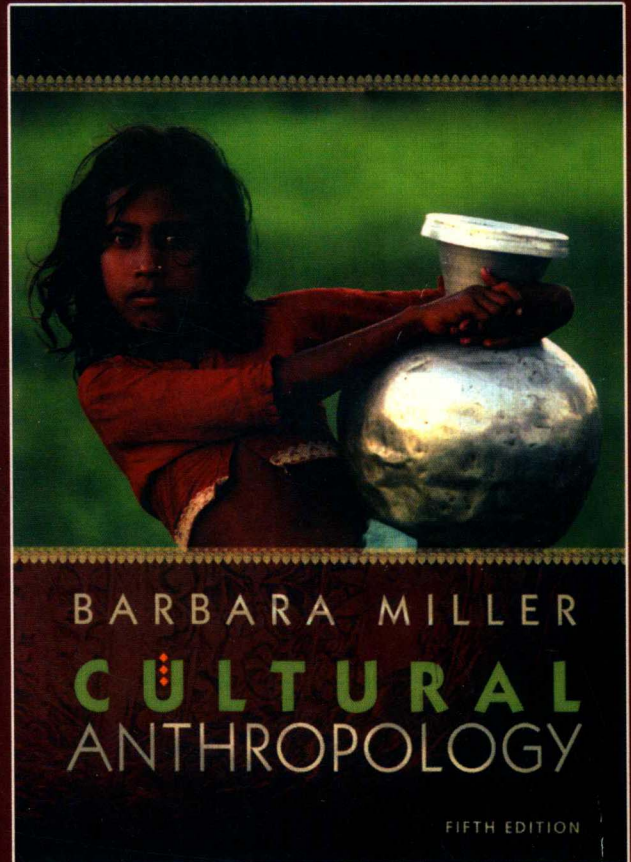


Cultural Anthropology

5th Edition



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CULTURAL ANTHROPOLOGY

FIFTH EDITION

BARBARA MILLER

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PREFACE

"I had no idea all those cultures were out there," said one of my students after taking my introductory cultural anthropology course. Another commented, "I'm a business major, but I am going to keep the books from this course because they will help me in my career. I need to understand people."

Cultural anthropology opens up whole new worlds. Not just "out there," but here, there, and everywhere. The subject matter of cultural anthropology may seem distant, exotic, and "other"—jungle drumbeats and painted faces, for example. This book helps students to encounter those faraway cultures and also to realize that their culture has its own versions of jungle drumbeats and painted faces. "Making the strange familiar" is essential learning in a globalizing world where cultural diversity may equal cultural survival for all of us. "Making the familiar strange" is a priceless revelation because it reduces the divide between "us" and the "other." "We" become "other" through the insights of cultural anthropology.

To achieve its goals, *Cultural Anthropology*, Fifth Edition, delivers rich and exciting information about the world's cultures and promotes critical thinking and reflective learning. Students will find many points at which they can connect with the material, view their own culture as a culture, and make connections between anthropology and their everyday life in, for example, hairstyles, food symbolism, sleep deprivation, doctor–patient dialogues, racism and sexism, and the meaning of gestures.

Knowledge of the world's cultures and how they are changing relates to careers in our increasingly globalized world. The need to understand people (including ourselves) and cultures is critical to any endeavor in the short term and to the survival of humanity in the long run. The study of the world's cultures involves learning new words and analytical categories, but this effort will pay off in terms of bringing the world's peoples and cultures closer to you. If this book achieves my aspirations, anyone who reads it will live a life that is more culturally aware, enriched, and tolerant.

HOW THIS BOOK IS ORGANIZED

The book's organization and pedagogical features are all designed to help ensure student engagement. The chapters are organized in five parts.

Part I, Introduction to Cultural Anthropology, includes three chapters that provide the foundation for the rest of the book. They describe what anthropology is, the evolution of culture, and how cultural anthropologists do research. Chapter 2,

on the evolution of humanity and culture, is new to this edition. It includes material on nonhuman primate culture, hominin evolution, and the Neolithic revolution. This new chapter provides a bridge to the rest of the book's discussion of contemporary human cultures.

Part II, Cultural Foundations, includes chapters that explain how people make a living, how they reproduce and raise children, and how different cultures deal with the inevitabilities of illness, suffering, and death. A revised Chapter 6, Reproduction and Human Development, combines two previously separate chapters and efficiently covers the important topics of each.

Part III, Social Organization, provides chapters about how people around the world organize themselves into groups based on kinship and other forms of social ties, how they form political alliances, and how they deal with conflict and the need for order.

Part IV, Symbolic Systems, presents chapters on communication and language, religion, and expressive culture and art.

Part V, Contemporary Cultural Change, looks at two of the most important topics shaping cultural change in our times: migration and international development. These chapters explicitly put culture into motion and show how people are both affected by larger structures, such as globalization or violence, and exercise agency in attempting to create meaningful and secure lives.

SIGNIFICANT CHANGES IN THE FIFTH EDITION

New Chapter, The Evolution of Humanity and Culture (Chapter 2) This chapter provides carefully selected material in biological anthropology and archaeology to describe the highlights of modern humanity's evolution from our early hominin origins to the rise of cities and states following the Neolithic revolution. It provides a useful context for the understanding of human culture, its distinctiveness and importance. For students whose only anthropology class is a course in cultural anthropology, this chapter offers more exposure to biological anthropology and archaeology than Chapter 1 provides. This new chapter is unique, compared to counterpart chapters in other cultural anthropology textbooks, because it goes beyond biological evolution to discuss cultural evolution during and following the Neolithic revolution.

In confirming our commitment to the sustainability of the world's cultures, especially of endangered indigenous peoples, the author and the publisher donate a portion of the royalties from sales of new copies of this book to the organization called Cultural Survival (see its Mission Statement on the inside

front cover). Cultural Survival helps support indigenous people worldwide in achieving and maintaining their preferred lifestyles and environment. Back issues of the journal *Cultural Survival Quarterly* are available on the Web at www.cs.org.

THE IMPORTANCE OF NAMES

Since the beginning of modern humanity, people have been naming each other, naming other groups, and naming features of the places they inhabit. People of earlier times often referred to themselves in terms that translate roughly into “The People.” As far as they were concerned, they were The People: the only people on earth.

Things are more complicated now. European colonialism, starting in the fifteenth century, launched centuries of rapid contact between Europeans and thousands of indigenous groups around the world. The Europeans named and described these groups in their European languages. The names were not those that the people used for themselves, or if they were, the transliteration into a European language altered local names into something very different from the original.

The Spanish explorers’ naming of all the indigenous peoples of North America as Indians is a famous example of a misnomer. Beyond just being wrong by thinking they had reached India, the Spanish conquerors who renamed thousands of people and claimed their territory simultaneously erased much of the indigenous people’s heritage and identity.

The challenge of using the preferred names for people and places of the world faces us today as people worldwide wrestle with the issue of what they want to be called. Until recently, indigenous peoples of the present-day United States preferred to be called Native Americans, rejecting the pejorative term “Indian.” Now, they are claiming and recasting the term “Indian.” In Canada, preferred terms are “First Nations,” “Native Peoples,” and “Northern Peoples.” From small-scale groups to entire countries, people are attempting to revive precolonial group names and place names. Bombay is now Mumbai. Group names and place names are frequently contested. Is someone Hispanic or Latino? Is it the Persian Gulf or the Arabian Gulf? Is it Greenland or Kalaallit Nunaat? Does it matter? The answer is yes, resoundingly, yes.

This book strives to provide the most currently accepted names for people, places, objects, activities, and ideas. By the time it is printed, however, some names and their English spellings will have changed. It is an ongoing challenge to keep track of such changes, but such is part of our job as citizens of a transforming world.

THE COVER IMAGE

In this photograph, a Bede (bay-day) girl of Bangladesh carries water to her home for drinking and cooking. The Bede, referred to in English as “water gypsies,” are a marginalized

ethnic group who live on boats and move from place to place to make a living. Because “gypsy” is a derogatory term, it is preferable to use the people’s own preferred name. The water this girl is carrying is drawn from a tubewell, of which many thousands were constructed in Bangladesh in recent decades in the hope of providing clean water for drinking, cooking, and bathing. Unfortunately, over 80 percent of Bangladesh’s tubewells are polluted with arsenic, which can cause cancer, skin lesions, reproductive problems in women, and hypertension. The only option to well water is ground water, which carries the risk of infectious diseases. Clean water is an increasingly scarce resource in Bangladesh and worldwide.

IN THANKS

The breadth, depth, and quality of this edition are the result of many people’s ideas, comments, corrections, and care. For the first edition, four anthropologists carefully reviewed multiple drafts of the book. I will always be grateful to them for their monumental contribution that helped make this book what it is today: Elliot Fratkin, Smith College; Maxine Margolis, University of Florida; Russell Reid, University of Louisville; and Robert Trotter II, University of Arizona.

My biological anthropologist colleague at George Washington University, Chet Sherwood, gave the first two sections of new Chapter 2 a close reading and offered many ways to improve them. Thanks, Chet.

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For this edition, I have been fortunate to work with a team of excellent publishing professionals. I am grateful to Nancy Roberts, my new publisher at Pearson/Prentice Hall, for her support of this revision and to Monica Ohlinger, my development editor who is the head of Ohlinger Publishing Services in Columbus, Ohio, for her contributions and care throughout the revision process.

I thank the Millers—my parents, siblings, aunts and uncles, and nieces and nephews—for their interest and support. My father's two comments about the book were that it has an awful lot of long words, and how do I know so much about sex? "From reading, Dad," was my truthful reply. I am grateful to the Heaton's—my former in-laws, including my ex-husband, (late) parents-in-law, brothers- and sisters-in-law, and nieces and nephews—for their enduring friendship.

I thank, especially, my son, Jack Heaton. He was a superb traveling companion on our trip around the world with the Semester at Sea Program in 1996, when I wrote much of the first edition. He continues to be excellent company during our time together in DC. This book is dedicated to him.

Barbara Miller
Washington, DC

SUPPORT FOR INSTRUCTORS AND STUDENTS

This book is accompanied by an extensive learning package to enhance the experience of both instructors and students. The author is personally responsible for the material in the Instructor's Resource Manual, MyTest, and the PowerPoint slides.

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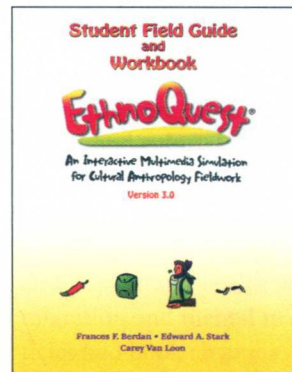
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about the AUTHOR



BARBARA D. MILLER

Barbara Miller is Professor of Anthropology and International Affairs and Director of the Culture in Global Affairs (CIGA) Research and Policy Program at The George Washington University. She received her Ph.D. in anthropology from Syracuse University in 1978. Before coming to GW in 1994, she taught at the University of Rochester, SUNY Cortland, Ithaca College, Cornell University, and the University of Pittsburgh. For thirty years, Barbara's research has focused mainly on gender-based inequalities in India, especially the nutritional and medical neglect of daughters in northern regions of the country. In addition, she has conducted research on culture and rural development in Bangladesh, on low-income household dynamics in Jamaica, and on Hindu adolescents in Pittsburgh. Her current interests include continued research on gender inequalities in health in South Asia, the role of cultural anthropology in informing policy issues, and cultural heritage and public policy, especially as related to women, children, and other disenfranchised groups. She teaches courses on introductory cultural anthropology, medical anthropology, development anthropology, culture and population, health and development in South Asia, and migration and mental health. In addition to many journal articles and book chapters, she has published several books: *The Endangered Sex: Neglect of Female Children in Rural North India*, 2nd ed. (Oxford University Press, 1997); an edited volume, *Sex and Gender Hierarchies* (Cambridge University Press, 1993); and a co-edited volume with Alf Hildebeitel, *Hair: Its Power and Meaning in Asian Cultures* (SUNY Press, 1998). In addition to *Cultural Anthropology*, fifth edition, she is the author of *Anthropology*, second edition (Pearson/Allyn & Bacon 2008) and *Cultural Anthropology in a Globalizing World*, first edition (Pearson/Allyn & Bacon 2008).

"**Cultural anthropology** is exciting because it **CONNECTS** with everything, from **FOOD** to **ART**. And it can help prevent or **SOLVE** world problems related to **social inequality** and injustice."

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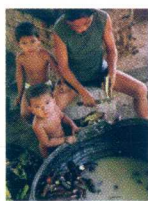
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