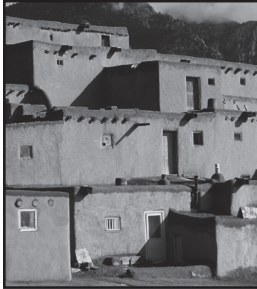


Contents

<i>Preface</i>	iv
<i>Correlation Guide</i>	x
<i>Topic Guide</i>	xi
<i>Internet References</i>	xiv
<i>World Map</i>	xvi



UNIT 1 Anthropological Perspectives

Unit Overview	xviii
---------------	-------

- 1. A Dispute in Donggo: Fieldwork and Ethnography**, John Monaghan and Peter Just, *Social and Cultural Anthropology: A Very Short Introduction*, Oxford University Press, 2000
In this account of **dispute resolution in an Indonesian community**, the authors illustrate the unique features of **anthropological fieldwork**. **Participant observation**, involving prolonged exposure to the daily lives of people, allows for contextual understanding of events and motivations that go beyond superficial appearances. 2
- 2. 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. 10
- 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 **cross-cultural experience**. In this case, he violated a basic principle of the !Kung Bushmen's social relations—**food sharing**. 22
- 4. Tricking and Tripping: Fieldwork on Prostitution in the Era of AIDS**, Claire E. Sterk, *Tricking and Tripping: Prostitution in the Era of AIDS*, Social Change Press, 2000
As unique as Claire E. Sterk's report on **prostitution** may be, she discusses issues common to anthropologists wherever they conduct **fieldwork**: How does one build trusting relationships with informants and what are the **ethical obligations** of an anthropologist toward them? 26
- 5. Can White Men Jump?: Ethnicity, Genes, Culture and Success**, David Shenk from *The Genius in All of Us*, Doubleday, 2010
Clusters of **ethnic and geographical athletic success** prompt **suspensions of hidden genetic advantages**. The real advantages are much more cultural, more nuanced, and less hidden. 32



UNIT 2 Culture and Communication

Unit Overview	36
---------------	----

- 6. 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 to follow 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 changes in **phrasing** and **sentence structure**. 38

7. **Do You Speak American?**, Robert MacNeil, *USA Today Magazine*, January 2005
It is a common assumption that the mass media is making all Americans speak in a similar manner. **Linguists** point out, however, that while some national trends in language are apparent, **regional speech differences** are not only thriving, but in some places they are becoming even more distinctive. 44
8. **Fighting for Our Lives**, Deborah Tannen, *The Argument Culture*, Random House, 1998
In America today, a **pervasive warlike tone seems to prevail in 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**. 49
9. **Shakespeare in the Bush**, Laura Bohannon, *Natural History*, August/September 1966
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**. 60



UNIT 3

The Organization of Society and Culture

Unit Overview 64

10. **Macho Origin Myths**, Franz de Waal, from *The Age of Empathy*, Harmony Books, 2009
Without any understanding of the vast knowledge accumulated by such sciences as **anthropology**, too many economists and politicians have modeled their views on **human nature** based upon the **narrow perspective of Western society**. One only needs to know our past to understand that **humans are not naturally warlike, competitive, and individualistic**. 66
11. **How Cooking Frees Men**, Richard Wrangham, from *Catching Fire*, Basic Books, 2009
The classic explanation for why there is a **universal sexual division of labor in foraging societies** has to do with **men hunting and women gathering**. Even more important, says Wrangham, is the advent of **cooked food**. This dietary change has fostered **anatomical and physiological changes** as well. 70
12. **When Cousins Do More than Kiss**, Anthony Layng, *USA Today*, September 2009
Given the variability of **incest taboos** cross-culturally, it is very unlikely that humans have some sort of **instinct against inbreeding** or that **genetic closeness** is the major concern. The more likely explanation is that requiring young people to find their mates outside their group **fostered cooperation and exchange of food** between hunting and gathering bands. 75
13. **Meet the Alloparents**, Sarah Blaffer Hrdy, *Natural History*, April 2009
A growing body of evidence from traditional societies is making it clear that **multiple caregivers of children**—not just the mother alone—**provide greater assurance that offspring will survive and prosper**. 77
14. **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**. 81
15. **Ties That Bind**, Peter M. Whiteley, *Natural History*, November 2004
The **Hopi** people offer **gifts** in a much broader range of circumstances than people in **Western cultures** do, tying individuals and groups to each other and to the realm of the spirits. 85
16. **Sick of Poverty**, Robert Sapolsky, *Scientific American*, December 2005
While it has long been known that people with **low socioeconomic status** have **higher disease risks and shorter life spans**, new studies indicate that material deprivation may only be part of the explanation. Perhaps an even more important aspect has to do with the **psychosocial stresses** that go with their place in society. 88



UNIT 4

Other Families, Other Ways

Unit Overview

92

17. **When Brothers Share a Wife: Among Tibetans, the Good Life Relegates Many Women to Spinsterhood**, 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.

94

18. **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 some may live.

98

19. **Arranging a Marriage in India**, Serena Nanda, *Stumbling Toward Truth: Anthropologists at Work*, Waveland Press, 2000

Arranging a marriage in India is far too serious a business for the young and inexperienced. Instead, the parents make the decision on the basis of the families' **social position**, reputation, and ability to get along.

103

20. **Who Needs Love! In Japan, Many Couples Don't**, 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 American couples do, 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.

108



UNIT 5

Gender and Status

Unit Overview

112

21. **The Berdache Tradition**, Walter L. Williams, *The Meaning of Difference*, 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 non-masculine 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 deviants.

114

22. **Where Fat Is a Mark of Beauty**, Ann M. Simmons, *Los Angeles Times*, September 30, 1998

In a **rite of passage**, some Nigerian girls spend months gaining weight and learning customs in a "**fattening room**." A woman's rotundity is seen as a sign of **good health, prosperity, and feminine beauty**.

120

23. **... but What If It's a Girl?**, Carla Power, *New Statesman*, April 25, 2006

In some parts of Asia, a combination of the traditional **preference for male heirs**, increased **consumerism**, and **population control** efforts has resulted in an **imbalance in the sex ratios**, an increase in **violence toward females**, and a potentially "**hypermacho society**" of "**sex-starved males**."

122

24. **Missing Girls**, Michelle Goldberg, from *The Means of Reproduction*, Penguin, 2009

Motivated by economic need and runaway consumerism and fueled by **modern technology**, such as ultrasound, **sex selection in favor of sons** has become a **tool for limiting population** in much of Asia. The resulting **imbalance in the sex ratio threatens to impede women's rights, destabilize entire regions, and prevent men from marrying at all**.

125

25. **Rising Number of Dowry Deaths in India**, Amanda Hitchcock, International Committee of the Fourth International, July 4, 2001
Traditionally, a dowry in India allowed a woman to become a member of her husband's family with her own wealth. However, with the development of a cash economy, increased consumerism, and a status-striving society, heightened demands for dowry and the inability of many brides' families to meet such demands have led to thousands of deaths each year. 137



UNIT 6

Religion, Belief, and Ritual

Unit Overview 140

26. **Shamanisms: Past and Present**, David Kozak, *Religion and Culture*, Pearson Prentice Hall, 2008
This article explains how few generalizations about **shamanism** do justice to the **varying social contexts** and individual **cultural histories** of the shamans, and discusses the past **perceptual biases** on the part of ethnographic observers. 142
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 that is too costly to fake. Groups that do so are more likely to attain their **collective goals** than the groups whose members are less committed. 152
28. **Understanding Islam**, Kenneth Jost, *CQ Researcher*, November 3, 2005
As the world's second largest religion after Christianity, **Islam** teaches **piety, virtue, and tolerance**. Yet, with the emphasis of some Islamists on a **strong relationship between religion and state**, and with an increasing number of Islamic militants calling for **violence against the West**, communication and mutual understanding are becoming more important than ever. 158
29. **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. 163
30. **Body Ritual among the Nacirema**, Horace Miner, *American Anthropologist*, June 1956
The **rituals**, 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. 167
31. **Baseball Magic**, George Gmelch, Original Work, 2008
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. 170



UNIT 7

Sociocultural Change

Unit Overview 176

32. **Why Can't People Feed Themselves?**, Frances Moore Lappé and Joseph Collins, *Food First: Beyond the Myth of Scarcity*, Random House, 1977
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 their stand that the farmers are no longer able to feed themselves. 178

33. **The Tractor Invasion**, Laura Graham, *Cultural Survival Quarterly*, Summer 2009
 The **Brazilian Cerrado** is one of the world's most **biologically diverse** tropical Savanna regions. Its **indigenous people** are struggling to survive the onslaught of **agribusiness, deforestation, environmental pollution, and exotic diseases**. What legal rights they have to the land are being trampled and their cries for help are largely ignored. 183
34. **Yanomamo**, Leslie E. Sponsel, *Encyclopedia of Anthropology*, (H. James Bix, ed.), Sage Publications, 2006
 As one of the few indigenous cultures remaining in the Amazon rain forest, the **Yanomami** have become increasingly **endangered from outside contact**. In calling for more **social responsibility and relevance in anthropological research**, the author questions whether it is any longer "justifiable" to collect scientific data merely to feed **careerism** and the vague promise of "contributing to human knowledge." 188
35. **The Arrow of Disease**, Jared Diamond, *Discover*, October 1992
 The most deadly weapon **colonial Europeans** carried to other continents was their germs. The most intriguing question to be answered here is, why did the flow of **disease** not move in the opposite direction? 192
36. **The Americanization of Mental Illness**, Ethan Watters, *New Scientist*, January 20, 2010
 According to some anthropologists and cross-cultural psychiatrists, **mental illness has varied in time and place** much more than previously thought. **American-led globalization, however, is undermining local conceptions of self and modes of healing** and, says Watters, is "**homogenizing the way the world goes mad.**" 199
37. **The Price of Progress**, John Bodley, *Victims of Progress*, Mayfield Publishing, 1998
 As **traditional cultures** are sacrificed in the process of **modernization**, 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 against and exploited by the dominant society. 205
38. **Seeing Conservation through the Global Lens**, Jim Igoe, *Conservation and Globalization*, Wadsworth, 2004
 Before **economic globalization** took hold, most **traditional peoples** lived in ways that **ensured the continued availability of resources** for future generations. Because most Western models of conservation are based on the total exclusion of indigenous peoples, it is not surprising that they **speak of conservation with disdain**. 213
39. **Der Indianer**, Noemi Lopinto, *Alberta Views*, July/August 2008
 Apparently sensing something missing in their own lives, **tens of thousands of Germans claim a spiritual link to Native American myths and ceremonies**. They even spend weekends trying to live as Indians did two centuries ago. While their hearts might be in the right place, their tendency to improvise on the most sacred rituals and **their sense of ownership over aboriginal culture ultimately demeans the very people they claim to admire**. 224
40. **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 that those who want to **participate in the modern world** should be able to do so, whether on the reservation or off it. 228
41. **Being Indigenous in the 21st Century**, Wilma Mankiller, *Cultural Survival Quarterly*, Spring 2009
 With a **shared sense of history** and a growing set of tools, the **world's Indigenous peoples** are moving into **a future of their own making** without losing sight of who they are and where they come from. 233
- Test-Your-Knowledge Form** 236
Article Rating Form 237