-decades/](http://www.pewresearch.org/short-reads/2022/03/10/the-polarization-in-todays-congress-has-roots-that-go-back-decades/).

Republicans as immoral, an increase from 35% in 2016, while 72% of Republicans believed Democrats were immoral, an increase from 47% in 2016.<sup>15</sup> If, as a collective, a country's primary feeling towards itself is disagreement and believing those living beside them are immoral then how can anyone be heard? Understood? Or even respected? They cannot.

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<sup>15</sup> "As Partisan Hostility Grows, Signs of Frustration with the Two-Party System." *Pew Research Center*, 9 Aug. 2022, [www.pewresearch.org/politics/2022/08/09/as-partisan-hostility-grows-signs-of-frustration-with-the-two-party-system/](http://www.pewresearch.org/politics/2022/08/09/as-partisan-hostility-grows-signs-of-frustration-with-the-two-party-system/).



When N.W. Thomas, the first government anthropologist appointed by the British Colonial Office, took this image as part of 1909-1915 survey in Southern Nigeria and Sierra Leone, it was the height of British Colonialism and attitudes of Western superiority. Like modern anthropologists, we can learn from the mistakes of the past and not use pseudo-research to “confirm” ethnocentric notions.

## **Learning from Anthropologists**

So, what can we, as a society, learn from anthropologists?

Arguably one of the key discoveries of cultural anthropology was the creation of the concept of cultural relativism. The goal of cultural relativism is to promote an understanding of all cultures that are not part of one’s own culture. We need to understand cultural practices in the context of the culture in which they are used. Cultures should be equally respected. Far too often, individuals deem



their own culture as inherently correct and those that differ from them are wrong, which is rooted in harmful ethnocentrism.

To evaluate other cultures in reference to your own ultimately leads to misjudgments. For example, a heterosexual Christian couple who believes that same sex relationships are sinful has every right to practice and believe as they desire. However, that fails to grant them the right to discriminate against a homosexual couple simply because of their differences of lifestyle. The ways in which each couple conducts their lives is not inherently wrong. They are living in the way that completes them.

As a country known as a “melting pot” of cultures, we fail to recognize that our individualized perceptions of the world are merely subjective rather than objective. Our experiences in life, our families, religion, morals, profession, socioeconomic status, sexuality, race, and behaviors are not universally shared. Therefore, how can everyone be expected to conduct themselves in identical manners?

It is a dishonor for a country to forget the fundamental principle cited by Abraham Lincoln that we are a "government of the people, by the

people, for the people.”<sup>16</sup> What will happen to our country if we stay ignorant and stubborn, if we refuse to strive for the inclusivity of all?

Unfortunately, many ignore blatant societal discriminations because the discriminations simply do not affect their lives, or the discrimination was conducted by a friend. This bystander-esque stance is rooted in privilege which ultimately leads to the downfall of a society.

In a 2023 research study, 631 United States residents were recruited to participate in Share game paradigm. During the game a Caucasian player was prompted to publicly message racial remarks against a Latino player such as “yeah like you could trust latinos not stealin our jobs,” then later the players were presented with a hypothetical, “If you had an opportunity to message him, do you think you would have confronted the player for his behavior toward the minority individual?” The study revealed that 24% of players (39 out of 165) would have confronted the hypothetical racist while 76% players would not

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<sup>16</sup> Lincoln, Abraham. “Gettysburg Address.” 19 Nov. 1863.

have addressed the racist remarks.<sup>17</sup> If the culture that surrounds us accepts discrimination, then how can creating a world “for the people” be achieved?

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<sup>17</sup> Szekeres, Hanna, et al. “The Aversive Bystander Effect Whereby Egalitarian Bystanders Overestimate the Confrontation of Prejudice.” *Scientific Reports*, vol. 13, no. 1, June 2023, pp. 1–15. DOI: 10.1038/s41598-023-37601-3.



Photograph of a woman spinning yarn at the Coast Salish village in Musqueam, Vancouver. The image was taken on 5 December 1915 by Charles F. Newcombe while on a field trip with Mary Lois Kissell.

## **Applying Applied Anthropology**

Every day Americans are not expected to or need to become experts in the field of anthropology or take drastic measures to combat racism and ethnocentrism. However, in order for societal change to occur, practicing the concept of applied anthropology is necessary. Simply put, applied anthropology is the anthropological perspective

utilized in the real world.<sup>18</sup>

## Being Open Minded

The first element of applied anthropology that can benefit society is practicing open-mindedness. Far too many individuals partake in an extremely ethnocentric worldview that ultimately divides people rather than connecting them. In short, ethnocentrism is the toxic ideology that one's own culture is inherently better than another.

In order for the United States of America to be successful, maintaining an open mind when confronted by those different from yourself is necessary.

Psychologists Victor Ottati and Chadley Sturn acknowledge that individuals have grown increasingly divided rather than connected due to ignorance through stubbornness.<sup>19</sup> Dr. James

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<sup>18</sup> Cobb, Daniel M. "The Personal Politics of Action and Applied Anthropology." *Ethnohistory*, vol. 66, no. 3, July 2019, pp. 537–63. DOI: 10.1215/00141801-7517940.

<sup>19</sup> Ottati, Victor and Chadly Sturn. *Divided: Open-Mindedness and Dogmatism in A Polarized World*. Oxford University Press, 2023. Google Books.

Southworth argues that in order to be completely open-minded one must be receptive to opinions different from ones' own, desire the truth, and have the knowledge to articulate the perspective of opposing beliefs.<sup>20</sup> Becoming open-minded allows individuals and communities to be open to new perspectives in order to create compromises that benefit all groups of people. Open-mindedness allows for cultures to be heard, then understood, and therefore protected.

## **Inquisitiveness**

The next characteristic of applied anthropology is being inquisitive rather than judgmental. Far too often, as humans we find it easier to judge rather than question why things occur in a certain manner. An example of this would be if you see an activist clearly protesting for vegetarianism or some other cause that you don't support. Rather than rolling your eyes and deeming them "crazy," ask questions

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<sup>20</sup> Southworth, James. "A Perspective-Taking Theory of Open-Mindedness: Confronting the Challenge of Motivated Reasoning." *Educational Theory*, vol. 71, no. 5, Oct. 2021, pp. 589–607. DOI: 10.1111/edth.12497.

either through research or by calmly approaching the activist to engage in a civil yet meaningful conversation. By asking questions, rooted in open-mindedness, we are giving not only ourselves the opportunity to learn, but also giving others a voice to express themselves without making them defensive.

### **Recognize Internal Bias**

The third applied anthropological characteristic that should be sought is the ability to recognize your own internal bias. Everyone has a bias that is forged from life experiences such as one's family as well as from social structures and institutions. For example, an individual may consume media that primarily supports their own biases and ideology. However, this bias is detrimental to not only themselves but to others because, as they restrict the media they consume, they restrict the ability for other perspectives to be heard.

Recognizing our own internal bias allows for our mind to be more receptive to the new perspectives and ideas of those around us.

## **Maintain Cultural Awareness**

The last characteristic regarding the applied anthropological perspective is maintaining cultural awareness. Cultural awareness can be defined as “Understanding how people acquire their cultures and culture’s important role in personal identities, life ways, and mental and physical health of individuals and communities; Being conscious of one’s own culturally shaped values, beliefs, perceptions, and biases.”<sup>21</sup>

Every individual is part of a culture. Culture shapes the behaviors and perspectives of said individual. Therefore, to fully understand the behaviors and perspectives of another individual, you must understand the culture that individual is from. For example, in Korean culture, you would be considered rude and impatient if you opened a gift in front of the gift giver. This contrasts to American culture where it would be considered rude to not open a gift in front of the gift giver (“Korean

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<sup>21</sup> Gilbert, Jean et la. “Cultural Awareness.” Curricula Enhancement Module Series, 2007, [nccc.georgetown.edu/curricula/awareness/acknowledgments.html](http://nccc.georgetown.edu/curricula/awareness/acknowledgments.html).



Business Manners”).

Applying the concept of cultural awareness to real life would mean that if an American received a gift from a Korean at a traditional Korean event, the American would understand and accept the Korean culture around gift giving. Through such awareness, the American would wait to open the gift.

Awareness of various cultures prompts individuals to be more receptive, communicative, and subsequently pursue inclusivity within a society.



Ethnologist Frances Densmore and Blackfoot leader Mountain Chief in 1916.

## **Conclusion**

Applying the anthropological perspective in everyday life aids in the depolarization of society. If individuals became more open-minded, inquisitive, culturally aware, and recognize internal biases then the creation of an accepting, inclusive, and fair world can be underway. Polarization not only affects an individual, but a society's atmosphere. Human nature craves acceptance through shared communities, so why not embrace change in order to embrace those who surround you.



Excavating at the Great Temple of Thothmes II, Thebes, Egypt in c. 1896.

## Questions for Inquiry

The following questions are designed as prompts to help you consider how to apply the lessons learned from anthropologists to your own life.





Pueblo Bonito 1896. Left to right: Clayton Wetherill (archaeologist), Orian (Oscar) Buck (freighter), Walter Granger (paleontologist), Jacob Wortman (paleontologist), George Pepper, Barnum Brown (paleontologist), Richard Wetherill (white shirt), Henry Snyder (paleontologist). This image is from V. L. Morgan and S. G. Lucas's *Walter Granger, 1872–1941, Paleontologist*. *New Mexico Museum of Natural History and Science Bulletin* 19, 2002, p. 6.

## **What is Anthropology?**



I have learned the following information from movies.

Accurate Information

Inaccurate Information

*Why Listen to Anthropologists?*

How might I be more careful in consuming information from movies, memes, social media, and so forth in the future?



What do I think it means to be human?

*Why Listen to Anthropologists?*

To understand a culture in its context, do I need to agree with how members of that culture act? With their values? With their overall worldview?

When has someone found my cultural traditions, beliefs, or worldview “strange” or “out of the ordinary”? In what ways did they have a negative response? In what ways did they have a positive response?

How can I show respect for cultural traditions that I think are “strange” or “out of the ordinary” in terms of my own worldview?



A KING OF EJAYBOO. - GOVERNOR OF LAGOS ON RIGHT.  
For years the rulers of this fierce tribe made the profession of Christianity a capital crime.

Image from the Reverend R. H. Stone's memoir *In Africa's Forest and Jungle: Or Six Years Among the Yorubans*, 1899. p. 247.

## Considering Hate



How do I respond when someone acts maliciously towards me? Does hate beget hate in those situations? If it does, how might I change my behavior when responding? If it doesn't, what strategies do I use to counter the hateful conduct?

Have I ever been the victim of a hate crime? Do I know someone who has been a victim? How has this affected my/their mental or physical health?

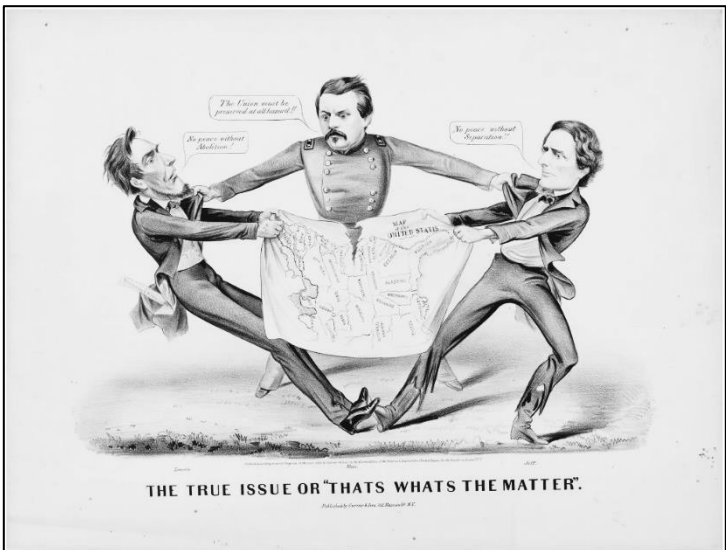


Have I ever been the aggressor in a hate crime or some other negative activity that might not rise to the level of criminal offense? What were the roots that caused me to act in that way? How have I changed my behavior or could change my behavior in the future?

If it is true that no one is born hating, where have I learned negative stereotypes and other attitudes that lead to fear of others or thoughts that my cultural upbringing is superior? Can I think of specific examples where I learned certain negative attitudes?

Do I agree with Nelson Mandela that “love comes more naturally to the human heart than its opposite?” Why or why not?

If it is true that acceptance and empathy—like misguided discriminatory remarks—can also be learned through families, how did I learn positive attributes at home? Can I think of specific examples where I learned certain positive attitudes?



In this Currier and Ives lithograph titled "The True Issue of 'What's the Matter'" from 1864, Democratic Presidential Candidate George McClellan is shown as the moderate force between President Abraham Lincoln and Jefferson Davis.

## Increased Polarization



How would I describe my political views to someone whom I think shares them? How might I describe my views to someone who has a different political outlook? Why might I describe my views differently to each of these individuals?

Do I even think of people who hold different political views as being immoral? Does this happen for all issues or just some of them? Why do I think of someone else being immoral because of their political views?



How can I hope to be understood if someone thinks of me as an immoral person because of my politics?

What do I think are the implications for the country if a majority of people believe that those who think differently than they do are immoral?

Because it is difficult to understand or respect people whom we consider immoral, how might I better define someone whose political opinions are different than my own?





Margaret Mead and two young women from Samoa, 1925. In 1928, Mead published *Coming of Age in Samoa* in which she “concluded that adolescence was not a stressful time for girls in Samoa because Samoan cultural patterns were very different from those in the United States.”<sup>22</sup>

## Learning from Anthropologists

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<sup>22</sup> “Margaret Mead: Human Nature and the Power of Culture.” *Library of Congress*. [www.loc.gov/exhibits/mead/field-samoa.html](http://www.loc.gov/exhibits/mead/field-samoa.html).



Have I ever had someone misjudge what I did because they thought that their own views were inherently correct? Have I ever done that to someone else?

*Why Listen to Anthropologists?*

How can I best respond to someone whose position I believe to be inherently wrong or sinful?



Even though our experiences in life, our families, religion, morals, profession, socioeconomic status, sexuality, race, and behaviors are not universally shared, how can I expect that others conduct themselves in the same way that I do?

*Why Listen to Anthropologists?*

Do I ever act as if I am someone who wants to stay ignorant, stubborn, and refuses to strive for the inclusivity?

Have I ever ignored blatant societal discriminations because they did not directly affect my life? Why did I do this? How might I change in the future?

If the culture that surrounds me accepts discrimination, then how can creating a world “for the people” be achieved? If I accept discrimination against others, then how can creating a world “for the people” be achieved?



This image of the "Centennial Exposition of 1876, Philadelphia" shows a portion of the Department of Interior Exhibit that featured archeological and anthropological artifacts, prepared by Bureau of Indian Affairs and Smithsonian Institution. Smithsonian Institution Archives, Record Unit 95, Box 64, Folder 01, Image No. SIA\_000095\_B64\_F01\_005.

## **Applying Applied Anthropology**



How do I maintain an open mind when confronted by those different from myself?

How have I demonstrated inquisitiveness by asking questions—rooted in open-mindedness—that have given me the opportunity to learn?



In what ways have I given others a voice to express themselves without making them defensive?

Everyone has internal biases that are forged from life's experiences. What are some of my internal biases?

How does recognizing my own internal bias allow me to be more receptive to the new perspectives and ideas of those around me?

Awareness of various cultures prompts individuals to be more receptive, communicative, and subsequently pursue inclusivity within a society. What do I do to learn more about other cultures and worldviews that are different than my own?



Photograph of anthropologist Professor A. C. Haddon taken by Sarah Johnston Chinnery, 1919.

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