

BOOK REVIEWS

Culture, Ecology and Dental Anthropology

Edited by John R. Lukacs
314 pp, Figures, Tables, References, Index.
Kamla-Raj Enterprises, Delhi (1992), Rs
550.00/US \$ 60.00 (Hardbound)

We have between these two covers over 23 scientific papers in about 314 pages of the text. The present work marks the advent of a new scholarly medium, the science sound byte. The book presents veritable potpourri of styles and has minor language problems. The volume successfully communicates that there is a lot of diverse, competent research going on.

With such a broad corpus, a reviewer obviously cannot effectively encapsulate the book's contents. Certain chapters spell out such basic questions as the significance of the nutritional and sexual determinants of interpretations in comparative analysis. Though the editor's aims and objectives in the compilation of this volume are many, the emphasis is rather exclusively on the dental growth, development and variability mostly of the Asian populations.

The book is divided into five sections. The first seven chapters, *i.e.* Part I, provides a critique of the broad applications of standards of dental development established in the 1930s and 1940s, factors responsible for variation in the timing of dental eruption, interrelationship between these variables in an endogamous group, and the concern about the problematic question concerning heritability values for different aspects of dental variation. During dental growth and development, variations are bound to occur in the timing of the eruption of the teeth. It focuses on the relationships between somatic growth, development and

dental changes. The second and third sections are devoted to dental pathology (five chapters), and variation and evolution (four chapters), respectively. The section on Dental Pathology: Past and Present emphasizes on the investigations in dental epidemiology and its etiology. From amongst the five chapters in this section, two deal with prehistoric populations whereas the other three relate to alveolar bone loss, prevalence and severity of periodontal disease and linear hypoplasia. Odontometric variation is the focal theme of the Third part. The fourth section (three chapters) discusses the various patterns of dental attrition and its importance. The final section, consisting of four chapters, provides population studies on morphometric dental variability.

The book explicitly and deliberately does not include chapters focussing on culture, ecology and dental traits in fossils, as it is considered to be specialized along lines quite different from modern man. Granted. However, might not such studies have provided a useful "outgroup" for comparison? Strength of most chapters is their perspectives, which repeatedly emphasize that dental eruption, growth, development, pathology, variation etc are all controlled by different sets of genetic features. However, only Sharma (Chapter 5) and Townsend (Chapter 6) base their discussions on actual genetic investigations: the former studied twins from Panjab in North India, while the latter investigated Australian aborigines and Australian twins.

As is usual with volumes of this sort, the chapters are uneven, yet the majority present new data. However, a few papers set me to wish that there had been more intensive editorial integration. A few figures seemed to be missing some information in their legends.

Legends and words are often incomplete and it is left to the reader to presume. Table headings/column headings are not proper. References cited in the text are not listed under the section of 'References' at the end of the respective chapters. Even the listing of references at the end of the chapters is not uniform: neither following the alphabetical nor the yearwise style, they are instead following a mixed approach.

Though the book is Culture, Ecology and Dental Anthropology, yet the declared intentions do not seem to coincide with what the reader encounters in the main body of the text. In fact, this volume has its emphasis on dental variability, eruption of teeth, their attrition and dental pathology. Yet the production of this volume is an ambitious achievement! The editor and the contributors need to be commended for their diligence. Despite its shortcomings, which are usual for a book of this size and quality, it is an important contribution to the odontological literature. Certainly, it is worth reading by anyone interested in dental morphometrics and pathology. Inevitably, there will be those who will disagree with some, or even many, of the conclusions reached, but surely no one can deny the value of the general approach. It is reasonably up to date and it has an index. It is required reading for those of us who have an interest in the exciting advances being made in this branch of anthropology.

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**Perspectives on Cultural Change and
Development (Focus on the Philippines)**

Mario D. Zamora

Edited by J. Michael Bradshaw

pp. XVI + 144. Name Index, Subject

Index, Appendix A, Appendix B.

Reliance Publishing House, New Delhi

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The book constitutes the fourth volume of a series entitled 'Anthropological Perspectives: Resources for Teaching Anthropology' organized by the Department of Anthropology, College of William and Mary, Williamsburg, Virginia. It includes the reprints of eight articles and four book-reviews on the theme of culture change and development published during over two decades from 1966. One wonders if the author's current views are properly represented in the volume. But here readers may find some useful data on the history and culture of Philippines. The last article and the book-reviews are written jointly with others. Bradshaw adds a selected bibliography of suggested readings.

In the foreword, Zamora and Bradshaw explain that the purpose is 'contributing, in a modest way, to the growing literature on culture change and development, from the perspective of a Philippine born anthropologist'. Bradshaw introduces Zamora's articles and distinguishes cultural from social change. He says that a transformation of the structure, frame, pattern or function of social systems or organizations is social change. In contrast, culture change is an alteration of prescribed standards or contents of these standards. All cultures are said to change with the introduction of anything new—medicine, transportation, oral tradition, ideas or science. It results from adaptation to changing environments and interaction between distinct cultures, colonization, migration, invention or innovation.

Zamora's first article called '*Homo sapiens* and sociocultural change' pleads for a role of social scientists in building of a nation. Bradshaw calls it a discussion of a 'national purpose' and the role of the social scientists to its evolution. In the second article, "Cultural progress : some anthropological queries", Zamora discusses the concept of 'cultural progress' and its qualitative and quantitative indicators using the Philippine society and culture as a model. But the basis of the comparative scores of progress in model maps (indicating the worst status of women in India)

is not easily acceptable. Taking American society as the model of progress is not universally acceptable as the anthropological point of view. The third article called 'The Hispanization process: traditions and methods in colonial change in village Philippines' uses Redfield's concept of Great and Little traditions to analyze the socio-cultural change in Philippines, through the post-Spanish colonial religion, 'Catholicism'. The variety of characters of the Government and its change through pre-Hispanic, Spanish and American colonial periods are reviewed in the fourth article. The next one gives an example of programmes for development through a case study of a private cooperative in the Philippines. The sixth essay delineates the responses, both positive and negative, to attempts at introducing foreign language, English, to the Philippine society after American colonisation. The author tests the hypothesis that innovations consistent with traditional values are successful in receiving societies. The native language was retained as the teaching medium in the first two grades of public schools. The discussion on the national language and vernacularization as innovations dwells on the results of experimental studies.

The penultimate article on 'Themes and trends in Philippine social change: the anthropology of higher education' is a historical analysis. It is quite informative and instructive to other post-colonial countries. In the Pre-Hispanic period before 1521, the fundamental philosophy of education was informal and what anthropologists call enculturation. Although there were writers among some ethnic groups, parents and the society together constituted the educational process. The encultured society members had well defined roles and statuses in the concerned tribes. The Spanish colonialists from 1521 to 1898 had the main objective of creating native elites subservient to the colonial structure and good Catholics. The teachers were instruments of enhancing the three G's of gold, glory and

God for the Spanish crown; and the Spanish priest was the manager. The establishment of the University of Santo Tomas in 1611 was an example of the twin processes of 'Hispanization and Christianization'. But the problems of discrimination and exploitation could not be avoided. During U.S. occupation (1898-1946), the military and later civil government claimed to promote democratic citizenship through mass education and established the University of Philippines in 1908. It was 'Americanization of higher learning' and 'democratization of public education.' From the native viewpoint, the issues of poverty, colonialism and stresses of an educational bureaucracy were only transformed from Hispanic to American traditions.

Zamora divides the post-independence period into that before and after Marcos becoming the President of the Philippines in 1965. In the first period, the educational philosophy was redefined from preparation for freedom to education for decolonization and patriotic nationalisation of curricula along with business and industry. The professors became freedom-loving, dignified with the goal of preparing students to serious scholarly pursuit. But the problems of poverty of the masses, vagueness of education philosophy, injustice among teachers, overcentralization of authorities and rehabilitation of the war-ravaged people were not easy to tackle.

Zamora praises the first term of Marcos's office for improving the conditions of teachers and students, and attributes Marcos's failure to support that cause later to the agitation against Americanization and slow-moving bureaucracy. He tells us that Marcos's 'New Society' envisioned a 'well-disciplined prosperous product of higher education.' Here, Zamora enters into the slippery ground of political controversy which is difficult for objective anthropologists to digest, even under the banner of 'humanitarian anthropology'. The readers should perhaps examine the paper in its historical context as it was first published

in 1976. However, looking at the praise for the advent of democracy under one of the six photographs of Professor Zamora with others in the volume, we may reconstruct a change of Zamora's views.

We have doubts about the usefulness of the method and content of this volume as a 'Resource material for teaching anthropology'. A macroscopic view of culture history, even when it concerns a traditional ethnic complex does not easily fit into the anthropological framework of analysis, at least in terms of the data presented by Zamora's articles. We feel uncomfortable if there is no holistic biocultural approach in an anthropological text today.

In the joint article with Cheryl Owen, Zamora traces a critical history of the Philippine Church of Christ (Iglesia-Ni-Kristo sect) and analyses its beliefs, practices and programmes in the perspective of social change. It is the story of Messianic or nativistic religious movement since 1914. It is characterised by coming out from crisis, revolving around a charismatic leader, ecstatic and apocalyptic ideas, is nationalistic or anti-

establishment and finally, syncretic. Beliefs in old order are blended with that adopted in distorted forms of Christianity, Buddhism or Islam. Rather long book-reviews include 'Amazon town' by Wagley; 'India since independence' edited by Dube, (an interest for Indian Anthropologists) 'Rural People's (Philippine) responses to change' by Pal and Polson; and Edward Norbeck's 'Case studies in Cultural Anthropology' (Changing Japan). They include meaningful summaries for busy anthropologists and appreciations for the respective authors. Zamora appears to be a politically-oriented cultural anthropologist with some field experience in India. His canvas of culture change and development in Asia and publication of his volume in Delhi attract him to Indian readers. He adds a new flavour of anthropology in his social histories. We recommend this volume for all that it is worth.

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