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## Chapter 1 : Native Americans today: sociological perspectives | Search Results | IUCAT

9 Theodore D. Graves, Nancy B. Graves, *Stress and health among polynesian migrants to New Zealand*, *Journal of Behavioral Medicine*, , 8, 1, 1 CrossRef 10 Robert Jarvenpa, *The political economy and political ethnicity of American Indian adaptations and identities\**, *Ethnic and Racial Studies*, , 8, 1, 29 CrossRef.

American Anthropologist Bascom, William. American Anthropologist August, Vol. Fernando Ortiz was an anthropologist who led the way in Afro-American studies. Ortiz authored many books and was well respected in his field by scholars in Latin America and Europe. He received his third doctorate in law in A prolific writer, Ortiz authored many books, beginning with *Los Negros Brujos* in This book began his focus on Afro-Americans. He used prison convicts as informants and learned a great deal about Afro-Cuban beliefs and customs. Through this he identified the Yoruba of Nigeria as a major influence on Afro-Cuban religion. A poised, benevolent man with a cheerful disposition, Ortiz was greatly respected and admired by his students and colleagues. Fernando Ortiz died in Havana Cuba on April 11, His dedication and contributions to Afro-Cuban studies are greatly appreciated. Bricker, Victoria and Collier, George. *Nicknames and Social Structure in Zinacantan*. American Anthropologist April, They perceive these naming practices to be an incorporated part of the social stratification of various societies, particularly the Zinacantan. They fervently attempt to convince readers that names in a society can be attached to numerous other aspects of society. They form this argument in various stages, each assessing a particular aspect of the naming system. They begin by merely explaining the existing naming structure of the Zinacantan. They point out that each Zinacanteco possesses three names, a first name, a Spanish surname and an Indian surname. They point out the purpose of each of these names within a society. The Indian surname is meant to create an exogamous group around the individual, whereas the Spanish surname is merely a lineage name passed from generation to generation. The use of nicknames came about due to the commonality of many names and the apparent inability of the Zinacanteco to tell each other apart. The authors find the most important aspect of the nickname system to be its individualizing feature. They do this by considering the previously mentioned name structure, as in first name, Spanish surname, Indian surname and nickname to be regarded as naming components, A, B, C and D. They devise a system of entropy in order to determine how efficient code, or name, combinations are in individualizing a person. One example of this is by combining the first name with a nickname, the efficiency for individuality is increased, where a combination of the first name and Indian surname causes a decreased efficiency. According to the authors, nicknames are appellations acquired by a man and given to his descendants until they perhaps have an appellation given to them. This makes it possible for lineage members to trace their descent back to one common fork in the genealogical ladder without overlapping. This proves helpful in establishing lineage solidarity. One lineage can be considered more solid if it has a higher ratio of household heads to nickname groups. On the Unity and Diversity of Cultures. American Anthropologist June, Vol. In this article, J. Clarke argues that the ideas of basic biological and physical needs do not provide an adequate foundation for explanations of the diversity of cultural phenomena. He reasons that the needs and problems are, in fact, actually functions of the culture and cannot be identified as independent of the cultural structure. It is important, Clarke explains, to examine this problem to determine if criteria can be found that identify universal cultural patterns since relativistic theories claim that any description or theory can only be applied to one specific culture and is meaningless if used to describe a different culture. Clarke demonstrates throughout the article how attempts by others like Kluckhohn, Goldschmidt, Bennett and Tumin, etc. He says biological facts cannot be used because only certain ones are relevant to cultural traits, and these can only be chosen through a prior understanding of social structures. He similarly rules out psychological facts and direct observation of societies. Also, any list of cultural universals could not include categories such as family, religion, or war that must be defined by cultural-specific customs and practices. Of course, categories that are too broad are also useless. Clarke argues that it cannot be assumed that the great diversity of cultural

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phenomena is reducible to basic drives such as hunger, thirst, reproduction, comfort, etc. While they may contribute to it, the customs and rites found in cultures are more than just the fulfillment of these basic needs. Even the very idea of a basic need, Clarke states, is faulty. Finally he objects to a list of universal underlying problems by arguing that they are not basic problems, but instead indicate by their very occurrence that a society has already developed. This is due, not to a lack of basic materials relative to superstructure, but rather to the logical properties of the concepts of need, problems, etc. The topic is discussed in terms of theories of relativism, functionalism, reductionism, social contact and others, pointing out the shortcomings of each in defining basic needs, their supposed universality and the diversity of solutions. The problem is not just one argument but a class of arguments each of which differs in what is included in the set. The methodology needed to uncover the relationships between these needs and social phenomena is explored. It is generally accepted that all societies must provide the means to enable its members to eat, procreate, care for the young and protect themselves from the elements in order for the society to survive, but it cannot be inferred from this that basic needs can be found corresponding to these social factors. Societies do indeed have needs and problems, which they satisfy and solve, but these already presuppose the existence of a society that constantly subjects its environmental and biological stresses to reevaluation. They cannot then be thought of as constants variably filled with diverse cultural content. An Analytical Essay in Economic Anthropology. American Anthropologist February, Vol. He attempts to make the argument that the production of the Mexican metate, or grindstone, correlates to numerous factors, including both market and non-market factors. He proposes that both the economic and anthropological modes of explanation are complimentary in the analysis of the fluctuating market output of the metate throughout the seasonal year. Cook spends considerable time in this article explaining the market and production of the metate at face value. This production takes place in multiple stages including the quarrying of stone, transportation, actual production and retailing. However, this also entails quite often, the involvement of outside lenders, or separate owners of quarries. Due to these outside variables, Cook explains that the metate producer often entertains the lower portion of the economic ladder. This is caused by the relatively low profitability of the metate after all costs have been extracted. As Cook focuses on output and price variability, he devises a plan in which he refers to as time series data. By the use of various charts he points out the similarities in the selling prices of the metates and the number sold, being identical in highs and lows. He proposes this is due to the various factors of the economy, agricultural season and social aspects. His first series of data involves the agricultural work cycle. He notices that between the months of Sept. Conversely, during the remaining months domination the wet season, production decreases as the metate craftsmen plant and cultivate their harvests. This has a direct affect on the demand of the metate as it is less likely to be purchased during these times. Also correlating to this is the idea that not until the end of the harvest season do the metators have enough financial strength to make the purchases of capital needed to produce the metates. Cook also discussed how the festival cycle plays a part in the demand for metates. The marriage season coincides with the dry season, and as tradition calls, gifts of highly decorated metates are given to the bride on the wedding night. This provides a cultural demand. Cook also takes time to note the faction of non landowning metators which provide the service year round, as it is necessary to earn money to provide survival necessities. The author begins with the claim that economic anthropology in the past has focused upon either Neo-classical or Marxist models, or on purely cultural concerns, bypassing any of the quantitative methodological approaches that would be used by economists. The author argues for an integration of both cultural and economic models. The output of metates increases with price, in seeming contrast to capitalist theory of supply and demand. The author isolates a series of environmental, seasonal, cultural, social and economic factors contributing to this. In short, most metateroes manufacturers of metates are primarily engaged in subsistence agriculture, resorting to metate production when there is an increased demand. Demand increases when the crops are securely in, and the people can safely spend a little money. This is also the festive wedding season, and metates are a traditional bride-gift. At these times there are less agricultural demands, so there is free time for the production. During bad crop years more metates will be

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produced, as a way to offset the economic effects of low crop yield. The metateros act as a unit when dealing with wholesale buyers to keep up prices, and the dealers comply because there are more of them than there are metateros with the means and skills for production. Some peasants produce metates year-round as a primary occupation, providing for some price stabilization. The author appeals to many factors, and to a methodological approach with which to integrate them. The article is 18 pages long including diagrams, and will likely be rather arcane to the non-specialist. A good deal of theoretical and methodological material is included. Claude Everett Schaeffer *American Anthropologist* December Vol. Claude Schaeffer died of a heart attack in his home in Seaside, California on October 11, He worked at his family firm until returning to Washington to receive his graduate degree. Schaeffer began his intensive work in , being appointed field consultant to the Department of the Interior, Office of Indian Affairs. He helped establish the Wheeler-Howard program of Indian self-government on the Flathead reservation. Dempsey points out that this paper was the beginning of a long list of publications by Schaeffer. Dempsey focuses on the seven-year experience of Schaeffer on the fieldwork among the Blackfoot and Kutenai. After his work with these cultures, Schaeffer took a post at Browning and remained there until his retirement. *American Anthropologist* April, Vol. Dorian begins her article by describing the number and distribution of the Gaelic speaking populations she studies, located in three villages Golspie, Embo, and Brora and the predominant families in the region- the MacRaes, Sutherlands, and MacDonalds, using statistics gained from a survey in Due to relatively large families until at least World War I, the small number of surnames, and the preference for a few Christian names, many people wound up having the same names.

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*THEODORE D. GRAVES and NANCY B. GRAVES, Kinship Ties and the Preferred Adaptive Strategies of Urban Migrants<sup>11</sup>The original research reported in this chapter was conducted under a grant tendered by the Vocational Training Council, Government of New Zealand, to the Polynesian Advisory Committee and the Department of Management Studies, University of Auckland.*