

And secondly, we have linguistic anthropology. This branch looks at the way that language has developed from prehistoric times. Thirdly, archaeological anthropology. Here we look at the evidence of customs and habits from ancient cultures. Finally, there is biological anthropology, which considers the differences between human beings and our closest animal relatives, the apes. So that's cultural, linguistic, archaeological and biological. Which branch are you most interested in? Well, you don't have to decide now!

Now, let's hear a little bit about the history of the discipline. In fact, it is a very old subject. The name comes from Greek ... *anthropos* in Ancient Greek means 'a human being', and *ology* is, of course, the study of something. The first important person is Herodotus, who studied human beings in terms of culture in the 5th century before the Common Era. He was mainly a historian – in fact, he is sometimes called The Father of History, but he is also, in some ways, the father of anthropology, although he did not use that term. He wrote the history of different countries including his own. He wrote about kings and battles, like all historians through the ages. But Herodotus also studied the people themselves. He didn't stay at home and simply write down the stories which he had heard. He actually visited foreign countries and conducted interviews with people from the culture. That is very important. It is still a major way in which anthropologists do their research. He described customs and habits that were very different from those of his own culture, Ancient Greece. For example, he wrote about the Minoan culture, where the women were more important than the men. He also described the Scythians, who practised human sacrifice in their culture. Remember these examples. We'll come back to them later.

Quite a long break then before the next important people in anthropology. In the 14th century CE, there were two famous travellers. Firstly, there was Marco Polo from Italy who visited India and China. Secondly, Ibn Khaldun, who travelled from Tunisia, throughout the Middle East and Africa. They brought back amazing stories of other cultures, like Herodotus had done.

Now, some people believed the stories of exotic cultures, and some didn't. In fact, by the Middle Ages, some people called Herodotus the Father of Lies, not the Father of History. But in the 15th and 16th centuries people from Europe started to believe once again that other cultures existed with very different customs. Why did this happen?

The 15th and 16th centuries were the age of exploration. It began with Christopher Columbus, in 1492. He sailed from Spain to the Americas, which was a new world for people from Europe. In the next 200 years, Spanish, French and British colonists sailed to the Americas. These travellers found cultures that were very different from their own. For example, they encountered the Aztecs in Central America who sacrificed humans, in the same way that the Scythians did in Herodotus's books. They met the Iroquois in North America who believed that women were more important than men – just like the Minoans in the writings of Herodotus.

Oh, sorry. I see that we're running out of time. I must just mention the last point – and the most important point – about anthropology. The old view and the modern view.

For most of history, up to the 20th century, anthropologists took an ethnocentric view. This means that they looked at other cultures from the standpoint of their own culture. They said, in effect, 'My culture is normal. If your culture is different from mine, your culture is abnormal.' In many cases, they went much further. They said, 'We are civilized. You are uncivilized.' In some cases, they even said, 'I must force you to be civilized.' So that is the old view. But, for most people and all anthropologists, this ethnocentric view has changed now. Anthropologists today say, 'Your culture is different from mine, but both cultures are normal.' And they go much further. They say, 'Cultural diversity is important – in other words, we need different cultures in the world.' In fact, the General Conference of UNESCO said in 2001, '... cultural diversity is as necessary for humankind as biodiversity is for nature.'

Actually, if we go back to the beginning, this was the view of Herodotus, 2,500 years ago. He believed that we should be proud of the achievements of our own culture, but we should also be proud of the achievements of other cultures. But, even today, some people do not accept the view of Herodotus, or the view of modern anthropologists. They believe that only their own culture is acceptable and other beliefs and attitudes must be changed, by violence if necessary. There are many examples. For instance, minorities in some regions are forbidden from religious worship that is different from the local culture. They are not allowed to celebrate the holidays of their culture.

OK. I am right out of time. To sum up, anthropology is a very wide subject which has been studied for centuries, but it is still very relevant today. Anthropologists can explain cultural diversity and help to stop it becoming the cause of cultural conflict and terrorism. Thank you ... and I hope to see you all here at the beginning of the next term.

5.5

Presenter: 5.5. Lesson 5.3. Learning new listening skills: Choosing the best form for notes. Exercise A3. Listen and check your answers.

- Voice:
- linguist-ic
 - biolog-ical
 - cultur-al
 - amaz-ing
 - exot-ic
 - centr-al
 - ethnocentr-ic
 - civiliz-ed
 - norm-al
 - accept-able
 - religi-ous
 - relev-ant

5.6

Presenter: 5.6. Exercise C1. Listen to the introduction to four lectures. What is each lecture about? Choose the best form of notes.

One.

Lecturer 1: OK. In today's session, we are going to look at the history of research into short-term memory.

Presenter: Two.

Lecturer 2: So we talked last time about making friends. This time, I'm going to consider the problem of keeping friends. I'm going to describe the three main barriers to keeping friends, and give you some examples.

Presenter: Three.

Lecturer 3: Right. We have heard about the idea of two selves. Now let's compare Self 1 and Self 2. Let's look at each point in turn.

Presenter: Four.

Lecturer 4: We talked last week about the great deserts of the world. Today, we're going to look at the process of desertification. How does a fertile area become a desert?

5.7

Presenter: 5.7. Exercise C2. Listen to each introduction again and the first part of the lecture. Make notes in the best form.

One.

Lecturer 1: OK. In today's session, we are going to look at the history of research into short-term memory.

The first real research was conducted over 130 years ago in the 1880s. A man called Joseph Jacobs gave people sets of numbers to remember. The sets got longer and longer. Jacobs found the average is around six or seven.

There's a long break then until 1959. In that year, Peterson and Peterson published a study that looked at the length of short-term memory if there was no rehearsal. They found that people can remember meaningless shapes without rehearsal for about three seconds. But after 18 seconds, nearly everything is forgotten.

OK. Where have we got to? 1959. Right ... In 1964, someone called Conrad said that we encode sensory information as sound. But only six years later, in 1970, another researcher called Shulman found that some information is encoded for meaning, not sound.

Presenter: Two.

Lecturer 2: So we talked last time about making friends. This time, I'm going to consider the problem of keeping friends. I'm going to describe the three main barriers to keeping friends, and give you some examples.

Firstly, we have acceptance. Some people want to change other people. They cannot accept them the way they are. But most people don't want to change, or can't change, so that is the first barrier to friendship.

Secondly, there is approval. Some people find it easier to criticize than to find the good things in a person. Sometimes we find it difficult to be happy for another person's success, even a close friend. People want to be approved of, so constant lack of approval is the second barrier to friendship.

Finally, appreciation. We have heard that you must accept a person for what they are. We have also heard that you must approve of your friends, their behaviour, their attitudes or their achievements. But you must go further if you want to keep friends. You must show that you accept and approve. Show that you value them, show that you appreciate them.

Presenter: Three.

Lecturer 3: Right. We have heard about the idea of two selves. Now let's compare Self 1 and Self 2. Let's look at each point in turn.

Self 1 is confident. Self 2 is doubtful.

Self 1 is how other people see us but Self 2 is how we see ourselves.

Self 1 looks at work and life and says, 'Everything doesn't have to be perfect.' But for Self 2 it is everything or nothing.

Self 1 is optimistic – the future will be better than the present. Self 2 is pessimistic. The future will be worse than the present.

Presenter: Four.

Lecturer 4: We talked last week about the great deserts of the world. Today, we're going to look at the process of desertification. How does a fertile area become a desert?

Desertification starts with slightly less rain one year than the year before. This means that the plants do not grow quite as well. So less rain, fewer plants. This in turn means that the leaves of the plants hold less water close to the surface. So fewer plants leads to less water close to the surface. Less surface water means there is less evaporation into the air ... which means there is less rain the next year. So we go back to the beginning and go through the vicious circle again.

5.8

Presenter: **5.8. Lesson 5.4. Grammar for listening: Understanding information after relative pronouns. Grammar box 23. Listen. How does the speaker say the relative pronouns?**

Voices: The first person is Herodotus, who studied human beings in the 5th century BCE.
The travellers found cultures which were very different from their own.
Herodotus described the Minoan culture where the women were more important than the men.

5.9

Presenter: **5.9. Exercise A1. Listen to some extracts from lectures. They each contain *which*, *who* or *where*. Tick in the correct column in each case.**

Voices:

1. We are going to talk about a great anthropologist, Margaret Mead. Who was she and what did she do for anthropology?
2. Herodotus didn't simply write down the stories which he had heard.
3. He described the Scythians who practised human sacrifice.
4. First, I'm going to talk about Marco Polo who came from Italy.
5. Then I'll look at Ibn Khaldun. Where did he come from?
6. Columbus sailed to the Americas, which was a new world for people from Europe.
7. They met the Iroquois who believed that women were more important than men.
8. The Sahara occupies most of the northern third of the continent of Africa, which, of course, is a huge continent.
9. There are some rock paintings in the Sahara which show fish.
10. The ancient people of the Sahara left the area. Where did they go?
11. The theory of self-management comes from a fascinating book which was published in 1974.
12. Miller wrote an article which described research into short-term memory.

5.10

Presenter: **5.10. Exercise B. Listen again to some of the sentences from Exercise A with relative pronouns. What is the extra information in each case?**

Voices:

1. Herodotus didn't simply write down the stories which he had heard.
2. He described the Scythians who practised human sacrifice.
3. First, I'm going to talk about Marco Polo who came from Italy.
4. Columbus sailed to the Americas, which was a new world for people from Europe.
5. They met the Iroquois who believed that women were more important than men.
6. The Sahara occupies most of the northern third of the continent of Africa, which, of course, is a huge continent.

5.11

Presenter: **5.11. Exercise C1. Listen to the first part of some sentences. What sort of information do you expect to come next? Think, then find and number a sentence completion.**

Voices:

1. The researchers did experiments which ...
2. Mead was an anthropologist who ...
3. Ueno did a survey in Florida where ...
4. Urgent items are things which ...
5. When we are young, friends are people who ...
6. There are many barriers which ...
7. Self 2 is the part of a person which ...
8. Deserts are areas which ...

5.12

Presenter: **5.12. Exercise C2. Listen and check your answers.**

Voices:

1. The researchers did experiments which proved that the theory was correct.
2. Mead was an anthropologist who studied adolescents in Samoa.
3. Ueno did a survey in Florida where he was studying.
4. Urgent items are things which must be done now.
5. When we are young, friends are people who make us laugh.
6. There are many barriers which get in the way of friendship.
7. Self 2 is the part of a person which is doubtful.
8. Deserts are areas which have little or no rain.

5.13 [DVD] 5.C

Presenter: 5.13. Lesson 5.5. Applying new listening skills: Franz Boas

Lecturer: Today, we're talking about the life and work of one of the greatest anthropologists of all time. His name is Franz Boas. We have heard in previous lectures about Herodotus who is The Father of Anthropology for some people. Well, Boas is the father of modern anthropology. Quite simply, he changed the way people thought about other cultures. I'm going to start by talking briefly about his life, then I'm going to give one example each of the work which he did in three different fields of anthropology. Finally, I'm going to compare older views with his new ideas.

5.14 [DVD] 5.D

Lecturer: Nowadays, there are many cultural cities around the world. In these cities, people are trying to integrate. Why do they face problems? Anthropologists have some of the answers. Today, we're talking about the life and work of one of the greatest anthropologists of all time. His name is Franz Boas. We have heard in previous lectures about Herodotus who is the father of anthropology for some people. Well, Boas is the father of modern anthropology. Quite simply, he changed the way people thought about other cultures. I'm going to start by talking briefly about his life, then I'm going to give one example each of the work which he did in three different fields of anthropology. Finally, I'm going to compare older views with his new ideas.

Franz Boas was born in 1858 in Germany. As a young man, he was interested in geography and physics, which he studied at various universities in Germany. He graduated from the University of Heidelberg in 1881 and got his PhD from Kiel University in the same year.

In 1883, Boas joined a geography expedition which travelled to Canada. He did fieldwork amongst the Inuit people, who were called Eskimos at that time. He became interested in anthropology.

Two years later, Boas emigrated to the United States where he became editor of a journal called *Science*.

Between 1885 and 1896, he did more fieldwork in North America. He studied Native American cultures. In 1892, he presented some of his findings at the World's Fair in Chicago. The aim of the exhibition was to teach the majority population of the country about the indigenous people of their land. In 1899, he became Professor of Anthropology at Columbia University in New York City.

Boas taught many students during his long career and wrote nearly 20 books on anthropology, including one which was called *Race, Language and Culture*. Boas died in 1942.

Boas did work in three of the main fields of anthropology. I'm going to give you one example of each.

Firstly, he did research into biological anthropology. This is usually concerned with physical differences between human beings and apes. The physical changes in this case have happened over hundreds of thousands of years. But Boas looked at biological changes which happened over very short periods. For example, he studied nearly 18,000 immigrants to the United States. He found that migrants from a particular country or region had typical heights, body shapes, head sizes. But even in one or two generations, the children of immigrants developed body shapes and sizes which were much closer to those of the majority population. The important point here is ... environment is part of human biology as well as inheritance from parents and grandparents.

Secondly, Boas worked in linguistic anthropology. Let me give you an example of his work in this area. A well-known linguist of the day argued that Native American language was not properly developed, because the same person sometimes pronounced the same word in different ways. Now the thing is – the linguist was saying that Native Americans were not civilized. After a great deal of study, Boas concluded that the problem was not with the production of sounds by the Native American. The production was perfectly consistent. The problem was the perception by an American. It was the way which the person heard the words. He went on to point out that culture can make us perceive things in a particular way. Remember that. It is a very important point. Boas said that culture affects the way which we perceive things.

Thirdly, Boas did research in cultural anthropology. He believed very strongly in fieldwork. He said that you had to go out and live with the people, learn their language, experience their culture. For example, between 1883 and 1886, he spent many months with the Inuit. He tried to find out about every aspect of their culture. He collected data on family life, discipline of children, marriage, birth and death customs, food and so on. What I want you to understand is this: fieldwork and research were not normal at the time. Many anthropologists stayed at home and made theories about other cultures.

What did Boas contribute to anthropology? Well, he changed it forever. Let's look at the old view and then see the new view after Boas.

In the old view, civilization was a question of evolution. Most people in the West accepted this view at the beginning of the 20th century. All cultures started off in an uncivilized state and gradually developed. On the way, all cultures passed through the same stages of development. That was the old view. The important point is ... in this view, it was acceptable to try to civilize people to a Western way of life.

Boas did not agree with this. He said 'Civilization is not something absolute.' In other words, Western civilization is not the standard for civilization, and we cannot apply the norms of Western civilization to other cultures. All cultures have customs which seem strange to other cultures. We must learn to accept other cultures and live together, without conflict. However, some of Boas's ideas are contentious today – I mean, they are not accepted by everyone. What do you think? We'll have a tutorial on Boas later this month. Do some research before then.

OK. Next week, we are going to look at one of the very few customs which is present in all cultures. What is that custom? Marriage, of course.

5.15 DVD 5.E

Presenter: Lesson 5.6. Vocabulary for speaking: Love, marriage and evil spirits

Student A: OK, let's look at the first clue. 'What are the words for the important couple at a wedding?' I think that's easy.
Student B: Yes. Bride and groom?
Student A: Yes. So you read out the next clue.
Student B: OK. 'What words in English do the symbols Au and Ag represent? People often give presents at weddings which are made of these metals.'
Student A: Another easy one. That's gold and silver. So the next one is c. 'Where did people use to believe that love came from? In fact, it sends blood round the body.' What is *use to*?
Student B: It means 'in the past'.
Student A: Ah. OK. So, that's obviously heart. OK – d. 'Who is the person in charge of a wedding ceremony in some cases?' Hmm ... I think that's priest.
Student B: Yes, that's right. Priest. So whose turn is it to read out the next clue?
Student A: Mine. 'The wedding is the event, but what do we call the legal union of two people?'
Student B: I guess that's marriage. I never really knew the difference before. So *marriage* is the noun, and the verb is *to marry*, but the ceremony is *wedding*.
Student A: Anyway, it's your turn to read out letter f.
Student B: OK. 'Which mythical creatures did people use to believe were present at weddings?' What are mythical creatures?
Student A: Mmm ... I think it means 'not real', like in a children's story. [PAUSE] Have you found the answer?
Student B: Maybe. Is it evil spirits?
Student A: Yes, I think so. And I think the answer for g, the party after a wedding, is reception.
Student B: Yes, I agree. And what about the last one? Is it honeymoon?
Student A: That's right. I know that word. *Month* comes from *moon*.
Student B: Great. That's it. Finished.

5.16

Presenter: 5.16. Exercise C1. Listen and repeat the questions.

Voices: a. What does the bride usually wear during the ceremony?
b. Does the groom wear any special clothes?
c. Is there a reception after the wedding?
d. Do the couple go on a special holiday?
e. Where do people get married?
f. Do the families of the bride and groom arrange the marriage?
g. Does anyone still believe in evil spirits at weddings?

5.17

Presenter: 5.17. Pronunciation Check. Is the underlined sound the same or different in each pair of words?

Voice: believe, priest; blood, groom; creature, heart; ceremony, represent

5.18

Presenter: 5.18. Pronunciation Check. What about these pairs?

Voice: couple, union; marriage, origin; married, evil; symbol, silver

5.19 DVD 5.F

Presenter: 5.19. Lesson 5.7. Real-time speaking: Wedding customs in Britain

Student A: Right. I'm going to talk about my culture, which is the British culture. There are several important wedding customs in my culture. Firstly, the bride and groom exchange rings.
Student B: Exchange?
Student A: Yes, it means that the bride gives the groom a ring and the groom gives the bride a ring.
Student B: I see.
Student A: OK. Where was I? Oh, yes. The ring is a symbol of union.
Student B: I'm sorry. I don't understand.
Student A: That means that the ring shows the couple are joined together.
Student B: OK.
Student A: In British culture, the wedding ring is always worn on the third finger of the left hand. Apparently, people used to think that there was a special vein in that finger.
Student B: I don't get your point.

Student A: OK, let me explain a bit. Veins carry the blood to the heart. People used to think that the heart was the centre of love. OK. So, that's the rings. Secondly, ...

🎧 5.20

Presenter: **5.20. Exercise C2. Listen to the extracts. Notice the pauses and the intonation.**

Extract 1.

Student A: ... The ring is a symbol of union.
Student B: I'm sorry. I don't understand.
Student A: What I mean is, the ring shows that the couple are joined together.
Student B: OK.

Presenter: **Extract 2.**

Student A: Apparently, people used to think that there was a special vein in that finger.
Student B: I don't get your point.
Student A: OK. I'll explain a bit more. Veins carry the blood to the heart. People used to believe that the heart was the centre of love.

🎧 5.21

Presenter: **5.21. Everyday English: Suggesting and responding to suggestions. Exercise B1. Listen to a conversation about wedding presents.**

Voice A: Have you got any ideas for a present for John and Mary?
Voice B: Mmm. Why don't we buy them a toaster?
Voice A: A toaster! That's not very exciting.
Voice B: Well, you suggest something then.
Voice A: OK. Let's get them a cookery book.
Voice B: I think they've already got lots of those.
Voice A: We could just give them money ... or gift tokens.
Voice B: I don't think we should give them money.
Voice A: OK. Perhaps we'd better ask them if they've made a list.
Voice B: That's a good idea. I'll text them now.

🎧 5.22

Presenter: **5.22. Exercise B2. Listen again and complete the sentences.**

[REPEAT OF SCRIPT FROM 🎧 5.21]

🎧 5.23

Presenter: **5.23. Exercise C2. Listen, then practise the conversations in pairs.**

Conversation 1.

Voice A: Shall we go away this weekend?
Voice B: OK. Where to?
Voice A: Well, what about going to London?
Voice B: I'd rather go somewhere cheaper.
Voice A: OK, how about Brighton, then?
Voice B: Fine with me.
Voice A: I'll look up some hotels on the web.

Presenter **Conversation 2.**

Voice A: What's wrong?
Voice B: I really can't do this assignment.
Voice A: Well, maybe you should take a break.
Voice B: I've already tried that. It didn't work.
Voice A: Perhaps it would be better if you talked to your tutor.
Voice B: Yes, I'll do that.

5.24

Presenter: 5.24. Lesson 5.8. Learning new speaking skills: Checking and explaining. Exercise A2. Listen and check.

Voice: a. priest, groom, tradition, bride, friend
b. place, club, blue, flow, glass
c. steal, spirit, snow, small, straight
d. custom, respiration, instead, transpiration, disturb
e. sublimation, conclusion, supply, reflect, ugly
f. agree, improve, petrol, hydrogen, distract

5.25

Presenter: 5.25. Exercise B3. Listen and repeat some of the phrases. Copy the intonation patterns.

Checking

Voices: I don't get your point.
It's still not clear to me.
That doesn't make sense to me.

Presenter: Explaining

Voices: My point is ...
I'll explain a bit more.
What I meant was ...

Presenter: Asking to wait

Voices: Could I answer questions at the end?
I'll explain that in a minute.

5.26

Presenter: 5.26. Pronunciation Check.

Voice: bride, groom, tradition; place, club, blue; steal, spirit, straight

5.27

Presenter: 5.27. Skills Check.

Checking

Voices: Sorry, I don't understand.
I'm not sure what you mean.

Presenter: Explaining

Voices: No, what I mean is ...
What I'm trying to say is ...

Presenter: Asking to wait

Voices: Can I deal with that in a little while?
I'm just coming to that.

5.28

Presenter: 5.28. Lesson 5.9. Grammar for speaking: *Used to ...* Grammar box 24.

Voices: The best man used to help the groom.
I used to live in the capital.
People didn't use to believe that the Earth was round.
She didn't use to like this kind of music.
Did people use to believe in evil spirits?
Did you use to work for the National Bank?

5.29

Presenter: 5.29. Exercise A1. Listen to some sentences with *used to* / *didn't use to*. What is the correct pronunciation?

Voices: 1. People used to live in caves.
2. People didn't use to have cars.
3. We used to walk to school.
4. She didn't use to wear glasses.
5. Where did you use to live?

5.30

Presenter: 5.30. Exercise A2. Listen and repeat some sentences with *used to*. Use the correct pronunciation.

Voices: 1. Young children used to work in factories.
2. He used to like playing tennis.
3. She used to be very short.
4. I used to have a cat.
5. They used to be married.
6. I didn't use to like classical music.
7. What job did you use to do?

5.31

Presenter: 5.31. Lesson 5.10. Applying new speaking skills: Wedding customs around the world. Exercise A2. Listen. How many did you get?

Checking

Voices: I don't get your point.
It's still not clear to me.
That doesn't make sense to me.
I'm not sure what you mean.

Presenter: Explaining

Voices: I'll explain a bit more.
What I mean is ...
What I meant was ...
What I'm trying to say is ...

Presenter: Asking to wait

Voices: Could I answer questions at the end?
I'll explain that in a minute.
Can I deal with that in a little while?
I'm just coming to that.