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Robert H. Lavenda and Emily A. Schultz, both at St. Cloud State University

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—Jason Gonzalez, University of Georgia

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What can anthropology teach us about sex, gender, and sexuality?

Cultural anthropologists have been interested in sex, gender, and sexuality since the beginnings of anthropology as a discipline, but their preferred approaches to these topics have changed over time, along with broader theoretical developments in the discipline and wider historical shifts in the world. This chapter focuses primarily on perspectives and concepts that have developed since the 1960s and 1970s in Euro-American sociocultural anthropology. However, scholarship and activism on issues surrounding sex, gender, and sexuality extend far beyond the discipline of anthropology. As a result, anthropologists and other social scientists have shared perspectives and borrowed concepts from one another. The result, for sociocultural anthropologists, has been the production of a vast and expanding body of ethnographic research exploring sex, gender, and sexuality both in Euro-American societies and in societies outside the Western world.

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Introduction to Anthropology

In Everyday Life

Caring for Infibulated Women Giving Birth in Norway

Female genital cutting has generated enormous publicity—and enormous conflict. Coping with this practice across difference is complex. People in Western societies often have very little grasp of how the operation fits into the cultural practices of those who perform it. Even women from societies with the tradition find themselves on opposing sides: Some seek asylum to avoid it, while others are prosecuted because they seek to have it performed on their daughters. Many governments have declared it a human rights violation.

value they place on “natural” birthing has led some to regard African immigrant women as “more natural than most Norwegians” and “in closer contact with their female essence” (Johansen 2006, 521). As a result, health care workers sometimes assume that African women are “naturally” equipped with the skills they need to deliver and care for their babies. Only “modern” Norwegian women require such things as medication or child care instruction. At the same time, Somali women present a paradox: They are African, but they have been infibulated, and infibulation

In Their Own Words

The Consequences of Being a Woman

Ronnie L. Hewlett is an anthropologist who has spent many years working with women in the Central African Republic, women who told her they wanted to tell her their stories. One of these women she calls Blondine. Blondine tells of her marriage.

After Issa [her first husband] left, my second husband, Levi, saw me and wanted to marry me. He spoke so much he had no saliva in his mouth! I loved my second husband Levi. It was a good marriage, but over a long time I came to lose respect for my husband. The most important feeling in a marriage is respect. If you love your husband, you show him respect. But after some time of marriage, if he drank a lot of embacho [moonshine], he hit me. One time my friend heard the fighting and she came and said, “Why

wife becomes like a sister and respects the first wife. If they both have a good heart, they work together in the fields and help each other with the work in the house and it is good. But if the second wife is not obedient and respectful, then there is war. After much hitting and fighting, we tried to reconcile and for a while we lived together, but when the second wife came, our husband said, “You two wives! Do not fight!!” When she’d come we worked together and prepared food

MODULE 1: Anthropology, Science, and Storytelling

“Things are similar: this makes science possible. Things are different: this makes science necessary” (Levens and Lewontin 1985, 141). Many anthropologists claim that their attempts to explain human nature, human society, and the human past are scientific. A scientific approach is what distinguishes the ethnographer from the tourist, the archaeologist from the treasure hunter. But scientists are clearly not the only people who offer explanations for the intriguing and often contradictory features of our world. People in all societies tell stories about why we are the way we are and why we live the way we do. What makes these nonscientiﬁc explanations different from the scientiﬁc explanations of an anthropologist?

Scientiﬁc and Nonscientiﬁc Explanations

In some respects, scientiﬁc and nonscientiﬁc explanations of the way the world works have much in common. For one thing, scientists today are more aware than ever before of the fact that scientiﬁc theorizing is a form of storytelling (Landau 1984). Like the tales collected by anthropologists from peoples all over the world, scientiﬁc theories offer narrative accounts of how things got to be the way they are.

Consider the following two extracts taken from longer narratives. The ﬁrst is from the Amazon and is part of the creation story of the Desana (Tukano) people (Figure M1.1):

The sun created the Universe and for this reason he is called Sun Father (pokolabo). He is the Father of all the Desana. The Sun created the Universe with the power of his yellow light and gave it life and stability. From his dwelling place, bathed in yellow refections, the Sun made the earth, with its forests and rivers, with its animals and plants. The Sun planned his

Four brief Modules provide engaging discussions of methodological building blocks in anthropology

FIGURE M1.1 Desana (Tukano) man playing panpipes.
he knew who, after the death of her husband, told her to adopt male ways of talking, as did a Nicaraguan woman in Nicaragua (where cochones traditionally perform with a gender other than one’s own—might mean, both for citizenship valued under the government of Marga-

A Nicaraguan cowboy poses with a cross-dressing male during Carnival.

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Takes an explicitly global approach, discussing ways in which the spread of capitalism has drastically reshaped how people everywhere live their lives.

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Addresses issues of power and inequality in the contemporary world, including racism, ethnic discrimination, nationalism, caste, and class.

Gender and Feminist Anthropology
Incorporates cutting-edge theory and gender and feminist anthropology throughout.

EthnoProfile boxes provide summaries of the geographic, demographic, and political backgrounds of the peoples discussed in the text.

EthnoProfile M3.4
Sidi Lahcen Lyussi
Region: Northern Africa
Nation: Morocco
Population: 900
Environment: Mountainous terrain
Livelihood: Farming, some livestock raising
Political organization: Village in a modern nation-state
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Taking a holistic approach, this general anthropology text emphasizes critical thinking, active learning, and applying anthropology to solve contemporary human problems.

**ANTHROPOLOGY**

**Asking Questions About Human Origins, Diversity, and Culture**

Robert L. Welsch, *Franklin Pierce University*
Luis A. Vivanco, *University of Vermont*
Agustín Fuentes, *University of Notre Dame*

From the authors who wrote the highly acclaimed *Cultural Anthropology: Asking Questions About Humanity*, this groundbreaking general anthropology text—co-written with renowned scholar Agustín Fuentes—takes a holistic approach that emphasizes critical thinking, active learning, and applying anthropology to solve contemporary human problems. Building on the classical foundations of the discipline, *Anthropology: Asking Questions About Human Origins, Diversity, and Culture* shows students how anthropology is connected to such current topics as food, health and medicine, and the environment. Full of relevant examples and current topics—with a focus on contemporary problems and questions—the book demonstrates the diversity and dynamism of anthropology today.

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Introduction to Anthropology

CLASSIC CONTRIBUTIONS

E. B. Tylor and the Culture Concept

Like other anthropologists of the latter half of the nineteenth century, Edward B. Tylor believed that the social and cultural differences of humanity could be explained as the product of evolutionary forces. Tylor’s primary intellectual concern throughout his career was developing an evolutionary sequence that would explain how people evolved from a state of what he called “prem new savages” to more “advanced” levels of civilization. In his book Primitive Culture, published in 1871, he advanced his argument that humans are subject to evolutionary forces in all aspects of their lives, including what he called “cultures,” offering the now classic definition presented here: "Although contemporary uses of the term culture have changed since Tylor’s definition—mainly because anthropologists today reject Tylor’s evolutionary perspective—Tylor’s definition is important because it laid the basis for the scientific study of culture that has been central to the discipline ever since.

Culture or Civilization, taken in its wide ethnographic sense, is that complex whole which includes Knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. The condition of culture among the various societies of mankind, in so far as it is capable of being investigated on general principles, is a subject apt for the study of laws of human thought and action... If various races may be regarded as stages of development or evolution, each the outcome of previous history, and almost to do its proper part in shaping the history of the future. (Tylor 1871)

Thinking Like an Anthropologist

Thinking Like an Anthropologist
Making Sense of Genetic Relationships

Anthropologists begin their research by asking questions. In this box, we want you to learn how to ask questions as an anthropological researcher. Part 1 describes a situation and follows up with questions we would ask. Part 2 asks you to do the same thing with a different situation.

**PART ONE: WHAT DOES IT MEAN TO BE 98% CHIMPANZEE?**

One frequently cited comparison between humans and chimpanzees is that the two species share 98% identical DNA. This statement is generally taken to mean that chimpanzees share 98% of our genetic sequences, and by extension 98% of our genes. But this interpretation is not quite true. Humans and chimpanzees belong to the same family (Hominidae), and we are both a kind of ape, but we differ at many levels. The current trend of comparing sequences of DNA between species, or even between groups of humans, and expecting it to have functional significance, has the potential for various misuses of already common misconceptions about DNA. University of North Carolina-Charlotte anthropologist Jonathan Marks has tackled this issue and its potentially dangerous genetic implications. In his books *What It Means to Be 98% Chimpanzee* (2002) and *Human Biodiversity: Genes, Race, and History* (1995), Marks reveals misconceptions and a few problematic generalizations that threaten an accurate understanding of genetics, behavior, and evolution.

Mark approached this problem on three fronts. First, he has long questioned the notion that humans and chimpanzees are more closely related than humans and gorillas (or chimpanzees and gorillas). While many studies of proteins and DNA show humans and chimpanzees as having a slightly closer phylogenetic relationship, a few studies do show gorillas and chimpanzees or even humans and gorillas as being closer in molecular terms. Second, Marks applies a theoretical perspective to the problem, demonstrating how we have failed to notice some very basic aspects of DNA. For example, there are only four nucleotide bases in all DNA, so that any two randomly selected, very large DNA sequences will differ, on average, by no more than 25%. Of course, more closely related organisms share more sequences in common, as they have been separate species for less time and thus the forces of evolution have had fewer chances to shuffle existing sequences or allow mutations to occur. Because humans and chimpanzees have only about seven to nine million years of separate evolution, we are quite similar at the level of the DNA sequence.

Third, Marks points out that 98% similarity is a statement about the chemical structures of the DNA, not necessarily the actual function of the genes. Overall, only about 5% of the human DNA is actively coding for proteins. Marks’s work forces researchers to be very careful about making assertions about genetic differences or similarities between groups of people. All humans share 100% of the same DNA, but there are a huge number of variations in the frequencies and even the presence of certain alleles across the different human populations. What questions does this situation raise for anthropological researchers?

1. Are the same 5% of active genes in different humans also active in chimpanzees?
2. If we accept the simplistic idea that all human-chimpanzee differences arise from 2% of our DNA, what are we to make of the differences in allele frequencies between human populations?
3. What do these similarities mean about changes in behavior and morphology relative to changes at the level of DNA?
4. What do we gain and lose when we prematurely compartmentalize understanding of human and primate behavior through the analysis of DNA?

Anthropologist as Problem Solver

Kim Hopper, Homelessness, and the Mentally Ill in New York City

HOMELESSNESS DID NOT BECOME A RECOGNIZED SOCIAL PROBLEM IN THE UNITED STATES UNTIL THE LATE 1970S.

Before then, of course, there were people who had nowhere to live, but homelessness was commonly understood as an extension of their poverty, the result of alcoholism, or lifestyle choices (Beriss 2005). Few researchers tried to understand how and why some people were homeless or what Americans thought about people without homes. One exception was anthropologist Kim Hopper of the City University of New York.

Since the 1970s, Hopper has lived among, studied, and worked as an advocate for homeless people in New York City. He has spent most of his professional life outside academia, working in non-profit agencies, advocacy organizations, and government (Hopper 2002). He helped draft legislation and legal briefs, submitted affidavits, served as a court-appointed monitor, testified as an expert witness, and served as a board member of the National Coalition for the Homeless. He has also worked as a legal observer and offered expert testimony in a large number of court cases involving human rights.

Both his work and his life have been devoted to understanding homelessness, both by the quality of immediate assistance offered to people and by the long-term subsistence alternatives to the hospital (Hopper 1994). From Hopper’s point of view, the issue is not whether the

Doing Fieldwork

Conducting Holistic Research with Stanley Ulijaszek

Stanley Ulijaszek is a British anthropologist who has been conducting research for several decades in the swamplands of coastal Papua New Guinea, an island state in the Southwest Pacific. In recent years, he has turned his attention to an interesting question: In this difficult landscape that is unsuitable to agriculture, how do people acquire a sufficient, safe, and nutritious food supply? To answer this question properly requires substantial knowledge of the human biology, prehistory, and culture of coastal New Guinea.

At the center of this story is the sago palm, a palm tree that grows abundantly in swamps. Its stem contains starch, a staple food for the people who cultivate it. People cook sago in long sticks resembling dense French bread, eating it with a bit of fish. Sago is not a great staple food, because it is 95% water, making it an excellent energy food, but it has few other nutrients. Worse, perhaps, is that sago is toxic when eaten uncooked or improperly prepared. Its toxicity threatens people with a specific genetic mutation that does not allow the red blood cells to carry the toxins out of the body, a mutation common among coastal New Guinea populations. Thus, because of this toxicity, eating sago presents a risk to these coastal people (Ulijaszek 2007).

When sago is cooked, it is transformed into a food that people can eat. In this process, flour is collected from a basin where it has settled. Transforming the flour of the sago palm into food is a complex process. First, the pith must be chopped out of the trunk and put under simple cutting and pounding tools, and then the starch must be leached from the dense mass of fiber using a frame made from the base of the leaf stalk in which the starch is poured with water to release and drain the edible starch, leaving the middle fiber behind in the frame. Leave the sago flour a few hours before it is sowed.

**Cultivating Nutrition from the Sago Palm.** Transforming the pith of the sago palm into food is a complex process. First, the pith must be chopped out of the trunk and put under simple cutting and pounding tools, and then the starch must be leached from the dense mass of fiber using a frame made from the base of the leaf stalk in which the starch is poured with water to release and drain the edible starch, leaving the middle fiber behind in the frame. Leave the sago flour a few hours before it is sowed.

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Shan-Estelle Brown, Rollins College

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Introduces students to the lives of those trapped in the labyrinths of our country’s immigration laws.

FORCED OUT AND FENCED IN
Immigration Tales From the Field
Edited by Tanya Maria Golash-Boza, University of California, Merced

Former President Barack Obama’s administration oversaw three million deportations—far more than any previous President, and more than the sum total of all deportations prior to 1997. President Donald Trump has promised to surpass these record numbers of deportations. With mass deportation constantly in the news, students crave a deeper understanding of how we have arrived at this particular historical moment.

This collection of powerful essays—written by leading scholars in migration studies—puts a human face on mass deportation by telling the stories of people bearing the brunt of immigration law enforcement. Each narrative in Forced Out and Fenced In: Immigration Tales From the Field centers on a person or a small group of people and places their story within the broader socio-legal and historical context. The authors weave the relevant historical, political, and socio-legal analysis throughout each essay, yet the narrative remains the most important element in each piece. Forced Out and Fenced In is ideal for courses on immigration in sociology, anthropology, political science, law and society, ethnic studies, Latino studies, history, geography, and American studies.

eBook: 978-0-19-068266-8  $12.95
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The only ethnography to examine family-based legalization from the perspective of families who undertake it

BECOMING LEGAL

Immigration Law and Mixed-Status Families
Ruth Gomberg-Muñoz, Loyola University Chicago

There are approximately eleven million undocumented people living in the United States, and most of them have family members who are U.S. citizens. There is a common perception that marriage to a U.S. citizen puts undocumented immigrants on a quick-and-easy path to U.S. citizenship. But for people who have entered the U.S. unlawfully and live here without papers, the line to legal status is neither short nor easy, even for those with spouses who are U.S. citizens.

Becoming Legal: Immigration Law and Mixed-Status Families follows mixed-status couples down the long and bumpy road of immigration processing. It explores how they navigate every step along the way, from the decision to undertake legalization, to the immigration interview in Ciudad Juárez, Mexico, to the effort to put together a case of “extreme hardship” so that the undocumented family member can return. Author Ruth Gomberg-Muñoz also discusses families’ efforts to rebuild their lives in the aftermath of immigration processing—both for those who are successful and those who are not.

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Minh T. N. Nguyen

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Fall 2018  240 pp.
eBook: 978-0-19-069261-2  $9.95
paper: 978-0-19-069260-5  $19.95
Examines how media professionals handle the uncertainties and risks of media production in a globalizing world

HAUNTED
An Ethnography of the Hollywood and Hong Kong Media Industries

Sylvia J. Martin, The University of Hong Kong

How do media professionals handle the risks of film and television production given market uncertainties, fears of industrial decline, and increasing job insecurity? What does the work of creating spectacle on-screen amid volatile conditions off-screen mean to them? In Haunted: An Ethnography of the Hollywood and Hong Kong Media Industries, Sylvia J. Martin explores these questions about members of the highly commercial film and television industries of Hollywood and Hong Kong (the latter often referred to as the “Hollywood of the East”). Drawing on extensive multi-sited ethnographic research—including participant-observation as an extra in Hollywood and interviews with stunt workers in Hong Kong—Martin takes readers onto studio lots and urban filming locations in Hollywood and Hong Kong to discover the haunting perils and pleasures of the filming process for media workers as they also grapple with broader social, economic, and political issues.

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Hong Kong
Hollywood
City of Flowers is an ethnographic study of social and economic change in Costa Rica. Rather than investigate how macroeconomic forces bear down on workers and households, this book explores how individuals and households give meaning and shape to neoliberalism as it evolves over time.

Drawing on twenty years of field work and 100 life histories of people living in one Costa Rican city, the book considers how individuals in four different class locations negotiate the economic changes going on around them. Author Susan E. Mannon argues that these responses are bound up in class, race, and gender aspirations and anxieties.
Based on years of fieldwork, this ethnography of the Bolivian Aymara trading system and its networks and economic strategies examines one of the most up-and-coming forms of indigenous entrepreneurship on the American continent, in a region where the indigenous population is still stigmatized for being associated with poverty and backward ways. In doing so, it illuminates a critical dynamic of globalization that is taking place behind the scenes. By analyzing Aymara economic institutions and networks and their concepts and practices of business management, The Native World-System describes a system in which indigenous sociopolitical structures and religious values and beliefs are interwoven with an advanced economic practice, specialized technological know-how, and global networks.

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Sacred Rice explores the cultural intricacies through which Diola farmers are responding to their environmental and economic conditions given the centrality of a crop—rice—that is the lynchpin for their economic, social, religious, and political worlds.

Based on more than ten years of author Joanna Davidson’s ethnographic and historical research on rural Guinea-Bissau, this book looks at the relationship among people, plants, and identity as it explores how a society comes to define itself through the production, consumption, and reverence of rice. It is a narrative profoundly tied to a particular place, but it is also a story of encounters with outsiders who often mediate or meddle in the rice enterprise. Finally, although the focal point is a remote area of West Africa, the book illuminates the nexus of identity, environment, and development, especially in an era when many people—rural and urban—are confronting environmental changes that challenge their livelihoods and lifestyles.

**Chapter Three: “We Work Hard”**
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A riveting ethnography on Salvadoran street gangs in Los Angeles

**GANGSTERS WITHOUT BORDERS**

An Ethnography of a Salvadoran Street Gang

T.W. Ward, University of Southern California

Based on author T.W. Ward’s eight and a half years in Los Angeles conducting participant observation with MS-13, *Gangsters Without Borders: An Ethnography of a Salvadoran Street Gang* takes an inside look at gang life in the United States and in a global context.

Taking us through their journey from their homeland in El Salvador to the mean streets of Los Angeles, *Gangsters Without Borders* offers a perspective from the point of view of the hard-core members who live this hard, fast, and dangerous life. A powerful and engaging overview of gang dynamics, *Gangsters Without Borders* contextualizes the sources and severity of the marginalization felt by Salvadoran immigrants and debunks myths about street gangs in the United States. This account of gangsters’ lives before, during, and after their involvement with the gang delivers an intimate and analytical portrait unlike any other.

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*Issues of Globalization*

2012 256 pp.
paper: 978-0-19-985906-1 $19.95
An ethnography that explores women’s roles in contemporary Africa

**LISTEN, HERE IS A STORY**

Ethnographic Life Narratives from Aka and Ngandu Women of the Congo Basin

Bonnie L. Hewlett, Washington State University

Based on author Bonnie L. Hewlett’s ten years of field experience in the Central African Republic, **Listen, Here Is a Story: Ethnographic Life Narratives from Aka and Ngandu Women of the Congo Basin** offers a fascinating glimpse into the lives of contemporary African women in their own words. Rendered here are the experiences of four women who Hewlett depicts in their homes, fields, and the forest. The women vividly recall memories, childhood games, dances, folk tales, songs, and drawings from throughout their lives and provide insights and anecdotes from their experiences as children, adolescents, mothers, wives, and providers. A vital contribution to literature on foraging and farming societies, **Listen, Here Is a Story** presents a new viewpoint on small-scale communities from a non-Western perspective.

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CUBAN COLOR IN TOURISM AND LA LUCHA
An Ethnography of Racial Meaning
L. Kaifa Roland, University of Colorado, Boulder

Cuban Color in Tourism and La Lucha: An Ethnography of Racial Meanings offers a provocative look at what it means to belong in modern socialist Cuba. Drawn from her extensive travels throughout Cuba over the past decade, author L. Kaifa Roland pulls back the curtain on a country that has remained mysterious to Americans since the mid-twentieth century. Through vivid vignettes and firsthand details, Roland exposes the lasting effects of the collapse of the Soviet Union and the subsequent rise of state-sponsored segregated tourism in Cuba. She demonstrates how the creation of separate spheres for locals and tourists has had two effects. First, tourism reestablished the racial apartheid that plagued pre-revolutionary Cuba. Second, it reinforced how the state’s desire to maintain a socialist ideology in face of its increasing reliance on capitalist tools is at odds with the day-to-day struggles—or La Lucha—of the Cuban people. Roland uses conversations and anecdotes gleaned from a year of living among locals as a way of delving into these struggles and understanding what constitutes life in Cuba today. In exploring the intersections of race, class, and gender, she gives readers a better understanding of the common issues of status and belonging for tourists and their hosts in Cuba.

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A brief, engaging ethnography on undocumented Mexican workers in America that engages contemporary debates on immigration policy

LABOR AND LEGALITY
An Ethnography of a Mexican Immigrant Network
Ruth Gomberg-Muñoz, University of Illinois at Chicago

Labor and Legality: An Ethnography of a Mexican Immigrant Network is an ethnography of undocumented immigrants who work as busboys at a Chicago-area restaurant. Ruth Gomberg-Muñoz introduces readers to the Lions, ten friends from Mexico committed to improving their fortunes and the lives of their families. Set in and around “Il Vino,” a restaurant that could stand in for many places that employ undocumented workers, Labor and Legality reveals the faces behind the war being waged over “illegal aliens” in America. Gomberg-Muñoz focuses on how undocumented workers develop a wide range of social strategies to cultivate financial security, nurture emotional well-being, and promote their dignity and self-esteem. She also reviews the political and historical circumstances of undocumented migration, with an emphasis on post–1970 socioeconomic and political conditions in the United States and Mexico.

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(Issues of Globalization)
2010 184 pp.
eBook: 978-0-19-992723-4  $9.95
paper: 978-0-19-973938-7  $19.95
Charles Wagley (1913–1991) was an American anthropologist specializing in rural Latin America. His principal focus was on Brazil, where he is considered to be one of the founders of contemporary Brazilian anthropology. He made major contributions to the concept of culture areas for Latin America (including a typology of subcultures for the region) and to the notion that race was a cultural construct. He conducted extensive research in the Amazon among indigenous groups and rural Brazilians. Out of the latter came his classic description of life in the Amazon: *Amazon Town*. With this volume, editor/author Richard Pace has revised and updated Charles Wagley’s *Amazon Town* to coincide with Wagley’s 100th birthday in late 2013.

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Introduction to Global Health

An interdisciplinary, student-friendly hybrid text/reader for Introduction to Global Health courses

FOUNDATIONS OF
GLOBAL HEALTH
An Interdisciplinary Reader
Edited by Peter J. Brown, Emory University, and Svea Closser, Middlebury College

Foundations of Global Health: An Interdisciplinary Reader is a collection of highly readable articles with a significant amount of original text by the editors. Supplementary instructive materials include “conceptual tools” summaries, background information on authors and context, provocative section and article introductions, discussion questions, and suggestions for further reading and internet exploration. Like the field of global health itself, the readings focus on the public health challenges faced by low- and middle-income countries as well as the persistent problems of health disparities in high-income countries.

February 2018   496 pp.
paper: 978-0-19-064794-0  $54.95

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5. A Pinch, a Fist, a Cup of Water: ORT in Bangladesh, Richard Hills
7. Declaration of Alma Ata, World Health Organization
8. AIDS in 2006—Moving toward One World, One Hope?, Jim Kim and Paul Farmer
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9. Inside the Outbreaks, Mark Pendergrast
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Section 3: Metrics and the Burden of Disease
11. Using Evidence About “Best Buys” to Advance Global Health, Ramanan Laxminarayan and Lori Ashford
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Key Terms
Medical Anthropology: A Biocultural Approach, Third Edition, offers an accessible and contemporary overview of this rapidly expanding field. For each health issue examined in the text, the authors first present basic biological information and then expand their analysis to include evolutionary, historical, and cross-cultural perspectives on how these issues emerged and are understood. Medical Anthropology considers how a biocultural approach can be applied to more effective prevention and treatment efforts and underscores medical anthropology’s potential to improve health around the world.

**NEW TO THIS EDITION**

- More material on the importance of causation in healing, training in alternative medicine, and decision-making in transplant patients
- A new box on food insecurity and hunger
- A more detailed examination of infertility, sexually transmitted infections (STIs), and assisted reproductive technologies (ARTs)
- An in-depth discussion of bed-sharing and room-sharing and their relationship to Sudden Infant Death Syndrome (SIDS)
- A new section on sleep, including the medicalization of sleep disorders and sleep paralysis, Sudden Unexplained Nocturnal Death Syndrome (SUNDS), and Hmong migration to the United States
- New material on telomeres, stress, poverty, aging, male hormone replacement therapy, cross-cultural attitudes towards erectile dysfunction treatments, and the effects of economic insecurity on mortality
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› Thirty new readings that bring the text up to date and make it more interesting, relevant, and useful in the classroom
› Two new sections: “Verbal Art and Affect” and “Coda: Action in the World”
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**YOU ARE SITTING DOWN IN** A darkened movie theater. You’ve got your popcorn and soda, the ads and previews have just finished, and the main feature begins, a 2-hour movie representing the history of the universe. The very first moment of the film represents the first instant of the beginning of everything, the event cosmologists call “the Big Bang.”

Here’s the key to understanding the point of this exercise; in our imaginary movie, everything happens proportionally to when it actually happened in the history of the universe. Get it? In such a movie, the earth does not even form until more than 80 minutes after the first flash on the screen, and the first living things—just single-celled organisms—don’t make their appearance until about 90 minutes into the film. Dinosaurs briefly flash across the screen, and not until the 118-minute mark. The first of the apes do not appear until 119 minutes.

**BETWEEN RUNNING SHOES, FLIP-FLOPS, UGGS, HIKING** boots, cowboy boots, tennis sneakers, Crocs, Clogs, and a host of other kinds of popular footwear, not many of us walk around in our bare feet all that much, at least not outside. We usually enclose our feet in footwear with hard soles, and we walk on even harder pavement. Walking barefoot on the soft sand of a beach, however, reminds us of the natural process of two-legged walking initiated by our ancestors beginning more than 6 million years ago.

Barefoot, walking is no longer a matter of two flat slabs of leather or rubber or some synthetic material, alternately clomping down on the pavement. Instead, we can sense our feet actually interacting with the earth, gripping into the soil beneath them, pushing us forward in our desire to get from here to there.

**HOW WAS DOMESTICATION ACCOMPLISHED?**

In the domestication of plants and animals, human beings take the place of nature in the selection process. We can examine how this may have occurred for a number of different crops: wheat, maize, and rice.

**The Domestication of Wheat**

The *rachis* of wild wheat—the area of attachment of the individual kernels of wheat—becomes quite brittle when the wheat ripens. A brittle rachis is a distinct advantage in nature. It promotes seed dispersal, which, in turn, promotes the growth of more wheat plants in the following growing season. When the kernels are ripe, a brittle rachis can be shattered by the wind, a rainstorm, or even an animal walking through a field (Figure 8.31).

**THE DEATH OF A KING**

Almost certainly, when you hear or read about the burial of an ancient ruler, his tomb filled with rare, precious, and finely made goods along with the bodies of dozens of human sacrifices—soldiers, retainers, consorts, and servants—you likely picture ancient Egypt, Mesopotamia, or China. In fact, I’ve presented examples of exactly this kind of elite burial in those places earlier in the book (Chapters 10 and 11). I discussed these as instances where economic, political, and social inequality in the ancient world had reached such an extreme level that the elite not only controlled the property, surplus wealth, and labor of the great mass of people but also owned their lives.

When you hear or read about such a burial and such an extreme level of the concentration of power, I doubt that an ancient culture that comes to mind is located on the floodplain of the Mississippi River in Collinsville, Illinois.
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