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The art of being human summary

Autumn edition 2018 Official First Edition with 7 new chapters. Free Online Textbook for Cultural Anthropology by Michael Wesch. Free Download Paperblog \$16.99 Top Hat Digital Text \$25 Click on the blue chapter numbers below for free PDF of each chapter Introduction: Invitation to Anthropology Lesson 1: Field Work Asking Questions, Making Connections, and Trying New Things Lesson 2: Culture Art seen growing up among Nacior Lesson 3 Evolution: Evolution Who Are We? Human Evolution (Un) Making a Modern Body Lesson 4: Language Strength Language Lesson 5: Infrastructure Tools and Their People Mediated Culture Lesson 6: Social Structure Love in Four Cultures Becomes Our Self: Identity, Race and Gender Lesson 7: Superstructure Big Questions About Morality The Dynamics of Culture Of Religion and Wisdom of the World Lesson 8: Globalization How does the World Work? Globalization, Prosperity, Poverty and Inequality Lesson 9: The Good Life Creation of The Good Life Power of Storytelling Lesson 10: The Art of Being Human Are No Accidents: A Paul Farmer Story If Paul Farmer Is a Model, We Screwed Golden Welcome to Anthropology. If you're like me, you have no idea what you're in for. I didn't even know what anthropology was when I first signed up. Many people entered anthropology classes expecting to meet a simple requirement by memorably memorizing a few keywords and repeating them on exams, only to find themselves radically shaken and transformed by experience. One way to organize an anthropology course - studying all people at all times in all places - would be to tell the whole human story, trying to give the same time to every moment of our history. We could start the story 12,000 years ago, at a time when everyone everywhere lived in much the same way, by looking, hunting, and hunting for food. If the course was 16 weeks long (a typical semester in the United States), each week would cover about 750 years. The course would begin by describing our pre-agricultural ancestors, people who lived in small groups with populations that rarely exceeded 50 people. But sometime during the first 2 weeks of the class, someone planted the first seeds, we begin to domesticate the animals, and people begin to settle larger, more stable villages. But change is slow. In the middle of the course we still use stone tools. Just outside the center of the field appears writing along with the domestication of the horse and the invention of carts and wagons. The First Reich appears in Egypt, Mesopota, India and China. And in the next chapter, the Greeks, Romans, Mayans, Aztecs and Ottomans will take us to the brink of the final chapter. With 4 days left in the classroom (500 years in the past) you will notice that the course is almost over, and yet almost nothing the world you know and take for granted exists. Most people have never ventured more than 10 miles from home. College doesn't exist. The United States don't exist. Most people wouldn't be able to read. A flurry of activity ensues. By these last days, the stories of European colonial empires that are spreading to touch almost every corner of the world would be wrapped up. The Renaissance, the Reformation, the Enlightenment, the birth of nations, an increasingly complex legalistic bureaucracy, new concepts of family and childhood, educational reforms and the idea of human rights. With one day left in the classroom, the Industrial Revolution will emerge, along with the rise of science, medicine and other new technologies. The daily lives of the people we would have discussed on that last day are fundamentally different from all those before. Not just because of the technologies they use, but because of the questions they ask. For the first time in human history, the average person must constantly ask three questions that almost no man in such a long history has had to ask himself: Who am I? What should I do? Can we do this? For almost the entire history of mankind, these questions have not been asked, because the answers have already been given. We were who we were, we did what our parents did, and our future wasn't in our hands. Modernity has brought with it a world of possibilities, and with elections come questions and an obligation to answer them. And the questions go far beyond us. For this last day of the class, it signals an unsolvable climax. We're building technologies that allow us to send messages at the speed of light. Cars are starting to take us faster and further, dramatically changing the way we live and how we build our cities. We're even learning to fly. At the end of the course, we can cross the oceans in a matter of hours. But such progress is taking place against the backdrop of two terrible world wars that have killed nearly 100 million people. As you get to the end of the course, it must be obvious that this story can not solve itself and end well. In the final moments of the class we would find that people are more prosperous than ever, but there is a disturbing and confusing set of problems and paradoxes emerging. Although the last few hundred years have brought us huge technological advances and higher living standards, they have not brought us more luck. In fact, even though we are connected more than ever, we feel less connected. We have more power to do and be everything we desire, and yet we feel more helpless. Our lives are saturated with artifacts of the absolute explosion of human creativity, and yet we try to find meaning. The last moments of this class would also describe a world of unparalleled global inequality and precarious ecological situations. Our population is more than 20 times it was at the beginning of the chapter, but the richest 225 people on earth have more wealth than the poorest 2.5 billion people combined. Almost one billion people make less than \$1/day. People produce more than enough food to feed everyone in the world, but hundreds of millions of people are starving, even though together we spend over a trillion dollars a year to prepare to fight each other. The latest pages describe how we created a stunning global economy running on intangible fossil fuels, but on the last page it is clear that all these resources will be gone through the third page of the epilogue. Moreover, the use of these fuels has changed the chemistry of our planet, leading to rising global temperatures, rising sea levels, desert expansion, and more intense storms. Perhaps most dramatic, it is in these last pages that we human beings have achieved the ability to literally end the book completely and destroy ourselves. We could do it at the touch of a button, start a nuclear war, or we could do it slowly and painfully through the collapse of the environment. Whether the story goes on will largely be up to the decisions we make. Three new questions arise: Who are we? What are we going to do? Can we do this? Anthropology is a discipline that tries to answer these questions about people and their place in the world. By practicing anthropology you can only find a few answers to those other 3 questions (Who am I? What should I do? Do I get it?) and learn a little more about yourself and your own place in the world. The answers to these questions may not be what you expect. In fact, the answers to these questions will only open up new questions, and you will soon find yourself on a kind of search, question by question after question. Anthropology doesn't just try to answer questions, it leads us to discover new questions that we haven't even considered yet. You, like me, can come to appreciate these questions. Yes, they'll turn you inside out and upside down. You can spend several sleepless nights questioning your most basic thoughts, ideals, values and beliefs. But you can also come to see these questions as great gifts that reveal worlds and thoughts you can't yet imagine. Anthropologists seek answers not only in books and data, but also in the world itself by connecting with people across vast cultural differences. This is an essential part of understanding the entire human condition. We need to understand the diversity that makes up the human experience. It is an experience in itself that lies at the heart of anthropology. Anthropology opens the door to the world for you to experience more. In order to experience more, you will need to step out of your comfort zone and experience the difference. And when you've experienced the difference, you'll return to more familiar settings and experience differently. Why do we want to experience more, experience differences and experience differently? Because our experiences become an integral part of who we are. If we experience more, we can be more. In short, anthropology is not only the science of human beings, but also the art of asking questions, connecting and trying new things. It's those practices that make us who we are as human beings. Anthropology is the art of being human. This art is not easy. You will have to overcome your fears, step outside your comfort zone, and get comfortable with the uncomfortable. Anthropology requires strength, bravery and courage, recalls Nancy Scheper-Hughes. Pierre Bourdieu called anthropology combat sport, extreme sport, as well as hard and strict discipline. ... It teaches students not to be afraid to get their hands dirty, get into the dirt, and commit, body and mind. Susan Sontag called anthropology a heroic profession. What is the reward for this heroic journey? If you're like me, you'll discover new questions and new ideas in anthropology. You're going to try, like me, to make them your way. But ideas cannot be possessed. I didn't have ideas, ideas had me. They carried me across rivers of doubt and uncertainty, where I found the light and life of forgotten places. I climbed mountains of fear. I felt their jagged edges, wiped the dust off my forehead and left blood in their soil. There is a fight to be had for sure. You may not find the meaning of life, but you may have experience of being alive. Above all, the art of being human requires practice. As such, this course is not presented in the usual way, full of bold terms to be remembered and regurgitated in rehearsals. There will be some of how there are always new concepts and concepts to learn as you step into a new way of thinking. But above all there will be a simple idea at work that anthropology is not just science. It's a way of life and for most people, a new way of thinking that opens them up to be the best human being they can be. So we proceed in recognition of a simple truth: You cannot think through a path to a new way of life. You have to live your way into a new way of thinking. The course will continue through 10 lessons that represent 10 great ideas that you can learn by studying anthropology. Spread out together in order they read almost like a manifesto: People are different. These differences represent a wide range of human potential and possibilities. Our assumptions, beliefs, values, ideas, ideals – even our abilities – are largely a product of our culture. We can respond to these differences with hatred or ignorance, or we can choose to open up to them and ask the questions we have previously considered. When we open up to these questions, we connect with our higher nature. She asked questions, made connections, and tried new things that knocked us off the trees and took us to the moon. It's not easy to see our assumptions. Our most basic assumptions are embedded in the basic elements of our daily lives (our language, our routines and habits, our technology). We create our tools, and then our tools create us. Most of what we take as reality is cultural construction (real-worldized through our invisible, unexplored assumptions about what is right, true, or possible.) We cannot examine our assumptions not only because they are hard to see, but also because they are safe and comfortable. They allow us to live with the flattering illusion that I am the center of the universe and what matters are my immediate needs and desires. Our inability to overcome such an opinion has led to the tragedy of our time: that we are more connected than ever, but we feel and act more disconnected. Remembering these thoughts is easy. Living with them requires a lifetime of practice. Fortunately, the heroes of all time went before us. They're showing us the way. They show us that together, we make the world. Understanding how we make the world - how it could be done or understood differently - is the way to realize our full human potential. It's the road to true freedom. Each lesson ends with a challenge that allows you to live your way into this new way of thinking. You talk to strangers, do field work, get comfortable with the uncomfortable, try new things, break habits, reach out over long distances to see how you're connected to other people around the planet, meet and come to appreciate people radically different from you, and eventually come home to see yourself as a new kind of person, a hero in your own way, ready to be the best person that you can be. You don't have to travel alone. Share your challenges and progress with others on Instagram or join an official course to follow lectures and documents and join classroom discussions. This course is designed to be a place where you can ask questions, make contacts and try new things. It's a place where the art of being human can be practiced. Human.

