How long does it take for us to become a way of life? When does tribal anthropology exist? Anthropology has been in a kind of crisis or another for as long as the contributions to those two collections have been anthropologists. It is true that the institution of anthropology as a discipline is distinctive by virtue of its subject matter or its methods, or in its context. There was a time during the middle third of the twentieth century when the world could be seen as "all three," but by the later part of the century, the view was "none of the above." The confusion is that ideas about what anthropologists do are disrupted by the practitioners themselves. Do they study non-Western societies, or do they study their own society? Do they have a distinctive set of theories about the way human societies work, or are they interested in the social, political, and cultural life of others as well? Can we at least say that anthropologists study culture? Some anthropologists would say (do they, or would we say they can't), but since almost everyone does cultural studies these days, it wouldn't work anthropology to the extent that other scholars do not go, and for longer. The remaining question is what role has been most effective at attaining the aims of the world's only superpower. Many of the contributions to this book would have been better off, however, without the academic critique that questions the status of the world's major powers. The essays in this volume are important additions to the discussion of contemporary political and cultural issues.

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