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# Anthropology 00/01



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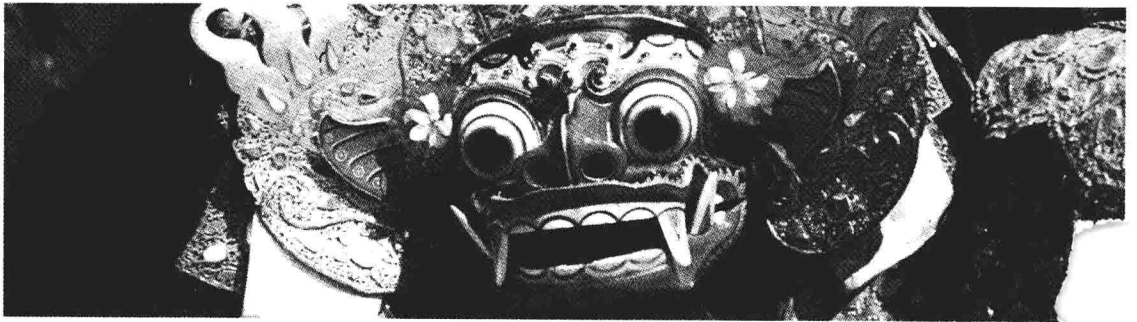
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## Anthropology

*Twenty-Third Edition*

00/01



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*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 adviser on the instructional television series *Faces of Culture*.

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## 2. Culture and Communication

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## 3. The Organization of Society and Culture

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## 4. Other Families, Other Ways

Unit photo—New York Times photo by Patrick E. Tyler.

## 5. Gender and Status

Unit photo—United Nations photo.

## 6. Religion, Belief, and Ritual

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## 7. Sociocultural Change: The Impact of the West

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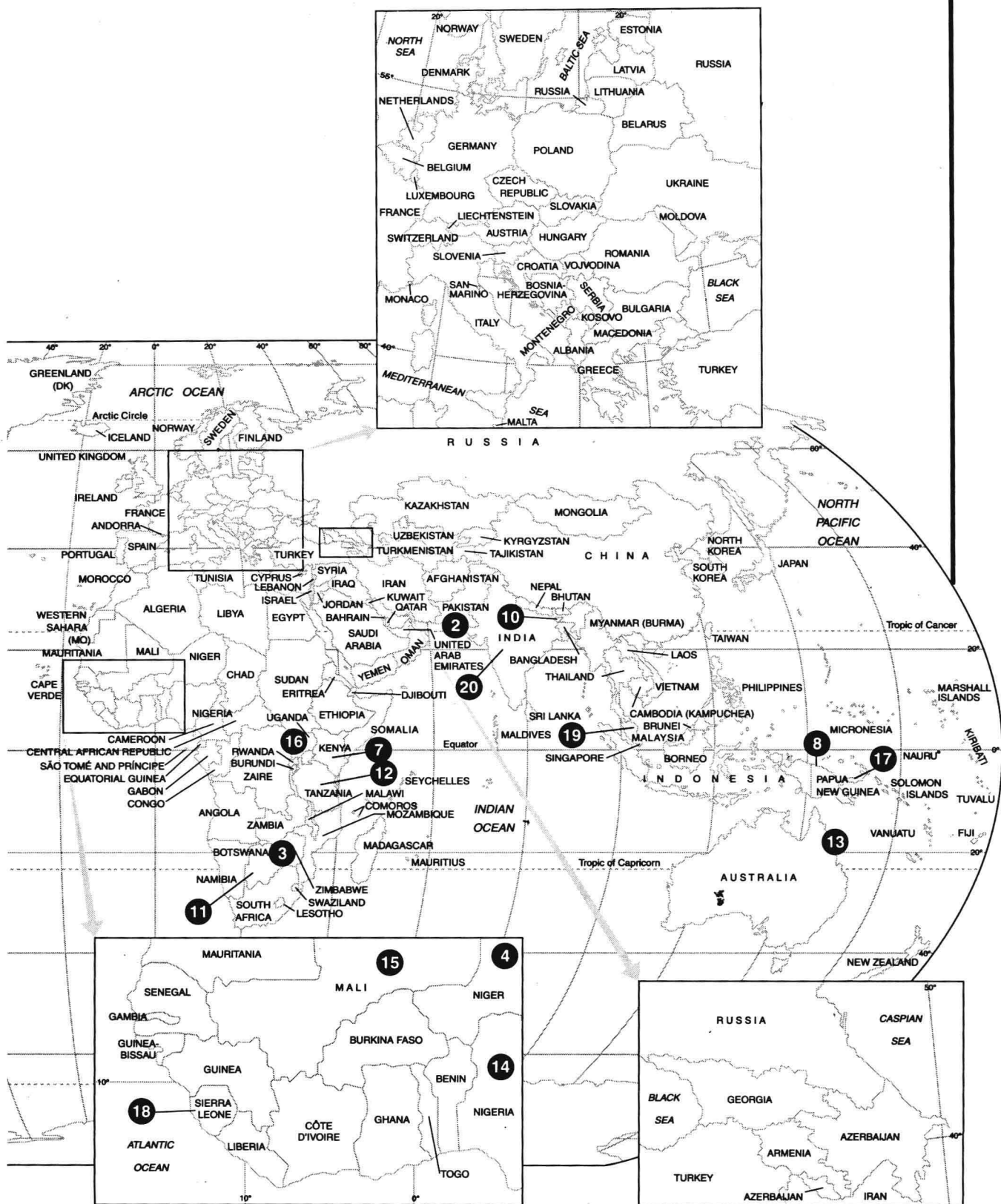
# World Map

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Members of the Advisory Board are instrumental in the final selection of articles for each edition of ANNUAL EDITIONS. Their review of articles for content, level, currentness, and appropriateness provides critical direction to the editor and staff. We think that you will find their careful consideration well reflected in this volume.

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**Elvio Angeloni**  
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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. Many of these articles 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.

New to ANNUAL EDITIONS is the inclusion of related World Wide Web sites. These sites have been selected by our editorial staff to represent some of the best resources found on the World Wide Web today. Through our carefully developed topic guide, we have linked these Web resources to the articles covered in this ANNUAL EDITIONS reader. We think that you will find this volume useful, and we hope that you will take a moment to visit us on the Web at <http://www.dushkin.com> to tell us what you think.

The twenty-third edition of *Annual Editions: Anthropology* 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. In allowing scholars to speak for themselves about the issues on which they are expert, we are better able to understand the kind of questions anthropologists ask, the ways in which they ask them, and how they go about searching for answers. Indeed, where there is disagreement among anthropologists, this format allows the 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 non-professional publications for the purpose of supplementing the standard textbook in cultural anthropology that is used in introductory courses. 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 make it 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 italics, and a comprehensive *index*. In addition, each unit is preceded by an overview, which provides a background for informed reading of the articles, emphasizes critical issues, and presents *key points to consider*.

Finally, there are *World Wide Web* sites that can be used to further explore the topics. These sites are cross-referenced by number in the topic guide.

*Annual Editions: Anthropology 00/01* will continue to be updated annually. Those involved in producing the volume wish to make the next one as useful and effective as possible. Your criticism and advice always are welcome. Please fill out the postage-paid 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.



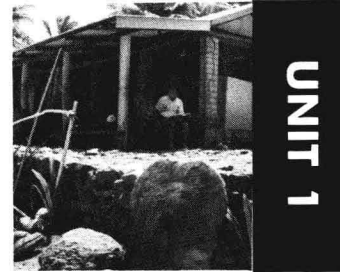
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1. <b>Doing Fieldwork among the Yanomamö</b> , Napoleon A. Chagnon, from <i>Yanomamö: The Fierce People</i> , Holt, Rinehart, and Winston, 1992. Although an anthropologist's first experience may involve <b>culture shock</b> , Napoleon Chagnon reports that the long process of <b>participant observation</b> may transform personal hardship and frustration into confident understanding of exotic cultural patterns.	10
2. <b>Doctor, Lawyer, Indian Chief</b> , Richard Kurin, <i>Natural History</i> , November 1980. 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 <b>fieldwork</b> is a matter of mutual acceptance and mutual <b>economic</b> benefit.	22
3. <b>Eating Christmas in the Kalahari</b> , Richard Borshay Lee, <i>Natural History</i> , December 1969. Anthropologist Richard Borshay Lee gives an account of the misunderstanding and confusion that often accompany the <b>cross-cultural experience</b> . In this case, he violated a basic principle of the !Kung Bushmen's social relations— <b>food sharing</b> .	27
4. <b>A Reverence for Cows</b> , Doranne Jacobson, <i>Natural History</i> , June 1999. Killing a cow in India may mean a lengthy period of social purgatory, for, even as the nation modernizes its agriculture and builds a nuclear capability, cattle still hold an important position in <b>Indian ecology and religion</b> .	31
5. <b>Cannibals of the Canyon</b> , Douglas Preston, <i>The New Yorker</i> , November 30, 1998. The issue of <b>cannibalism</b> has long been a problematic issue for anthropologists. Depending on one's point of view, the evidence available is either a <b>challenge to our objectivity</b> or simply does not meet the <b>standards of proof</b> that are called for.	34
6. <b>Culture, Not Race, Explains Human Diversity</b> , Mark Nathan Cohen, <i>The Chronicle of Higher Education</i> , April 17, 1998. What too many people see as racial differences in behavior are in fact due to <b>variations in culture</b> . According to Mark Nathan Cohen, if anthropologists are to make any headway in counteracting <b>racism</b> , they must convey the importance of <b>cultural relativism</b> —the only road to tolerance and freedom of thought.	45



## Anthropological Perspectives

Six 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.





## Culture and Communication

Six 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.

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| <b>Overview</b>  | <b>48</b> |
| <b>7. Language Training of Apes</b> , E. S. Savage-Rumbaugh, <i>The Cambridge Encyclopedia of Human Evolution</i> , Cambridge University Press, 1992.<br>The <b>language training of apes</b> presents a serious challenge to the long-held view that only humans can <b>communicate symbolically</b> . Language comprehension may, indeed, be an older evolutionary adaptation than is the ability to talk.                       | <b>50</b> |
| <b>8. Language, Appearance, and Reality: Double-speak in 1984</b> , William D. Lutz, <i>Et Cetera</i> , Winter 1987.<br>When <b>language</b> is used to alter our perception of reality, its main function—that of <b>communication</b> between people and social groups—is in grave danger.   | <b>54</b> |
| <b>9. The Quare Gene</b> , Tony Earley, <i>The New Yorker</i> , September 21, 1998.<br>Tony Early claims that “ <b>words</b> and blood are the double helix that connect us to our past.” The loss of certain transitional words and the connection they make means losing the comfort of a <b>shared history</b> .  | <b>60</b> |
| <b>10. Why Don't You Say What You Mean?</b> Deborah Tannen, <i>New York Times Magazine</i> , August 28, 1994.<br>As fundamental elements in human <b>communication</b> , <b>directness</b> is not necessarily logical or effective, and <b>indirectness</b> 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. | <b>64</b> |
| <b>11. Teaching in the Postmodern Classroom</b> , Conrad Phillip Kottak, from <i>General Anthropology</i> , American Anthropological Association, 1994.<br>Anthropologists do not always travel to exotic locales to find unique patterns of <b>culturally conditioned behavior</b> . They may even find them in their own <b>classrooms</b> .   | <b>68</b> |
| <b>12. Shakespeare in the Bush</b> , Laura Bohannon, <i>Natural History</i> , August/September 1966.<br>It is often claimed that great literature has <b>cross-cultural</b> significance. In this article, Laura Bohannon describes the difficulties she encountered and the lessons she learned as she attempted to relate the story of <i>Hamlet</i> to the Tiv of West Africa in their own <b>language</b> .                    | <b>71</b> |

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- 13. Understanding Eskimo Science**, Richard Nelson, *Audubon*, September/October 1993. **76**  
The traditional **hunters'** insights into the world of **nature** may be different, but they are as extensive and profound as those of modern science. **78**
- 14. Mystique of the Masai**, Ettagale Blauer, *The World & I*, March 1987. **81**  
Living in the midst of tourist traffic and straddling two nations struggling to modernize, the Masai have retained their **traditional culture** longer than virtually every other group of people in East Africa.
- 15. 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 Publishing, 1990. **88**  
Among the lessons to be learned regarding **reciprocity** is that one may not demand a gift or refuse it. Yet, even without a system of record-keeping or money being involved, there is a long-term balance of mutual benefit.
- 16. Life without Chiefs**, Marvin Harris, *New Age Journal*, November/December 1989. **92**  
Modern-day **egalitarian** bands of **hunters** share their food—and their **political power**—as did their forebears. But when **agri-culture** 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.

## Overview

- 17. When Brothers Share a Wife**, Melvyn C. Goldstein, *Natural History*, March 1987. **96**  
While the custom of **fraternal polyandry** relegates many Tibetan women to spinsterhood, this unusual **marriage** form promotes personal security and economic well-being for its participants. **98**
- 18. Young Traders of Northern Nigeria**, Enid Schildkrout, *Natural History*, June 1981. **102**  
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.



## UNIT 3

### The Organization of Society and Culture

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



## UNIT 4

### Other Families, Other Ways

Six 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

### Gender and Status

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

19. **Death without Weeping**, Nancy Scheper-Hughes, 106  
*Natural History*, October 1989.  
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.
20. **Our Babies, Ourselves**, Meredith F. Small, *Natural History*, October 1997. 111  
Cross-cultural research in **child development** shows that parents readily accept their society's prevailing **ideology** on how babies should be treated, usually because it makes sense in their environmental or social circumstances.
21. **Arranging a Marriage in India**, Serena Nanda, from 117  
*The Naked Anthropologist*, Wadsworth Publishing, 1992.  
**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.
22. **Who Needs Love! In Japan, Many Couples Don't**, 122  
Nicholas D. Kristof, *New York Times*, February 11, 1996.  
Paradoxically, **Japanese families** seem to survive not because husbands and wives love each other more than do American couples, but rather because they perhaps love each other less. And as **love marriages** increase, with the compatibility factor becoming more important in the decision to marry, the **divorce rate** is rising.

### Overview

23. **Society and Sex Roles**, Ernestine Friedl, *Human Nature*, 128  
April 1978.  
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.
24. **A Woman's Curse?** Meredith F. Small, *The Sciences*, 134  
January/February 1999.  
This anthropologist's study of the **ritual of seclusion** surrounding **women's menstrual cycles** has some rather profound implications regarding human evolution, certain cultural practices, and **women's health**.

**25. Bundu Trap,** Memuna M. Sillah, *Natural History*, August 1996. **139**

In discussing her childhood experiences in Sierra Leone, Memuna Sillah provides us with a glimpse of what it is like for a young girl to anticipate her own **circumcision ceremony**. In the "Afterward," Asha Samad summarizes the various perspectives regarding this controversial issue.

**26. The Initiation of a Maasai Warrior,** Tepilit Ole Saitoti, from *The Worlds of a Maasai Warrior*, Random House, 1986. **145**

In virtually every society, certain rites and ceremonies are used to signify adulthood. This article describes the Maasai (Masai) circumcision ceremony that **initiates an individual** into **adulthood**.

**Overview** **150**

**27. Psychotherapy in Africa,** Thomas Adeoye Lambo, *Human Nature*, March 1978. **152**

Despite 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.

**28. The Mbuti Pygmies: Change and Adaptation,** Colin M. Turnbull, from *The Mbuti Pygmies: Change and Adaptation*, Holt, Rinehart & Winston, 1983. **157**

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**.

**29. The Secrets of Haiti's Living Dead,** Gino Del Guercio, *Harvard Magazine*, January/February 1986. **160**

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.

**30. 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. **164**

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.

**31. Body Ritual among the Nacirema,** Horace Miner, *American Anthropologist*, June 1956. **171**

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.



## Religion, Belief, and Ritual

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



## 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.

32. **The Nacirema and the Tsirout**, Joel Savishinsky, 174  
*International Journal of Intercultural Relations*, Volume 22, Number 3, 1998.

In their continual search for clues to a better life, the Nacirema travel to faraway places. Even as they project their **values and behavior** onto **alien cultures**, however, they take offense when other people begin to act as they do.

33. **Baseball Magic**, George Gmelch, *Dushkin/McGraw-Hill*, 1999. 177

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

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34. **Why Can't People Feed Themselves?** Frances Moore Lappé and Joseph Collins, from *Food First: Beyond the Myth of Scarcity*, Random House, 1977. 184

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.

35. **The Arrow of Disease**, Jared Diamond, *Discover*, October 1992. 189

The most deadly weapon **colonial Europeans** carried to other continents was their germs. The most intriguing question to answer here is why the flow of **disease** did not move in the opposite direction.

36. **"Drought Follows the Plow,"** Brian Fagan, from *Floods, Famines, & Emperors*, Basic Books, 1999. 197

The **African herders' lifestyle** remained viable for thousands of years because they used effective strategies for coping with **drought**. Today, claims the author, **Western-style political and economic institutions** have brought repeated **crises and famines**, marginalized millions of people, and killed thousands.

37. **A Pacific Haze: Alcohol and Drugs in Oceania**, Mac Marshall, from *Contemporary Pacific Societies: Studies in Development and Change*, Prentice Hall, 1993. 203

The relatively benign use of **psychoactive drugs**, such as betel and kava in the Pacific Islands, is deeply rooted in **cultural traditions** and patterns of social interaction. Today, as a result of new drugs and disruptive **social and economic changes** introduced from the outside, a haze hangs over Oceania.



- 38. Growing Up as a Fore**, E. Richard Sorenson, *Smithsonian*, May 1977. **210**  
 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.
- 39. Truth and Rumor on the Organ Trail**, Nancy Scheper-Hughes, *Natural History*, October 1998. **215**  
 Economic forces are turning the bodies of the **world's poor** into reservoirs of **spare parts to be transplanted** into the bodies of the rich. The poor then fight back with the only resources available to them: the circulation of personal stories, improbable rumors, and **urban legends**.
- 40. On Seeing England for the First Time**, Jamaica Kincaid, from *Fieldworking*, Blair Press (Prentice Hall), 1997. **222**  
**Colonialism** is not limited to economic and political change. It also imposes a whole set of **inappropriate cultural practices** involving the smallest details of one's **personal identity**.

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# Topic Guide

This topic guide suggests how the selections and World Wide Web sites found in the next section of this book relate to topics of traditional concern to anthropology students and professionals. It is useful for locating interrelated articles and Web sites for reading and research. The guide is arranged alphabetically according to topic.

The relevant Web sites, which are numbered and annotated on pages 6 and 7, are easily identified by the Web icon (🌐) under the topic articles. By linking the articles and the Web sites by topic, this ANNUAL EDITIONS reader becomes a powerful learning and research tool.

TOPIC AREA	TREATED IN	TOPIC AREA	TREATED IN
<b>Acculturation</b>	9. Quare Gene 22. Who Needs Lovel 32. Nacirema and the Tsirot 35. Arrow of Disease 36. "Drought Follows the Plow" 37. Pacific Haze 38. Growing Up as a Fore 40. On Seeing England for the First Time 🌐 <b>2, 3, 7, 13, 16, 31, 32, 33, 34</b>	<b>Cultural Identity</b>	9. Quare Gene 20. Our Babies, Ourselves 25. Bundu Trap 32. Nacirema and the Tsirot 40. On Seeing England for the First Time 🌐 <b>16, 17, 24, 25, 29</b>
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<b>Cooperation Sharing, and Altruism</b>	3. Eating Christmas in the Kalahari 15. Too Many Bananas, Not Enough Pineapples 🌐 <b>2, 3, 6, 16, 17, 25</b>	<b>Ecology and Society</b>	4. Reverence for Cows 13. Understanding Eskimo Science 14. Mystique of the Masai 16. Life without Chiefs 17. When Brothers Share a Wife 23. Society and Sex Roles 34. Why Can't People Feed Themselves? 35. Arrow of Disease 36. "Drought Follows the Plow" 🌐 <b>2, 3, 6, 16, 17, 18, 19, 31, 32, 33, 34</b>
<b>Cross-Cultural Experience</b>	1. Doing Fieldwork among the Yanomamö 2. Doctor, Lawyer, Indian Chief 3. Eating Christmas in the Kalahari 9. Quare Gene 10. Why Don't You Say What You Mean? 12. Shakespeare in the Bush 13. Understanding Eskimo Science 15. Too Many Bananas, Not Enough Pineapples 19. Death without Weeping 20. Our Babies, Ourselves 21. Arranging a Marriage in India 32. Nacirema and the Tsirot 40. On Seeing England for the First Time 🌐 <b>2, 3, 6, 7, 11, 22</b>	<b>Economic and Political Systems</b>	2. Doctor, Lawyer, Indian Chief 4. Reverence for Cows 14. Mystique of the Masai 15. Too Many Bananas, Not Enough Pineapples 16. Life without Chiefs 17. When Brothers Share a Wife 18. Young Traders of Northern Nigeria 19. Death without Weeping 23. Society and Sex Roles 34. Why Can't People Feed Themselves? 35. Arrow of Disease 36. "Drought Follows the Plow" 🌐 <b>17</b>
<b>Cultural Diversity</b>	6. Culture, Not Race, Explains Human Diversity 9. Quare Gene 10. Why Don't You Say What You Mean? 16. Life without Chiefs 20. Our Babies, Ourselves 21. Arranging a Marriage in India 36. "Drought Follows the Plow" 32. Nacirema and the Tsirot 40. On Seeing England for the First Time 🌐 <b>2, 11, 13, 14, 16, 20, 25</b>	<b>Ethnographic Fieldwork</b>	1. Doing Fieldwork among the Yanomamö 2. Doctor, Lawyer, Indian Chief 3. Eating Christmas in the Kalahari

TOPIC AREA	TREATED IN	TOPIC AREA	TREATED IN
	15. Too Many Bananas, Not Enough Pineapples ☉ 1, 2, 3, 6, 7, 9, 13, 29	<b>Poverty</b>	19. Death without Weeping 34. Why Can't People Feed Themselves? 39. Truth and Rumor on the Organ Trail ☉ 2, 3, 4, 15, 17, 31, 33, 34
<b>Gender/ Sexuality</b>	17. When Brothers Share a Wife 22. Who Needs Love! 23. Society and Sex Roles 24. Woman's Curse? 25. Bundu Trap ☉ 19, 21, 22, 23, 25	<b>Rituals</b>	24. Woman's Curse? 25. Bundu Trap 26. Initiation of a Maasai Warrior 27. Psychotherapy in Africa 28. Mbuti Pygmies 29. Secrets of Haiti's Living Dead 30. Rituals of Death 31. Body Ritual among the Nacirema 32. Nacirema and the Tsirot 33. Baseball Magic ☉ 2, 3, 16, 26, 27, 28, 29, 32, 33, 34
<b>Health and Welfare</b>	19. Death without Weeping 20. Our Babies, Ourselves 25. Bundu Trap 27. Psychotherapy in Africa 31. Body Ritual among the Nacirema 34. Why Can't People Feed Themselves? 35. Arrow of Disease 36. "Drought Follows the Plow" 37. Pacific Haze 39. Truth and Rumor on the Organ Trail ☉ 1, 2, 3, 19, 31	<b>Social, Cultural and Industrial Change</b>	9. Quare Gene 16. Life without Chiefs 20. Our Babies, Ourselves 22. Who Needs Love! 27. Psychotherapy in Africa 32. Nacirema and the Tsirot 34. Why Can't People Feed Themselves? 35. Arrow of Disease 36. "Drought Follows the Plow" 37. Pacific Haze 38. Growing Up as a Fore 39. Truth and Rumor on the Organ Trail 40. On Seeing England for the First Time ☉ 1, 2, 3, 15, 16, 17, 18, 29, 31
<b>Hunter- Collectors</b>	13. Understanding Eskimo Science 16. Life without Chiefs 20. Our Babies, Ourselves 28. Mbuti Pygmies ☉ 2, 3, 16, 17, 29	<b>Social Equality</b>	6. Culture, Not Race, Explains Human Diversity 10. Why Don't You Say What You Mean? 16. Life without Chiefs 22. Who Needs Love! 28. Mbuti Pygmies 40. On Seeing England for the First Time ☉ 11, 13, 14, 16, 17, 20, 22
<b>Language</b>	7. Language Training of Apes 8. Language, Appearance, and Reality 9. Quare Gene 10. Why Don't You Say What You Mean? 12. Shakespeare in the Bush ☉ 2, 11, 12, 13, 14	<b>Social Relationships</b>	1. Doing Fieldwork among the Yanomamö 2. Doctor, Lawyer, Indian Chief 3. Eating Christmas in the Kalahari 11. Teaching in the Postmodern Classroom 15. Too Many Bananas, Not Enough Pineapples 20. Our Babies, Ourselves 21. Arranging a Marriage in India 22. Who Needs Love! 24. Woman's Curse? 28. Mbuti Pygmies 29. Secrets of Haiti's Living Dead ☉ 1, 2, 3, 4, 5, 6, 7, 9, 16, 19, 24, 27, 29, 30
<b>Marriage Kinship, and Family Systems</b>	17. When Brothers Share a Wife 18. Young Traders of Northern Nigeria 19. Death without Weeping 20. Our Babies, Ourselves 21. Arranging a Marriage in India 22. Who Needs Love! 23. Society and Sex Roles 24. Woman's Curse? ☉ 2, 3, 4, 15, 16, 17, 20, 24, 25		
<b>Medicine and Healing</b>	27. Psychotherapy in Africa 31. Body Ritual among the Nacirema 39. Truth and Rumor on the Organ Trail ☉ 2, 3, 4		
<b>Participant Observation</b>	1. Doing Fieldwork among the Yanomamö 2. Doctor, Lawyer, Indian Chief 3. Eating Christmas in the Kalahari 12. Shakespeare in the Bush 15. Too Many Bananas, Not Enough Pineapples ☉ 6, 9, 13, 16, 17		
<b>Patriarchy</b>	22. Who Needs Love! 23. Society and Sex Roles ☉ 19, 20, 25		

## ● AE: Anthropology

The following World Wide Web sites have been carefully researched and selected to support the articles found in this reader. If you are interested in learning more about specific topics found in this book, these Web sites are a good place to start. The sites are cross-referenced by number and appear in the topic guide on the previous two pages. Also, you can link to these Web sites through our DUSHKIN ONLINE support site at <http://www.dushkin.com/online/>.

The following sites were available at the time of publication. Visit our Web site—we update DUSHKIN ONLINE regularly to reflect any changes.

### General Sources

#### 1. American Anthropologist

<http://www.aaanet.org>.

Check out this site—the home page of the American Anthropology Association—for general information about the field of anthropology as well as access to a wide variety of articles.

#### 2. Anthropology Links

<http://www.gmu.edu/departments/anthro/links.htm>

George Mason University's Department of Anthropology site provides a number of interesting links.

#### 3. Anthropology Resources on the Internet

<http://home.worldnet.fr/clist/Anthro/contents.html>

This comprehensive list of anthropological resources covers E-mail discussion groups, Usenet discussion groups, Web Servers covering different aspects of the subject, journals, and other collections of sources. *The Education Index* rated it "one of the best education-related sites on the Web."

#### 4. Latin American Studies

<http://www.library.arizona.edu/research.htm>

Click on Ethnic & Gender Studies, then on Latin American Studies to access an extensive list of Latin American resources links to encyclopedias, journals, indexes, almanacs, and handbooks, and to the Latin American Network Information Center and Internet Resources for Latin American Studies.

### Anthropological Perspectives

#### 5. American Indian Sites on the Internet

<http://www.library.arizona.edu/users/jlcox/indian.html>

This Web page points out a number of Internet sites of interest to different kinds of anthropologists.

#### 6. Anthropology Fieldstudy

<http://www.truman.edu/academics/ss/faculty/tamakoshi/index.html>

Don't miss this fascinating site, which gives a detailed report on how to prepare for and conduct fieldwork. Laura Zimmer Tamakoshi's fieldwork experience in Papua New Guinea is must reading for any anthropologist planning to do research in the field.

#### 7. Archaeology and Anthropology Computing and Study Skills

<http://www.bodley.ox.ac.uk/isca/CASShome.html>

Consult this site of the Institute of Social and Cultural Anthropology to learn about ways to use the computer as an aid in conducting anthropological fieldwork, methodology, and analysis.

#### 8. The Crisis in Anthropology

<http://www.comma2000.com/max-gluckman/index.html>

The differences between anthropologists' perspectives are made clear in this First Max Gluckman Memorial Lecture, delivered by Professor Bruce Kapferer on May 17, 1997.

#### 9. Introduction to Anthropological Fieldwork and Ethnography

<http://web.mit.edu/dumit/www/syl-anth.html>

This class outline can serve as an invaluable resource for conducting anthropological fieldwork. Addressing such topics as The Interview and Power Relations in the Field, the site identifies many important books and articles for further reading.

#### 10. Theory in Anthropology

<http://www.indiana.edu/~wanthro/theory.htm>

At this site, access Web pages covering subdisciplines within anthropology, changes in perspectives over time, and prominent theorists, reflecting 30 years of dramatic changes in the field.

### Culture and Communication

#### 11. CAM Cultural Anthropology Methods

<http://www.lawrence.edu/fac/bradley/cam.html>

This home page of the *Cultural Anthropology Methods* journal provides diverse yet helpful information about conducting anthropological fieldwork, such as using computer software for taking notes in the field and choosing field informants. One link will be of particular value to those creating dictionaries in the field.

#### 12. CELLAR: Computing Environment for Linguistic, Literary, and Anthropological Research

<http://www.sil.org/cellar/>

This is an object-oriented database system, developed by a division of the Summer Institute of Linguistics to meet the data management needs of field workers. Also visit [linguistics/sil/linguistics.html](http://linguistics/sil/linguistics.html) for a list of linguistic resources.

#### 13. Hypertext and Ethnography

[http://www.umanitoba.ca/anthropology/tutor/aaa\\_presentation.html](http://www.umanitoba.ca/anthropology/tutor/aaa_presentation.html)

Presented by Brian Schwimmer of the University of Manitoba, this site will be of great value to people who are interested in culture and communication. Schwimmer addresses such topics as multivocality and complex symbolization.

#### 14. Showcase Anthropology

<http://www.usc.edu/dept/education/mascha/showcase.html>

Examples of documents that make innovative use of the Web as a tool for "an anthropology of the future"—one consisting of multimedia representations in a nonlinear and interactive form—are provided on this Web site. An example of the links available is Noun Classification in Swahili.

### The Organization of Society and Culture

#### 15. Huarochiri, a Peruvian Culture in Time

<http://wiscinfo.doit.wisc.edu/chaysimire/>

Take a tour of this fascinating Andean province: visit Tipicocha, a modern village, and learn about the ancient Quechua Book, and Khipus, a unique legacy.

#### 16. Smithsonian Institution Web Site

<http://www.si.edu>