

Cultural Anthropology

FIRST CANADIAN EDITION

William A. Haviland | Gary W. Crawford | Shirley A. Fedorak

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**Cultural Anthropology
First Canadian Edition**

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ABOUT THE AUTHORS

Dr. William A. Haviland is professor of anthropology at the University of Vermont, where he has taught since 1965. He holds a doctorate degree in anthropology from the University of Pennsylvania and has published widely on archaeological, ethnological, and physical anthropological research carried out in Guatemala, Maine, and Vermont. Dr. Haviland is a member of many professional societies, including the American Anthropological Association and the American Association for the Advancement of Science. In 1988, he participated in the project on "Gender and the Anthropology Curriculum," sponsored by the American Anthropological Association.

One of Dr. Haviland's greatest loves is teaching, which originally prompted him to write *Cultural Anthropology*. He says he learns something new every year from his students about what they need out of their first college course in anthropology. In addition to writing *Cultural Anthropology*, Dr. Haviland has authored several other popular works for anthropology students.

Dr. Gary W. Crawford is a professor of anthropology at the University of Toronto (Mississauga Campus-UTM), where he has been based since 1979. He is also a research associate at the Royal Ontario Museum in Toronto. Dr. Crawford received his doctorate in anthropology from the University of North Carolina at Chapel Hill. He has published and lectured on the archaeology and paleoethnobotany of Japan, China, Korea, Ontario, the Great Lakes region, and Kentucky. He has been particularly interested in investigating the origins of agriculture and the relationships between plants and people through time. Among his professional memberships are the Society for American Archaeology, the Society for Economic Botany, and the Society for Archaeological Sciences.

Introductory anthropology has been one of Dr. Crawford's key teaching interests over the years. He has been gratified by the success of many of his students, whose life and career choices have been influenced by their study of anthropology. His interest in public education extends to television. He hosted and helped write the television series *Archaeology from the Ground Up*, produced by TVOntario in 1989.

Shirley A. Fedorak is a sessional lecturer in cultural anthropology and archaeology at the University of Saskatchewan, where she has taught since 1991. During the 1990s she worked on several curriculum projects, including "People in Their World. A Study of First Nations Peoples on the Plains," sponsored by the Saskatoon Public School Board. She has also written and developed multimedia courses in anthropology and archaeology for the University of Saskatchewan Extension Division. Recently she discovered the value of Web-based resources, and has designed her own Web page, entitled "Anthropology and You," at www.members.shaw.ca/sfedorak1/. In her spare time, she writes fiction with a cultural theme. She is currently working on a collection of children's short stories set in the past, present, and future.

Like Dr. Haviland, one of Shirley Fedorak's greatest loves is teaching, which played a role in her agreeing to "Canadianize" *Cultural Anthropology*. She too has learned a great deal from her students over the years, and readily shares her views on the importance and value of an anthropological education in today's rapidly changing world: "Of all the disciplines we teach at university, cultural anthropology is the one where students actually learn about what it means to be citizens of the world."

PREFACE

PURPOSE OF THE BOOK

Cultural Anthropology is designed for introductory anthropology courses at the college level. The text deals primarily with cultural anthropology, presenting the key concepts and terminology of that branch of the discipline, but also brings in related material on physical anthropology, archaeology, and linguistics. Thorough, current, accurate, and scholarly in its coverage, the book is nonetheless simply written and attractively designed to appeal to students. Thus, they will find that it pleases as it teaches.

Most cultural anthropology instructors have two goals for their introductory classes: to provide an overview of principles and processes of cultural anthropology, and to plant a seed of cultural awareness in their students that will continue to grow and to challenge ethnocentrism long past the end of the semester.

All nine U.S. editions of *Cultural Anthropology* have tried to support and further these goals, and this first Canadian edition continues this tradition. The majority of our students come to class intrigued with anthropology but with little more than a vague sense of the discipline. The first and most obvious aim of the text, therefore, is to give students a comprehensive introduction to cultural anthropology. Because it draws from the research and ideas of a number of schools of anthropological thought, the text exposes students to a mix of such approaches as evolutionism, historical particularism, diffusionism, functionalism, French structuralism, structural functionalism, and others. This inclusiveness reflects our conviction that different approaches all have important things to say about human behaviour. To restrict our investigation to one approach, at the expense of the others, is to cut ourselves off from significant insights.

If most students have little substantive concept of cultural anthropology, they often have less clear — and potentially more destructive — views of the primacy of their own culture and its place in the world. A secondary goal of the text, then, is to open our students' eyes to the true complexity and breadth of human behaviour and the human condition. Debates in North America and Europe regarding the “naturalness” of the nuclear family, the place of non-standard English dialects in public education, and the fixedness of gender roles all greatly benefit from the perspectives gained through cultural anthropology.

This questioning aspect of cultural anthropology is perhaps the most relevant gift we can pass on to our students. Indeed, “debunking” is close to the spirit of cultural anthropology, and questioning the superiority of North America and Europe is something anthropologists have always been good at. *Cultural Anthropology* is, in this sense, a tool to enable your students to think both in and out of context.

ORGANIZATION OF THE BOOK

A UNIFYING THEME

Students often lack a sense of the bigger picture in their studies of human behaviour. The best solution seems to be the use of a theme that allows students to contextualize each chapter and part introduction, regardless of the order in which they are read. Accordingly, each chapter has been developed as a self-contained unit of study that may be used in any sequence by the instructor.

MANY MESSAGES, MANY MEDIA

For most of the discipline's history, anthropologists have relied on print resources to share information, especially the very linear genre of ethnography, occasionally supplemented with photographs and, in fewer cases, video.

However, many of the people anthropologists have studied and worked with have different “literacies” that they draw upon. Indeed, cultural anthropologists work with numerous guises of human behaviour, ranging from music to oral narrative, ritual dance, weaving, and spray-paint graffiti. Anthropology is arguably among the most naturally “multimedia” of all studies.

The first Canadian edition of *Cultural Anthropology* recognizes both the level of comfort with non-print media of our students as well as the many potential paths to exploring the techniques, processes, and findings of cultural anthropology. The art program, discussed in more detail below, is an important part of the text's narrative. The accompanying videos (discussed with the rest of the supplements) show culture in motion and provide visual images of real people to supplement the ideas and concepts presented here. PowerPoint slides and overhead trans-

parencies (both located on the Web site) bring the ideas and art of the text into the classroom. And of course the suggested readings, now featuring some Canadian authors, and the bibliography continue to show the rich library of anthropological texts students can draw upon.

The first Canadian edition thus allows instructors to draw upon a broad set of instructional tools to expand their classrooms. Anthropology has been an archive of human behaviour, and it is important that the discipline show the richness and diversity of humanity through the appropriate media.



SPECIAL FEATURES OF THE BOOK

READABILITY

The purpose of a textbook is to transmit and register ideas and information, to induce the readers to see old things in new ways, and then to ask readers to think about what they see. A book may be the most elegantly written, most handsomely designed, most lavishly illustrated text available on the subject, but if it is not interesting, clear, and comprehensible to the student, it is valueless as a teaching tool. The trick is not just to present facts and concepts, but to make them *memorable*.

The readability of the text is enhanced by the writing style. The book is designed to present even the most difficult concepts in prose that is clear, straightforward, and devoid of “jargon.” Where technical terms are necessary, they appear in bold-faced type, are carefully defined in the text, and defined again in the running glossary in simple, clear language.

THE SELECTION OF CROSS- CULTURAL EXAMPLES

Because much learning is based on analogy, numerous and engaging examples have been utilized to illustrate, emphasize, and clarify anthropological concepts. Cross-cultural perspectives, many with Canadian origin, infuse the text, comparing cultural practices in a great variety of societies, often including the student’s own. But these examples have been chosen with the knowledge that while students should be aware that anthropology has important statements to make about their own culture and society, the em-

phasis in introductory cultural anthropology should be on non-Western societies and cultures for illustrative purposes. Why?

It is a fact of life that North Americans share the same planet with great numbers of people who are not only not North American but are non-Western as well. Moreover, North Americans constitute a minority, for they account for far less than one-quarter of the world’s population. Yet traditional school curricula in North America emphasize their own surroundings and backgrounds, saying little about the rest of the world. In its March 8, 1976, issue (p. 32), the *Chronicle of Higher Education* documented an increasing tendency toward cultural insularity and ethnocentrism in North American higher education. That the problem persists is clear from a report made public in 1989 by the National Governors’ Association, which warned that the economic well-being of the United States is in jeopardy because so many of its citizens are ignorant of the languages and cultures of other nations. Although Canadians tend to have a broader awareness of other peoples of the world, in part due to Canada’s multicultural character, students need to acquire knowledge about the rest of the world and its peoples. Such a background gives them the global perspective they need to better understand their own culture and society and their place in today’s world. Anthropology, of all disciplines, has a long-standing commitment to combating ethnocentrism, which gives instructors a unique obligation to provide this perspective.

MAPS, PHOTOGRAPHS, AND OTHER ILLUSTRATIONS

In this text, numerous four-colour photos have been used to make important anthropological points by catching the students’ eyes and minds. Many are unusual in the sense that they are not “standard” anthropological textbook photographs; each has been chosen because it complements the text in some distinctive way. And many photographs are shown in groups to contrast and compare their messages. In the first Canadian edition, for instance, Chapter 11 has a photo comparing poverty and wealth in the same city. The impact of such a startling contrast far outweighs any written description of economic disparities.

In addition, the line drawings, maps, charts, and tables were selected especially for their usefulness in illustrating, emphasizing, or clarifying certain anthropological concepts and have also proved to be valuable and memorable teaching aids.

Maps in particular have proved to be a popular aid through each edition of *Cultural Anthropology*, and the first Canadian edition builds on the success of the nine U.S. editions that came before.

ORIGINAL STUDIES

A special feature of this text is the Original Study that appears in many of the chapters. These studies consist of selections from case studies and other original works by women and men who have done, or are doing, important anthropology work. Each study, integrated within the flow of the text, sheds additional light on an important anthropological concept or subject area found in the chapter. Four of the original studies are new to this edition; they feature Canadian content on issues relevant to Canadian society. Their content is not “extraneous” or supplemental. The original studies bring specific concepts to life through specific examples. And a number of original studies also demonstrate the anthropological tradition of the case study, albeit in abbreviated form.

The original studies convey a “feel” for humans and their behaviour and how anthropologists actually study them. For example, in Chapter 1’s Original Study, “Eating Christmas in the Kalahari Desert” by Richard B. Lee, students hear the author describe his confusion and surprise at the Ju/’hoansi’s reaction to his gift. As with other original studies, the striking nature of his experiences will drive discussions of a host of issues deeply relevant to students and anthropology.

GENDER COVERAGE

The first Canadian edition of *Cultural Anthropology* maintains the previous edition’s integrated coverage of gender, but also offers a special-feature box called “Gender Perspectives” in each chapter. These boxes delve into specific issues related to gender.

Why is the gender-related material integrated? Cultural anthropology is itself an integrative discipline; concepts and issues surrounding gender are almost always too complicated to remove from their context. Moreover, spreading this material through all of the chapters emphasizes how considerations of gender enter into virtually everything people do.

Much of the new gender content for the first Canadian edition (listed below) falls into at least one of three categories: changes in thinking about gender within the discipline, examples that have important ramifications on gender in a particular society or culture, and cross-cultural implications about gender and gender relations. Examples of new material range from

a brief examination of the women’s movement to an in-depth description of female genital mutilation.

PREVIEWS AND SUMMARIES

An old and effective pedagogical technique is repetition: “Tell ’em what you’re going to tell ’em, tell ’em, and then tell ’em what you’ve told ’em.” To do this, each chapter begins with preview questions that set up a framework for studying the contents of the chapter. At the end of the chapter is a summary containing the kernels of the more important ideas presented in the chapter. The summaries provide handy reviews for students without being so long and detailed as to seduce students into thinking they can get by without reading the chapter itself.

WEB SITE

The Internet has become an important means of communication and will no doubt continue to grow in relevance and complexity. The first Canadian edition draws upon the World Wide Web both as an instructional tool and as a new set of examples of culture and cultural change. Visit our Web site at www.haviland.nelson.com for additional content. This content ranges from Internet research activities to updated annotated links to quizzing materials for each chapter. Extensive resources for students and instructors are located at the site (see Supplements below for more information). Additional Internet resources on relevant issues are listed at the end of each chapter.

QUESTIONS FOR CRITICAL THOUGHT

Much of the instruction in introductory cultural anthropology classes is geared to stimulate how students think about human behaviour. And traditionally instructors try to challenge students to discuss and consider the issues and implications of each chapter. Questions for Critical Thought, which are new to the first Canadian edition, are discussion questions that have been added to the end of each chapter. These questions have been designed to ignite discussion and challenge students inside and outside of the classroom.

SUGGESTED READINGS AND BIBLIOGRAPHY

Each chapter also includes a list of suggested readings that will supply the inquisitive student with further information about specific anthropological points that may be of interest. The books suggested are oriented toward the general reader and toward the interested student who wishes to explore further

the more technical aspects of the subject. Some of the readings have specific Canadian content. In addition, the bibliography at the end of the book contains a listing of more than 500 books, monographs, and articles from scholarly journals and popular magazines on virtually every topic covered in the text.

GLOSSARY

The running glossary is designed to catch the students' eyes as they read, reinforcing the meaning of each newly introduced term. It is also useful for chapter review, as the student may readily isolate those terms introduced. The glossary defines each term in clear, understandable language. As a result, less class time is required going over terms, leaving instructors free to pursue matters of greater importance.

LENGTH

Careful consideration has been given to the length of this book. On the one hand, it had to be of sufficient length to avoid superficiality or misrepresentation of the discipline by ignoring or otherwise slighting some important aspect of cultural anthropology. On the other hand, it could not be so long as to present more material than can be reasonably dealt with in the space of a single semester, or to be prohibitively expensive. Although the text is 20 to 25 percent shorter than typical introductory texts in the sister disciplines of economics, psychology, and sociology, it is of sufficient length to provide a substantively sound overview of a field that has no less to offer than do these other fields.



FIRST CANADIAN EDITION

Each chapter in the first Canadian edition has been thoroughly revised and updated to incorporate Canadian content. Wherever possible, Canada's First Nations, Inuit, and Métis peoples, as well as other ethnic subcultures, have been featured. Each chapter also profiles an eminent Canadian anthropologist. Major changes for the first Canadian edition include:

CHAPTER 1 Revised discussion of anthropology's subdisciplines to correspond with the organization of typical Canadian anthropology departments. Expanded discussion of anthropological fieldwork, and the roles of applied anthropologists. New Gender Perspectives box on the anthropology of gender, and a new Original Study box by Canadian anthropolo-

gist Richard B. Lee. This chapter emphasizes the significance of anthropology in modern society.

CHAPTER 2 Revised definition of culture and society to better reflect the nature of Canada's pluralistic society; the Hutterites are featured. New material on First Nations cultures and an expanded discussion of ethnocentrism, cultural relativism, and enculturation. The Gender Perspectives box highlights pivotal moments in the women's movement in Canada, while the new Anthropology Applied box introduces the power of advocacy used by the James Bay Cree. This chapter emphasizes the pluralistic nature of Canadian society.

CHAPTER 3 New information on the first arrivals in North America. The Gender Perspectives box critiques the long-standing theory of "Man the hunter." This chapter provides a brief synopsis of human biological evolution, and the beginnings of cultural behaviour.

CHAPTER 4 Expanded discussion of the gesture-call system, adding touch and use of space. New material on Canada's bilingual and multilingual policy and attempts by First Nations cultures to revive their traditional languages. New information on pidgin and Creole languages. Gender bias in language is examined, and the new Anthropology Applied box discusses anthropology of media. The new original study by Monica Heller, "Speak *bilingue*?", examines bilingualism in Canada.

CHAPTER 5 New material on Inuit child-rearing practices, and the Mi'kmaq concept of self. This chapter emphasizes the emotional aspects of human cultures.

CHAPTER 6 New material on Canadian First Nations hunter-gatherers and horticulturalists, and hunter-gatherer gender roles. New discussion of the modern Canadian family farm and the crises facing it. This chapter features diverse ways of making a living, with a special emphasis on First Nations groups.

CHAPTER 7 New material on the potlatch practised on the northwest coast of Canada. New information on the impact of development on women. The new Original Study "Reciprocity on Skid Row," by Christopher Hauch, examines life on the street in a Canadian city.

CHAPTER 8 Expanded and reorganized information on incest taboos and new material on Canadian common-law relationships and same-sex marriages. Added information on First Nations marriages, and a detailed discussion of female genital mutilation.

CHAPTER 9 Expanded information on the family as it is defined in Canada. New information on motherhood.

CHAPTER 10 Expanded information on kinship, and an explanation of the importance of kinship study. New information on Iroquois kinship organization, and women as kinkeepers.

CHAPTER 11 New material on Canada's class system, gender equality, and the effect of stratification on ethnic groups in Canada. New material on purdah in Muslim societies.

CHAPTER 12 New material on First Nations' political organization, their search for self-government, gender identities set for men, and the role of Canadian international peacekeepers.

CHAPTER 13 New material on First Nations and Inuit myths and rituals, traditional healing in Canadian prisons, and a brief examination of menstrual taboos.

CHAPTER 14 Expanded discussion of art, the anthropological approach to studying art, and the political power of artistic expression. New and revised information on the performing and visual arts scene in Canada, censorship, and the power of the fashion world. Several prominent Canadian artists are featured. An amusing look at Prairie mock weddings as a form of folk drama.

CHAPTER 15 New material on First Nations peoples and culture change, the influence of American media on Canadian culture, and gender shock. Expanded discussion of Canadian applied anthropologists. Discussion of illegal immigration to Canada.

CHAPTER 16 New material on Canadian social, political, and economic issues, the creation of Nunavut, and humanity's future. Expanded information on Canada's multinational corporations and the problems they have caused. Sexism in science is discussed.

In addition, four of the sixteen Original Studies are new to this first Canadian edition:

Chapter 1 Eating Christmas in the Kalahari, by Richard B. Lee

Chapter 4 Speak *bilingue?*, by Monica Heller

Chapter 7 Reciprocity on Skid Row, by Christopher Hauch

Chapter 14 The Mock Wedding, by Michael Taft

Moreover, seven new Anthropology Applied boxes have been added. These include a look at Canadian forensic anthropology, featuring Owen Beattie (Chapter 1), and the James Bay Cree and Northern Quebec Agreement, featuring Harvey Feit (Chapter 2). Anthropology Applied boxes written specifically for this first Canadian edition include: Anthropology and Media by Sandra Lambertus (Chapter 4), Aboriginal Men and Traditional Healing in Canadian Prisons by James B. Waldram (Chapter 13), Public Health Surveillance and First Nations Self-Government by John O'Neil (Chapter 9), Social Impact Assessment: The Berger Report by Michael Asch (Chapter 11), and Aboriginal Rights in Canada by Edward J. Hedin (Chapter 16).

Profiles of Canadian anthropologists have also been included in the first Canadian edition. Each chapter features a Canadian anthropologist working in a field relevant to the chapter. As well, many of the "greats" of anthropology featured in earlier U.S. editions have been retained.



SUPPLEMENTS TO THE TEXT

In keeping with the first Canadian edition's recognition that the use of many messages requires many media, the selection of ancillaries accompanying *Cultural Anthropology* should meet most instructors' needs.

PRINT SUPPLEMENTS

A separate *Study Guide* is provided to aid comprehension of the textbook material. Each chapter begins with concise learning objectives, then offers chapter exercises, review questions, and a glossary review to help students achieve these objectives. This supplement also includes hints on reading anthropology texts and studying for tests.

An *Instructor's Manual* offers teaching objectives and lecture and class activity suggestions that correspond to each chapter of the textbook. An extensive *Test Bank*, available in both printed and computerized forms, offers more than 1200 multiple choice and true/false questions.

Transparency masters and PowerPoint slides will be available for viewing and downloading on the Web site.

VIDEO SUPPLEMENTS

There are several videos available to accompany the text. *Millennium: Tribal Wisdom and the Modern World*, hosted by anthropologist David Maybury-Lewis, presents a thoughtful exploration of cultures across the world. Many issues are covered, including indigenous rights, definitions of gender and gender roles, and the construction of the self. Instructors can choose from ten 60-minute programs.

In addition, *Faces of Culture*, prepared by Coast Telecourses in Fountain Valley, California, through the Coast Community College District, has been an important part of *Cultural Anthropology* since 1983. Most of the 26 half-hour programs focus on key anthropological concepts, while several episodes are devoted to presenting rich ethnographic detail on specific cultures. These videos are available for standalone use or in the context of a telecourse. A *Telecourse Study Guide* is also available.

ON-LINE SUPPLEMENTS

Perhaps the most striking of the many supplement options is the Web site for *Cultural Anthropology* located at www.haviland.nelson.com. Features include:

Quizzing and Testing. Student self-assessment supplies reinforcement on important concepts.

New Audio Pronunciation Guide. Visitors can hear how to pronounce the names of various peoples.

Anthropology in the News. Located in the Anthropology discipline site, this section provides current news articles related to various fields of anthropology. News stories are divided by topics so visitors can easily choose news stories that interest them. This area is updated frequently by David Carlson of Texas A&M University.

Anthropology in Action. Located in the Anthropology discipline site, this section is dedicated to bringing the user valued online resources that illustrate practical applications in anthropology. Specifically, career and internship listings can be found here.

Media Database. Located in the Anthropology discipline site, the media database has a substantial body of references — documentaries,

popular films, ethnographic films, URLs, list-serv addresses, CD-ROMs, and books and journals—that provide additional resources for the student and instructor, arranged by topic.

Downloadable Supplements. Located on the book-specific site, instructors can download the Instructor's Manual as well as the Power-Point slide shows.

CD-ROM SUPPLEMENTS

The *Yqnomamö Interactive: The Ax Fight* CD-ROM has set an award-winning standard in the use of non-print media in the cultural anthropology classroom. The CD-ROM begins with complete digital Quick-Time footage of Chagnon and Asch's classic ethnographic film *The Ax Fight* used by numerous instructors. And as a digital film, the viewer can fast forward, reverse, and skip around at will. Moreover, the film itself is extensively supplemented with transcripts, supporting maps, genealogical tables, photos, up-to-date biographies of individuals shown in the film, post-film still photos, and important historical and contemporary analyses of the film and its events. Even individuals important to the events in the film but not included in the actual footage are included in the resource material.

How would the *Yqnomamö Interactive* CD-ROM assist in the introductory classroom? Like many of the best case studies, *Yqnomamö Interactive* contains layers of meaning, interrelating such factors as kinship and kinship charts, the role of the ethnographer, and violence and conflict. But the digital nature of the medium provides a new way of exploring these relationships. All of the data on *Yqnomamö Interactive* is cross-referenced and hyperlinked, allowing the student or instructor to create wholly original texts and analyses of the film and its corollary parts. For instance, an explanation of the kinship dynamics underlying the conflict between two men can move from the genealogical chart to the biography of each individual and then to a listing of each of the men's "scenes" in the film. The viewer could then go directly to all of these scenes to watch these men in action. And unlike a traditional case study, such nonlinear paths through the CD-ROM mean that the event in the film—and the film itself—are open to interpretations that would be difficult or impossible to achieve in a nondigital medium.

ACKNOWLEDGEMENTS

FIRST CANADIAN EDITION

I am indebted to many people for their assistance, patience, and encouragement throughout the development of this “Canadianized” edition of William A. Haviland’s *Cultural Anthropology*. To the staff of Nelson Thomson Learning, those who began the project and those who came on board later, I thank you for your diligence, kindness, and enthusiasm for this project. I wish to offer special thanks to acquisitions editors, Meagan Mueller, who brought me into this project, and Brad Lambertus, whose tireless efforts finally brought this project to fruition; my editors Klaus Unger, Sheila Barry, and Susan Calvert for their patient guidance and unswerving enthusiasm, and the staff in the photo department who instinctively knew what I was looking for, even when I did not. I also wish to extend thanks to the skilled editorial, design, and production team who have produced a visually striking text. I feel privileged to have worked with each one of you.

The first Canadian edition owes a special debt to several contributing writers: anthropologist Monica Heller, who wrote the Original Study on bilingualism in Canada for Chapter 4, and folklorist Michael Taft, who revised his article on mock weddings on the Prairies for the Original Study in Chapter 14. Canada is graced with gifted applied anthropologists, many of whom have generously consented to feature their work in our Anthropology Applied boxes: “Anthropology of Media” by Sandra Lambertus, “Aboriginal Men and Traditional Healing in Canadian Prisons” by James B. Waldrum, “Public Health Surveillance and First Nations Self-Government” by John O’Neil, “Social Impact Assessment: The Berger Report” by Michael Asch, and “Aboriginal Rights in Canada” by Edward J. Hedin. I also wish to thank the two anthropologists who contributed their expertise to the Gender Perspectives boxes: Bonnie McElhinny and Laurel Bossen.

I also must thank the many people who willingly helped me locate information on leading Canadian anthropologists. I have learned, the hard way, that not only are Canadian anthropologists generous of their time, but they are also much too modest. Hopefully this text will, in some small way, publicize the many accomplishments of our home-grown and adopted anthropologists. I would like to offer special thanks to Dr. Richard B. Lee, who spent considerable time helping me identify new photos, original studies, and applied boxes; his initial assistance on this project proved invaluable. I would also like to thank the reviewers of this text. Their insightful comments, and their ability to spot weaknesses in my presentation have vastly improved this edition.

I owe a debt of gratitude to Dr. Gary Crawford, my co-author, whose vast knowledge and perceptive observations kept me on track. I am deeply grateful that he agreed to commit to this project; without his efforts, this text would not have materialized. I would also like to thank several colleagues at the University of Saskatchewan’s, Department of Anthropology and Archaeology: Lis Mack, Sean Webster, Laurie Froehlich, Yvonne Ramey, and Kristen Enns-Kavanaugh, all dedicated teachers in their own right, who patiently listened to me and offered their encouragement and astute comments; my teaching assistant Keila Chase, who searched out some of the Internet Resources; Drs. David Meyer, Sandra Lambertus, Marg Kennedy, and Urve Linnamae, who provided me with background information for which I am extremely grateful, and my students, who enthusiastically offered their unique perspectives whenever I broached a topic in class—many of their comments and words of wisdom have found their way into this text.

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Last, but certainly not least, I would like to thank Dr. William A. Haviland. His uncanny insight into what first-year students really need from an introductory anthropology course has been my inspiration for over a decade now. I was introduced to Dr. Haviland’s text in the third edition; right then I realized what anthropology could mean to students and recognized its value not only as an academic endeavour, but as a resource for real life. I have patterned my teaching career after Dr. Haviland’s conviction that anthropology can make a difference, and that we can instill in our students a cultural awareness that will greatly assist them in their future endeavours.

Shirley A. Fedorak, January 2002

NINTH U.S. EDITION

Many people assisted in the preparation of this book, some of them directly, some of them indirectly. In the latter category are all of the anthropologists under whom I was privileged to study at the University of Pennsylvania: Robbins Burling, William R. Coe, Carleton S. Coon, Robert Ehrich, Loren Eiseley, J. Louis Giddings, Ward H. Goodenough, A. Irving Hallowell, Alfred V. Kidder II, Wilton M. Krogman, Froelich Rainey, Ruben Reina, and Linton Satterthwaite. They

may not always recognize the final product, but they all contributed to it in important ways.

A similar debt is owed to all those anthropologists with whom I have worked or discussed research interests and the field in general. There are too many of them to list here, but surely they have had an important impact on my own thinking and so on this book. Finally, the influence of all those who assisted in the preparation of the first eight editions must linger on in this new one. They are all listed in the prefaces to the earlier editions, and the ninth edition benefits from their past influence.

The ninth edition owes a special debt to several contributing writers. Anthropologist Harald E.L. Prins wrote an Original Study on Federal Recognition for Native Americans specifically for this edition about his work for the Aroostook Band of the Mi'kmaq. And anthropologist A.M. Williams also wrote an Original Study on Anthropology and AIDS based on her work in San Francisco. I am grateful for their expertise, skill, and willingness to share their work. Wallace Haviland, my son and a Ph.D. candidate at the University of Pennsylvania, deserves much thanks for his expertise and depth in his rewrite of Chapter 14, as well as his assistance with the Points for Consideration. Anthropologist David Carlson of Texas A&M University and David Houston, who was a student of mine at the University of Vermont, have supplied a great deal of time, originality, and effort for the Web Links and the book's other World Wide Web resources.

This revision also benefits from my continued association with valued colleagues at the University of Vermont: Robert Gordon, William E. Mitchell, Carroll M. P. Lewin, Sarah Mahler, Stephen L. Pastner, James Peterson, Marjory Power, Peter A. Thomas, and A. Peter Woolfson. All have responded graciously at one time or another to my requests for sources and advice in their various fields of expertise. We all share freely our successes and failures in trying to teach anthropology to introductory students.

In 1984, I was given the opportunity to participate in an open discussion between textbook authors and users at the American Anthropological Association's Annual Meeting (a session organized and chaired by Walter Packard and the Council on Anthropology and Education). From this I got a good grounding in what instructors at institutions ranging from community colleges to major universities were looking for in anthropology texts; subsequent insights have come from a special symposium on the teaching of anthropology at the University of Vermont in 1986 (organized by A. Peter Woolfson), a meeting of textbook authors with members of the Gender and the Anthropology Curriculum Project at the American Anthropological Association's Annual Meeting in 1988, and (most recently) a special session on Central Themes in the Teaching of Anthropology at the Amer-

ican Anthropological Association's Annual Meeting in 1990 (organized by Richard Furlow). To the organizers and sponsors of all these events, my sincere thanks.

Most recently, I was asked to prepare "Cleansing Young Minds, or What Should We Be Doing in Introductory Anthropology?" for *The Teaching of Anthropology: Problems, Issues, and Decisions*. This essay is a good summary of why I teach introductory cultural anthropology classes and how I approach my students. And these ideas are also very important to understanding how this textbook is put together. I appreciate the editors of this volume inviting me to participate on this project.

Thanks are also due the anthropologists who made suggestions for this edition. They include: Henry H. Bagish, Santa Barbara City College; Janet E. Benson, Kansas State University; Janis Binam, Riverside Community College; James G. Chadney, University of Northern Iowa; Rebecca Cramer, Johnson County Community College; James Hamill, Miami University; Timothy J. Klobberdanz, North Dakota State University; Susan Lees, Hunter College, CUNY; James L. Merryman, Wilkes University; Malvin Miranda, University of Nevada, Las Vegas; C. Roger Nance, University of Alabama, Birmingham; Steven Reif, Kilgore College; Bruce D. Roberts, University of Southern Mississippi; Anne C. Woodrick, University of Northern Iowa.

All of their comments were carefully considered; how I have responded to them has been determined by my own perspective of anthropology, as well as my 36 years of experience with undergraduate students. Therefore, neither they nor any of the other anthropologists mentioned here should be held responsible for any shortcomings in this book.

I also wish to acknowledge my debt to a number of nonanthropologists who helped me with this book. The influence of David Boynton, winner of the 1985 Distinguished Service Award of the American Anthropological Association and my editor at Holt, Rinehart and Winston until his retirement in 1983, I am sure lingers on. Helpful in seeing this edition through to publication have been my editors Brenda Weeks and John H. Matthews, as well as Bryan Leake, Brenda's assistant. I also wish to thank the skilled editorial, design, and production team: Elaine Richards, project editor; Sue Hart, designer; and Andrea Johnson, production manager.

The greatest debt of all is owed my wife, Anita de Laguna Haviland, who has had to put up with my preoccupation with this revision, reminding me when it is time to feed the livestock or play midwife to a sheep in the barn. As if that were not enough, it was she who fed revised text into the word processor. Finally, she has been a source of endless good things to include and ways to express things. The book has benefited enormously from her involvement.

William A. Haviland, May 1998

**TO OUR STUDENTS,
PAST AND FUTURE**

PUTTING THE WORLD IN PERSPECTIVE

Cartography (the craft of mapmaking as we know it today) had its beginnings in 13th-century Europe, and its subsequent development is related to the expansion of Europeans to all parts of the globe. From the beginning, there have been two problems with maps: the technical one of how to depict on a two-dimensional, flat surface a three-dimensional spherical object, and the cultural one of whose world-view they reflect. In fact, the two issues are inseparable, for any projection inevitably makes a statement about how one views one's own people and their place in the world. Indeed, maps often shape our perception of reality as much as they reflect it.

In cartography, a projection refers to the system of intersecting lines (of longitude and latitude) by which part or all of the globe is represented on a flat surface. There are more than 100 different projections in use today, ranging from polar perspectives to interrupted "butterflies" to rectangles to heart shapes. Each projection causes distortion in size, shape, or distance in some way or another. A map that shows the shape of land masses correctly will of necessity misrepresent the size. A map that is accurate along the equator will be deceptive at the poles.

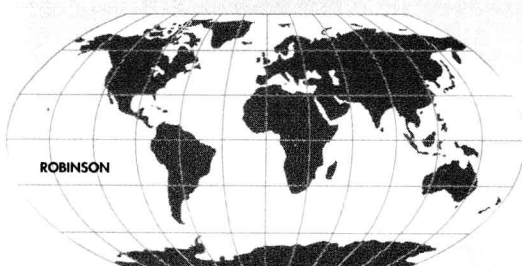
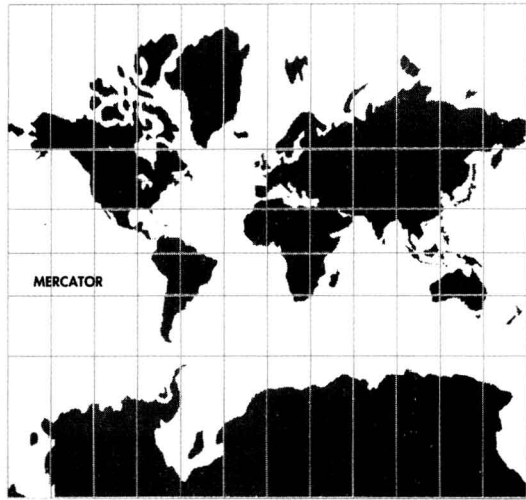
Perhaps no projection has had more influence on the way we see the world than that of Gerhardus Mercator, who devised his map in 1569 as a navigational aid for mariners. So well suited was Mercator's map for this purpose that it continues to be used for navigational charts today. At the same time, the Mercator projection became a standard for depicting land masses, something for which it was never intended. Although an accurate navigational tool, the Mercator projection greatly exaggerates the size of land masses in higher latitudes, giving about two-thirds of the map's surface to the northern hemisphere. Thus, the lands occupied by Europeans and European descendants appear far larger than those of other people. For example, North America (19 million square kilometres) appears almost twice the size of Africa (30 million square kilometres), while Europe is shown as equal in size to South America, which actually has nearly twice the land mass of Europe.

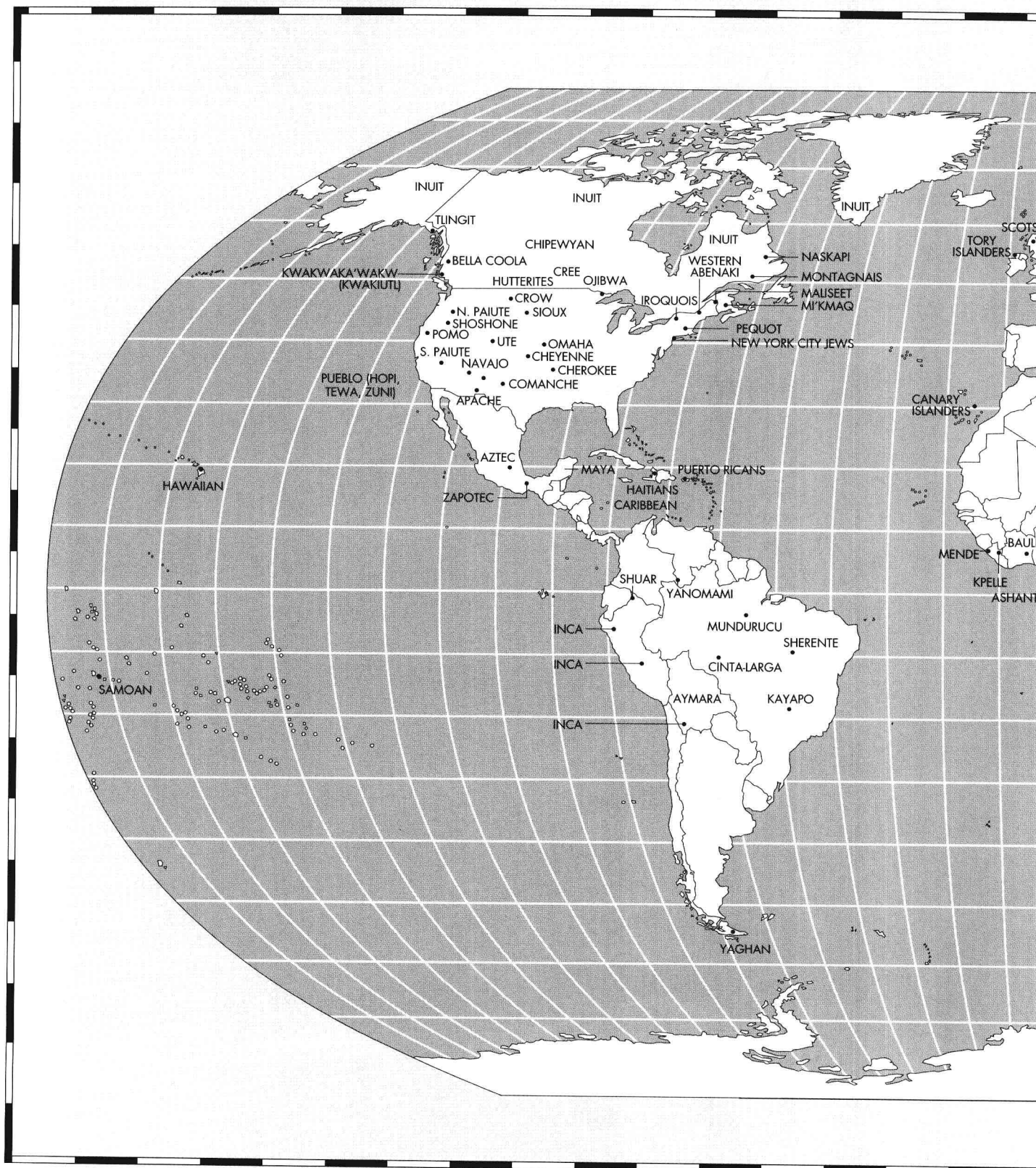
A map developed in 1805 by Karl B. Mollweide was one of the earlier equal-area projections of the world. Equal-area projections portray land masses in correct relative size, but, as a result, distort the shape of continents more than other projections. They most often compress and warp lands in the higher latitudes and vertically stretch land masses close to the equator. Other equal-area projections include the Lambert Cylindrical Equal-Area Projection (1772), the Hammer Equal-Area Projection (1892), and the Eckert Equal-Area Projection (1906).

The Van der Grinten Projection (1904) was a compromise aimed at minimizing both the distortion of size in the Mercator and the distortion of shape in equal-area maps such as the Mollweide. Although this projection is an improvement, the lands of the northern hemisphere are still emphasized at the expense of the southern. For example, in the Van der Grinten, the Commonwealth of Independent States (the former Soviet Union) and Canada are shown at more than twice their relative size.

The Robinson Projection, which was adopted by the National Geographic Society in 1988 to replace the Van der Grinten, is one of the best compromises to date between the distortion of size and shape. Although an improvement over the Van der Grinten, the Robinson projection still depicts lands in the northern latitudes as proportionally larger at the same time that it depicts lands in the lower latitudes (representing most third-world nations) as proportionally smaller. Like European maps before it, the Robinson projection places Europe at the centre of the map with the Atlantic Ocean and the Americas to the left, emphasizing the cultural connection between Europe and North America, while neglecting the geographical closeness of northwestern North America to northeast Asia.

The following pages show four maps that each convey quite different "cultural messages." Included among them is the Peters Projection, an equal-area map that has been adopted as the official map of UNESCO (the United Nations Educational, Scientific, and Cultural Organization), and a map made in Japan, showing us how the world looks from the other side.





THE ROBINSON PROJECTION The map above is based on the Robinson Projection, which is used today by the National Geographic Society and Rand McNally. Although the Robinson Projection distorts the relative size of land masses, it does so to a much lesser degree than most other projections. Still, it