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ANTHROPOLOGY

98/99



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ANTHROPOLOGY 98/99

Twenty-First 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 adviser on the instructional television series *Faces of Culture*.



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Twenty-First Edition

Cover: A traditional Solomon Island initiation ceremony for boys. Photo by Irv DeVore/Anthro-Photo.

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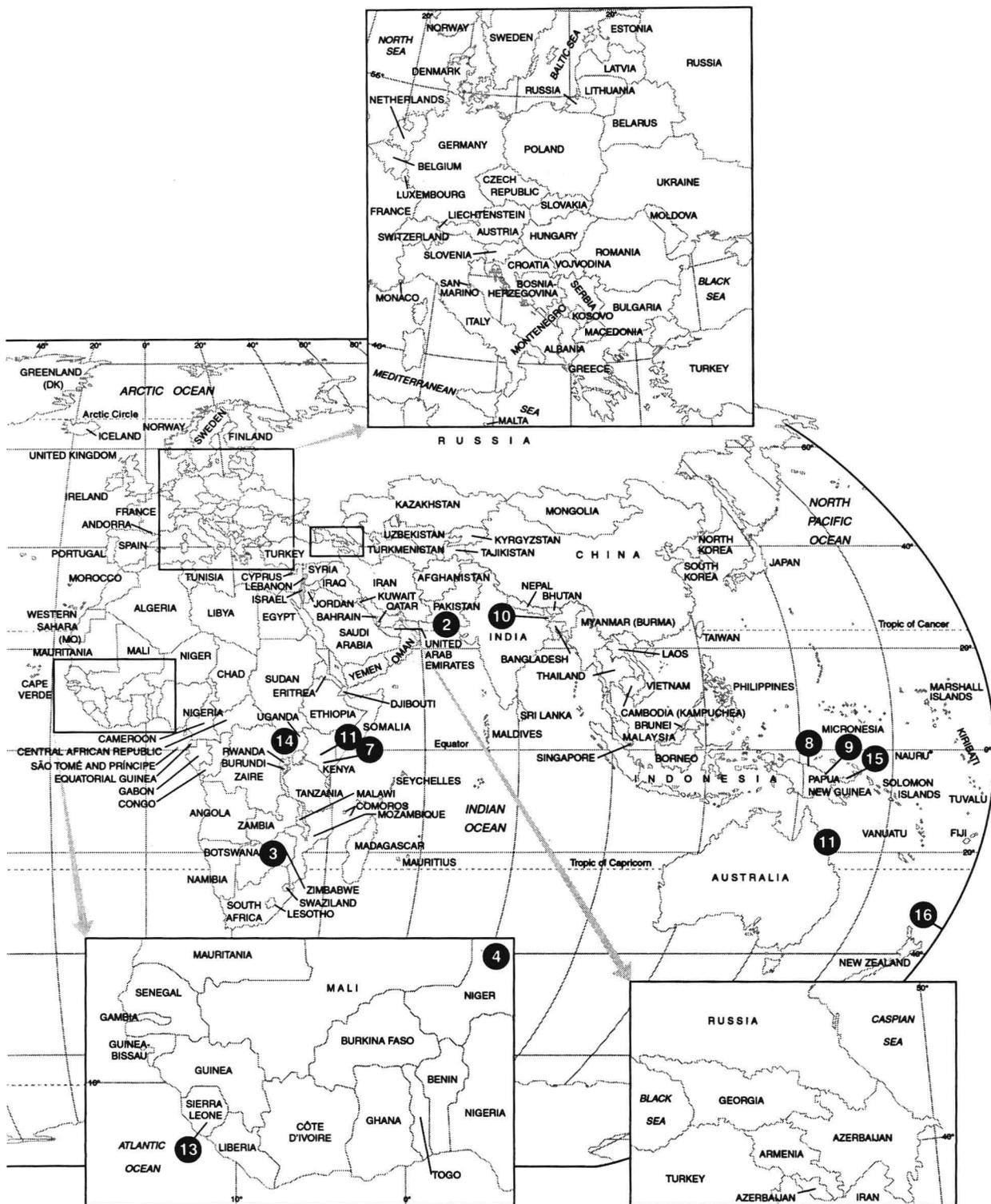
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ANTHROPOLOGY 98/99**

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Editors/Advisory Board

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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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. 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. Under the direction of each volume's *academic editor*, who is an expert in the subject area, and with the guidance of an *Advisory Board*, each year we seek 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 that you will find this volume useful, and we hope that you will take a moment to let us know what you think.

The twenty-first 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 firsthand 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 nonprofessional 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 *challenge questions*.

New to this edition are *World Wide Web* sites that can be used to further explore the topics. These sites will be cross-referenced by number in the topic guide.

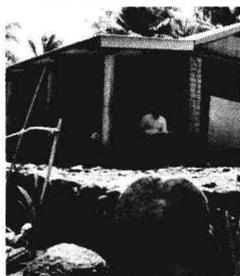
Annual Editions: Anthropology 98/99 will continue to be updated annually. Those involved in producing this volume wish to make the next one as useful and effective as possible. Your criticism and advice are welcomed. Please fill out the article rating form on the last page of the book and let us know your opinions. Any anthology can be improved. This continues to be—annually.



Elvio Angeloni
Editor

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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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Selected World Wide Web Sites	6
Overview	8
1. Doing Fieldwork among the Yānomamö , Napoleon A. Chagnon, from <i>Yānomamo: The Fierce People</i> , Holt, Rinehart & Winston, 1992.	10
Although an anthropologist's first experience may involve <i>culture shock</i> , Napoleon Chagnon reports that the long process of <i>participant observation</i> 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.	22
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 <i>fieldwork</i> is a matter of mutual acceptance and mutual <i>economic</i> benefit.	
3. Eating Christmas in the Kalahari , Richard Borshay Lee, <i>Natural History</i> , December 1969.	27
Anthropologist Richard Borshay Lee gives an account of the misunderstanding and confusion that often accompany the <i>cross-cultural experience</i> . In this case, he violated a basic principle of the !Kung Bushmen's social relations— <i>food sharing</i> .	
4. The Challenge of Cultural Relativism , James Rachels, from <i>The Elements of Moral Philosophy</i> , McGraw-Hill Inc., 1993.	31
From the perspective of <i>cultural relativism</i> , many of our behaviors and <i>values</i> are situational, products of cultural circumstance. As valuable as this insight may be, says the author, it fails to take into account the fact that there are also some values that all human beings must adhere to and that are, therefore, <i>universal</i> .	
5. The Lost Man , Douglas Preston, <i>The New Yorker</i> , June 16, 1997.	37
Recent findings indicate that the <i>first Americans</i> might not be who we think they are. Before the evidence could be adequately assessed, however, the U.S. government withheld it, Native Americans have been wanting to rebury it, and archaeologists have gone to court to retrieve it. In the process, issues of <i>race</i> and <i>ethnicity</i> have been brought to a steaming head.	

UNIT 2



Culture and Communication

Four 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. **Language, Appearance, and Reality: Doublespeak in 1984**, William D. Lutz, *Et Cetera*, Winter 1987. 48
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.
 7. **Why Don't You Say What You Mean?** Deborah Tannen, *New York Times Magazine*, August 28, 1994. 54
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.
 8. **Teaching in the Postmodern Classroom**, Conrad Phillip Kottak, from *General Anthropology*, American Anthropological Association, 1994. 58
Anthropologists do not always travel to exotic locales to find unique patterns of *culturally conditioned behavior*. They may even find it in their own *classrooms*.
 9. **Shakespeare in the Bush**, Laura Bohannan, *Natural History*, August/September 1966. 61
It is often claimed that great literature has *cross-cultural* significance. In this article, Laura Bohannan 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*.

UNIT 3

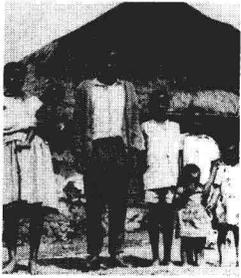


The Organization of Society and Culture

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

- Overview 66
10. **Understanding Eskimo Science**, Richard Nelson, *Audubon*, September/October 1993. 68
The traditional *hunters'* insights into the world of *nature* may be different, but they are as extensive and profound as those of modern science.
11. **The Yanomami Keep on Trekking**, Kenneth Good, *Natural History*, April 1995. 71
Lacking a more balanced range of crops and domesticated food animals, the Yanomami must get their meat and fat from the wild animals of the forest. *Trekking for game* thus helps to fulfill nutritional needs and maintain *social bonds* through the sharing of scarce commodities.
12. **Mystique of the Masai**, Ettagale Blauer, *The World & I*, March 1987. 76
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.
13. **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. 83
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 involved, there is a long-term balance of mutual benefit.
14. **From Shells to Money**, Karl F. Rambo, *The World & I*, May 1989. 87
High in the mountains of New Guinea, the once-secluded Simbu have increasingly adopted *money* as a medium of exchange. Still, the *economic strategy* of maximizing *social relationships* rather than individual wealth remains intact.
15. **Continental Divides**, Jared Diamond, *The Sciences*, March/April 1997. 93
Not all continents are equal, even though their inhabitants are. Differing circumstances, says Jared Diamond, will explain why some parts of the world remained cultural backwaters, while others enabled people to develop their *technologies* to exert their *dominance*.

UNIT 4



Other Families, Other Ways

Five 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.

- Overview 98
16. **When Brothers Share a Wife**, Melvyn C. Goldstein, *Natural History*, March 1987. 100
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.
17. **On the Streets of America**, Mark S. Fleisher, *Natural History*, July/August 1997. 104
Born and raised in *fragile families* with weak social ties, some American teenagers seek companionship and *personal security* on the streets. Even prison is seen as a refuge for *survival*.
18. **Death without Weeping**, Nancy Scheper-Hughes, *Natural History*, October 1989. 108
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.
19. **Arranging a Marriage in India**, Serena Nanda, from *The Naked Anthropologist*, Wadsworth Publishing, 1992. 113
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.
20. **Who Needs Love! In Japan, Many Couples Don't**, Nicholas D. Kristof, *New York Times*, February 11, 1996. 117
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.

UNIT 5

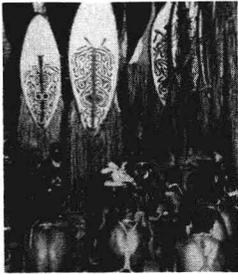


Gender and Status

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

- Overview** 120
21. **Society and Sex Roles**, Ernestine Friedl, *Human Nature*, April 1978. 122
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.
22. **Yellow Woman and a Beauty of the Spirit**, Leslie Marmon Silko, *Los Angeles Times Magazine*, December 19, 1993. 127
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.
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Wherever brides' families use *marital alliances* to maintain or enhance their *social status*, there is a strong emphasis upon *biological paternity* and the value of *virginity*.
24. **Bundu Trap**, Memuna M. Sillah, *Natural History*, August 1996. 137
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 "Afterword," Asha Samad summarizes the various perspectives regarding this controversial issue.
25. **The Initiation of a Maasai Warrior**, Tepilit Ole Saitoti, from *The Worlds of a Maasai Warrior*, Random House, 1986. 143
In virtually every society, certain rites and ceremonies are used to signify adulthood. This article describes the Masai (Maasai) circumcision ceremony that *initiates an individual* into *adulthood*.

UNIT 6



Religion, Belief, and Ritual

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

- Overview 148
26. **A Different Drummer**, Michael Harner, *Natural History*, March 1997. 150
Although he entered the *spirit worlds of the shamans* in pursuit of anthropological research, Michael Harner came away with a new mission—restoring shamanism to the Western world.
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. **Real Men Don't Eat Deer**, Katharine Milton, *Discover*, June 1997. 160
Beyond the specific reasons for *food taboos* in particular cultures, there is one overriding factor common to them all, according to Katharine Milton: they serve as a constant reminder of *tribal identity* and the behavior expected of "true" humans.
30. **The Secrets of Haiti's Living Dead**, Gino Del Guercio, *Harvard Magazine*, January/February 1986. 163
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.
31. **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. 167
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.
32. **Body Ritual among the Nacirema**, Horace Miner, *American Anthropologist*, June 1956. 173
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.
33. **The Tnevnoc Cult**, David G. Bromley and Anson D. Shupe Jr., from *Sociological Analysis*, Volume 40, Number 4, 1979. 176
By comparing the *socialization practices* of the nineteenth-century Tnevnoc cult with modern-day religious *cults*, the authors not only demonstrate the remarkable similarities but show that it is the *legitimacy* accorded a group rather than its practices that shape public reactions and definitions.
34. **Baseball Magic**, George Gmelch, *Dushkin/McGraw-Hill Inc.*, 1998. 180
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.

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.

Overview	186
35. Why Can't People Feed Themselves? Frances Moore Lappé and Joseph Collins, from <i>Food First: Beyond the Myth of Scarcity</i> , Random House, 1977.	188
When <i>colonial</i> governments force the conversion of <i>subsistence</i> farms to <i>cash crop</i> 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.	
36. The Arrow of Disease, Jared Diamond, <i>Discover</i> , October 1992.	193
The most deadly weapon <i>colonial Europeans</i> carried to other continents was their germs. The most intriguing question to answer here is why the flow of <i>disease</i> did not move in the opposite direction.	
37. A Pacific Haze: Alcohol and Drugs in Oceania, Mac Marshall, <i>Contemporary Pacific Societies: Studies in Development and Change</i> , Prentice Hall, 1993.	200
The relatively benign use of <i>psychoactive drugs</i> , such as betel and kava in the Pacific Islands, is deeply rooted in <i>cultural traditions</i> and patterns of social interaction. Today, as a result of new drugs and disruptive <i>social and economic changes</i> introduced from the outside, a haze hangs over Oceania.	
38. Growing Up as a Fore, E. Richard Sorenson, <i>Smithsonian</i> , May 1977.	207
In the context of a bountiful <i>subsistence system</i> , 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 <i>cash crop economy</i> and a consequent reformulation of the identity and practices of the Fore.	
39. Academic Scholarship and Sikhism: Conflict or Legitimization, Arthur W. Helweg, from <i>The Transmission of Sikh Heritage in the Diaspora</i> , New Delhi: Manohar Publications, 1996.	212
When two groups interact but perceive the situation from different <i>cultural systems</i> , as in this case involving <i>Western science</i> and <i>South Asian Sikhism</i> , misunderstanding and tension will result.	
40. New Spirits for Old, Shoefoot (Bautista Cajicuwa), <i>Natural History</i> , March 1997.	218
Malaria runs rampant, food is scarce, and vengeance raids are a fact of life. It is in this troubled context that a <i>Ygnomami shaman</i> reveals his sense of failure and, in an attempt to help his people, exchanges <i>old spirits for new</i> .	
41. Grounded on Ice, Eric P. Olsen, <i>The World & I</i> , March 1997.	220
As the <i>Inuit</i> prepare to assume <i>political autonomy</i> in the newly created province of Nunavut, it remains to be seen whether their <i>survival skills</i> will be relevant to the modern world or will be relegated to the status of museum relics.	
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UNIT 5

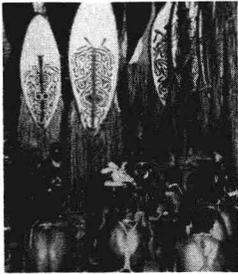


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Although informal in appearance, the *ritual* life of the Mbuti Pygmies provides individuals with deep feelings of personal security, individual responsibility, and overall *social equality*.
29. **Real Men Don't Eat Deer**, Katharine Milton, *Discover*, June 1997. 160
Beyond the specific reasons for *food taboos* in particular cultures, there is one overriding factor common to them all, according to Katharine Milton: they serve as a constant reminder of *tribal identity* and the behavior expected of "true" humans.
30. **The Secrets of Haiti's Living Dead**, Gino Del Guercio, *Harvard Magazine*, January/February 1986. 163
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.
31. **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. 167
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.
32. **Body Ritual among the Nacirema**, Horace Miner, *American Anthropologist*, June 1956. 173
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.
33. **The Tnevnoc Cult**, David G. Bromley and Anson D. Shupe Jr., from *Sociological Analysis*, Volume 40, Number 4, 1979. 176
By comparing the *socialization practices* of the nineteenth-century Tnevnoc cult with modern-day religious *cults*, the authors not only demonstrate the remarkable similarities but show that it is the *legitimacy* accorded a group rather than its practices that shape public reactions and definitions.
34. **Baseball Magic**, George Gmelch, *Dushkin/McGraw-Hill Inc.*, 1998. 180
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.

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.

Overview	186
35. Why Can't People Feed Themselves? Frances Moore Lappé and Joseph Collins, from <i>Food First: Beyond the Myth of Scarcity</i> , Random House, 1977.	188
When <i>colonial</i> governments force the conversion of <i>subsistence</i> farms to <i>cash crop</i> 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.	
36. The Arrow of Disease, Jared Diamond, <i>Discover</i> , October 1992.	193
The most deadly weapon <i>colonial Europeans</i> carried to other continents was their germs. The most intriguing question to answer here is why the flow of <i>disease</i> did not move in the opposite direction.	
37. A Pacific Haze: Alcohol and Drugs in Oceania, Mac Marshall, <i>Contemporary Pacific Societies: Studies in Development and Change</i> , Prentice Hall, 1993.	200
The relatively benign use of <i>psychoactive drugs</i> , such as betel and kava in the Pacific Islands, is deeply rooted in <i>cultural traditions</i> and patterns of social interaction. Today, as a result of new drugs and disruptive <i>social and economic changes</i> introduced from the outside, a haze hangs over Oceania.	
38. Growing Up as a Fore, E. Richard Sorenson, <i>Smithsonian</i> , May 1977.	207
In the context of a bountiful <i>subsistence system</i> , 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 <i>cash crop economy</i> and a consequent reformulation of the identity and practices of the Fore.	
39. Academic Scholarship and Sikhism: Conflict or Legitimization, Arthur W. Helweg, from <i>The Transmission of Sikh Heritage in the Diaspora</i> , New Delhi: Manohar Publications, 1996.	212
When two groups interact but perceive the situation from different <i>cultural systems</i> , as in this case involving <i>Western science</i> and <i>South Asian Sikhism</i> , misunderstanding and tension will result.	
40. New Spirits for Old, Shoefoot (Bautista Cajicuwa), <i>Natural History</i> , March 1997.	218
Malaria runs rampant, food is scarce, and vengeance raids are a fact of life. It is in this troubled context that a <i>Ygnomami shaman</i> reveals his sense of failure and, in an attempt to help his people, exchanges <i>old spirits for new</i> .	
41. Grounded on Ice, Eric P. Olsen, <i>The World & I</i> , March 1997.	220
As the <i>Inuit</i> prepare to assume <i>political autonomy</i> in the newly created province of Nunavut, it remains to be seen whether their <i>survival skills</i> will be relevant to the modern world or will be relegated to the status of museum relics.	
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