This case study examines an isolated tribe in Indonesia, West New Guinea, when tribe members were still using stone axes, bows, arrows and spears, up to more present times spanning 34 years (1961-1995). The author's long engagement with the Dani results in a wide range of engaging topics as well as coverage of the ethical dilemma he faced as an anthropologist. One immediately acquires a sense of the limitations and strengths of the anthropologist's role in the field. Heider's 1995 visit to the Dugum Dani left him less optimistic about the future of the Dani than his 1988 visit. Indonesian Independence Day was celebrated during Heider's stay. The Dani presence was barely acknowledged, while the Indonesian presence was colorfully represented. The past mistakes of foreign occupation of indigenous territory, committed mostly by Western powers, now seem repeated by the Indonesian authorities.

This work highlights a national ethos infused by a sacred narrative of divine mission. This deep association leads to a narrow approach to conflict relationships, built around an Us vs. Them distance from the enemy, in which their submission is achieved through kinetic effects and their subsequent redemption through our good works (reconstruction). Vlahos contends that America's difficult engagement in the Muslim world demonstrates urgently that different operational approaches and tactics (like counterinsurgency) are not enough. Alternative paradigms of strategic engagement are needed, but their very consideration requires deeper cultural rethinking about how we assess world change and other cultures, and how our national ethos makes war. Why are terrorists and insurgents we fight so formidable? Their strength - and our vulnerability - is in identity. Clausewitz knew that geist (spirit) was always stronger than the material; identity is power in war. But how can non-state actors face up to nation states? The answer is in globalization. This is the West's 3rd globalization. Two centuries of intense mixing has torn down old ways of life and created a growing demand for new belonging. There is also a decline in US universalism. America's vision as history's anointed prophet and manager is now competing head-to-head with renewed universal visions. Like Late Antiquity and the High Middle Ages our globalization begins to subside. We may be in the later days of American modernity. We can see this worldwide, as emerging local communities within states and meta-movements find their voice - through conflict and war. Identities struggling for realization are always the most powerful. Add the diffusion of new technology and new practice, and even the poorest and seemingly most primitive group can now make war against those on high. They are successful because of a symbiotic fit between old states and new identities. Increasingly, old societies no longer find identity-celebration in war - while non-state identities embrace the struggle for realization. Hence non-state wars with America become a mythic narrative for them. Our engagement actually helps them realize identity - and we become the midwife. This book offers another path to deal with non-state challenges, one that does not further weaken us.

The conference 'Effects of War on Society' was the first in a series aimed at placing in perspective the sociocultural variables that make outbreaks of war probable, and identifying for policy-makers steps that can be taken to control these variables. The papers focus on analysis of historical thinking on war, anthropological analysis of the effects of war on societies at different levels of sociocultural integration, the expansion and decline of multi-ethnic states, and the wider effects of war - political, economic and moral. Copyright © Libri GmbH. All rights reserved.
tools are seen more as vectors for social exchanges than as means of acting on the environment. This monograph will take a different approach. Here, polished stone blades are placed at the center of the world, between, on one side, the transformed natural environment, and, on the other, the social and economic environment. This approach will allow us to suggest new avenues of inference in archaeology, as well as to test and abandon existing ones. In this volume, the stone blade is considered as a living being, existing in balance within its biotope. This idea is not far removed from the beliefs of Irian Jaya farmers, for whom life animates certain objects of their material culture. Following a brief presentation of Irian Jaya, we will describe the function of polished stone blades in Irian Jaya societies and the distribution of hafting styles, define and study the quarrying zones and the areas of diffusion and use of their production, and, if possible, the different trends noted in each area of polished blade production and exchanges. Finally, we will conclude with a discussion of the ethnoarchaeological potential of these contemporary observations.

This encyclopedia provides a comprehensive overview of the traditions, cultures, kinship norms, and other significant cultural aspects of the tribes, or otherwise named ethnic groups, of Indonesia, by an Indonesian anthropologist. The entries are supported by illustrations drawn by the late author himself, and are also accompanied by maps indicating the geographic locations and distributions of each tribe throughout the vast archipelago. Originally written and published in Bahasa Indonesia, the text has been translated into English and revised to feature up-to-date information. In showcasing the extent of diversity and the distinctiveness of the numerous tribal cultures in Indonesia, the volume presents itself as an important academic reference in Indonesian anthropology and ethnography studies, now finally available to global readership. Intended as a short work of reference, it will be indispensable to students and scholars researching Indonesia from anthropological, sociocultural, and ethnographic perspectives.

Amazonia and Melanesia are half a world in distance, yet their cultures bear similarities in the areas of sex and gender. This work looks at ways in which sex and gender are elaborated, obsessed over, and internalized.

This volume is the product of an international workshop on Women and Mediation, organized in Leiden in 1988 by the Koninklijk Instituut voor Taal-, Land- en Volkenkunde (KITLV) and the Werkgroep Indonesische Vrouwenstudies (WIVS), a Dutch interdisciplinary study group on Indonesian women. The book contains a selection of fourteen contributions sociological, anthropological, and historical ranging geographically ‘from Sabang to Merauke’ from the Toba Batak (North Sumatra) to the Dani (Irian Jaya). Loosely centred around the concept of mediation, many of the articles include new data derived from archival research and fieldwork.

This book examines human conflict throughout history, the reasons behind the struggles, and why it persists. The volume delves into the causes of human conflict and what can be done about them. Based on detailed descriptions that support insightful interpretations, the book explores significant historical events in the course of human history. By pursuing a “web of violence” approach, it raises and answers questions about the sources of conflict and how it may or may not be resolved through investigations into human agency and practice. It evaluates lessons learned concerning human conflict, violence, and warfare. To illustrate these lessons, the book presents a broad geographical and temporal set of data, including research on the time of Neanderthals in Europe (20-30 thousand years ago); the Late Neolithic civilization on the Mediterranean (6-8 thousand years ago); medieval Ireland; contemporary history of the Western Dani peoples of West Papua; and, finally, recent issues in Brazil, Congo, and Kenya.

Medical practitioners and the ordinary citizen are becoming more aware that we need to understand cultural variation in medical belief and practice. The more we know how health and disease are managed in different cultures, the more we can recognize what is “culture bound” in our own medical belief and practice. The Encyclopedia of Medical Anthropology is unique because it is the first reference work to describe the cultural practices relevant to health in the world’s cultures and to provide an overview of important topics in medical anthropology. No other single reference work comes close to matching the depth and breadth of information on the varying cultural background of health and illness around the world. More than 100 experts - anthropologists and other social scientists - have contributed their first-hand experience of medical cultures from around the world.

“Farhadian provides the first major study of a highland Papuan group in an urban context, which distinguishes it from the typical highland Melanesian ethnography. Incorporating cultural and structural approaches, the book affords a fascinating look into the complex relationship among Christianity, Islam, nation making, and indigenous traditions. Based on research over many years, Christianity, Islam, and Nationalism in Indonesia offers an abundance of new material on religious and political events in West Papua. The book underlines the heart of Christian-Muslim rivalries, illuminating the fate of religion in late-modern times.”--BOOK JACKET.

Preclassical and indigenous nonwestern military institutions and methods of warfare are the chief subjects of this annotated bibliography of works published 1967–1997. Emphasis is on historical studies of military organization and the relationships between military and other social institutions.
The battles and sieges of the Classical world have been a rich source of inspiration to film makers since the beginning of cinema and the 60s and 70s saw the golden age of the 'swords and sandals' epic, with films such as Spartacus. Ridley Scott's Gladiator led a modern revival that has continued with the release of films like 300, The Eagle and Centurion and HBO's mini-series Rome. While Hollywood interpretations of classical battle continue to spark interest in ancient warfare, to casual viewers and serious enthusiasts alike they also spark a host of questions about authenticity. What does Hollywood get right and wrong about weapons, organization, tactics and the experience of combat? Did the Spartans really fight clad only in their underpants and did the Persians have mysterious, silver-masked assassins in their armies? This original book discusses the merits of battle scenes in selected movies and along the way gives the reader an interesting overview of ancient battle. It should appeal to the serious student of ancient warfare, movie buffs and everyone in between.

This volume is an interdisciplinary exploration of our understanding of the causes and consequences of violence. Represented in its chapters are noted scholars from a variety of fields including psychology, anthropology, law, and literature. The contributions reflect a broad scope of inquiry and diverse levels of analysis. With an underlying evolutionary theme each of the contributors invoke their separate areas of expertise, offering empirical and theoretical insights to this complex subject. The multi-faceted aspect of the book is meant to engender new perspectives that will synthesize current knowledge and lead to a more nuanced understanding of an ever timely issue in human behavior. Of additional interest, is a foreword written by world renowned psychologist, Steven Pinker, and an afterword by noted evolutionary scholar, Richard Dawkins.

This volume explores linkages between conflict and socioeconomic organization during the early Neolithic of eastern Belgium (c. 5200-5000 BC), using compositional analysis of ceramics from Linienbandkeramik villages to assess production organization and map intercommunity connections against the backdrop of increasing evidence for conflict.

Analyzes sport from an anthropological perspective that includes cultural evolution, social function, and human expression.

This book contains the work of seven leading anthropologists on the subject of ritualized homosexuality, and it marks the first time that anthropologists have systematically studied cross-cultural variations in homosexual behavior in a non-Western culture area. The book as a whole indicates that contemporary theories of sex and gender development need revision in light of the Melanesian findings.

Keith Otterbein, a long-time authority on anthropological studies of warfare, provides a rich synthesis of theory, literature, and findings developed by anthropologists and scholars from other disciplines. This in-depth yet concise look at warfare opens with two well-known ethnographic examples of warring peoples: the Dani and the Yanomam. The origins and evolution of war, types of warfare, weapons and tactics, military organizations, and the social bases of war structure discussions within the text. Analyses of historical events and case studies inform readers of different perspectives about why people go to war, how societies can be identified as having war, the elements necessary for war, and how war might be avoided. Otterbein concludes the text by presenting the concept of Positive Peace: promoting peace as a goal of human existence as a way for humans to eliminate the fatal consequences of war.

With armed conflict in the Persian Gulf now upon us, Harvard archaeologist Steven LeBlanc takes a long-term view of the nature and roots of war, presenting a controversial thesis: The notion of the "noble savage" living in peace with one another and in harmony with nature is a fantasy. In Constant Battles: The Myth of the Peaceful, Noble Savage, LeBlanc contends that warfare and violent conflict have existed throughout human history, and that humans have never lived in ecological balance with nature. The start of the second major U.S. military action in the Persian Gulf, combined with regular headlines about spiraling environmental destruction, would tempt anyone to conclude that humankind is fast approaching a catastrophic end. But as LeBlanc brilliantly argues, the archaeological record shows that the warfare and ecological destruction we find today fit into patterns of human behavior that have gone on for millions of years. Constant Battles surveys human history in terms of social organization—from hunter gatherers, to tribal agriculturists, to more complex societies. LeBlanc takes the reader on his own digs around the world -- from New Guinea to the Southwestern U.S. to Turkey -- to show how he has come to discover warfare everywhere at every time. His own fieldwork combined with his archaeological, ethnographic, and historical research, presents a riveting account of how, throughout human history, people always have outgrown the carrying capacity of their environment, which has led to war. Ultimately, though, LeBlanc's point of view is reassuring and optimistic. As he explains the roots of warfare in human history, he also demonstrates that warfare today has far less impact than it did in the past. He also argues that, as awareness of these patterns and the advantages of modern technology increase, so does our ability to avoid war in the future.

An introductory text to the peoples and cultures of Melanesia for undergraduate studies in general anthropology.

"At various times, homosexuality has been considered the noblest of loves, a horrible sin, a psychological condition or grounds for torture and execution. David F. Greenberg's careful, encyclopedic and important new book argues that homosexuality is only deviant because society has constructed, or defined, it
as deviant. The book takes us over vast terrains of example and detail in the history of homosexuality.”—Nicholas B. Dirks, New York Times Book Review

Derrick Jensen takes no prisoners in The Culture of Make Believe, his brilliant and eagerly awaited follow-up to his powerful and lyrical A Language Older Than Words. What begins as an exploration of the lines of thought and experience that run between the massive lynchings in early twentieth-century America to today’s death squads in South America soon explodes into an examination of the very heart of our civilization. The Culture of Make Believe is a book that is as impeccably researched as it is moving, with conclusions as far-reaching as they are shocking.

This revised and enlarged edition brings the successful original volume of 1984 right up to date, taking into account the most recent developments. Each section begins with an introduction that provides the context for the following documents. There is no comparable volume of its kind available in English, and most documents have not previously been translated.

These comparative studies focus on the relationship between war and games in an effort to achieve an understanding of the phenomenon of war, in order ultimately to avoid it.

Religions of Melanesia is the first comprehensive annotated bibliography of religious life in a region that boasts over one-quarter of the world’s distinct religions.

All spiritual traditions mandate harmlessness, yet the twentieth century was the most violent period in human history. How is this possible? Positive Harmlessness in Practice documents that we have no collective experience of harmlessness because our habits of harm are so pervasive. To build our “harmlessness muscle,” Dr. Riddle details a pragmatic three-step daily practice—a Butterfly Shift. Such mini-immersion experiences of harmlessness help us develop the skills and habits that make it possible for us to embed harmlessness as our core value. Positive Harmlessness invites us to embrace an ethic of harmlessness, individually and as a human family. Practical exercises and a Harmlessness Scale™ help us learn to model harmlessness in all that we think, say, and do.

Globalization and urbanization are twin forces that are powerfully shaping economics, politics, and religion in the world today. Traditional anthropological theories are inadequate to recognize and analyze trends such as global migration, diasporas, and transnationalism. New departures in anthropology and the social sciences seeking to address these and other phenomena can help us critique and reshape the theology and practice of Christian mission. Today most societies are no longer monocultural. In such multicultural contexts any given individual may be competent in several cultures, several languages, several social networks. What does it mean to be in mission with people on the move—people who present themselves in one social identity, language, and culture within a particular setting, and then in another setting, even on the very same day, present themselves in another social identity, language, and culture? In the face of widespread, rapid movement of peoples and their increasingly fluid and multifaceted identities, will the missionary settle down somewhere or be itinerant along with the people? How are perplexing new questions in particular contexts to be addressed, such as: In what ways is the Nigerian who is founding an AIC congregation near Houston a missionary too? How will Brazilians and Koreans be trained for cross-cultural ministry? The world is changing faster than missionaries can be retrained for service. And yet ethnographic tools are still crucial to missionary practice. This important work seeks to draw on recent developments in anthropology to bring valuable perspective and tools to bear on equipping missionaries for work amidst the rapid shifting and complex shaping of peoples by the forces of today’s globalized world.

Why do some conflicts escalate into violence while others dissipate harmlessly? Under what circumstances will people kill, and why? While homicide has been viewed largely in the pathological terms of "crime" and "deviance," violence, Mark Cooney contends, is a naturally-occurring form of conflict found throughout history and across cultures under certain social conditions. Cooney has analyzed the social control of homicide within and across over 30 societies and interviewed several dozens of prisoners incarcerated for murder or manslaughter, as well as members of their families. Violence such as homicide can only be understood, he argues, by transcending the traditional focus on the social characteristics of the killer and victims, and by looking at the role played by family members, friends, neighbors, onlookers, police officers, and judges. These third parties can be a source of peace or violence, depending on how they are configured in particular cases. Violence flourishes, Cooney demonstrates, when authority is either very strong or very weak and when third-party ties are strong and boundaries between groups sharply defined. Drawing on recent theory in the lively new sociological speciality of conflict management, Mark Cooney has culled a vast array of evidence from modern and preindustrial societies to provide us with the first general sociological analysis of human violence.

This single-volume work covers many traditions, customs, and activities Westerners may find unusual or shocking, covering everything from the Ashanti people’s funeral celebrations to wife-carrying competitions in Finland. • Provides a unique global perspective via content from 48 authors currently working, living, or traveling in most continents of the world • Supplies interdisciplinary points of view by incorporating aspects of religion, food,
The second edition of Encyclopedia of Violence, Peace and Conflict provides timely and useful information about antagonism and reconciliation in all contexts of public and personal life. Building on the highly-regarded 1st edition (1999), and publishing at a time of seemingly inexorably increasing conflict and violent behaviour the world over, the Encyclopedia is an essential reference for students and scholars working in the field of peace and conflict resolution studies, and for those seeking to explore alternatives to violence and share visions and strategies for social justice and social change. Covering topics as diverse as Arms Control, Peace Movements, Child Abuse, Folklore, Terrorism and Political Assassinations, the Encyclopedia comprehensively addresses an extensive information area in 225 multi-disciplinary, cross-referenced and authoritatively authored articles. In his Preface to the 1st edition, Editor-in-Chief Lester Kurtz wrote: “The problem of violence poses such a monumental challenge at the end of the 20th century that it is surprising we have addressed it so inadequately. We have not made much progress in learning how to cooperate with one another more effectively or how to conduct our conflicts more peacefully. Instead, we have increased the lethality of our combat through revolutions in weapons technology and military training. The Encyclopedia of Violence, Peace, and Conflict is designed to help us to take stock of our knowledge concerning these crucial phenomena.” Ten years on, the need for an authoritative and cross-disciplinary approach to the great issues of violence and peace seems greater than ever. More than 200 authoritative multidisciplinary articles in a 3-volume set Many brand-new articles alongside revised and updated content from the First Edition Article outline and glossary of key terms at the beginning of each article Entries arranged alphabetically for easy access Articles written by more than 200 eminent contributors from around the world

For many years anthropologists have speculated about primitive warfare, its place in a particular culture, its form, and its consequences on other tribes. This full-scale ethnography of the Dugum Dani centers on the issue of hostility between groups of human beings and the place and function of violence. Warfare, like rituals and kinship alliances, is part of a total culture, and for this reason Professor Heider has approached the Dani from a holistic point of view. Other aspects of Dani life and organization are shown in interrelationship with the institution of warfare, such as the social, ecological, and technological elements in the Dani way of life. Professor Heider examines particularly the role of warfare itself in terms of the particular needs, and lack of them. The first section of this book documents the Dani and their warfare and provides one of the most detailed accounts of tribal life available. The second section focuses on the material aspects of Dani culture, to explore the interrelationships of the material objects with the other aspects of Dani culture; this analysis is especially interesting since the Dani moved from a stone-age culture to steel tools during the period of study itself. Professor Heider also notes the distinctive aspects of Dani culture; the paucity of color, number, and other attributes described by the Dani; the five-year post-partum sexual abstinence, and other traits that seem to suggest that the Dani have little interest in intellectual elaboration or sex, and that despite their warfare, they are not a particularly aggressive people. Including previously unpublished photographs and descriptions of tribal life and warfare, this book provides anthropologists with a full and vivid account of Dani culture and with new insights into the general problems of human aggression.

This volume brings together research on the evolution of civilisation in the Andean region of South America from the work of sixteen leading scholars, at one time actively engaged in fieldwork in Peru. Beginning with early chiefdom societies living along the Peruvian coast 2000 years before Christ, the authors trace the growing complexity of Andean states and empires over the next 3000 years. They examine the accomplishments of the ancient Andeans in the rise of magnificent monumental architecture and the construction of unparalleled prehistoric irrigation systems. They also look at the dominant role of warfare in Andean societies and at the collapse of empires in the millennia before the arrival of the Spanish in 1534. Together, the contributors provide the first systematic study of the evolution of polities along the dry coastal plains and high mountain valleys of the Peruvian Andes.

In an age of heightened awareness of the threat that western industrialized societies pose to the environment, hunters and gatherers attract particularly strong interest because they occupy the ecological niches that are constantly eroded. Despite the denial of sovereignty, the world’s more than 350 million indigenous peoples continue to assert aboriginal title to significant portions of the world’s remaining bio-diversity. As a result, conflicts between tribal peoples and nation states are on the increase. Today, many of the societies that gave the field of anthropology its empirical foundations and unique global vision of a diverse and evolving humanity are being destroyed as a result of national economic, political, and military policies. Although quite a sizable body of literature exists on the living conditions of the hunters and gatherers, this volume is unique in that it represents the first extensive east-west scholarly exchange in anthropology since the demise of the USSR. Moreover, it also offers new perspectives from indigenous communities and scholars in an exchange that be termed “south-north” as opposed to “north-north,” denoting the predominance of northern Europe and North America in scholarly debate. The main focus of this volume is on the internal dynamics and political strategies of hunting and gathering societies in areas of self-determination and self-representation. More specifically, it examines areas such as warfare and conflict resolution, resistance, identity and the state, demography and ecology, gender and representation, and world view and religion. It raises a large number of major issues of common concerns and therefore
makes important reading for all those interested in human rights issues, ethnic conflict, grassroots development and community organization, and environmental topics.

The renowned anthropologist author of the best-selling Yanomamö describes his controversial life-long research among the Yanomamö Indians, describing how his beliefs in the evolutionary advantages of their inherent violence have been systematically rejected by politically correct scientists. 50,000 first printing.

Drawing on 16 seasons of field work, this volume provides an in-depth look at New Mexico's Salinas Pueblo and explains its relevance to Southwestern archaeology.—Provided by publisher.

Street-Gang and Tribal-Warrior Autobiographies is a study of the autobiographies of tribal-warrior cultures in North America, the Amazon, the Orinoco Basin, the highlands of Luzon, the island of Alor—of headhunters, women, Apaches, New Guinea big men and a Yanomami captive. The book also discusses tribal-warrior autobiographies closer to home: Colton Simpson's Inside the Crips, Mona Ruiz's Two Badges, Nathan McCall’s Makes Me Wanna Holler and Sanyika Shakur's Monster, autobiographies that remember gangbanging at a time when there were close to 500 gang-related homicides a year in Los Angeles—a time when gangbangers were so alienated from the larger society that they reinvented something very similar to the tribal-warrior cultures right in the asphalt heart of American cities. Grisly, probing and resonant with the voices of generations of fighters, Street-Gang and Tribal-Warrior Autobiographies is an unsettling work of cross-disciplinary scholarship.

Journey to the Stone Age In one of the last untamed places on Earth, Indonesian New Guinea’s snowcapped peaks tower above steaming rainforests and huge crocodiles stalk in thick mangroves ringing the island. Whether you lounge on the white beaches of Biak, or trek around Wamena, Indonesian New Guinea offers the adventure of a lifetime. The ultimate adventure guide This is the most complete guide to Indonesian New Guinea ever produced. Hundreds of pages of travel tips and dozens of lively articles cover every aspect of the island’s history and geography, taking you to lots of rarely-visited places. The nitty-gritty, from A to Z Detailed maps of every town and region of Indonesian New Guinea are included, along with personal recommendations from our expert authors on how to get around, where to stay and eat, and how to get the best value for money.

Pathbreaking and controversial, Darwin and International Relations offers the first comprehensive analysis of international affairs of state through the lens of evolutionary theory. Bradley A. Thayer provides a new method for investigating and explaining human and state behavior while generating insights into the origins of human and animal warfare, ethnic conflict, and the influence of disease on international relations. Using ethnological and statistical studies of warfare among tribal societies, Thayer argues that humans wage war for reasons predicted by evolutionary theory -- to gain and protect vital resources but also for the physically and emotionally stimulating effects of combat. Thayer demonstrates that an evolutionary understanding of disease will become a more important part of the study of international relations as new strains of diseases emerge and advances in genetics make biological warfare a more effective weapon for states and terrorists. He also explains the deep causes of ethnic conflict by illuminating how xenophobia and ethnocentrism evolved in humans. He notes that these behaviors once contributed to our ancestors’ success in radically different environments, but they remain a part of us. Darwin and International Relations makes a major contribution to our understanding of human history and the future of international relations.

"Meaty, well-written." —Kirkus Reviews “Timely and informative.” —The New York Times Book Review “By far the best book I have ever read on humanity’s deep history.” —E. O. Wilson, biologist and author of The Ants and On Human Nature Nicholas Wade’s articles are a major reason why the science section has become the most popular, nationwide, in the New York Times. In his groundbreaking Before the Dawn, Wade reveals humanity’s origins as never before—a journey made possible only recently by genetic science, whose incredible findings have answered such questions as: What was the first human language like? How large were the first societies, and how warlike were they? When did our ancestors first leave Africa, and by what route did they leave? By eloquently solving these and numerous other mysteries, Wade offers nothing less than a uniquely complete retelling of a story that began 500 centuries ago.

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