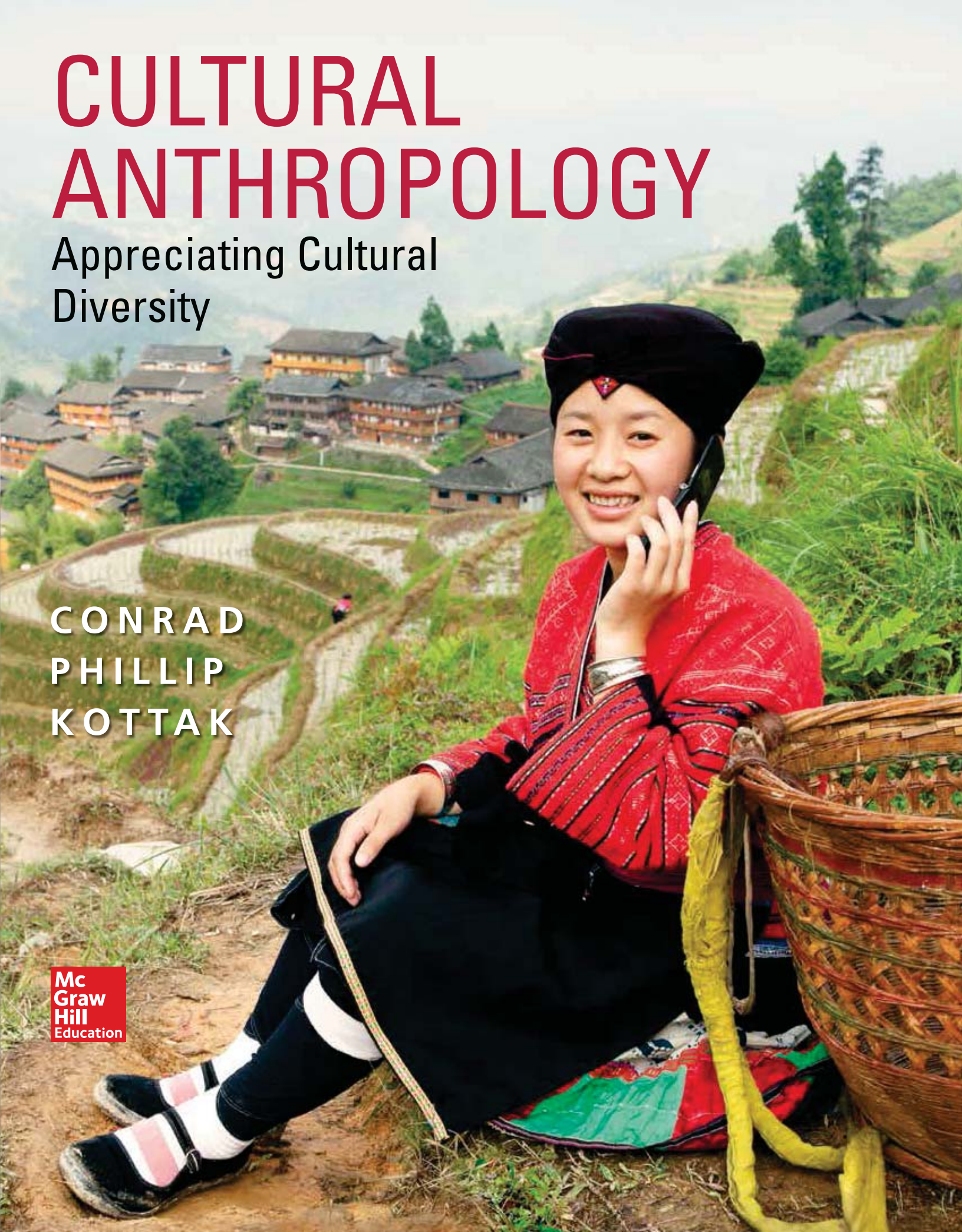


# CULTURAL ANTHROPOLOGY

Appreciating Cultural Diversity

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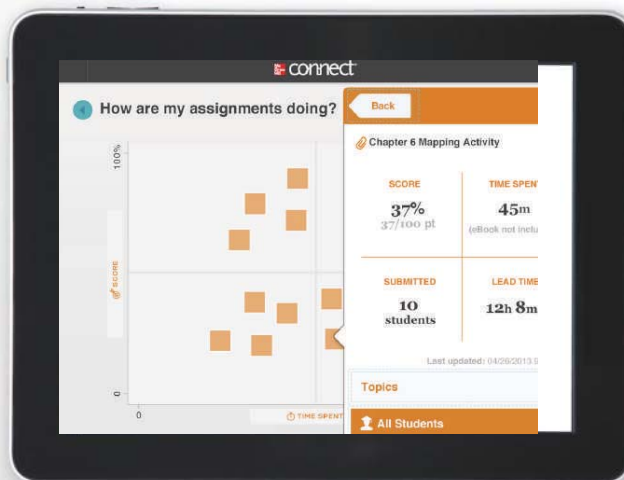
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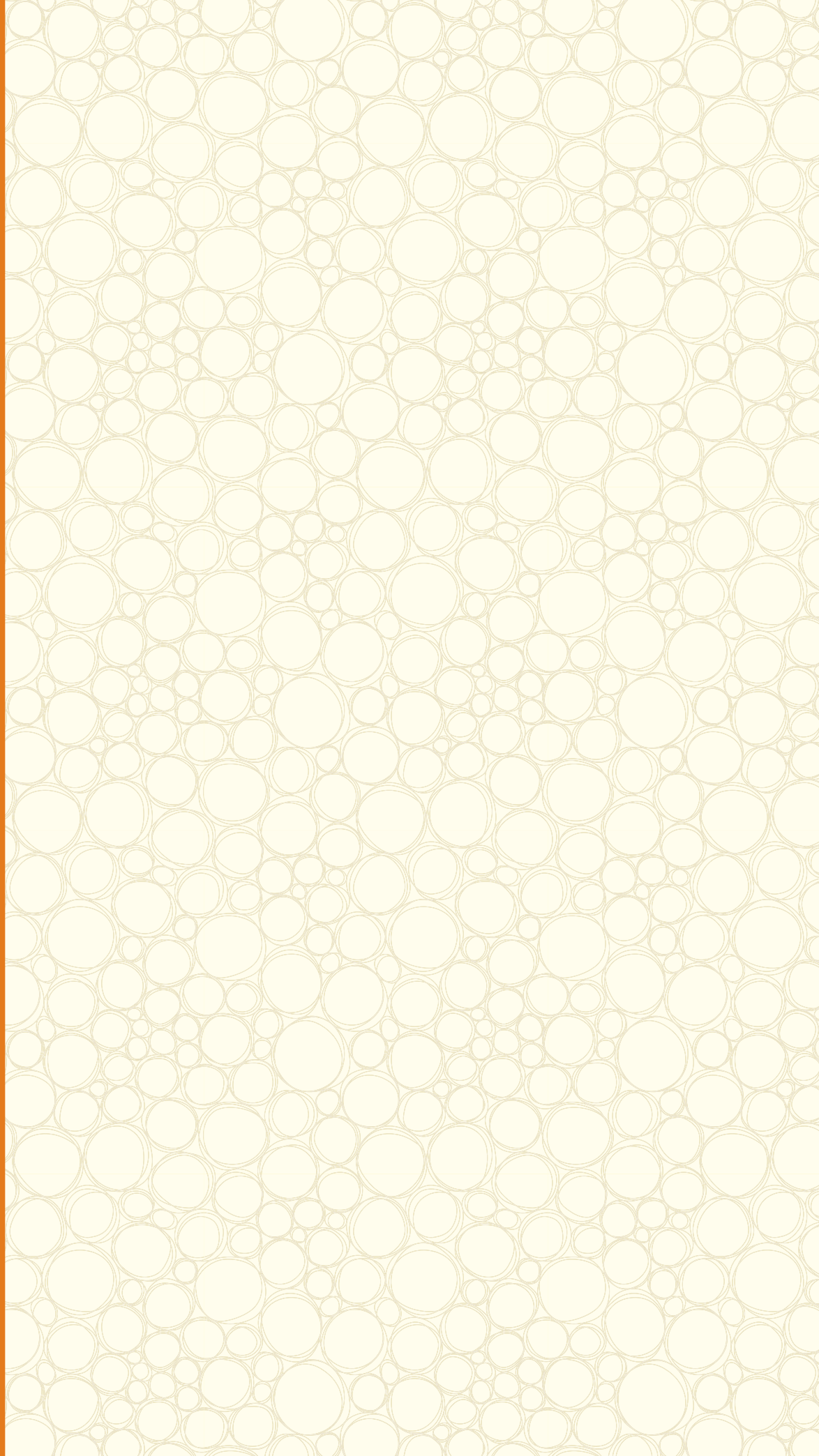
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**APPRECIATING  
CULTURAL DIVERSITY**

SIXTEENTH EDITION

**Conrad Phillip Kottak**

University of Michigan

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CULTURAL ANTHROPOLOGY: APPRECIATING CULTURAL DIVERSITY, SIXTEENTH EDITION

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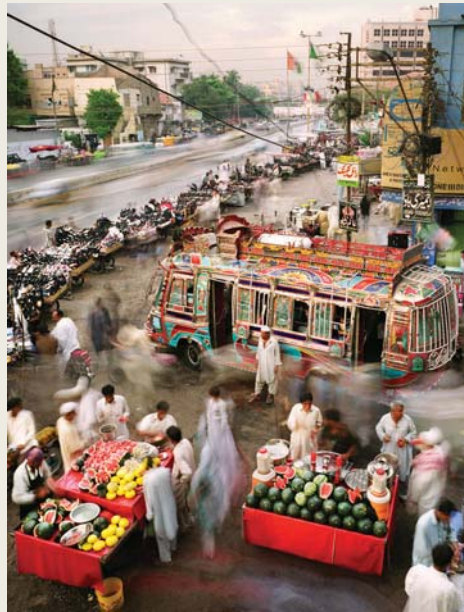
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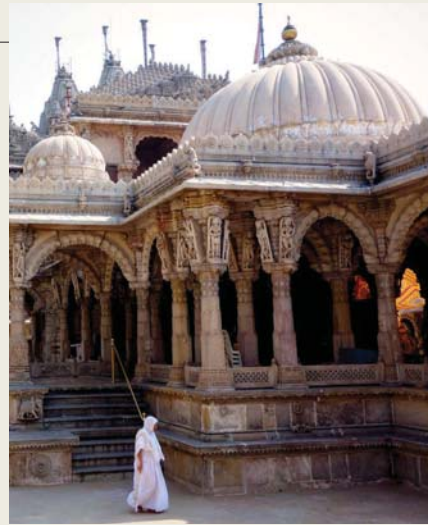
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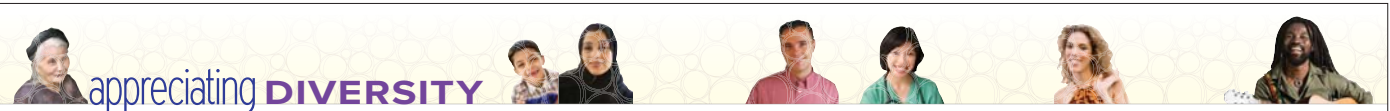
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# about the author



## Conrad Phillip Kottak

Conrad Phillip Kottak (A.B. Columbia College, Ph.D. Columbia University) is the Julian H. Steward Collegiate Professor Emeritus of Anthropology at the University of Michigan, where he served as anthropology department chair from 1996 to 2006. He has been honored for his undergraduate teaching by the university and the state of Michigan and by the

American Anthropological Association. He is an elected member of the American Academy of Arts and Sciences and the National Academy of Sciences, where he chaired Section 51, Anthropology from 2010 to 2013.

Professor Kottak has done ethnographic fieldwork in Brazil, Madagascar, and the United States. His general interests are in the processes by which local cultures are incorporated—and resist incorporation—into larger systems. This interest links his earlier work on ecology and state formation in Africa and Madagascar to his more recent research on globalization, national and international culture, and the mass media, including new media.

Kottak's popular case study *Assault on Paradise: The Globalization of a Little Community in Brazil* (2006) describes his long-term and continuing fieldwork in Arembepe, Bahia, Brazil. His book *Prime-Time Society: An Anthropological Analysis of Television and Culture* (2009) is a comparative study of the nature and impact of television in Brazil and the United States.

Kottak's other books include *The Past in the Present: History, Ecology and Cultural Variation in Highland Madagascar*; *Researching American Culture: A Guide for Student Anthropologists*; and *Madagascar: Society and History*. The most recent editions (16th) of his texts *Anthropology: Appreciating Human Diversity* (this book)

and *Cultural Anthropology: Appreciating Cultural Diversity* were published by McGraw-Hill in 2015. He also is the author of *Mirror for Humanity: A Concise Introduction to Cultural Anthropology* (9th ed., McGraw-Hill, 2014) and *Window on Humanity: A Concise Introduction to Anthropology* (6th ed., McGraw-Hill, 2014). With Kathryn A. Kozaitis, he wrote *On Being Different: Diversity and Multiculturalism in the North American Mainstream* (4th ed., McGraw-Hill, 2012).

Conrad Kottak's articles have appeared in academic journals, including *American Anthropologist*, *Journal of Anthropological Research*, *American Ethnologist*, *Ethnology*, *Human Organization*, and *Luso-Brazilian Review*. He also has written for popular journals, including *Transation/SOCIETY*, *Natural History*, *Psychology Today*, and *General Anthropology*.

Kottak and his colleagues have researched television's impact in Brazil, environmental risk perception in Brazil, deforestation and biodiversity conservation in Madagascar, and economic development planning in northeastern Brazil. More recently, Kottak and his colleague Lara Descartes investigated how middle-class American families use various media in planning, managing, and evaluating the competing demands of work and family. That research is the basis of their book *Media and Middle Class Moms: Images and Realities of Work and Family* (Descartes and Kottak 2009). Professor Kottak currently is collaborating with Professor Richard Pace of Middle Tennessee State University and several graduate students on research investigating "The Evolution of Media Impact: A Longitudinal and Multi-Site Study of Television and New Electronic/Digital Media in Brazil."

Conrad Kottak appreciates comments about his books from professors and students. He can be reached by e-mail at the following Internet address: **ckottak@bellsouth.net**.

# a letter from the author

## Welcome to the 16th Edition of *Cultural Anthropology: Appreciating Cultural Diversity!*

I wrote the first edition of this book during a time of rapid change in my favorite academic discipline—anthropology. My colleagues and I were excited about new discoveries and directions in all four of anthropology’s subfields—biological anthropology, anthropological archaeology, sociocultural anthropology, and linguistic anthropology. My goal was to write a book that would capture that excitement, that would address key changes in anthropology, while providing a solid foundation of core concepts and the basics.

Just as anthropology is a dynamic discipline that explores new discoveries and the profound changes that affect people and societies, this edition of *Cultural Anthropology* has kept pace with changes in the way students read and learn core content today through the digital program called **Connect Anthropology**. This program includes assignable and assessable quizzes, exercises, and interactive activities, organized around course-specific learning objectives. In addition, **Connect** includes an interactive eBook, **LearnSmart**, an adaptive testing program, and **SmartBook**, the first and only adaptive reading experience. The tools and resources provided in **Connect Anthropology** are designed to engage students and enable them to improve their performance in the course.

While any competent text must present anthropology’s core, it also must demonstrate anthropology’s relevance to the 21st-century world we inhabit. Accordingly, several “Focus on Globalization” essays in this book examine topics as diverse as the global gender gap, the political role of new media, world sports events (including the Olympics and the World Cup), and the expansion of international finance and branding. In addition, discussions of new media, including social media, have been added to several chapters.

Each chapter begins with a discussion titled “Understanding Ourselves.” These introductions, along with examples from popular culture throughout the book, show how anthropology relates to students’ everyday lives. My overarching goal for this textbook is to help students appreciate the field of anthropology and the various kinds of diversity it studies. How do anthropologists think and work? Where do we go, and how do we interpret what we see? How do we step back, compare, and analyze? How does anthropology contribute to our understanding of the world? To answer these questions, chapters contain boxed sections titled “Appreciating Anthropology,” which focus on the value and usefulness of anthropological research and approaches. Other boxes, titled “Appreciating Diversity,” focus on various forms and expressions of human biological and cultural diversity.

Most students who read this book will not go on to become cultural anthropologists, or even anthropology majors. For those who do, this book should provide a solid foundation to build on. For those who don’t—that is, for most of my readers—my goal is to instill a sense of appreciation: of human diversity, of anthropology as a field, and of how anthropology can build on, and help make sense of, the experience that students bring to the classroom. May this course and this text help students think differently about, and achieve greater understanding of, their own culture and its place within our globalizing world.

**Conrad Phillip Kottak**

# Highlights of the 16th Edition

Cultural Anthropology is an ever-evolving field, reflecting the rapidly changing world it studies. As such it is important to provide new and updated content to enrich, for both students and instructors, the appreciation of anthropology's subject matter, intrinsic interest, and contemporary relevance. In this edition you will find some entirely new discussions and subject matter—in particular, increased attention to the key role of the Internet and social media in today's globalizing world.

## CHAPTER 1: WHAT IS ANTHROPOLOGY?

- New discussion of culturally specific syndromes, including the cultural construction of anorexia in China
- Rewritten section on the scientific method

## CHAPTER 2: CULTURE

- New information on the Internet and social media
- Revised section on globalization

## CHAPTER 3: METHOD AND THEORY IN CULTURAL ANTHROPOLOGY

- Revised with clearer subheads and an updated section on ethics
- New section, "Online Ethnography"

## CHAPTER 4: APPLYING ANTHROPOLOGY

- New section on "Public and Applied Anthropology"
- New "Appreciating Anthropology" box, "Afghanistan: What the Anthropologists Say"

## CHAPTER 5: LANGUAGE AND COMMUNICATION

- Updated with a new "Appreciating Anthropology" box on California accents
- New section titled "Language, Culture, and History," featuring new information on Proto-Indo-European (PIE)

## CHAPTER 6: ETHNICITY AND RACE

- Updated with the latest demographic data from the United States and Canada
- New sections titled "Minority Groups and Stratification" and "Changing Demographics"
- Revised and updated section on multiculturalism

## CHAPTER 7: MAKING A LIVING

Major revision and rewrite with specific changes, including the following:

- New introduction clarifying the huge importance and transformational nature of food-producing (Neolithic) economies
- New material on foragers in South Asia
- New hunter-gatherer distribution map

## CHAPTER 8: POLITICAL SYSTEMS

- New section titled "Resistance via Social Media"
- New "Appreciating Diversity" box on political mobilizations in rural Thailand

## CHAPTER 9: GENDER

- New discussion of Margaret Mead's pioneering work on gender
- Updated section on gender in industrial societies
- Revised material on transgender and gender identity (as distinguished from sexual orientation)

## CHAPTER 10: FAMILIES, KINSHIP, AND DESCENT

- Informative new "Appreciating Anthropology" box on American family life in the 21st century
- All charts, figures, and statistics have been updated.

## CHAPTER 11: MARRIAGE

Thoroughly updated, the chapter now contains a major new section titled "The Online Marriage Market."

## CHAPTER 12: RELIGION

Substantially revised, the chapter now includes

- Major new section, "Religion and Cultural Globalization," whose subsections are titled

"Evangelical Protestantism and Pentecostalism," "Homogenization, Indigenization, or Hybridization?," "Antimodernism and Fundamentalism," and "The Spread of Islam"

- Substantially updated and revised section on world religions
- New "Appreciating Diversity" box, "Hinduism Takes Back Yoga"

## CHAPTER 13: ARTS, MEDIA, AND SPORTS

Significantly revised chapter includes two major new sections titled "Networking and Sociability On- and Offline" and "The Fall from Grace: Golf and the Celebrity Scandal"

## CHAPTER 14: THE WORLD SYSTEM AND COLONIALISM

- Major new section titled "NAFTA's Economic Refugees"
- Expanded discussion of skewed wealth distribution in the contemporary United States (including the Occupy movement)

## CHAPTER 15: ANTHROPOLOGY'S ROLE IN A GLOBALIZING WORLD

A substantially revised section on globalization begins this chapter, which has been updated throughout.

- Section on energy consumption and industrial degradation moved here from the previous chapter
- Major new section on emerging diseases
- Substantially revised sections on global climate change, environmental anthropology, and cultural imperialism and indigenization
- New concluding discussion of anthropology's key lessons

## Teaching Resources



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## ANTHROPOLOGY

The following instructor resources can be accessed through the Library tab in **Connect Anthropology**:

- Instructor's manual
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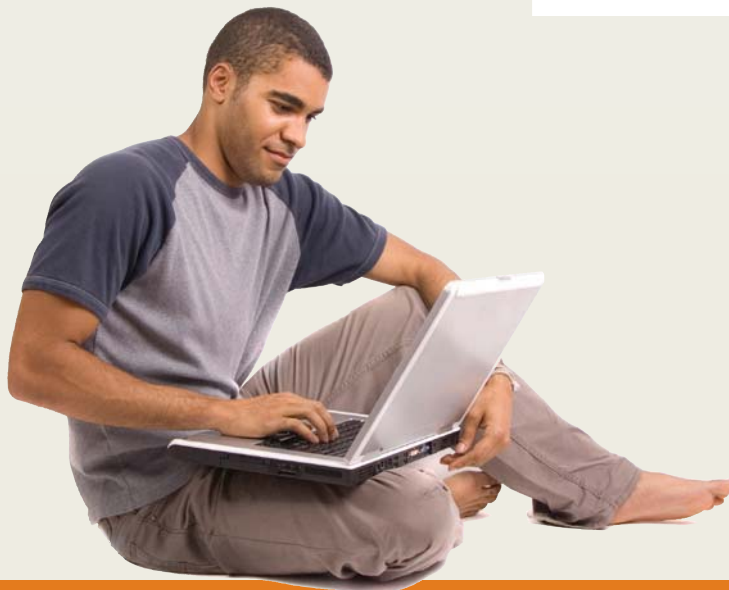
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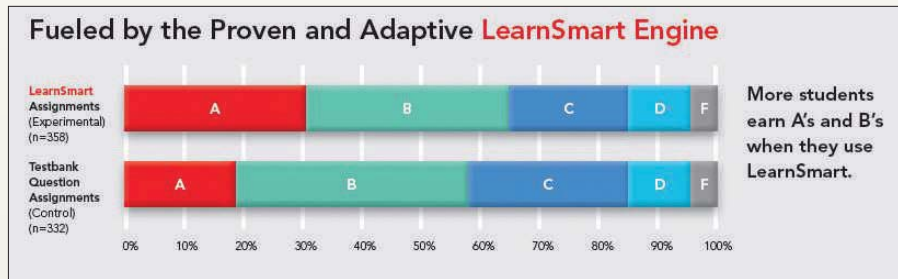
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Which of the following are among the five constituent specialties of biological anthropology?

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12 PRACTICE Introduction to Anthropology

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- Friendship, companionship, and approval.
- Learning new table manners.
- Developing new genetic traits.
- Learning new technological skills, such as understanding social networking sites.
- Learning a new language.

People often use culture to fulfill psychological needs, such as friendship, companionship, and approval.

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# What Is Anthropology?

- ▶ What distinguishes anthropology from other fields that study human beings?
- ▶ How do anthropologists study human diversity in time and space?
- ▶ Why is anthropology both scientific and humanistic?



In Karachi, Pakistan, a bus gathers passengers next to watermelon stalls at the edge of a roadside market.

**HUMAN DIVERSITY***Adaptation, Variation,  
and Change***GENERAL ANTHROPOLOGY***Cultural Forces Shape  
Human Biology***THE SUBDISCIPLINES  
OF ANTHROPOLOGY***Cultural Anthropology**Anthropological  
Archaeology**Biological, or Physical,  
Anthropology**Linguistic Anthropology***ANTHROPOLOGY AND  
OTHER ACADEMIC FIELDS***Cultural Anthropology  
and Sociology**Anthropology and  
Psychology***APPLIED ANTHROPOLOGY****THE SCIENTIFIC METHOD***Theories, Associations,  
and Explanations**When Multiple Variables  
Predict*

# understanding **OURSELVES**

**W**hen you grew up, which sport did you appreciate the most—soccer, swimming, football, baseball, tennis, golf, or some other sport (or perhaps none at all)? Is this because of “who you are” or because of the opportunities you had as a child to practice and participate in this particular activity? Think about the phrases and sentences you would use to describe yourself in a personal ad or on a networking site—your likes and dislikes, hobbies, and habits. How many of these descriptors would be the same if you had been born in a different place or time?

When you were young, your parents might have told you that drinking milk and eating vegetables would help you grow up “big and strong.” They probably didn’t as readily recognize the role that *culture* plays in shaping bodies, personalities, and personal health. If nutrition matters in growth, so, too, do cultural guidelines. What is proper behavior for boys and girls? What kinds of work should men and women do? Where should people live? What are proper uses of their leisure time? What role should religion play? How should people relate to their family, friends, and neighbors? Although our genetic attributes provide a foundation for our growth and development, human biology is fairly plastic—that is, it is malleable. Culture is an environmental force that

affects our development as much as do nutrition, heat, cold, and altitude. Culture also guides our emotional and cognitive growth and helps determine the kinds of personalities we have as adults.

Among scholarly disciplines, anthropology stands out as the field that provides the cross-cultural test. How much would we know about human behavior, thought, and feeling if we studied only our own kind? What if our entire understanding of human behavior were based on analysis of questionnaires filled out by college students in Oregon? That is a radical question, but one that should make you think about the basis for statements about what humans are like, individually or as a group. A primary reason anthropology can uncover so much about what it means to be human is that the discipline is based on the cross-cultural perspective. One culture can’t tell us everything we need to know about what it means to be human. Often culture is “invisible” (assumed to be normal, or just the way things are) until it is placed in comparison to another culture. For example, to appreciate how watching television affects us, as human beings, we need to study not just North America today but some other place—and perhaps some other time (such as Brazil in the 1980s; see Kottak 1990b, 2009). The cross-cultural test is fundamental to the anthropological approach, which orients this textbook.

## HUMAN DIVERSITY

Anthropologists study human beings and their products wherever and whenever they find them—in rural Kenya, a Turkish café, a Mesopotamian tomb, or a North American shopping mall. Anthropology explores human diversity across time and space, seeking to understand as much as possible about the human condition. Of particular interest is the diversity that comes through human adaptability.

Humans are among the world’s most adaptable animals. In the Andes of South America, people wake up in villages 16,000 feet above sea level and then trek 1,500 feet higher to work in tin mines. Tribes in the Australian desert worship animals and discuss philosophy. People survive malaria in the tropics. Men have walked on the moon. The model of the USS *Enterprise* in Washington’s Smithsonian Institution symbolizes the desire to “seek out new life and civilizations, to boldly go where no one has

gone before.” Wishes to know the unknown, control the uncontrollable, and create order out of chaos find expression among all peoples. Creativity, adaptability, and flexibility are basic human attributes, and human diversity is the subject matter of anthropology.

Students often are surprised by the breadth of **anthropology**, which is the study of the human species and its immediate ancestors. Anthropology is a uniquely comparative and **holistic** science. *Holism* refers to the study of the whole of the human condition: past, present, and future; biology, society, language, and culture. Most people think that anthropologists study fossils and nonindustrial, non-Western cultures, and many of them do. But anthropology is much more than the study of nonindustrial peoples: It is a comparative field that examines all societies, ancient and modern, simple and complex, local and global. The other social sciences tend to focus on a single society, usually an industrial nation like the United States or Canada. Anthropology, however, offers a unique cross-cultural perspective by constantly comparing the customs of one society with those of others.

People share society—organized life in groups—with other animals, including baboons, wolves, mole rats, and even ants. Culture, however, is more distinctly human. **Cultures** are traditions and customs, transmitted through learning, that form and guide the beliefs and behavior of the people exposed to them. Children learn such a tradition by growing up in a particular society, through a process called enculturation. Cultural traditions include customs and opinions, developed over the generations, about proper and improper behavior. These traditions answer such questions as these: How should we do things? How do we make sense of the world? How do we tell right from wrong? What is right, and what is wrong? A culture produces a degree of consistency in behavior and thought among the people who live in a particular

society. (This chapter’s “Appreciating Diversity” on pp. 4–5 discusses how attitudes about displays of affection, which are transmitted culturally, can also change.)

The most critical element of cultural traditions is their transmission through learning rather than through biological inheritance. Culture is not itself biological, but it rests on certain features of human biology. For more than a million years, humans have possessed at least some of the biological capacities on which culture depends. These abilities are to learn, to think symbolically, to use language, and to make and use tools.

Anthropology confronts and ponders major questions about past and present human existence. By examining ancient bones and tools, we unravel the mysteries of human origins. When did our ancestors separate from those of the apes? Where and when did *Homo sapiens* originate? How has our species changed? What are we now, and where are we going? How have changes in culture and society influenced biological change? Our genus, *Homo*, has been changing for more than one million years. Humans continue to adapt and change both biologically and culturally.

## Adaptation, Variation, and Change

*Adaptation* refers to the processes by which organisms cope with environmental forces and stresses. How do organisms change to fit their environments, such as dry climates or high mountain altitudes? Like other animals, humans have biological means of adaptation. But humans also habitually rely on cultural means of adaptation. Recap 1.1 summarizes the cultural and biological means that humans use to adapt to high altitudes.

Mountainous terrains pose particular challenges, those associated with altitude and oxygen deprivation. Consider four ways (one cultural and three biological) in which humans may cope with low oxygen

### anthropology

The study of the human species and its immediate ancestors.

### holistic

Encompassing past, present, and future; biology, society, language, and culture.

### culture

Traditions and customs transmitted through learning.

RECAP 1.1 Forms of Cultural and Biological Adaptation (to High Altitude)		
FORM OF ADAPTATION	TYPE OF ADAPTATION	EXAMPLE
Technology	Cultural	Pressurized airplane cabin with oxygen masks
Genetic adaptation (occurs over generations)	Biological	Larger “barrel chests” of native highlanders
Long-term physiological adaptation (occurs during growth and development of the individual organism)	Biological	More efficient respiratory system, to extract oxygen from “thin air”
Short-term physiological adaptation (occurs spontaneously when the individual organism enters a new environment)	Biological	Increased heart rate, hyperventilation