

behavioral sciences

SOCIOLOGY

Protest becomes routine

Analysis of recent social protest movements in the United States, says Dr. Ralph H. Turner, a sociologist at the University of California at Los Angeles, suggests that the longer such movements continue, the harder it is for public officials to regard them as legitimate social protests.

Public officials generally attempt to act as mediators when social conflicts arise and bargain with both sides, Dr. Turner notes in the December *AMERICAN SOCIOLOGICAL REVIEW*. "But the impersonal and calculating nature of bargaining, especially as it recurs and is routinized, works against seeing the trouble as social protest."

Eventually, he says, public officials come to regard social protest as "a move in a competitive game, to be met by minimal and calculated concessions."

If protest movements are to be effective means of social reform, Dr. Turner concludes, "it appears that they must be capitalized quickly."

ANTHROPOLOGY

Windigo psychosis

Anthropologists studying the Algonquin Indians of North America have often noted the occurrence of a transitory mental illness among these peoples. The symptoms include a delusion that the heart has turned into ice and, in extreme cases, a sudden craving for human flesh.

The Indians, including the northern Ojibwa, Cree and Chippewa, traditionally attribute the disease to possession by a demon known as windigo.

An analysis of the accounts of windigo psychosis, Dr. Vivian J. Rohrl of San Diego State College reports in the February *AMERICAN ANTHROPOLOGIST*, shows that the Indians treat the disease by offering the victim animal fat to eat. Usually this treatment is effective within a short time.

Dr. Rohrl concludes that the psychosis is at least partly due to "deprivation of animal fat and its associated nutritional value." The Indians, she adds, may well understand "an empirical relationship between windigo psychosis and dietary deficiencies."

POLITICAL SCIENCE

Factories as schools

Surveys in developing nations like Chile, India, Nigeria and Israel have identified several factors linked to the modern attribute of participant citizenship, Dr. Alex Inkeles, a Harvard University sociologist, reports in the December 1969 issue of the *AMERICAN POLITICAL SCIENCE REVIEW*.

Participant citizenship was defined as, among other things, interest in politics, allegiance to leaders beyond one's village and the belief that good government pays off more often than prayer or luck.

Not surprisingly, the surveys show that education is closely related to political activity. A relatively high standard of living also helps.

It was more surprising to discover, Dr. Inkeles re-

ports, that the longer a person has worked in a factory the higher he scores on participant citizenship. The survey statistically separated factory experience from merely living in the urban areas where most factories are located, and the correlation still held.

Dr. Inkeles speculates that factories, with their emphasis on technical efficiency and rational organization, operate "as a kind of practical school in modern ways of thinking and arranging things."

ALCOHOLISM

Aggression response doubted

It is widely believed that drinking alcohol increases aggressiveness, but little scientific research has been done on the question. In the December *QUARTERLY JOURNAL OF STUDIES ON ALCOHOL*, Drs. Richard M. Bennett, Arnold H. Buss and John A. Carpenter of Rutgers University report an experiment that tends to discredit the folklore about the relation between alcohol and aggression.

In the experiment, subjects under the influence of alcohol were allowed to judge the performance of other people on various simple laboratory tasks. The subjects were told they could punish the poor performance of others by administering electric shocks.

Alcohol consumption, it turned out, had no significant effect on the number of electric shocks which the subjects wanted to mete out.

Drs. Bennett, Buss and Carpenter concluded that "alcohol as a pharmacological agent . . . does not lead to aggression."

In normal social drinking situations, they suggest, alcohol may stimulate aggression merely because it can function as "a cue for behavior that would otherwise be unacceptable."

ANTHROPOLOGY

Eskimos abandon past

Eskimos in the Hudson Bay area are adapting to the dominant Canadian culture of the present day far more readily than are the Indians of the same region, reports Dr. Robert J. Dryfoos Jr., an anthropologist at Southern Connecticut State College.

Surveys show that Canadians have a more friendly attitude toward Eskimos than toward Indians, regarding the former as more "industrious and honest."

Eskimos, says Dr. Dryfoos in the January *TRANSACTION*, remember less of their cultural past than Indians. About 75 percent of the Hudson Bay Indians whom Dr. Dryfoos surveyed could remember details of their former customs and beliefs, but only 12 percent of the Eskimos know such details. "Not a single Eskimo under 35 could demonstrate any recall of the traditional ways," he points out.

The reason Eskimos have accepted white culture more whole-heartedly than Indians, he suggests, is that they recall their past as being relatively oppressive. "Many more Eskimos than Indians comment that the old days were 'bad,' or that 'there was great hunger and starvation many years ago,'" he notes.

To the Indians, by contrast, the old ways of life "still linger as a powerfully nostalgic image."