

A N N U A L E D I T I O N S

ANTHROPOLOGY



95/96



ANTHROPOLOGY

95/96

Eighteenth Edition

Editor

Elvio Angeloni
Pasadena City College

Elvio Angeloni received his B.A. from UCLA in 1963, his M.A. in anthropology from UCLA in 1965, and his M.A. in communication arts from Loyola Marymount University in 1976. He has produced several films, including "Little Warrior," winner of the Cinemedia VI Best Bicentennial Theme, and "Broken Bottles," shown on PBS. He most recently served as an academic advisor on the instructional television series "Faces of Culture."

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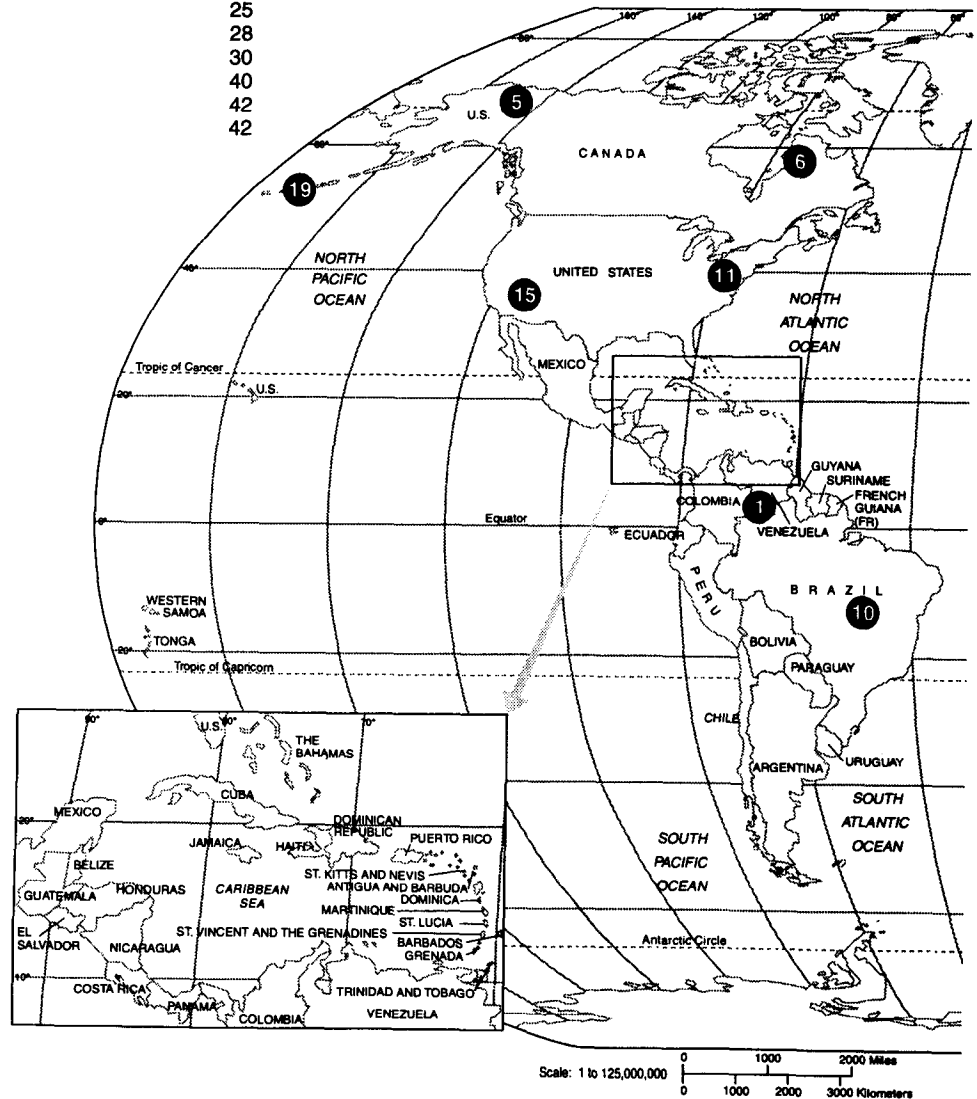


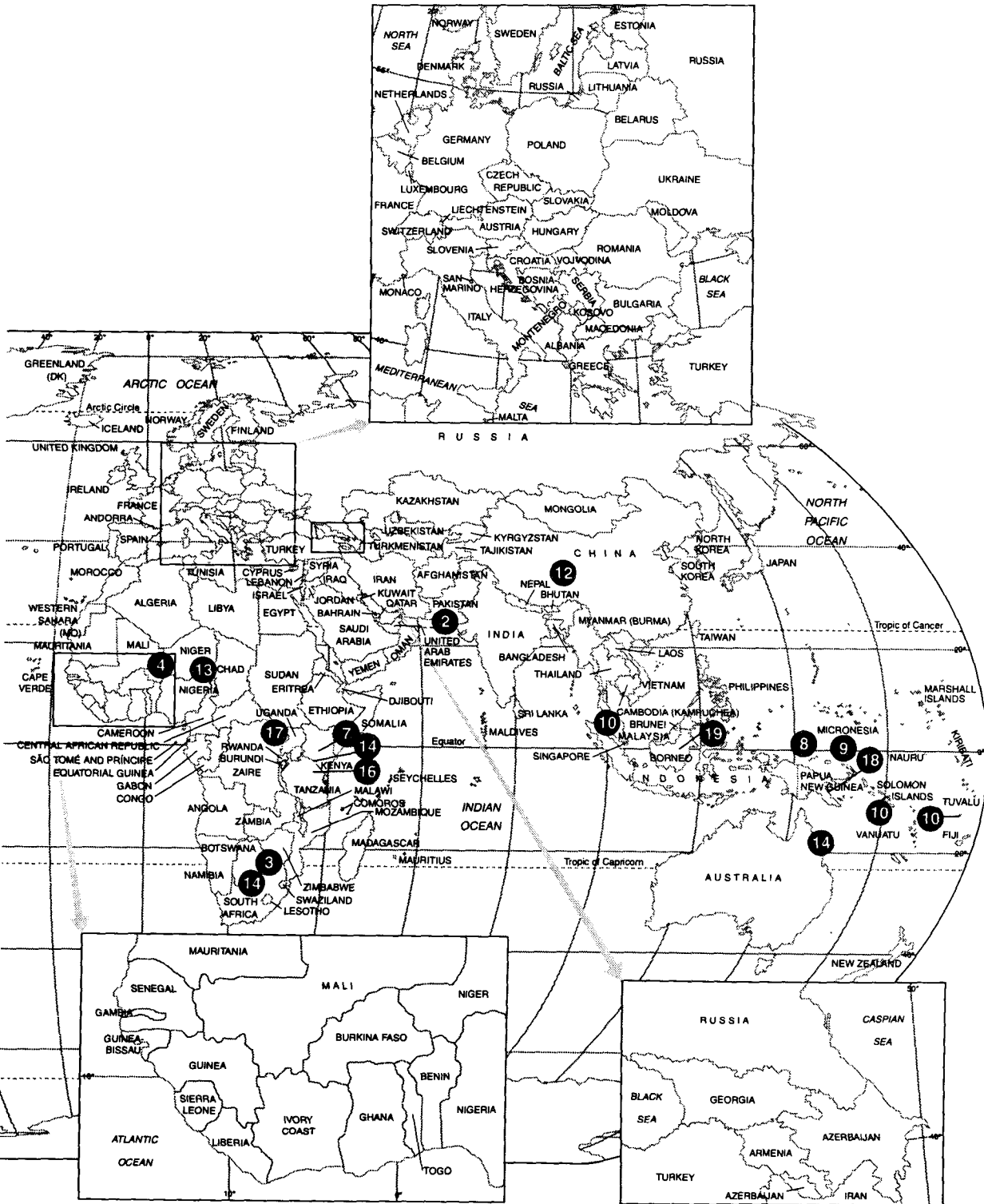
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PEOPLES DISCUSSED IN ANNUAL EDITIONS: ANTHROPOLOGY 95/96

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To the Reader

In publishing ANNUAL EDITIONS we recognize the enormous role played by the magazines, newspapers, and journals of the *public press* in providing current, first-rate educational information in a broad spectrum of interest areas. Within the articles, the best scientists, practitioners, researchers, and commentators draw issues into new perspective as accepted theories and viewpoints are called into account by new events, recent discoveries change old facts, and fresh debate breaks out over important controversies.

Many of the articles resulting from this enormous editorial effort are appropriate for students, researchers, and professionals seeking accurate, current material to help bridge the gap between principles and theories and the real world. These articles, however, become more useful for study when those of lasting value are carefully collected, organized, indexed, and reproduced in a low-cost format, which provides easy and permanent access when the material is needed. That is the role played by *Annual Editions*.

Under the direction of each volume's Editor, who is an expert in the subject area, and with the guidance of an Advisory Board, we seek each year to provide in each ANNUAL EDITION a current, well-balanced, carefully selected collection of the best of the public press for your study and enjoyment. We think you'll find this volume useful, and we hope you'll take a moment to let us know what you think.

The eighteenth edition of *Annual Editions: Anthropology 95/96* contains a variety of articles on contemporary issues in social and cultural anthropology. In contrast to the broad range of topics and minimum depth typical of standard textbooks, this anthology provides an opportunity to read first-hand accounts by anthropologists of their own research. By allowing scholars to speak for themselves about the issues on which they are expert, we are better able to understand the kinds of questions anthropologists ask, the ways in which they ask them, and how they go about searching for answers. Where there is disagreement among anthropologists, this format allows readers to draw their own conclusions.

Given the very broad scope of anthropology—in time, space, and subject matter—the present collection of highly readable articles has been selected according to certain criteria. The articles have been chosen from both professional and nonprofessional publications for the purpose of supplementing the standard textbook that is used in introductory courses in cultural anthropology. Some of the articles are considered classics in the field, while others have been selected for their timely relevance.

Included in this volume are a number of features designed to be useful for students, researchers, and professionals in the field of anthropology. While the articles are arranged along the lines of broadly unifying themes, the *topic guide* can be used to establish specific reading assignments tailored to the needs of a particular course of study. Other useful features include the *table of contents* abstracts, which summarize each article and present key concepts in bold italics, and a comprehensive *index*. In addition, each unit is preceded by an *overview* that provides a background for informed reading of the articles, emphasizes critical issues, and presents *challenge questions*.

Annual Editions: Anthropology will continue to be updated annually. Those involved in producing this volume wish to make the next one as useful and effective as possible. Your criticism and advice are welcomed. Please fill out the postpaid article rating form on the last page of the book and let us know your opinions. Any anthology can be improved. This continues to be—annually.



Elvio Angeloni
Editor

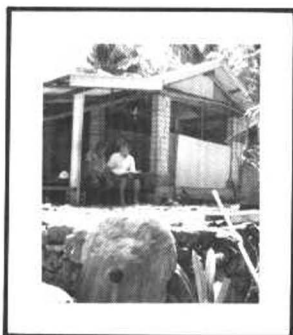


Unit 1

Anthropological Perspectives

Five selections examine the role of anthropologists in studying different cultures. The innate problems in developing productive relationships between anthropologists and exotic cultures are considered by reviewing a number of fieldwork experiences.

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1. Doing Fieldwork among the Yānomamö , Napoleon A. Chagnon, from <i>Yānomamö</i> , Holt, Rinehart, & Winston, 1992.	8
Although an anthropologist's first experience may involve culture shock , Napoleon Chagnon reports that the long process of participant observation may transform personal hardship and frustration into confident understanding of exotic cultural patterns.	
2. Doctor, Lawyer, Indian Chief , Richard Kurin, <i>Natural History</i> , November 1980.	21
In transforming an anthropologist into one of their own, villagers of Punjab say, "You never really know who a man is until you know who his grandfather and his ancestors were." In this way, Richard Kurin finds, selecting a village for fieldwork is a matter of mutual acceptance and mutual economic benefit.	
3. Eating Christmas in the Kalahari , Richard Borshay Lee, <i>Natural History</i> , December 1969.	26
Anthropologist Richard Borshay Lee gives an account of the misunderstanding and confusion that often accompany the cross-cultural experience . In this case, he violated a basic principle of the !Kung Bushmen's social relations— food sharing .	
4. Through the Emerald Door , Mark J. Plotkin, from <i>Tales of a Shaman's Apprentice: An Ethnobotanist Searches for New Medicines in the Amazonian Rain Forest</i> , Viking, 1993.	30
Ethnobotany , the study of how people use local plants, is providing us with a primer in the potential application of traditional healing to modern medicine.	
5. How Africa Became Black , Jared Diamond, <i>Discover</i> , February 1994.	38
The anthropological perspective is holistic in its use of data from a variety of sources to explain a particular matter. Jared Diamond combines linguistic , archaeological , and biological evidence to better understand Africa's ethnic history .	



Unit 2

Culture and Communication

Seven selections discuss communication as an element of culture. Ingrained social and cultural values have a tremendous effect on an individual's perception or interpretation of both verbal and nonverbal communication.

- Overview** 46
- 6. The Gift of Tongues**, Stephen Wurm, *The UNESCO Courier*, February 1994. 48
With more than 5,000 different **languages** being spoken in the world, and with an even greater number of dialects, the world's peoples have devised ingenious strategies for **communication** across linguistic and cultural barriers.
- 7. Language, Appearance, and Reality: Doublespeak in 1984**, William D. Lutz, *Et Cetera*, Winter 1987. 50
When **language** is used to alter our perception of reality, its main function—that of **communication** between people and social groups—is in grave danger.
- 8. How to Give Orders like a Man**, Deborah Tannen, *New York Times Magazine*, August 28, 1994. 55
As fundamental elements in human **communication**, directness is not necessarily logical or effective, and indirectness is not necessarily manipulative or insecure. Each has its place in the broader scheme of things, depending upon the culture and the relationship between the speakers.
- 9. Racist Stereotyping in the English Language**, Robert B. Moore, *Racism and Sexism: An Integrated Study*, Paul S. Rothenberg (ed.) St. Martin's Press, 1988. 59
Since language not only expresses ideas and concepts, but also shapes **thought**, it should not be surprising to find that a racist society would employ **racist language**. By increasing our awareness of the influence of language on our perceptions, says the author, we can avoid using words that degrade people.
- 10. Shakespeare in the Bush**, Laura Bohannon, *Natural History*, August/September 1966. 65
It is often claimed that great literature has **cross-cultural** significance. In this article, Laura Bohannon describes the difficulties she encountered and the lessons she learned as she attempted to relate the story of *Hamlet* to the Tiv of West Africa in their own **language**.
- 11. A Cross-Cultural Experience: A Chinese Anthropologist in the United States**, Huang Shu-min, from *Distant Mirrors: America as a Foreign Culture*, Wadsworth Publishing, 1993. 70
Being exposed to a variety of **cultural experiences** does more than lead to a greater awareness and understanding of others. It also helps us to better understand ourselves.
- 12. The Language of Clothes**, Alison Lurie, *Human Ecology*, Spring 1991. 73
Clothing is a **language** with a vocabulary and a grammar of its own. As with verbal communication, the language of clothes conveys **thoughts, feelings, and social position**, all within the context of **cultural convention**.

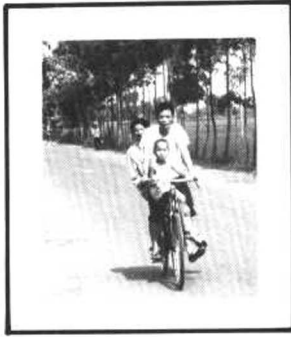


Unit 3

The Organization of Society and Culture

Seven selections discuss the influence of the environment and culture on the organization of the social structure of groups.

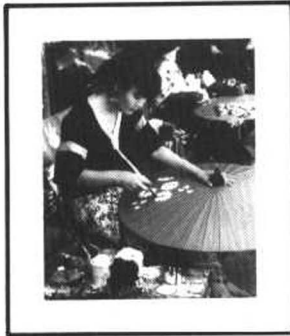
- Overview** 76
13. **Understanding Eskimo Science**, Richard Nelson, *Audubon*, September/October 1993. 78
The traditional *hunters'* insights into the world of *nature* may be different, but they are as extensive and profound as those of modern science.
14. **The Blood in Their Veins**, Farley Mowat, from *The Snow Walker*, Little, Brown, & Company, 1975. 81
They did what had to be done, to the point of forgiving what otherwise could not have been forgiven. This was the way of *survival* in traditional Inuit (Eskimo) culture—until its last flickering moments.
15. **Mystique of the Masai**, Ettagale Blauer, *The World & I*, March 1987. 87
Living in the midst of tourist traffic and straddling two nations struggling to modernize, the Masai have retained their *traditional culture* longer than virtually any other group of people in East Africa.
16. **Too Many Bananas, Not Enough Pineapples, and No Watermelon at All: Three Object Lessons in Living with Reciprocity**, David Counts, from *The Humbled Anthropologist: Tales from the Pacific*, Wadsworth, 1990. 95
Among the lessons to be learned regarding *reciprocity* is that one may not demand a gift nor refuse it. Yet, even without a system of record-keeping or money involved, there is a long-term balance of mutual benefit.
17. **From Shells to Money**, Karl Rambo, *The World & I*, May 1989. 99
High in the mountains of New Guinea, the once secluded Simbu have increasingly adapted *money* as a medium of exchange; yet, the *economic strategy* of maximizing *social relationships*, rather than individual wealth, remains intact.
18. **Life without Chiefs**, Marvin Harris, *New Age Journal*, November/December 1989. 105
Modern-day *egalitarian* bands of *hunters* share their food—and their *political power*—as did their forebears. But when *agriculture* was invented, people settled down, produced surpluses, and began to accumulate *private property*. As control of a group's resources fell to select individuals, *big men, chiefs*, and—with time—presidents emerged.
19. **Amish Economics**, Gene Logsdon, from *At Natures Pace*, Pantheon Books, 1994. 110
With an innocent disregard for modern technology and government subsidies, the Amish seem to have a life of *social harmony, mutual aid, and economic prosperity*.



Unit 4

Other Families, Other Ways

Four selections examine some of the influences on the family structure of different cultures. The strength of the family unit is affected by both economic and social pressures.



Unit 5

Sex Roles and Statuses

Five selections discuss some of the sex roles prescribed by the social, economic, and political forces of a culture.

- Overview 114
20. **When Brothers Share a Wife**, Melvyn C. Goldstein, 116
Natural History, March 1987.
While the custom of **fraternal polyandry** relegated many Tibetan women to spinsterhood, this unusual **marriage** form promoted personal security and economic well-being for its participants.
21. **Young Traders of Northern Nigeria**, Enid Schildkrout, 120
Natural History, June 1981.
In Hausa society, women live in strict Muslim seclusion. **Children**, who are free from the rigid segregation that so restricts adults, play an active and indispensable **economic** role.
22. **Death without Weeping**, Nancy Scheper-Hughes, *Natural History*, October 1989. 124
In the shantytowns of Brazil, the seeming indifference of mothers who allow some of their **children** to die is a **survival strategy** geared to circumstances in which only a few may live.
23. **Arranging a Marriage in India**, Serena Nanda, from *The Naked Anthropologist*, Wadsworth, 1992. 129
Arranging a marriage in India is far too serious a business for the young and inexperienced. Instead the parents make decisions on the basis of both families' social position, reputation, and ability to get along.
- Overview 134
24. **Society and Sex Roles**, Ernestine Friedl, *Human Nature*, April 1978. 136
Ernestine Friedl relates the extent of **male domination** over **women** to the degree to which men control the exchange of valued goods with people outside the family. As women gain increasing access to positions of power in industrial society, they may regain the **equality** that seems to have been prevalent among our foraging ancestors.
25. **Yellow Woman and a Beauty of the Spirit**, Leslie Mar-mom Silko, *Los Angeles Times Magazine*, December 19, 1993. 142
The traditional Pueblo societies were **communal** and strictly **egalitarian**. **Beauty** was manifested in behavior and in one's relationship with other living things. It was as much a feeling of **harmony** as it was a visual, aural, or sensual effect.
26. **The War against Women**, *U.S. News & World Report*, March 28, 1994. 146
The political and economic gains made by women in the past decade have not always been to their benefit. In many places in the world, "progress" has actually meant even greater **abuse** and **discrimination**.



Unit 6

Religion, Belief, and Ritual

Eight selections examine the role of ritual, religion, and belief in a culture. The need to develop a religion is universal among societies.

27. **The Little Emperors**, Daniela Deane, *Los Angeles Times Magazine*, July 26, 1992. 149
A generation of spoiled brats, a tidal wave of **abortions**, and thousands of missing girls are just some of the unintended consequences of China's revolutionary **one-child policy**.
28. **Parental Favoritism toward Daughters**, Lee Cronk, *American Scientist*, May/June 1993. 154
Parents of some cultures invest more in the offspring of one sex than the other. How and why they do this is richly illustrated in the case of the Mukogodo of Kenya, who contradict the general tendency in their **preference for girls**.
- Overview 162
29. **Psychotherapy in Africa**, Thomas Adeoye Lambo, *Human Nature*, March 1978. 164
In spite of the technological advances and material benefits of **modern medicine**, **traditional healing** methods are found to cope more effectively with the psychological and social aspects of illness. When the old and the new forms of treatment are combined, the consequences are beneficial for both the individual and society.
30. **The Mbuti Pygmies: Change and Adaptation**, Colin M. Turnbull, from *The Mbuti Pygmies: Change and Adaptation*, Holt, Rinehart & Winston, 1983. 170
Although informal in appearance, the **ritual** life of the Mbuti Pygmies provides individuals with deep feelings of personal security, individual responsibility, and overall **social equality**.
31. **The Initiation of a Maasai Warrior**, Tepilit Ole Saitoti, from *The Worlds of a Maasai Warrior*, Random House, 1986. 173
In virtually every society, there are certain rites or ceremonies that are used to signify adulthood. This article describes the Masai (Maasai) circumcision ceremony that **initiates an individual** into **adulthood**.
32. **Female Circumcision**, Katherine A. Dettwyler, from *Dancing Skeletons*, Waveland Press, 1994. 178
Although **female circumcision** is viewed by many native peoples as a tradition that enhances a woman's prospects for **marriage**, a broader anthropological perspective reveals it to be a form of **male control** over **female sexual behavior**.
33. **The Secrets of Haiti's Living Dead**, Gino Del Guercio, *Harvard Magazine*, January/February 1986. 181
In seeking scientific documentation of the existence of zombies, anthropologist Wade Davis found himself looking beyond the stereotypes and mysteries of **voodoo** and directly into a cohesive system of **social control** in rural Haiti.



Unit 7

Sociocultural Change: The Impact of the West

Seven articles examine the influence that the developed world has had on primitive culture. Exposure to the industrial West often has disastrous effects on the delicate balance of a primitive society.

34. **Rituals of Death**, Elizabeth D. Purdum and J. Anthony Paredes, from *Facing the Death Penalty: Essays on a Cruel and Unusual Punishment*, Temple University Press, 1989. In a parallel manner, **capital punishment** in the United States and **human sacrifice** among the Aztecs have a similar social function: to assure citizens that society is not out of control, and that God is indeed in his heaven. 185
35. **Body Ritual among the Nacirema**, Horace Miner, *American Anthropologist*, June 1956. 192
The **ritual** beliefs and **taboos** of the Nacirema provide us with a test case of the objectivity of ethnographic description and show us the extremes to which human behavior can go.
36. **Superstition and Ritual in American Baseball**, George Gmelch, *Elysian Fields Quarterly*, Volume 11, Number 3, 1992. 195
Professional baseball players, like Trobriand Islanders, often resort to **magic** in **situations of chance and uncertainty**. As irrational as it may seem, magic creates confidence, competence, and control in the practitioner.
- Overview 200
37. **Why Can't People Feed Themselves?** Frances Moore Lappé and Joseph Collins, from *Food First: Beyond the Myth of Scarcity*, Random House, 1977. 202
When **colonial** governments force the conversion of **subsistence** farms to **cash crop** plantations, peasants are driven into marginal lands or into a large pool of cheap labor. In either case, the authors maintain, they are no longer able to feed themselves.
38. **Surviving the Revolution: Post Revolution Romania and Foreign Advisor**, Arthur W. Helweg, *Revue Des Études Sud-Est Européennes*, January-June 1993. 207
When post-revolution **nation building** is guided by foreign advisors and financial aid is tied to the **ethnocentric** ideology of the donor, the recipients should be very careful that the costs do not outweigh the benefits.
39. **Bicultural Conflict**, Betty Lee Sung, *The World & I*, August 1989. 211
In describing the **cultural conflicts** endured by Chinese immigrant children in America, Betty Lee Sung provides us with a better understanding of where China has been and where America is going.
40. **Growing Up as a Fore**, E. Richard Sorenson, *Smithsonian*, May 1977. 219
In the context of a bountiful **subsistence system**, Fore children were taught spontaneous expression and exploratory freedom. Hidden within this receptive character, however, was an Achilles' heel, for it permitted the willing adoption of a **cash-crop economy** and a consequent reformulation of the identity and practices of the Fore.

<p>41. A People at Risk, Peter Gorman, <i>The World & I</i>, November 1991. The lure of gold has drawn hordes of miners onto Yānomami lands. Along with the miners have come an ecological nightmare and the prospect of tribal extinction.</p> <p>42. Lost Tribes, Lost Knowledge, Eugene Linden, <i>Time</i>, September 23, 1991. Preserving tribal wisdom is increasingly being recognized not only as the key to saving traditional peoples and their lands, but also as good science and good business.</p> <p>43. The Ecological Lessons of the Past: An Anthropology of Environmental Decline, Timothy C. Weiskel, <i>The Ecologist</i>, Volume 19, Number 3, 1989. All civilizations depend ultimately on the ecological viability of their agricultural base, as the environmental archaeology of ancient civilizations makes clear. Expansionist Western industrial culture, dependent on resource-depleting petroleum-based agriculture, is only different in terms of its global scale. If the lessons of the past are not heeded, its collapse will also be global.</p>	<p>224</p> <p>229</p> <p>235</p>
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Topic Guide

This topic guide suggests how the selections in this book relate to topics of traditional concern to students and professionals involved with the study of anthropology. It can be very useful in locating articles that relate to each other for reading and research. The guide is arranged alphabetically according to topic. Articles may, of course, treat topics that do not appear in the topic guide. In turn, entries in the topic guide do not necessarily constitute a comprehensive listing of all the contents of each selection.

TOPIC AREA	TREATED IN:	TOPIC AREA	TREATED IN:
Acculturation	<ul style="list-style-type: none"> 6. Gift of Tongues 11. Cross-Cultural Experience 17. From Shells to Money 19. Amish Economics 25. Yellow Woman 38. Surviving the Revolution 39. Bicultural Conflict 40. Growing Up as a Fore 42. Lost Tribes, Lost Knowledge 43. Ecological Lessons of the Past 	Cultural Identity	<ul style="list-style-type: none"> 9. Racist Stereotyping 11. Cross-Cultural Experience 12. Language of Clothes 15. Mystique of the Masai 19. Amish Economics 25. Yellow Woman 39. Bicultural Conflict 42. Lost Tribes, Lost Knowledge
Aggression and Violence	<ul style="list-style-type: none"> 26. War against Women 34. Rituals of Death 39. Bicultural Conflict 41. People at Risk 	Cultural Relativity and Ethnocentrism	<ul style="list-style-type: none"> 1. Doing Fieldwork among the Yąnomamö 4. Eating Christmas in the Kalahari 8. How to Give Orders like a Man 9. Racist Stereotyping 11. Cross-Cultural Experience 23. Arranging a Marriage in India 35. Body Ritual among the Nacirema 39. Bicultural Conflict
Children and Child Care	<ul style="list-style-type: none"> 21. Young Traders of Northern Nigeria 22. Death without Weeping 25. Yellow Woman 27. Little Emperors 28. Parental Favoritism toward Daughters 30. Mbuti Pygmies 32. Female Circumcision 39. Bicultural Conflict 	Culture Shock	<ul style="list-style-type: none"> 1. Doing Fieldwork among the Yąnomamö 39. Bicultural Conflict
Cooperation, Sharing, and Altruism	<ul style="list-style-type: none"> 3. Eating Christmas in the Kalahari 14. Blood in Their Veins 16. Too Many Bananas 17. From Shells to Money 19. Amish Economics 25. Yellow Woman 	Ecology and Society	<ul style="list-style-type: none"> 4. Through the Emerald Door 5. How Africa Became Black 13. Understanding Eskimo Science 14. Blood in Their Veins 15. Mystique of the Masai 17. From Shells to Money 18. Life without Chiefs 19. Amish Economics 20. When Brothers Share a Wife 24. Society and Sex Roles 28. Parental Favoritism toward Daughters 37. Why Can't People Feed Themselves? 41. People at Risk 42. Lost Tribes, Lost Knowledge 43. Ecological Lessons of the Past
Cross-Cultural Experience	<ul style="list-style-type: none"> 1. Doing Fieldwork among the Yąnomamö 2. Doctor, Lawyer, Indian Chief 3. Eating Christmas in the Kalahari 4. Through the Emerald Door 6. Gift of Tongues 8. How to Give Orders like a Man 9. Racist Stereotyping 10. Shakespeare in the Bush 11. Cross-Cultural Experience 13. Understanding Eskimo Science 16. Too Many Bananas 22. Death without Weeping 23. Arranging a Marriage in India 39. Bicultural Conflict 	Economic and Political Systems	<ul style="list-style-type: none"> 2. Doctor, Lawyer, Indian Chief 5. How Africa Became Black 6. Gift of Tongues 9. Racist Stereotyping 15. Mystique of the Masai 16. Too Many Bananas 17. From Shells to Money 18. Life without Chiefs 19. Amish Economics 20. When Brothers Share a Wife 21. Young Traders of Northern Nigeria 22. Death without Weeping 24. Society and Sex Roles 25. Yellow Woman 26. War against Women 27. Little Emperors 28. Parental Favoritism toward Daughters 37. Why Can't People Feed Themselves? 38. Surviving the Revolution 41. People at Risk 43. Ecological Lessons of the Past
Cultural Diversity	<ul style="list-style-type: none"> 5. How Africa Became Black 6. Gift of Tongues 8. How to Give Orders Like a Man 9. Racist Stereotyping 11. Cross-Cultural Experience 12. Language of Clothes 19. Amish Economics 23. Arranging a Marriage in India 25. Yellow Woman 28. Parental Favoritism toward Daughters 39. Bicultural Conflict 42. Lost Tribes, Lost Knowledge 		

TOPIC AREA	TREATED IN:	TOPIC AREA	TREATED IN:
Ethnographic Fieldwork	<ul style="list-style-type: none"> 1. <i>Doing Fieldwork among the Yanomamó</i> 2. <i>Doctor, Lawyer, Indian Chief</i> 3. <i>Eating Christmas in the Kalahari</i> 4. <i>Through the Emerald Door</i> 16. <i>Too Many Bananas</i> 41. <i>People at Risk</i> 	Sex Roles/Sexuality	<ul style="list-style-type: none"> 20. <i>When Brothers Share a Wife</i> 24. <i>Society and Sex Roles</i> 25. <i>Yellow Woman</i> 26. <i>War against Women</i> 27. <i>Little Emperors</i> 32. <i>Female Circumcision</i> 39. <i>Bicultural Conflict</i>
Health and Welfare	<ul style="list-style-type: none"> 4. <i>Through the Emerald Door</i> 19. <i>Amish Economics</i> 22. <i>Death without Weeping</i> 26. <i>War against Women</i> 27. <i>Little Emperors</i> 28. <i>Parental Favoritism toward Daughters</i> 29. <i>Psychotherapy in Africa</i> 35. <i>Body Ritual among the Nacirema</i> 37. <i>Why Can't People Feed Themselves?</i> 41. <i>People at Risk</i> 42. <i>Lost Tribes, Lost Knowledge</i> 	Social, Cultural, and Industrial Change	<ul style="list-style-type: none"> 4. <i>Through the Emerald Door</i> 5. <i>How Africa Became Black</i> 6. <i>Gift of Tongues</i> 17. <i>From Shells to Money</i> 19. <i>Amish Economics</i> 26. <i>War against Women</i> 27. <i>Little Emperors</i> 28. <i>Parental Favoritism toward Daughters</i> 29. <i>Psychotherapy in Africa</i> 37. <i>Why Can't People Feed Themselves?</i> 38. <i>Surviving the Revolution</i> 39. <i>Bicultural Conflict</i> 40. <i>Growing Up as a Fore</i> 41. <i>People at Risk</i> 42. <i>Lost Tribes, Lost Knowledge</i> 43. <i>Ecological Lessons of the Past</i>
Hunter-Collectors	<ul style="list-style-type: none"> 5. <i>How Africa Became Black</i> 13. <i>Understanding Eskimo Science</i> 14. <i>Blood in Their Veins</i> 18. <i>Life without Chiefs</i> 30. <i>Mbuti Pygmies</i> 	Social Equality	<ul style="list-style-type: none"> 8. <i>How to Give Orders like a Man</i> 9. <i>Racist Stereotyping</i> 12. <i>Language of Clothes</i> 17. <i>From Shells to Money</i> 18. <i>Life without Chiefs</i> 19. <i>Amish Economics</i> 25. <i>Yellow Woman</i> 26. <i>War against Women</i> 30. <i>The Mbuti Pygmies</i>
Language	<ul style="list-style-type: none"> 5. <i>How Africa Became Black</i> 6. <i>Gift of Tongues</i> 7. <i>Language, Appearance, and Reality</i> 8. <i>How to Give Orders Like a Man</i> 9. <i>Racist Stereotyping</i> 10. <i>Shakespeare in the Bush</i> 11. <i>Cross-Cultural Experience</i> 12. <i>Language of Clothes</i> 39. <i>Bicultural Conflict</i> 	Social Relationships	<ul style="list-style-type: none"> 1. <i>Doing Fieldwork among the Yanomamó</i> 2. <i>Doctor, Lawyer, Indian Chief</i> 3. <i>Eating Christmas in the Kalahari</i> 8. <i>How to Give Orders like a Man</i> 9. <i>Racist Stereotyping</i> 11. <i>Cross-Cultural Experience</i> 12. <i>Language of Clothes</i> 16. <i>Too Many Bananas</i> 17. <i>From Shells to Money</i> 19. <i>Amish Economics</i> 23. <i>Arranging a Marriage in India</i> 25. <i>Yellow Woman</i> 26. <i>War against Women</i> 27. <i>Little Emperors</i> 30. <i>Mbuti Pygmies</i> 33. <i>Secrets of Haiti's Living Dead</i>
Marriage, Kinship, and Family Systems	<ul style="list-style-type: none"> 11. <i>Cross-Cultural Experience</i> 17. <i>From Shells to Money</i> 20. <i>When Brothers Share a Wife</i> 21. <i>Young Traders of Northern Nigeria</i> 22. <i>Death without Weeping</i> 23. <i>Arranging a Marriage in India</i> 24. <i>Society and Sex Roles</i> 25. <i>Yellow Woman</i> 27. <i>Little Emperors</i> 28. <i>Parental Favoritism toward Daughters</i> 39. <i>Bicultural Conflict</i> 	Values	<ul style="list-style-type: none"> 3. <i>Eating Christmas in the Kalahari</i> 9. <i>Racist Stereotyping</i> 11. <i>Cross-Cultural Experience</i> 19. <i>Amish Economics</i> 22. <i>Death without Weeping</i> 23. <i>Arranging a Marriage in India</i> 25. <i>Yellow Woman</i> 27. <i>Little Emperors</i> 30. <i>Mbuti Pygmies</i> 35. <i>Body Ritual among the Nacirema</i> 39. <i>Bicultural Conflict</i> 40. <i>Growing Up as a Fore</i> 41. <i>People at Risk</i> 42. <i>Lost Tribes, Lost Knowledge</i>
Medicine and Healing	<ul style="list-style-type: none"> 4. <i>Through the Emerald Door</i> 29. <i>Psychotherapy in Africa</i> 35. <i>Body Ritual among the Nacirema</i> 42. <i>Lost Tribes, Lost Knowledge</i> 		
Poverty	<ul style="list-style-type: none"> 22. <i>Death without Weeping</i> 26. <i>War against Women</i> 28. <i>Parental Favoritism toward Daughters</i> 37. <i>Why Can't People Feed Themselves?</i> 38. <i>Surviving the Revolution</i> 43. <i>Ecological Lessons of the Past</i> 		
Rituals	<ul style="list-style-type: none"> 17. <i>From Shells to Money</i> 29. <i>Psychotherapy in Africa</i> 30. <i>Mbuti Pygmies</i> 31. <i>Initiation of a Maasai Warrior</i> 32. <i>Female Circumcision</i> 33. <i>Secrets of Haiti's Living Dead</i> 34. <i>Rituals of Death</i> 35. <i>Body Ritual among the Nacirema</i> 36. <i>Superstition and Ritual in American Baseball</i> 		