# ANNUALEDITIONS Anthropology

## ANNUAL EDITIONS

# Anthropology

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Thirtieth Edition

#### **EDITOR**

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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 served as an academic adviser on the instructional television series *Faces of Culture*. He received the Pasadena City College Outstanding Teacher Award for 2006. He is the academic editor of *Annual Editions: Anthropology* and *Annual Editions: Physical Anthropology* and co-editor of *Annual Editions: Archaeology*. His primary area of interest has been indigenous peoples of the American Southwest.







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### **Preface**

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.

his thirtieth 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 *key points to consider*.

Finally, there are *internet references* that can be used to further explore the topics.

Annual Editions: Anthropology 07/08 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.	Doing Fieldwork among the Yanomamö, Napoleon A. Chagnon, from Yanomamö: The Fierce People, Holt, Rinehart, and Winston, 1992 Although an anthropologist's first field 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.	Lessons from the Field, George Gmelch, from Conformity and Conflict: Readings in Cultural Anthropology, Macalester, 2003  By introducing students to fieldwork, George Gmelch provides them with the best that anthropology has to offer—an enriched understanding of other people and cultures along with a glimpse of oneself and what it means to be an American. Fieldwork is a matter of mutual acceptance and mutual economic benefit.	1
3.	Eating Christmas in the Kalahari, Richard Borshay Lee, Natural History, December 1969 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.	1
4.	Tricking and Tripping: Fieldwork on Prostitution in the Era of AIDS, Claire E. Sterk, <i>Tricking and Tripping: Prostitution in the Era of AIDS</i> , Social Change Press, 2000 As unique as Claire Sterk's report on <i>prostitution</i> may be, she discusses issues common to anthropologists wherever they do <i>fieldwork</i> : how does one build trusting relationships with informants and what are an anthropologist's <i>ethical obligations</i> toward them?	2
5.	Gardening Tips, Lee Cronk, <i>The Complex Whole: Culture and the Evolution of Human Behavior</i> , Westview Press, 1999  The concept of <i>cultural relativity</i> has been an important anthropological principle for <i>understanding other people's ways</i> . The author cautions, however, that we must not move from using culture as an explanation of behavior to using it as a moral justification for behavior, that we should not slide from an "is" statement to an "ought" statement. To do so, says Cronk, is to commit the " <i>naturalistic fallacy</i> ," the idea that if something is "natural" it must therefore be "good."	2
6.	Anthropology and Counterinsurgency: The Strange Story of their Curious Relationship, Montgomery McFate, J.D., Ph.D., <i>Military Review</i> , March/April, 2005	

Countering the insurgency in Iraq requires cultural and social knowledge of the adversary. Yet, none of the elements of U.S. national power-diplomatic, military, intelligence, or economic-explicitly take adversary culture into account in the formation or execution of policy. This cultural knowledge gap has a simple causethe almost total absence of anthropology within the national-security establishment.

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The concepts in bold italics are developed in the article. For further expansion, please refer to the Topic Guide and the Index.

 One Hundred Percent American, Ralph Linton, The Study of Man, Appleton–Century Company, Inc., 1936

For a complete understanding of *American culture*, we must acknowledge all of those contributions made by people from distant times and distant places. Given the current debates in Europe and the United States over immigration policy, this "dated," but timely piece by Ralph Linton reminds us of the importance of *diffusion* or borrowing, from one culture to another.

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# UNIT 2 Culture and Communication

#### **Unit Overview**

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8. Whose Speech is Better?, Donna Jo Napoli, Language Matters: A Guide to Everyday Questions About Language, Oxford University Press, 2003

Although we cannot explicitly state the *rules of our language*, we do choose different rules in different contexts. Depending on the situation, we manipulate every aspect of language, from simple differences in *pronunciation* and *vocabulary* to the more complicated *phrasing* and *sentence structure*.

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9. Fighting for Our Lives, Deborah Tannen, The Argument Culture, Random House, 1998

In America today, there seems to be a *pervasive warlike tone to public dialogue*. The prevailing belief is that there are only two sides to an issue and opposition leads to truth. Often, however, an issue is more like a crystal, with many sides, and the truth is in the complex middle, not in the *oversimplified extremes*.

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10. "I Can't Even Open My Mouth", Deborah Tannen, from I Only Say This Because I Love You, Random House, 2001

Since family members have a long, shared history, what they say in conversation—the *messages*—echo with meanings from the past—the *metamessages*. The metamessage may not be spoken, but its meaning may be gleaned from every aspect of *context:* the way something is said, who is saying it, or the very fact that it is said at all.

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11. Shakespeare in the Bush, Laura Bohannan, Natural History, August/September 1966

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*.

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# **UNIT 3**The Organization of Society and Culture

#### **Unit Overview**

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**12. Understanding Eskimo Science,** Richard Nelson, *Audubon*, September/October 1993

The traditional *hunters'* insights into the world of *nature* may be different, but they are as extensive and profound as those of modern science.

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13. The Inuit Paradox, Patricia Gadsby, Discover, October 2004 The traditional diet of the Far North, with its high-protein, high-fat content, shows that there are no essential foods—only essential nutrients.

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14.	Ties that Bind, Peter M. Whiteley, Natural History, November 2004 The <i>Hopi</i> people offer <i>gifts</i> in a much broader range of circumstances than people in <i>Western cultures</i> do, tying individuals and groups to each other and to the realm of the spirits.

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 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

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.



# UNIT 4 Other Families, Other Ways

#### Unit Overview 93

 When Brothers Share a Wife, Melvyn C. Goldstein, 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.

17. Death Without Weeping, Nancy Scheper-Hughes, 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.

18. Our Babies, Ourselves, Meredith F. Small, Natural History, October 1997

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.

19. Arranging a Marriage in India, Serena Nanda, from Stumbling Toward Truth: Anthropologists at Work, Wareland Press, 2000 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 the families' social position, reputation, and ability to get along.

20. Who Needs Love! In Japan, Many Couples Don't, Nicholas D. Kristof, The New York Times, February 11, 1996 Paradoxically, Japanese families seem to survive, not because husbands and wives love each other more than American couples do, but because they perhaps love each other less. As love marriages increase, with the compatibility factor becoming more important in the decision to marry, the divorce rate in Japan is rising.

The concepts in bold italics are developed in the article. For further expansion, please refer to the Topic Guide and the Index.



#### UNIT 5 **Gender and Status**

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	21. The Berdache Tradition, Walter L. Williams, Spirit and the Flesh, Beacon Press, 2000  Not all societies agree with the Western cultural view that all humans are either women or men. In fact, many Native American cultures recognize an alternative role called the "berdache," a morphological male who has a nonmasculine character. This is just one way for a society to recognize and assimilate some atypical individuals without imposing a change on them or stigmatizing them as deviant.	119
	22. A Woman's Curse?, Meredith F. Small, The Sciences, January/ February 1999 An anthropologist's study of the ritual of seclusion surrounding women's men- strual cycle has some rather profound implications regarding human evolution, certain cultural practices, and women's health.	125
	23. Where Fat Is a Mark of Beauty, Ann M. Simmons, Los Angeles Times, September 30, 1998	
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	24. We Call Ourselves Americans, Laura Zimmer-Tamakoshi, Cultural Diversity in the United States, Bergin & Garvey, 1997  To lump together millions of so-called "White Anglo-Saxon Protestants" is to ignore so many varieties of ethnic and gender experiences within the United States and to gloss over some very significant differences in power and privilege as well.	131
Q.	UNIT 6 Religion, Belief, and Ritual	
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	25. Eyes of the Ngangas: Ethnomedicine and Power in Central African Republic, Arthur C. Lehmann, Magic, Witchcraft, and Religion, Mayfield Publishing Co., 2001  Because of cost, availability, and cultural bias, many people rely on ethnomedical or traditional treatment of illness rather than biomedical or Western treatment.	
	Actually, says Lehmann, both systems are elective in their own ways and should be integrated in developing <i>primary health care in the Third World</i> .	139
	26. Ancient Teachings, Modern Lessons, David A. Taylor, Environ- mental Health Perspectives, vol. 109, no. 5, 2001  Although indigenous knowledge health professionals of the twenty-first century	
	often involves complex <i>narratives</i> , health professionals of the twenty may gain new tools by combining the best of science with the best of the old ways.	14
	27. The Adaptive Value of Religious Ritual, Richard Sosis, American Scientist, March-April 2004 Rituals promote group cohesion by requiring members to engage in behavior collective.	
	that is too costly to fake. Groups that do so are more likely to attain their <b>collective</b>	15

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goals than are groups whose members are less committed.

28.	Shamans, Mark J. Plotkin, <i>Medicine Quest</i> , Penguin Books, 2000 The Western tendency to disregard <i>shamanic healing practices</i> is supremely ironic when one considers the extraordinary therapeutic gifts they have already provided us and the <i>invaluable potential</i> that is still out there—if we can get to it before it disappears.	156
29.	Drug Culture: Everybody Uses Something, Danny Monroe Wilcox, Cultural Diversity in the United States, Bergin & Garvey, 1997 Since prehistoric times, human beings have been using Pharmacologically active substances. They have generally done so in the belief that such substances are important to their well-being and that the experiences themselves, mediated through altered states of consciousness, have important meanings.	164
30.	The Secrets of Haiti's Living Dead, Gino Del Guercio, Harvard Magazine, January/February 1986 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.	171
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32.	Baseball Magic, George Gmelch, Elysian Fields Quarterly, All Star Issue, 1992 Professional baseball players, as do 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.	178
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# **UNIT 7**Sociocultural Change: The Impact of the West

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34.	The Arrow of Disease, Jared Diamond, <i>Discover</i> , October 1992 The most deadly weapon that <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.	190
35.	Burying the White Gods: New Perspectives on the Conquest of Mexico, Camilla Townsend, <i>The American Historical Review</i> , June 2003 Contrary to popular belief, there is little evidence that the <i>Aztecs</i> seriously believed that Hernando Cortes and his men were <i>gods returning from the east</i> . Instead, the author explains, the origin and durability of the <i>Myth</i> provided an alternate explanation for what actually happened in the period of the <i>Conquest</i> . In addition, Camilla Townsend discusses what the indigenous people were actually thinking.	197
36.	The Price of Progress, John Bodley, from <i>Victims of Progress</i> , Mayfield Publishing, 1998 As <i>traditional cultures</i> are sacrificed to the process of <i>modernization</i> , tribal peoples not only lose the security, autonomy, and quality of life they once had,	

but they also become powerless, second-class citizens who are discriminated

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against and exploited by the dominant society.

from Contemporary Pacific Societies: Studies in Development and Change, Prentice Hall, 1993  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.	22-
38. From Baffin Island to New Orleans, Bruce E. Johansen, The Progressive, December 2005	
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39. What Native Peoples Deserve, Roger Sandall, Commentary, May 2005 What should be done about endangered enclave societies in the midst of a modern nation such as Brazil? The main priority, says Roger Sandall, must be to ensure that no one should have to play the role of historical curiosity and	
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