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Introduction: Understanding Humans and Human Problems 1

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1 Teaching Theories: The Evolution-Creation Controversy 6

Robert Root-Bernstein and Donald L. McEachron (*The American Biology Teacher*, 1982)

Through a comparison of evolution and creationism, this article examines the logic of scientific inquiry and the characteristics of scientific theory. Scientific theories are testable and correctable, which is why they lead to new and useful knowledge.

2 What Are Friends For? 15

Barbara Smuts (*Natural History*, 1987)

"Friendship" between adult males and females is an important part of the society of olive baboons of Kenya. These mutually beneficial long-term relationships are usually based on female choice and are only indirectly related to sex. Observations of nonhuman primates make anthropologists rethink the origin and nature of human sociality.

3 What's Love Got to Do with It? 22

Meredith Small (*Discover*, 1992)

In contrast to earlier hypotheses on the importance of territorial control in human evolutionary history, contemporary theories emphasize understanding individual strategies for reproductive success. This selection is more about sex than reproduction and raises the novel question "what is sex for?"

4 Dawson's Dawn Man: The Hoax at Piltdown 26

Kenneth L. Feder (*Frauds, Myths, and Mysteries*, 1990)

Paleoanthropological discovery and interpreting the fossil record to better understand our evolutionary roots are interwoven with the pride of nations wishing to ensure their place on the human family tree.

- 5 Women in Evolution: Innovation and Selection in Human Origins 36**
Nancy Tanner and Adrienne Zihlman (Signs, 1976)
 Traditionally, scientists have emphasized the male activity of hunting for the success of humans in the evolutionary story. Many anthropologists suggest, however, that this perspective has been constructed as a result of a male-biased preconception rather than actual evidence. Based on analogies to the social organization of chimpanzees and comparisons with contemporary hunter-gatherers, the authors challenge the traditional view and provide an alternative interpretation of the paleoanthropological evidence.
- 6 Ancient Genes and Modern Health 46**
S. Boyd Eaton and Melvin Konner (Anthroquest, 1985)
 Many of the serious health problems confronting us today may be the result of an incongruity between our genetic heritage as descendants of hunter-gatherers and our current diet and lifestyle. The study of Paleolithic people may be the key to a healthy life.
- 7 Curse and Blessing of the Ghetto 51**
Jared Diamond (Discover, 1991)
 Contemporary health problems, such as Tay-Sachs disease, may have evolutionary roots, because genes that are adaptive in some specific environments may be detrimental in others. Most introductory anthropology textbooks use the example of the sickle-cell trait to show that a gene that may prevent malaria in West Africa causes a painful and often lethal disease in America. Solving these mysteries may lead to methods for prenatal screening.
- 8 Racial Odyssey 57**
Boyce Rensberger (Science Digest, 1981)
 Biological variation among contemporary humans is fascinating and complex. Simple racial taxonomies have no scientific value, but much of the human variation can be explained by the process of natural selection.
- 9 A Reasonable Sleep 64**
Meredith Small (Discover, 1992)
 Anthropologist James McKenna believes that Sudden Infant Death Syndrome, sometimes known as crib death, can be traced to the relatively recent practice of infants sleeping alone. The mismatch between our cultural behavior and our evolutionary heritage may produce serious risks.
- 10 PROFILE OF AN ANTHROPOLOGIST Anthropometry, Assassinations, and Aircraft Disasters: A Career in Forensic Anthropology 69**
(Anthropology Newsletter, 1982)
 Throughout his career, Clyde Snow has used the skills of the physical anthropologist in studying human body measurements and skeletal anatomy to solve mysteries.
- 11 The Oklahoma City Child Disappearances: Forensic Anthropology in the Identification of Skeletal Remains 72**
Clyde C. Snow and James L. Luke (Journal of Forensic Sciences, 1970)
 The detailed analysis of a child's skeleton found in a shallow grave shows that a process of hypothesis testing is necessary for proper identification of a murder victim.

- 12 What's New in Archaeology? 82**
Colin Renfrew (UNESCO Courier, 1985)
 Although the goals of archaeology—establishing chronologies and describing earlier lifeways—remain the same, new technologies are being used to analyze archaeological sites and artifacts.
- 13 Opportunities in Cultural Resources Management 86**
Allen G. Pastron (1988)
 Since the enactment of national historic preservation legislation in the 1960s and 1970s, many archaeologists have entered the expanding field of Cultural Resources Management (CRM). CRM research, which seeks to evaluate and preserve the nation's cultural heritage, has provided archaeologists with a new set of challenges and opportunities.
- 14 Fingerprints in the Sand 90**
Richard Monastersky (Science News, 1990)
 Archaeologists are interested in describing and understanding the prehistoric past and not in artifacts as "things" for a collection. The looting of archaeological sites is a crime. Sophisticated new technologies are being used by both archaeologists and federal prosecutors to arrest and convict archaeological thieves.
- 15 Disease and Death at Dr. Dickson's Mounds 94**
Alan H. Goodman and George J. Armelagos (Natural History, 1985)
 The intensification of maize agriculture among prehistoric Native Americans of the Mississippian period combined with their involvement in a trading network led to a drastic decline in their health.
- 16 The Worst Mistake in the History of the Human Race 99**
Jared Diamond (Discover, 1987)
 The agricultural revolution has long been considered one of the most important transformations in human history. But was it for the better or worse?
- 17 PROFILE OF AN ANTHROPOLOGIST From Tikal to Tucson: Today's Garbage Is Tomorrow's Artifact 104**
(Anthropology Newsletter, 1981)
 Archaeologist William Rathje shifts his research from ancient Maya to modern America and invents garbology.
- 18 Food Waste Behavior in an Urban Population 107**
Gail G. Harrison, William L. Rathje, and Wilson W. Hughes (Journal of Nutrition Education, 1975)
 Archaeological research methods applied to the study of garbage in American society lead to new insights into consumer behavior and realistic policies for our current waste disposal crisis.

19 Dawn of a New Stone Age in Eye Surgery 113

Payson D. Sheets (1987)

An anthropologist applies his knowledge of the stone tool-making technology of ancient Maya to the manufacture of surgical scalpels; his obsidian blades are more than 200 times sharper than the surgical steel scalpels currently in use.

PART III CULTURAL ANTHROPOLOGY

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CULTURE

20 Swimming in Cross-Cultural Currents 120

Conrad Phillip Kottak (Natural History, 1985)

A comparison of the meaning of "time" and how it affects the organization of competitive swimming in Brazil and the United States reveals important, although subtle, differences between these two cultures.

21 Loading the Bases: How Our Tribe Projects Its Own Image into the National Pastime 126

Bradd Shore (The Sciences, 1990)

Culture is an extraordinary human invention because it allows us to *unconsciously* interpret meanings in everyday events. This can be seen in Shore's analysis of baseball as a ritual that symbolically expresses some of Americans' central cultural ideas. Few people recognize the hidden cultural meanings of their own day-to-day behavior.

22 Body Ritual Among the Nacirema 133

Horace Miner (American Anthropologist, 1956)

The examination and analysis of the rituals of this tribe shed light on the meaning of culture and help us reflect on our own way of life.

23 PROFILE OF ANTHROPOLOGISTS Corporate Anthropologists 137

Jennifer J. Laabs (Personnel Journal, 1992)

Since the 1930s business anthropologists have been applying their skills to the understanding of corporate cultures, product development, and market research. This subfield has recently experienced exceptional growth.

CULTURE AND COMMUNICATION

24 Shakespeare in the Bush 144

Laura Bohannan (Natural History, 1966)

Laura Bohannan finds great difficulty in communicating the dramatic themes (and basic story line) of *Hamlet* to the Tiv of Nigeria. Assumptions about human motivations, morality, and the nature of reality are embedded in a cultural context and limit the possible understanding of the story. Great art does not necessarily transcend cultural boundaries.

- 25 Preserving Language Diversity 150**
H. Russell Bernard (Human Organization, 1992)
 Computer technology provides the opportunity for native peoples to produce literature in their own language, which may lead to the preservation of linguistic diversity.
- 26 Problems in Pocatello: A Study in Linguistic Misunderstanding 160**
Barbara Joans (Practicing Anthropology, 1984)
 An anthropologist is called as an expert witness in a dispute between the Social Security Administration and six Bannock-Shoshoni Native American women. At issue is the ability of bilingual speakers to understand bureaucratic language.
- 27 A Cultural Approach to Male-Female Miscommunication 164**
Daniel N. Maltz and Ruth A. Borker (Language and Social Identity, 1982)
 Misunderstandings between men and women may be due to differences in subcultural rules about speech and conversation. Sociolinguistic variation in question asking, gestures of agreement, and topic flow can cause misinterpretation of the speaker's intentions. Valuable parallels can be drawn between interethnic miscommunication and cross-ethnic miscommunication.

CULTURE AND AGRICULTURE

- 28 Agricultural Development and the Quality of Life 175**
Peggy F. Barlett and Peter J. Brown (Agriculture and Human Values, 1985)
 Agricultural development does not necessarily bring about an increase in the "quality of life." Economic change radically alters different societies' perceptions of life circumstances and life satisfaction.
- 29 The Agrarian Basis of Conflict in Central America 183**
Billie R. DeWalt (The Central American Crisis, 1985)
 Political turmoil in Central American countries has its roots in a particular history of agricultural and landholding policies. An emphasis on agricultural production for export has resulted in extreme inequalities in the social distribution of resources. Agricultural structure creates social tensions and results in political unrest.
- 30 The Domestication of Wood in Haiti: A Case Study in Applied Evolution 189**
Gerald F. Murray (Anthropological Praxis, 1987)
 Using his anthropological knowledge of Haitian peasants, Gerald Murray designs and administers an astoundingly successful reforestation project. Wood as a cash crop makes good economic sense to Haitian farmers, and, as a consequence, both production and agricultural earnings increase.

ECONOMY AND BUSINESS

- 31 In Search of the Affluent Society 199**
Allen Johnson (Human Nature, 1978)
 A comparison of Machiguenga Indians of Peru and middle-class Parisians raises questions about the meaning of affluence. Who has more leisure time?

32 Eating Christmas in the Kalahari 207*Richard Borshay Lee (Natural History, 1969)*

When the !Kung San make fun of an ox that the anthropologist wants to give the group for a Christmas feast, Richard Lee learns about the important value of reciprocity in a food-foraging band.

33 Crack in Spanish Harlem 212*Philippe Bourgois (Anthropology Today, 1989)*

Whereas some anthropologists travel long distances to find exotic cultures, others stay closer to home. During fieldwork in a New York neighborhood on the social organization of addicts and sellers and the economics of crack cocaine, the author comes face to face with a culture of terror. Underlying the violence, the drugs, and the ruined lives is a different view of the American dream.

34 If Only They Would Listen: The Anthropology of Business and the Business of Anthropology 220*S. Brian Burkhalter (Practicing Anthropology, 1986)*

The methods used to analyze the social and cultural dimensions of economic exchange among exotic tribal cultures are equally effective in the American corporation. Anthropologists have much to offer the business community through their study of corporate culture.

GENDER AND SOCIALIZATION**35 Society and Sex Roles 226***Ernestine Friedl (Human Nature, 1978)*

Equality between men and women is the product of the social organization of food production and the control of scarce resources. Cross-cultural comparisons of hunter-gatherer groups reveals marked variation in equality between the sexes. Such comparisons contain important lessons for our own society.

36 Child Care in China 232*Bruce Dollar (Saturday Review of Education, 1973)*

Cultural beliefs and values of revolutionary China are purposefully encouraged in the socialization of preschool children. Group activities are used to foster cooperation, sharing, and altruism. Cultural values are reflected in and recreated by institutions of socialization.

37 American Schoolrooms: Learning the Nightmare 237*Jules Henry (Columbia University Forum, 1963)*

In addition to reading, writing, and arithmetic, American children learn fundamental cultural values at school. One of the most important lessons is the fear of failure in our competitive society.

KINSHIP AND MARRIAGE**38 Family Planning, Amazon Style 244***Warren M. Hern (Natural History, 1992)*

High fertility is linked to the health and economic problems of Shipibo Indians. The older custom of polygyny allowed longer spacing between births. Economic change

results in new ideas about appropriate marriage patterns, and an untoward consequence has been rapid population growth.

39 When Brothers Share a Wife 249

Melvyn C. Goldstein (*Natural History*, 1987)

Fraternal polyandry, a rare form of plural marriage, has both benefits and costs for the people of Tibet. Given the economy and ecology of this area, the practice of polyandry has adaptive functions.

**40 Law, Custom, and Crimes Against Women:
The Problem of Dowry Death in India 254**

John van Willigen and V. C. Channa (*Human Organization*, 1991)

Dowry-related violence against women in northern India is a serious and perplexing problem, difficult to explain with an anthropological functionalist approach. Economic transformations have negatively affected the status of women and intensified economic pressures on families to provide dowry at the marriage of daughters.

POLITICS, LAW, AND WARFARE

41 The Kpelle Moot 265

James L. Gibbs, Jr. (*Africa*, 1963)

The informal moot, a method of resolving disputes among the Kpelle of Liberia, is significantly different from our court system. It emphasizes the mending of social relations between the disputing parties; the process of the hearing is therapeutic. The moot is a useful alternative model for settling disputes in our own society.

42 Contemporary Warfare in the New Guinea Highlands 273

Aaron Podolefsky (*Ethnology*, 1984)

Intertribal warfare flares up in the highlands of Papua New Guinea even after decades of relative peace. To understand why, anthropologists focus on changes in the local economic system that have, in turn, changed marriage patterns.

43 Flaming Crosses and Body Snatchers 282

David L. Kertzer (*Ritual, Politics, and Power*, 1990)

Kings, revolutionaries, presidents, and even the Ku Klux Klan use symbols and rituals to build their political organization. Political ritual is not trivial fanfare, but a cross-cultural mechanism for getting and maintaining power.

RITUAL AND CURING

44 Hallucinogenic Plants and Their Use in Traditional Societies 291

Wade Davis (*Cultural Survival*, 1985)

The author, whose writing about psychoactive plants and *zombis* in Haiti has stirred controversy, surveys the use and functions of hallucinogenic plants in other societies. Particularly in traditional South American Indian societies, hallucinogens play a central role in religion and ritual.

45 The Integration of Modern and Traditional Health Sectors in Swaziland 295

Edward C. Green (*Anthropological Praxis*, 1987)

A shortage of biomedical health care personnel in developing countries might be eased by incorporating traditional healers into the health care delivery system. The first step in this cooperation is a survey of traditional healers and their activities.

46 PROFILE OF AN ANTHROPOLOGIST Anthropology and the World of Physicians 301

Thomas M. Johnson (*Anthropology Newsletter*, 1991)

A well-known clinical medical anthropologist describes his work in a hospital setting. Knowledge of anthropological principles is important for medical students to become successful clinicians in cross-cultural settings.

47 Ritual in the Operating Room 305

Pearl Katz (*Ethnology*, 1981)

Rituals exist in both sacred and secular contexts, and ritual behavior is an integral part of modern surgical procedures.

SOCIAL AND CULTURAL CHANGE

48 AIDS as Human Suffering 316

Paul Farmer and Arthur Kleinman (*Daedalus*, 1989)

In the past decade the AIDS epidemic has spread throughout the world. Social reactions to the threat of this terrible and lethal disease vary between cultures; in this selection, medical anthropologists compare the experience of people dying from AIDS in the United States and Haiti. The suffering caused by AIDS is both biomedical and cultural.

49 Advertising and Global Culture 325

Noreene Janus (*Cultural Survival*, 1983)

The expansion of the world economic system depends on the creation of new consumer demands through advertising. Do developing countries have the right to reject mass advertising for products that their citizens cannot afford?

50 The Price of Progress 329

John H. Bodley (*Victims of Progress*, 1990)

Economic development, sometimes called "progress," can bring about unintended social and medical consequences, especially for marginalized tribal peoples. New disease burdens, ecological degradation, and increased discrimination are among the hidden costs of economic change for many people.

Glossary 338

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