# TALKING ABOUT PEOPLE

# Readings in Contemporary Cultural Anthropology

THIRD EDITION

William A. Haviland University of Vermont, Emeritus

Robert J. Gordon
University of Vermont

Luis A. Vivanco
University of Vermont



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Because of the pace of social, economic, and technological change in the world, people are entering a new period of global crisis. Anthropology's holistic, cross-cultural, and evolutionary approaches provide a number of highly sophisticated insights into these processes and their effects for large and small-scale cultures.

2 Fact versus Fiction: An Ethnographic Paradox Set in the Seychelles 15

Marion Benedict

The task of understanding a culture other than one's own is fraught with difficulty; not only are there all sorts of unexpected things to be discovered, but the anthropologist may also be fed all sorts of misinformation. The difficulties are compounded as one tries to write up one's material in a way that will be comprehensible to an audience with a different cultural background without doing violence to ethnographic reality.

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Is it possible to "go native"? William Klausner suggests that it is difficult.

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Editors of the journal *Cultural Survival* consider the meanings of culture, culture change, and cultural disruption.

6 Loading the Bases: How Our Tribe Projects Its Own Image into the National Pastime 28

Bradd Shore

Baseball is not simply a game, but also a symbolic way of expressing basic cultural values.

### 7 When Does Life Begin? A Cross-Cultural Perspective on the Personhood of Fetuses and Young Children 35

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We do not appreciate the extent to which human life and personhood are culturally constructed, Morgan argues, even citing cultural variation within single societies.

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How one addresses relatives, recent acquaintances, and strangers may vary greatly from one culture to another. Adjusting to the way this is done in another society is not always easy.

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The "real meaning" of a word, according to its etymology, may differ from the "real meaning" of its social context and usage.

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Rodolfo Stavenhagen

Besides allowing humans to communicate, language also establishes boundaries between social groups that speak differing languages or dialects. Often language has been used as a political weapon, as one group has sought to impose its language or dialect on another in order to subordinate the latter to its dominance.

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Amparo B. Ojeda

In North America, children are usually raised to become independent, assertive, and self-reliant. In other places, behaviors like compliance and respect for authority are emphasized. For a person raised in one way, the other may seem "bizarre," but each pattern fits its particular culture's overall design.

### 13 The Anthropologist as Mother: Reflections on Childbirth Observed and Childbirth Experienced 67

Alma Gottlieb

In spite of the value North Americans set on personal independence and self-reliance, they often find themselves in situations where they are forced to submit to authority. Yet authorities are not always aware that there are other ways of doing things. For someone who is aware, having one's own way is not always easy.

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Martin argues that an anthropological approach is necessary to understand changes in how North American culture regards the personality characteristics and mental conditions required for survival.

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Across the arid lands from West Africa to Mongolia, pastoral nomadic people have prospered for millennia in spite of droughts and raids. How they have done so is illustrated by the Gabbra of Kenya. But can they survive the threats posed by postcolonial states and their economists?

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### Gerardo Reichel-Dolmatoff

Colombian anthropologist Reichel-Dolmatoff explores how indigenous people think of landscape, nature, and the Amazon River in the Upper Amazon basin.

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In discussing the history of food preferences since people first began to cultivate crops, Mintz stresses the symbolic significance of food.

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Most development studies ignore the use of public office for private gain. Such "informal economic sector" activities are important, but they also raise important cultural issues.

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How do the poor make out in the U.S. inner city, and where does the American Dream lead them? Bourgois shows why and how they are forced into the informal illegal economy.

### 21 Cities without Care or Connection 105

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The globalization of capitalism and modern labor conditions have significantly affected the creation of community in large cities, standardized urban environments, and changed the nature of urban politics and citizenship.

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### Serena Nanda

In many societies, marriage is regarded as far too important to leave to the whims of young people alone. In her illustration of arranged marriage in India, Nanda shows that such customs are not without their advantages.

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### John M. Coggeshall

A study in U.S. prisons suggests important insights into how gender identity is perceived in North American culture.

# 24 Female Chiefs and Their Wives: Tradition and Modernity in Venda, South Africa 121 Gina Buijs

According to Buijs, anthropologists studying the institution of woman marriage among African peoples have mistakenly assumed that female taking is simply playing the role of men.

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Micaela di Leonardo

After the news media approached her for comments on love, sex, and gender relations, di Leonardo expresses frustration over the public trivialization of female anthropologists, feminism, and anthropological knowledge.

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**Brett Williams** 

Food is not simply nice to eat, but also has important ritual and political implications. Williams shows how control of food is a source of domestic power.

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For the matrilineal Mosuo of China, women head most households and control most family property. Women and men do not formally "marry" as other cultures know it but prefer a "visiting" relationship, and fathers have no economic or social obligations to their children.

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Utah outlawed polygamy more than 100 years ago, but it never went away. Egan explores its persistence and recent court cases that challenge it on the grounds of sexual abuse statutes.

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Alan Zarembo

An increasing number of middle- and upper-class Latin American women are demanding cesarean operations in childbirth, which Zarembo argues is a reflection of processes of class identification and stratification.

# 31 Owning Places and Buying Time: Class, Culture, and Stalled Gentrification 152 Brett Williams

"Elm Valley," with its upwardly mobile new residents and less affluent older residents living in close proximity, affords an excellent example of how symbolic indicators and patterns of association are indicative of social class. Also evident are the kinds of misunderstandings that result from class-related worldviews.

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Extremist racial ideologies and differentiated occupational and political statuses laid the groundwork for the genocide in Rwanda.

33 DOING FIELDWORK: Elizabeth Garland, An Anthropologist Learns the Value of Fear 168 Garland reflects on the meanings of being "shaken up" by fieldwork and her own assumptions about Western privilege and her status as an anthropologist.

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Seeing current strife and violence as a resurgence of "tribal warfare" is highly problematic.

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In Zambia the violence of war has created a culture of violence, which traditional healers now seek to overcome.

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"What does development do other than expand bureaucratic power?" asks Ferguson.

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### Frédérique Apffel-Marglin

A group of indigenous writers and activists in the Peruvian Andes has set up an organization to research, write about, and reaffirm traditional Andean worldviews and agricultural practices.

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Although fieldwork in anthropology is supposed to be "objective," the close and prolonged association between ethnographer and informants inevitably leads to the development of strong personal feelings between them. How, then, does one react in situations of war or famine that threaten those informants and their people? Alex de Waal discusses the anthropologist's dilemma.

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For many indigenous people, struggles over autonomy and reconciliation represent struggles over cultural survival. McIntosh explores how difficult that can be when indigenous movements clash with law and racism and examines the preconditions for internal self-determination.

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Scholarly analysis of social movements and activism is increasing, and ethnographic research on a divisive issue can help us expand and reframe public discourse on controversial public issues.

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The Zapatista uprising in Chiapas has extended its political reach via the media and computer networks, weaving a new electronic fabric of struggle throughout Mexico and the world for indigenous rights and autonomy movements.

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Ullman's analysis of how computer technologies and the Internet encourage individualism and a retreat from public space raises important questions about the future of social life, politics, and culture in modernity.

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