



Letters

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'holistic' world view.

Patrick Pietroni spoke on 'Holistic Healing: Applied Medical Anthropology'. He offered some definitions of holism and went on to describe how he applied them to his general medical practice. He considered the many levels of his patient's functioning which enabled him to develop a model of excellent general practice which many general practitioners would admire. Pietroni believes anthropology justifies his therapeutic approach, implying that anthropology favours holism over other ideologies. This raised the question: does medical anthropology look at systems of medicine and relate them to the societies in which they are practised, or does medical anthropology look at the clinical efficacy and moral superiority of different medical systems and advocate one approach over another?

Most of the speakers assumed that anthropology, dealing with total social units, was allied to holistic medicine. This created a symmetry: as social anthropology is to social science, holistic medicine is to establishment medicine. For Pietroni, anthropological theory helps to convert establishment medicine to an holistic approach. For many anthropologists, models from science are justification for anthropological theories. MacCormack used controversial scientific ideas, opposed to conventional science, as a basis for anthropological criticism of the dominant ideology of our society.

In this conference the participants seemed to come mostly from two professions,

academic anthropology and the caring professions. There was a tendency for the participants from one profession to be attracted by certain aspects of the other profession. This is connected to the quest for authority and legitimacy for one's own occupation. Nick Twilley's contribution can be seen in these terms. After travelling widely and learning a number of shamanistic healing techniques he returned to a Gloucestershire village to practise them. Twilley and Pietroni have both gained legitimacy as healers by acquiring some knowledge from the domain of anthropology. On the other hand Vaskilampi, an anthropologist, was trying to extend the authority and legitimacy of the medical establishment to holistic therapies. Goldberg's talk was, at least explicitly, not concerned with issues of legitimacy. However it could be argued that by explaining the holism of homoeopathy by the use of metaphor he was implying that, like religion or witchcraft, the subject requires symbolic analysis because it cannot be explained in any other way.

The subject of power and legitimacy is crucial to understanding of the sociology of medical practices. An example is provided by considering the gender and professions of the participants at the conference. Those trained in orthodox medicine tended to be male, while most of the social scientists were female and either practised or were sympathetic to complementary and 'holistic' treatments. Thus the pattern of dominance in gender relations at the conference reproduced the pattern of dominance of

orthodox medicine over complementary medicine in our society as a whole. There seems to be an alliance between female gender, social science and the pursuit of 'indigenous' wisdom, such as holistic medicine. This contrasts to the alliance between established medicine, male gender and the dominance of male ideology.

This pattern of power is mirrored in the relations between the patient and the doctor or healer. The doctor or healer is in a position of power because of his or her monopoly of legitimized knowledge and experience, however much he empowers the ill person. Only on the rare occasions when the ill person converts the doctor/healer to his or her illness can power relations be said to change. Gaining legitimized knowledge is one way to gain power in healing. Anthropology can be used to legitimize this knowledge and maintain power. Both those in power, the conventional medical establishment and those with less power, the alternative healers, use anthropology to increase their power.

This conference, like other such meetings, inevitably contains conflicts of ideologies. On the one hand alternative healers seemed to have enlisted anthropology to gain legitimacy and on the other hand, anthropologists have used aspects of contemporary science to gain moral authority to influence society. It is these tensions which make such a meeting interesting and will ensure lively debate in the future.

David Goldberg and Matthew Hodes

letters

Reviewing of non-English-language books

Dr David Scheffel's convincing demonstration (A.T., December 1988) that failing to review publications in languages other than English bespeaks the increasing parochialism of the *American Anthropologist* and *Man* is to be welcomed as a salutary reminder of the introverted character of Anglo-American social and cultural anthropology in general. Anthropologists who have published in such international journals as *L'Homme*, *Sociologus* and *Anthropos* quickly discover their colleagues never read them, an ignorance that can only be regarded as a lack of interest in anthropological scholarship itself, and surely provides the answer he seeks in wondering what can we infer from 'the unprecedented level of disregard shown by the two leading anthropological journals, *American Anthropologist* and *Man*, for books written in any foreign language'.

Had he included these three continental journals in his list of those that review foreign books, though, he might have refrained from acclaiming the *American Anthropologist* and *Man* as 'the two leading

anthropological journals', for those cosmopolites among us who regularly read all five—and write for them, too—might hesitate to accede to what may be thought a stock chauvinistic judgement: for except in that our less scholarly colleagues don't bother reading them, by what criteria are they superior? Since the articles in all five are generally of much the same scholarly quality, the principal difference would seem that the three European journals review foreign books as a matter of course, and frequently publish articles in a language foreign to the journals themselves, viz., English!

David Hicks

Department of Anthropology, State University of New York at Stony Brook

Sociologus and *Anthropos* are both journals published in West Germany. Editor.

As a former Reviews Editor of *Man*, I would like to comment on David Scheffel's criticism (A.T., December 1988) of linguistic parochialism in the book review section of *Man* and other major anthropological jour-

nals. As his figures show, *Man* now contains only a small proportion of reviews of books in languages other than English. However, reviews editors almost always choose books for review from among those sent to them. Over the three years 1985-7, using the reasonably accurate lists of books received for review and comparing them with reviews published, the following figures apply to *Man*.

	Books received			Books reviewed		
	Eng.	For.	%	Eng.	For.	%
1985	343	43	12.5	165	9	5.5
1986	529	58	11.0	191	12	6.3
1987	344	29	8.4	159	13	8.2
1985-7	1216	130	10.7	515	34	6.6

Were the figures calculated over a longer time period, a different result might emerge, though the percentage of books reviewed at 6.6% is consistent with 7% for 1980-7 as calculated by Scheffel. Granted, this is a lower percentage than that of books received at 10.7%, and this is regrettable, but it does put the proportion of foreign language books reviewed into perspective. Possibly, foreign

language publishers send so few books to *Man* because they are pessimistic about seeing them reviewed, but I doubt it; few publishers are so efficient that they could know the fate of all their review copies. Thus the 'domestication' of the anthropological profession can, at most, be only part of the explanation for linguistic parochialism in book reviewing by *Man* (and probably other journals).

As to the 'diminishing stature' of

news

INSTITUTIONS

The archaeology department at Cambridge University is about to receive £10m. from Dr McLean McDonald, founder of the BSR group which makes record-player turntables and auto-changes. Building of a new institute for study of ancient Euro-Asian civilizations will begin soon and it is hoped that it will be operating within 5 years. The funding will include an endowment for staffing etc. *The Times* archaeology correspondent comments (1 March) that the Cambridge archaeology department 'is especially noted for the world-wide range of its research and teaching, and in Professor Colin Renfrew and Dr Ian Hodder has two of the best-known theoreticians and controversialists in modern archaeology'.

MEDIA

Jason Clay published an article on 'indigenous people in the modern world' in *Development Forum* (Jan-Feb 89). Claiming that in 1988 more than 200,000 indigenous people from around the world have been killed and that more than 2 million were displaced, he points out that 'most of the world's distinct peoples now find themselves living in states that they had no hand in creating and that are controlled by groups that do not represent the varied interests of the many tribal groups.' He also claims that 'more than 80% of the shooting wars around the world are between states... and tribal peoples'. Criticizing the top-down approach in development schemes, Clay argues that tribal organizations themselves are ideal structures for implementing development; 'tribal organizations, because of their social and cultural base, are more participatory and voluntary than those created by states' and are therefore 'constantly identifying and attempting to resolve problems that confront their group'. 'Within the next few decades, the fate of the world's remaining tribal people, and all the valuable knowledge that they hold, could well be decided once and for all... The twentieth century can be remembered either as the century of genocide or the century when peoples of the world learned to live together...'

EVENTS

Fri. 28 April 1989. Marett Lecture, Exeter College, Oxford, probably 5 p.m. Prof. **Julian Pitt-Rivers** on 'From the love of food to the love of God'.

Mon. 8 May 1989, 5pm. The Third Daryll Forde Lecture. 'The Quest for Human Nature—peculiar side-consequences, and contingencies of history.' Delivered by Prof. **Stephen Jay Gould**. Chemistry Auditorium, Christopher Ingold Laboratories, 20 Gordon Street WC1. Contact: Departmental Secretary, Dept of

reviewers, I find this an extraordinarily elitist remark. It is the quality of reviews, not the fame of reviewers, that counts and I defy anyone to show that the former is correlated with the latter.

Chris Fuller

London School of Economics

Sir Edmund Leach

We have permission to publish the following

Anthropology, University College London, Gower Street WC1E 6BT.

Thurs. 11 May 1989, 5.30 pm. Malinowski's precedent—the imagination of equality. Malinowski Lecture by **Richard Fardon** (School of Oriental and African Studies). Chair: I.M. Lewis. Place: Old Theatre, London School of Economics, Houghton Street, London WC1.

Wed. 24 May 1989, 5 pm - Dr Judith Okely (Essex Uni) delivers the Phyllis Kaberry lecture in Oxford. Probably in the Taylor Institute. Contact: Shirley Ardener, Queen Elizabeth Hse, Centre for Cross-cultural Research on Women, 21 St. Giles, Oxford OX1 3LA (tel 0865-273600).

2-6 July 1989 - First international congress on violence and social myth; organized by the International Association for Scientific Exchange on Violence and Human Coexistence. Based on an interdisciplinary approach, themes addressed include: epistemology of violence; violence in the life of the individual; violence and society; presentation of violent behaviour; the science and art of human coexistence. Contact: Prof. Roger Y Dufour, Congress Chair, 1st International Congress on Violence and Social Myth, c/o International Ltd, PO Box 29313, 51292 Tel Aviv, Israel.

5-10 August 1989, Cambridge - **British-Swedish Conference on ethnomusicology.** An international conference with the following topics: 'doorstep' ethnomusicology; pedagogical issues/theory and methods of research; and ethnochoreology. Contact: Ann Buckley & Paul Nixon, Anglia Institute of Higher Education, (CCAT), Cambridge CB1 1PT (tel 0223-60927).

27 Aug-4 Sept, Budapest - **Tradition and Modernization in Africa Today** 3rd International Conference organized by the African Research Program. Divided in seven sections: folklore in Africa today; social sciences; economic sciences; earth sciences, biology, geography; agrarian sciences; technical sciences, industrialization, and development of the infrastructure; medical sciences.

25-28 September, 1989 - **The First Canterbury Symposium on Southeast Asian Studies on The manipulation of mystical agency and explanations of personal misfortune.** On the role of malign magic (witchcraft and sorcery) in traditional and contemporary Southeast Asia, the symposium aims to establish a corpus of reliable comparative studies based on case material and linked by a shared set of analytical concepts. Addressed will be: the reasons for the apparent scholarly neglect of this topic; the patchy distribution of sorcery accusation as a routine explanation of specific misfortunes, its connection with ideas of bad

letter which was addressed to Professor Rodney Needham, All Souls College, Oxford.

The news of Edmund Leach's death grieves me deeply. He had a brilliant and creative mind and his disappearance will leave a gap in world anthropology. May I offer my condolences and beg you to share them with all my British colleagues.

Claude Lévi-Strauss

Laboratoire d'Anthropologie Sociale, Paris

death and religious doctrine, its relationship to rapid social change, and the cultural construction of the key notions of rationality, causality and representation which define it. Supported by the British Academy and the Wenner-Gren Foundation for Anthropological Research, and jointly sponsored by the Centre for Southeast Asian Studies at the University of Kent at Canterbury, and the Centre for the Study of Religion and Society. Contributors include John Bousfield, John Bowen, James Danandjaja, Mark Hobart, David Hicks, Barry Hooker, Rony Nitibaskara, Zahra Smith Abdullar, Michael Peletz, Sven Cedderoth, John Clammer, Hood Salleh and Louis Golomb. Contact: Prof RF Ellen or Dr CW Watson, Centre for Southeast Asian Studies, Eliot College, The University, Canterbury, Kent CT2 7NS.

22-24 November 1989, Rome - **Third Festival of Visual Anthropology.** Organized by the Italian Association of Scientific Cinematography (AICS) at the Museo Nazionale delle Arti e Tradizioni Popolari, the Festival will be divided in four sections: films and videos up to 11 minutes long on aspects of ethno-anthropological research, extracts from ethnographic documentaries shot in Italy from the 50s, presentation of research material in the form of films of up to 30 minutes, and films on subjects of research by authors. Contact: AICS, 00161 Roma, via A. Borelli, 50.

1 December 1989 - **Imperialism, colonialism and the colonial aftermath.** The Davis Center invites applications for fellowships or proposals for papers on any aspect of the theme of imperialism, colonialism and the colonial aftermath. The time-frame and geographical range envisaged are wide-ranging, from ancient empires to the twentieth century. The Center hopes to encourage new thinking on the forms and legitimations of empire, colonial domination, neo-colonialism, and resistance to domination; on the character of the encounters between imperial country and colonized region and on the diverse consequences of imperialism for the dominating country and the subordinate one, including the subsequent relations of ex-colonial populations with the mother country. Contact: the Secretary, Shelby Cullom Davis Center for Historical Studies, 129 Dickinson Hall, Princeton University, Princeton, NJ 08544-1017, USA.

NEW SOCIETIES

An International Academy for the Study of Tourism has been formed with headquarters at the World Tourism Organization in Madrid, Spain. The Academy's objectives are 'to further the scholarly research and professional investigation of tourism, to encourage the application of findings and to advance the international diffusion