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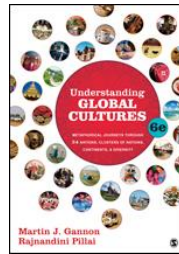
Global Cultures Week 4



Video: [\*The Buried Mirror: The Virgin and the Bull\*](#)  
(Spain/Portugal)

Video: A little "Romantic Love", from [\*Strange Relations\*](#)  
(Spain/France/Niger/Nepal/Canada)

**Analytical Frameworks: Units of Analysis** (pptx.)

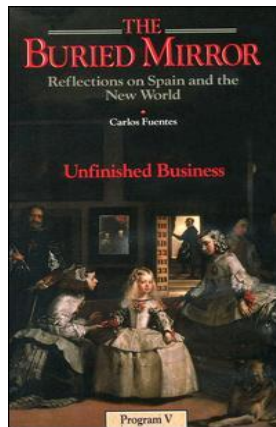


**On Tuesday we'll have a look at  
*The Buried Mirror: "The Virgin and the  
Bull"*, looking further back into the  
traditions of Spain and Portugal, and other  
Spanish-speaking cultures.**

**Thursday is the day  
for a little romantic love.**

# The Videos . . . on Tuesday . . .

## *The Buried Mirror:* “The Virgin and the Bull”



[course viewing guide](#)

With this film we'll look through the lens of the **Comparative Method**, and will visit the world of **Metaphorical Analysis**—one of the **Units of Analysis** to be discussed in the methods sections of the class.

"... The mirror, for American Indians, . . . symbolized power, the sun, the Earth, its four corners, and its people. Now, an extraordinary 'mirror' is being held up to the Old and New worlds to reflect the diverse cultures of Spanish-speaking countries and peoples, together with the themes, institutions, beliefs, and symbols that have endured or changed through time."



Europa and the Bull  
*Enlèvement d'Europe*  
("The Abduction of Europa")  
Noël-Nicolas Coypel, c. 1726





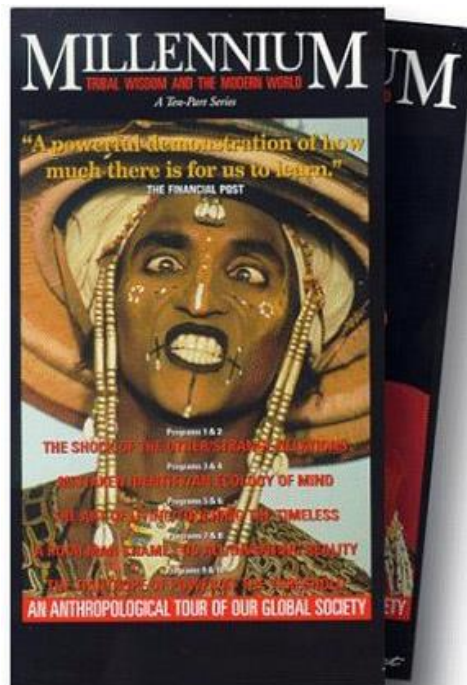
**And on Thursday . . .**

## *Strange Relations*

Thursday is the day for a little romantic love . . .

a little "Romantic Love", from *Strange Relations*.

Our European ideas of romantic love (and related issues) come to us on Thursday in the form of an episode from the series *Millennium: Tribal Wisdom and the Modern World*, "Strange Relations", with the former Harvard anthropologist David Maybury-Lewis leading the way.



[course viewing guide](#)

**"[This series is] explores the values and different world perspectives that hold many tribal societies together. Presents tribal peoples in the dignity of their own homes and captures their customs and ceremonies with extraordinary photography."**

"The film begins with a myth told by the Nyinba people of Nepal: a story of spirits so fearsome that the people will not say their name -- they are thought to kill children and the weak. Condemned to live eternally between life and death, their crime was adulterous and passionate love. The myth is only 30 years old, for only that recently has romantic love come to threaten their society."

"Maybury-Lewis takes us to the land of the troubadours and tells us about the West's version of romantic love: Courtly Love, which made it clear that love and marriage are opposites. Romantic love, that dangerous heresy that threatens the family; marriage is about property and responsibility and romantic love is about freedom and selfishness. Societies need people who will live for the children, not those who will die for love."

"We go to the Wodaabe of Niger, a pastoral, patrilineal, polygynous people. We hear the story of Fajima, a 'given wife' who wants to leave her arranged marriage and become a 'love wife.' She can do this because she has no children. She arranges to meet Djajeejo at the gathering of the tribe at the market and Yakke dance. Though Djajeejo has two wives, both with children, he wants a new wife. The two of them, Djajeejo and Fajima, run off together, madly in love, though when they return to Djajeejo's camp it is clear that Fajima has become just another wife. Women don't leave their husbands even though they don't welcome the new wife because they would have to leave their children."

[After a brief return to the land of the troubadours, "there is a story of a blended family in Canada -- his second marriage, her first, though she already has two children."]

"The Nyinba of Nepal are an agricultural, patrilineal, and polyandrous society. They have no word for love -- the closest they come is 'beautiful from the heart.' Zumkhet and Sonam meet at a dance (men and women, fully clothed, dancing men on one side and women on the other of a fire) which their elders regard as erotic and dangerous. They are each unhappy in their marriages and go to a holy man to give them sanctuary while divorces from their former spouses are set in motion. Zumkhet comes to live in Sonam's household, consisting of his father and mother and his three brothers. Zumkhet has her first child, by Sonam's older brother, Ghoka. She is traditional, believing in the polyandrous system of her culture: the family and the family holdings are held together through the one wife. More modern Nyinba, following a more romantic notion, split into couples and partition the land. Sonam leaves for school and Zumkhet muses on what is better: education and change, or the old ways." -- Alice Reich, [Introduction to Cultural Anthropology](#), Regis University



## The Readings from the Text . . .

**Please keep track of whatever suggestions you might have about the text as you go through it this semester, and pass them on to me.** You might have noticed on p. xxviii (the last page of the “Preface”) of *Understanding Global Cultures* that the authors thank UMD for its contributions to the book. As I mentioned the first day in class, we have been working with Martin J. Gannon and the publishers almost since the second edition of the book—that’s 20 years—and more recently also with the addition of Rajnandini (Raj) K. Pillai as a new co-author. When the Gannon, Pillai, and the folks at SAGE Publications update the text and begin production of the 7<sup>th</sup> Edition of *Understanding Global Cultures* I will pass on your comments to them. In effect, you will be able to have an impact on a large number of courses of this nature around the country, actually around the globe. And your inputs as end-users, so to speak, are sincerely appreciated. So please keep that in mind and pass on your suggestions and critiques of the text.

# REMINDER:

## Your Class Project

Your “informal” proposal for your class project is due next week. I’ll talk a little about that in class. In the meantime, keep thinking about what you might want to do for a class project.

Start with something *that you, personally, are interested in*, and we’ll work things out from there. Have *fun* with it.

You can find detailed information about your class project at

<http://www.d.umn.edu/cla/faculty/troufs/anth1095/gcproject.html#title>.

Your class Project is your Term Paper, plus a short “work-in-progress”.



*Demosthenes Practising Oratory* (1870)

[Details of Presentation](#)



*Charles Dickens* (1842)

[Details of Term Paper](#)




REM: Your **[Informal Project Statement](#)**, or Project Proposal, is due by the end of Week 5, **Saturday, 28 September 2019**. Basically that's a short *informal* summary personal statement of what you are interested in doing, how you think you might go about it, and what resources you are thinking about using. It can be as simple as the following:

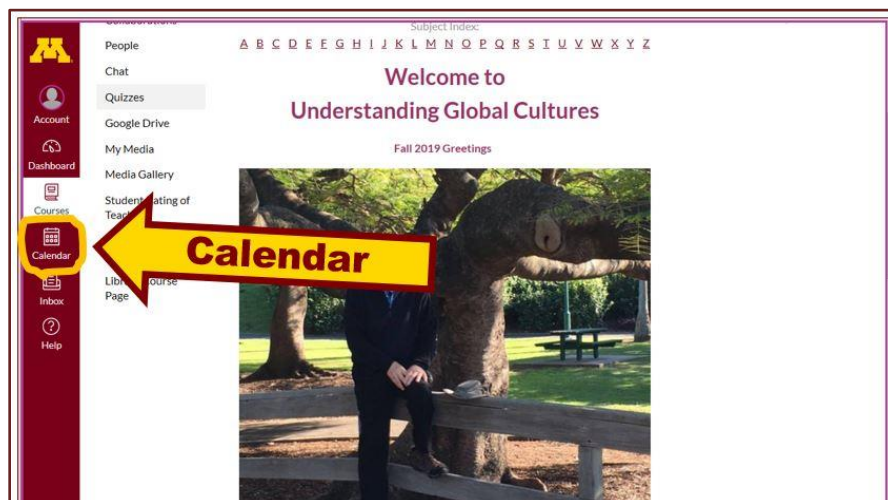
“For my project I’m thinking about X, or Y, and these are the items I’m thinking about using [add short list]. This is why I’m interested in this/these project(s) [add your reason(s)]. . . .

It is an *informal* statement. A more formal statement will come later on (in Week 6, 5 October 2019).

## Other Assignments and Events

. . . **this week** are listed on your **”Calendar”**.

Be sure to check the details of the **activities and assignments** of the week in your  **canvas** folder.



## This Week's "Calendar"

**REM: Links on screenshots are not "hot" (active)**

15	16	17	18	19	20	21
<p>GC 4 For Fun Trivia: What is the smallest country [sovereign entity] recognized by international law?</p> <p>GC Week 4 Memo</p>	<p>GC Wk 4 Readings</p>	<p>11a GC Wk 4 News-of-the-Week: Portugal</p> <p>11:10a GC Wk 4 Video: The Buried Mirror: The Virgin and the Bull (59 min.)</p> <p>12:15p GC Wk 4 Units of Analysis (.pptx)</p>		<p>11a GC Wk 4 News-of-the-Week: Canada</p> <p>11:10a GC Wk 4 News-of-the-Week: Nepal</p> <p>11:20a GC Wk 4 News-of-the-Week: Niger</p> <p>11:30a GC Wk 4 Video: A Little "Romantic Love" from Strange Relations (60 min.)</p> <p>12:30p GC Wk 4 Units of Analysis (.pptx cont. time permitting)</p>		<p>September 21 Indigenous Foods Expo</p> <p>Draft your Informal Project Proposal (Due Next Week)</p> <p>GC Wk 4 For Next Week's Guest Visit, Prepare ...</p> <p>GC Wk 4 Read Materials for Next Week's Guest: Milan Kovacovic</p>

## For Fun Trivia


A little trivia for the week, that's (hint #1) sort of related to last week's discussions.

**What is the smallest country  
[sovereign entity]  
recognized by international law?**

**Hint #2: It is physically only 110 acres (less than half the size of the UMD Campus, which is 244 acres).**



[\(Answer\)](#)

If you have any **questions** right now, please do not hesitate to post them on the  **canvas** Course “Chat”, or e-mail [troufs@d.umn.edu](mailto:troufs@d.umn.edu), or stop by Cina 215 if you’re in the neighborhood [\[map\]](#).

Best Regards,

Tim Roufs

<http://www.d.umn.edu/~troufs/>