

## QUESTIONS ON FARMER (bad blood), ONG, GOOD et al., MINER

1. Farmer talks about the body being a “physical, social, and political artifact.” What does he mean by “artifact”? Give three examples of each.
2. How is *move san* as described by Farmer similar to our notions of somatized stress? How is it different?
3. What does Farmer mean by a “meaning-centered approach” to analyzing *move san*?
4. Farmer talks about the “charges against medical anthropology.” How does he attempt to meet these charges in his research? What do you understand “interpretive medical anthropology” to consist of?
5. Farmer gives a case in which “doctor and patient were not speaking the same language.” We saw this in Fadiman. Give an example from your own personal experience.
6. What explanations does Ong suggest for “spirit attack” in young unmarried female factory workers in Malaysia? How does her analysis resemble Paul Farmer's?
7. Ong quotes a remark by Michael Taussig that the “language” emanating from our bodies expresses the significance of social dis-ease. Are our bodies really speaking this language? Or our minds? How does Malaysian factory management understand this phenomenon? How does it not?
8. How do the factories studied by Ong recognize environmental causes of distress among their workers? What causes do they seem to not recognize?
9. Ong discusses “liminal” spaces such as toilets, the locker room and the prayer room. What does “liminal” mean?
10. What is “hegemony”? What examples does Ong give?
11. Were the factory workers “sick”? Why or why not?
12. How was the factory an example of medicine as social control?
13. Ong speaks of “Luddite” actions. What were these in the factory? What does “Luddite” refer to?
14. Why is the Good et al. article included in the section on “Symbolic Healing,” do you think?
15. On p. 60 Good et al. provide a definition of “culture.” Does this definition make sense to you? How would you define culture?
16. Describe what Good et al. consider to be American oncology’s discourse on “hope.” What do they mean by “discourse,” do you think?
17. Describe the way Italian and Japanese oncologists’ disclosure practices differ from Americans’ in the 1980s (this article was published in 1990).

18. How do oncologists differ from physicians who write popular books directed at cancer patients with respect to the effects of “hope”? What is your opinion?
19. What aspect of Nacirema body ritual did you find particularly irrational? Repugnant?
20. Analyze the tone of writing in Miner’s article. Do you like it? Disapprove? Why?
21. Miner wrote this article in 1956. How would it be different if he wrote it in 2002?
22. Who do the Nacirema remind you of?
23. What does this piece teach us about ethnocentrism?
24. In what ways do we think of our own behavior as ritual? Not think of it as ritual? Why?
25. What does Miner say about how the Nacirema feel about the body? Was he convincing?
26. How do the charms and magical potions used by the Nacirema work?
27. How do we resemble the Nacirema in the way they feel about the body?
28. What does this piece tell us about the power of the analytical language used to describe and interpret a set of phenomena? Give some examples from the article of effective use of the anthropological tool-kit of words and concepts.
29. What is Miner talking about when he mentions “the ritual ablution of the mouth for children which is supposed to improve their moral fiber?”
30. What is the “listener” in Miner's article?
31. Miner quotes Malinowski, a “founding father” of anthropology:

Looking from far and above, from our high places of safety in the developed civilization, it is easy to see all the crudity and irrelevance of magic. But without its power and guidance early man could not have mastered his practical difficulties as he has done, nor could man have advanced to the higher stages of civilization.

To what degree *is* what Miner describes magic? What *is* magic? How does it differ from religion? How can magic co-exist in our society along with science? What do magic and science have in common? Is science a kind of religion? If so, in what ways?