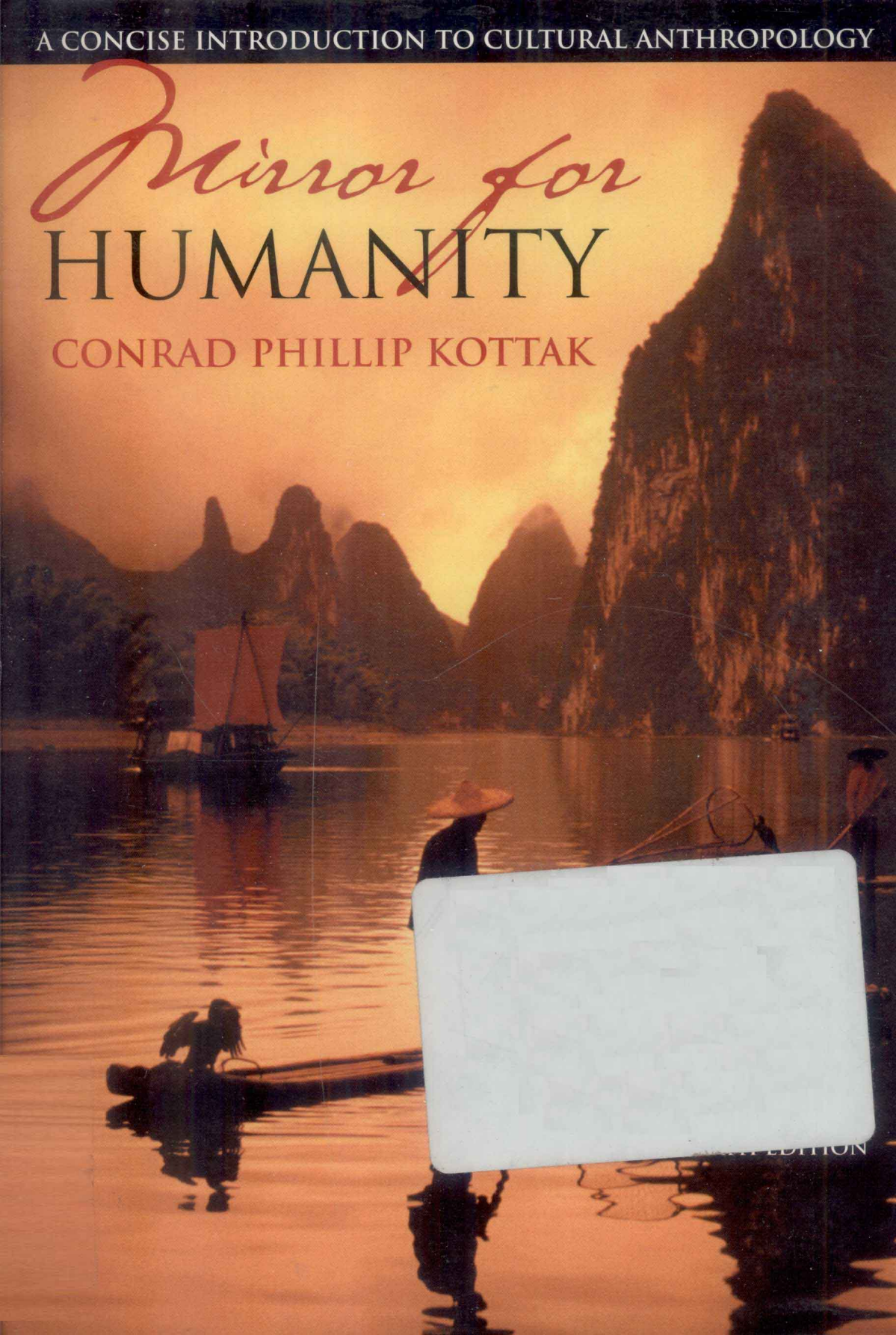


A CONCISE INTRODUCTION TO CULTURAL ANTHROPOLOGY

Mirror for HUMANITY

CONRAD PHILLIP KOTTAK



THIRD EDITION

Mirror for Humanity

A Concise Introduction to Cultural Anthropology

FOURTH EDITION

Conrad Phillip Kottak

University of Michigan



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MIRROR FOR HUMANITY: A CONCISE INTRODUCTION TO CULTURAL ANTHROPOLOGY

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Preface

OVERVIEW/APPROACH

Mirror for Humanity (MFH) is intended to provide a concise, relatively low-cost, introduction to cultural anthropology. The combination of shorter length and lower cost increases the instructor's options for assigning additional reading—case studies, readers, and other supplements—in a semester course. Based on experience with the first three editions, I can say that MFH also works well in a quarter system, since traditional cultural anthropology texts may be too long for a one-quarter course.

As a college student, I was drawn to anthropology by its breadth and because of what it could tell me about the human condition. Cultural anthropology has compiled an impressive body of knowledge about human similarities and differences. I'm eager to introduce that knowledge in the pages that follow. I believe strongly in anthropology's capacity to enlighten and inform. Anthropology's subject matter is intrinsically fascinating, and its focus on diversity helps students understand and interact with their fellow human beings in an increasingly interconnected world and an increasingly diverse North America.

I decided to write my first textbook back in 1972, when there were far fewer introductory anthropology texts than there are today. The texts back then tended to be overly encyclopedic. I found them too long and too unfocused for my course and my image of contemporary anthropology. The field of anthropology was changing rapidly. Anthropologists were writing about a "new archaeology" and a "new ethnography." Studies of language as actually used in society were revolutionizing overly formal and static linguistic models. Symbolic and interpretive approaches were joining ecological and materialist ones within cultural anthropology.

Cultural anthropology hasn't lost its excitement. Profound changes have affected the people and societies ethnographers have traditionally studied.

In cultural anthropology it's increasingly difficult to know when to write in the present and when to write in the past tense. Yet many texts ignore change—except maybe with a chapter tacked on at the end—and write as though cultural anthropology and the people it studies were the same as they were decades ago. While any competent text must present cultural anthropology's core, it should also demonstrate anthropology's relevance to today's world.

I try to keep MFH up to date. Because anthropology, reflecting the world itself, seems to change at an increasing rate, the introductory text should not restrict itself to subject matter defined more than a generation ago, ignoring the pervasive changes affecting the peoples, places, and topics traditionally studied by anthropologists. MFH thus includes discussions of ethnicity and nationalism in a global context and of diversity and multiculturalism in North America. Also highlighted are anthropology's increasingly transnational, multilocal, and longitudinal perspectives.

Rapid change notwithstanding, anthropology has a core—the subject matter, perspectives, and approaches that first attracted me when I was an undergraduate. Even the briefest text must expose anthropology's nature, scope, and roles as a science, a humanities field, and a mirror for humanity. Anthropology is a science—a “systematic field of study or body of knowledge that aims, through experiment, observation, and deduction, to produce reliable explanations of phenomena, with reference to the material and physical world” (Webster's *New World Encyclopedia*, 1993, p. 937). Clyde Kluckhohn called anthropology “the science of human similarities and differences,” and his statement of the need for such a science still stands: “Anthropology provides a scientific basis for dealing with the crucial dilemma of the world today: how can peoples of different appearance, mutually unintelligible languages, and dissimilar ways of life get along peaceably together?” (Kluckhohn 1944, p. 9).

Anthropology also has strong links to the humanities. Cultural anthropology may well be the most humanistic of academic fields because of its fundamental respect for human diversity. Anthropologists listen to, record, and represent voices from a multitude of nations and cultures. We strive to convince our students of the value of local knowledge, of diverse world views and perspectives. Cultural anthropology brings a comparative and nonelitist perspective to forms of creative expression, including art, narratives, music, and dance. Cultural anthropology is influenced by and influences the humanities. For example, adopting an anthropological view of creativity in its social and cultural context, recent approaches in the humanities have paid greater attention to mass and popular culture and to local creative expressions.

Anthropology's final basic role is as a mirror for humanity—a term derived from Clyde Kluckhohn's metaphor, expressed in his book *Mirror for Man* (1944), which suggested the title of this text. By looking at other cultures we can see ourselves more clearly:

Ordinarily we are unaware of the special lens through which we look at life. It would hardly be fish who discovered the existence of water. Students who

had not yet gone beyond the horizon of their own society could not be expected to perceive custom which was the stuff of their own thinking. Anthropology holds up a great mirror to man and lets him look at himself in his infinite variety. (Kluckhohn, 1944, p. 16)

This point reminds me of one of my teachers, Margaret Mead, who is remembered for her unparalleled success in demonstrating anthropology's value and relevance in allowing Americans to reflect on cultural variation and the plasticity of human nature. Mead represented anthropology so effectively because she viewed it as a humanistic science of unique value in understanding and improving the human condition. This book is written in the belief that anthropologists should remember and emulate Dr. Mead's example.

CONTENT AND ORGANIZATION

No single or monolithic theoretical perspective orients this book. My e-mail, along with reviewers' comments, confirms that instructors with a wide range of views and approaches have been pleased with MFH as a teaching tool.

Mirror for Humanity, guided by very thoughtful reviewers, covers core and basics, as well as prominent current issues and approaches. MFH has five important chapters not consistently found in cultural anthropology texts: "Ethnicity and Race" (4), "Gender" (9), "The Modern World System" (11), "Colonialism and Development" (12), and "Cultural Exchange and Survival" (13). These and other chapters explore the nature, role, and preservation of human diversity in the face of conquest, colonialism, and globalization. I recognize and try to show how linkages in the modern world system have both enlarged and erased old boundaries and distinctions as described in standard anthropology textbooks. People travel more than ever, but many migrants maintain their ties with home, so that they live multilocally. With so many people "in motion," the unit of anthropological study has expanded to include not only local communities, but also transnational diasporas.

I am pleased to have been one of the textbook authors chosen to participate in the Gender in the Curriculum Project of the American Anthropological Association. In that project I was paired with Yolanda Moses (now a former President of the Association), who commented extensively on, and met with me to discuss, the treatment of gender (in writing and in the photo program) in my texts *Anthropology: The Exploration of Human Diversity* and *Cultural Anthropology*. I continue to draw on the lessons I learned. Gender issues are the focus of a separate chapter (9) here, but they are also considered throughout the text.

In considering ethnic, national, and transnational cultural identities, Chapter 4 examines multiculturalism in North America along with ethnic expression and conflict in eastern Europe, the former Soviet Union, and Central Asia. Chapter 13 focuses on issues of cultural exchange, creativity, and survival in a global culture driven by flows of people, technology, finance, images, information, and ideology. Indigenous peoples use various

strategies to resist attacks on their autonomy, identity, and livelihood. New forms of political mobilization and cultural expression have emerged from the interplay of local, regional, national, and international cultural forces.

MFH concludes with three chapters especially relevant to anthropology's role in today's world: "The Modern World System" (11), "Colonialism and Development" (12), and "Cultural Exchange and Survival" (13).

WHAT'S NEW IN THE FOURTH EDITION

Some chapters have been condensed, combined, or shortened for this new edition. By condensing I could add new or expanded topics (e.g., ethics), without substantially increasing the length of the book. Throughout the book, charts, tables, and statistics have been updated with the most recent figures available for the United States and Canada.

What are the main differences between the third and fourth editions of MFH? The main organizational changes are that:

- Chapter 1 moves up material from former Chapter 13 (Applied Anthropology). The prominent discussion of "Applying Anthropology" in Chapter 1 is designed to show students immediately the real-world relevance of anthropology.
- A new chapter (2), "Ethics and Methods," introduces new materials on ethics, while also incorporating information on methods from the "In the Field" section of Chapter 1 of the previous edition.
- The chapter "Political Systems" (7) now directly follows "Making a Living" (6), so as to form a coherent unit with related content close together.
- The chapter "Families, Kinship, and Marriage" (8) now directly follows (rather than preceding) Political Systems (7), so as to form a more natural unit with "Gender"—Chapter 9.

Here are specific content changes, chapter by chapter:

1. Applied Anthropology (formerly Chapter 13) has been incorporated into Chapter 1. Chapter 1 ("Anthropology and Its Applications") introduces anthropology as a four-field, integrated discipline that focuses on human diversity in time and space. Anthropology is discussed as a comparative and holistic science, and applied anthropology is presented as a second dimension, rather than a fifth subfield, of anthropology.
2. The methods section has been moved from Chapter 1 into a new chapter (2—"Ethics and Methods"). Chapter 2 focuses on ethics and methods in cultural anthropology, concluding with a consideration of the controversy surrounding Patrick Tierney's book *Darkness in El Dorado*. Ethnography and survey research are among the methods considered.
3. Updated based on recent writing and statistics, Chapter 3 ("Culture") examines the anthropological concept of culture, including its symbolic and adaptive features.

4. Chapter 4 ("Ethnicity and Race") discusses the social construction of ethnicity and race, in relation to language, culture, and society; cross-cultural examples of variation in racial classification and ethnic relations are provided. This chapter has been thoroughly updated, with the most recent sources and census data available in three key tables. New approaches to ethnicity are included.
5. Chapter 5 ("Language and Communication") introduces methods and topics in linguistic anthropology, including descriptive and historical linguistics, sociolinguistics, and language and culture. This chapter has been revised and updated based on new sources.
6. Chapter 6 ("Making a Living") surveys economic anthropology, including adaptive strategies (systems of food production) and exchange systems. This chapter has been updated, including, for example, new information on contemporary reindeer herders.
7. Chapter 7 ("Political Systems") has been moved next to "Making a Living" so that related content is closer together. "Political Systems" has been rewritten to clarify and update the positions of traditional leaders and political systems in the contemporary world, with a new box on local level politics in Kuwait in relation to the national political system.
- 8–9. Chapters 8 and 9 (8—"Families, Kinship, and Marriage" and 9—"Gender") have been repositioned to form a unit with related content closer together. Both chapters, especially "Gender," have been revised and updated.

Chapter 8 discusses families, households, marriage, and divorce cross-culturally, and also with reference to the most recent census data. The repositioned section on same-sex marriage includes recent legal decisions in the U.S. and Canada.

The thoroughly updated and substantially revised gender chapter has a new discussion of cross-cultural similarities, as well as differences, in specific male and female roles, rights, and responsibilities. There is a new section on sexual orientation and a new box on the meaning of matriarchy.

10. Chapter 10 ("Religion") surveys time-honored anthropological approaches to religion, while also discussing contemporary world religions and religious movements. This chapter has been updated, with a prominent new section on the major world religions, a discussion of new religious movements, and a new box on Islam in Africa.
11. An updated Chapter 11 ("The Modern World System") examines the emergence and nature of the modern world system, including industrial and postindustrial systems of socioeconomic stratification and their impact on nonindustrial societies. There is an expanded discussion of Asian factory women and a new box examining the role of European contact in fostering violence among indigenous peoples.
12. Informed by recent sources, Chapter 12 ("Colonialism and Development") discusses the colonial systems and development policies that have impinged on the people and societies that anthropology traditionally has studied. Included is a new section on postcolonial studies.

13. Also informed by the most recent literature, Chapter 13 (“Cultural Exchange and Survival”) continues the examination of how development and globalization affect the peoples, societies, and communities where anthropologists traditionally have worked. Using recent examples, it shows how local people actively confront the world system and the products of globalization. This chapter now concludes with a final consideration of the role of the anthropologist in ensuring the continuance and preservation of cultural diversity.

There are several new end-of-chapter boxes. A list of key terms (bolded in the text and defined again in the end-of-text glossary) has been added as a new feature at the end of every chapter.

PEDAGOGY

This fourth edition incorporates suggestions made by users of my other texts as well as reviewers of previous editions of MFH. The result, I hope, is a sound, well-organized, interesting, and “user-friendly” introduction to cultural anthropology.

MFH contains boxes at the end of each chapter, intended to give students a chance to consider anthropology’s relevance to today’s world and to their own lives. Some boxes examine current events or debates. Others are more personal accounts, which add human feeling to the presentation of cultural anthropology’s subject matter. Many boxes illustrate a point with examples familiar to students from their enculturation or everyday experience.

A glossary defining key terms presented in each chapter is found at the end of the book, along with a bibliography of references cited.

End-of-chapter summaries are numbered, to make major points stand out.

SUPPLEMENTS

As a full-service publisher of quality educational products, McGraw-Hill does much more than just sell textbooks. They create and publish an extensive array of print, video, and digital supplements for students and instructors. This edition of MFH includes an exciting supplements package. Orders of new (versus used) textbooks help to defray the cost of developing such supplements, which is substantial. Please consult your local McGraw-Hill representative for more information on any of the supplements.

FOR THE STUDENT

Student’s Online Learning Center—this free Web-based student supplement features a variety of helpful tools at www.mhhe.com/kottakmirror4:

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- PowerPoint lecture notes
- Self-quizzes (multiple choice, true/false, and short answer questions with feedback indicating why an answer is correct or incorrect)
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Links:

- General Web links
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- Study break links

Useful Information:

- FAQ's
- Career opportunities
- How to Ace this Course

FOR THE INSTRUCTOR

Instructor's Manual/Test Bank—this indispensable instructor supplement features:

- Chapter overviews
- Chapter objectives
- Chapter outlines
- Lecture topics
- Film suggestions
- Complete test bank that includes multiple choice, true/false, and essay type questions

Computerized Test Bank—this easy-to-use computerized testing program is available for both Windows and Macintosh computers and makes testing simple.

Instructor's Online Learning Center—password-protected access to important instructor support materials and downloadable supplements such as:

- The instructor's manual
- PowerPoint lecture slides
- Links to professional resources

PageOut—designed for the instructor just beginning to explore Web options, this technology supplement allows even novice computer users to create a course Website with a template provided by McGraw-Hill.

Videotapes—a wide variety of videotapes from the Films for the Humanities and Social Sciences series is available to adopters of the text.

ACKNOWLEDGMENTS

I'm grateful to many colleagues at McGraw-Hill. Kevin Witt has been supportive, enthusiastic, and inventive as McGraw-Hill's sponsoring editor for anthropology. Kathleen Cowan handled the review process and numerous details. I welcomed the chance to work again with Jill Gordon, a former sponsoring editor, now a freelancer, who helped keep things moving. I also thank Pam Gordon, freelance development editor, for her ideas, suggestions, and guidance—involving five books, including the previous edition of *Mirror for Humanity*. I continue to enjoy working with Phil Butcher, McGraw-Hill's Publisher of Anthropology. I deeply appreciate Phil's unflinching support; we have been friends and colleagues for more than a decade.

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I was delighted by the enthusiasm expressed in their comments, especially by those who have used MFH in their courses. My thanks also to several colleagues, especially Emiko Ohnuki-Tierney (University of Wisconsin—Madison), Norman Whitten (University of Illinois—Champaign-Urbana), Karla Valdes (Riverside Community College), and Michael McCrath (South Seattle Community College), for taking the time to e-mail me (some more than once) their helpful comments.

Students, too, regularly share their insights about MFH via e-mail. Particularly helpful comments have come from the College of William and Mary, Illinois Wesleyan University, Ohio University, Queens College (New York City), and Southern Oregon University. Anyone—student or instructor—with access to e-mail can reach me at the following address: ckottak@umich.edu.

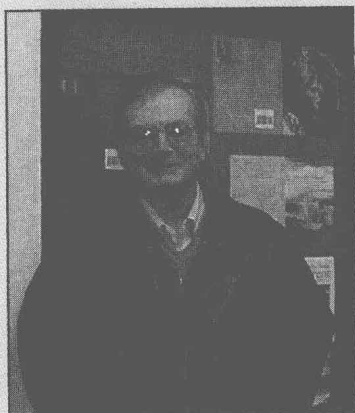
As usual, my family has offered me understanding, support, and inspiration during the preparation of MFH. Dr. Nicholas Kottak has received his doctorate in anthropology since the last edition of this book and regularly shares his insights with me, as does Isabel Wagley Kottak, my companion in the field and in life for four decades. This book is dedicated to my daughter, Dr. Juliet Kottak Mavromatis, who continues our family tradition of exploring human diversity and diagnosing and treating the human condition.

During a teaching career that began in 1968, I have benefited from the knowledge, help, and advice of so many friends, colleagues, teaching assistants, and students that I can no longer fit their names into a short preface. I hope they know who they are and accept my thanks.

Almost annually since 1968 I've taught Anthropology 101 (Introduction to Anthropology), with the help of several teaching assistants (graduate student instructors) each time. Feedback from students and teaching assistants keeps me up to date on the interests, needs, and views of the people for whom MFH is written. I continue to believe that effective textbooks are based in enthusiasm and in practice—in the enjoyment of teaching. I hope this product of my experience will continue to be helpful to others.

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About the Author



CONRAD PHILLIP KOTTAK (A.B. Columbia College, 1963; Ph.D. Columbia University, 1966) is a Professor and Chair of the Department of Anthropology at the University of Michigan, where he has taught since 1968. In 1991 he was honored for his teaching by the University and the State of Michigan. In 1992 he received an excellence in teaching award from the College of Literature, Sciences, and the Arts of the University of Michigan. And in 1999 the American Anthropological Association (AAA) awarded Professor Kottak the AAA/Mayfield Award for Excellence in the Un-

dergraduate Teaching of Anthropology.

Professor Kottak has done ethnographic field work in Brazil (since 1962), Madagascar (since 1966), 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 global change, national and international culture, and the mass media.

The third edition of Kottak's popular case study *Assault on Paradise: Social Change in a Brazilian Village*, based on his field work in Arembepe, Bahia, Brazil, was published in 1999 by McGraw-Hill. In a research project during the 1980s, Kottak blended ethnography and survey research in studying "Television's Behavioral Effects in Brazil." That research is the basis of Kottak's book *Prime-Time Society: An Anthropological Analysis of Television and Culture* (Wadsworth 1990)—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* (1980), *Researching American*

Culture: A Guide for Student Anthropologists (1982) (both University of Michigan Press), and *Madagascar: Society and History* (1986) (Carolina Academic Press). With Kathryn A. Kozaitis, Kottak is the co-author of *On Being Different: Diversity and Multiculturalism in the North American Mainstream* (2nd ed., McGraw-Hill, 2003). The most recent editions (tenth) of his longer texts *Anthropology: The Exploration of Human Diversity* and *Cultural Anthropology* were published by McGraw-Hill in summer 2003, along with a new textbook on *Physical Anthropology and Archaeology*. In addition to *Mirror for Humanity: A Concise Introduction to Cultural Anthropology* (this book), Kottak is also the author of *Window on Humanity: A Concise Introduction to Anthropology*.

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 more popular journals, including *Transaction/SOCIETY*, *Natural History*, *Psychology Today*, and *General Anthropology*.

In recent research projects, Kottak and his colleagues have investigated the emergence of ecological awareness in Brazil, the social context of deforestation and biodiversity conservation in Madagascar, and popular participation in economic development planning in northeastern Brazil. Since 1999 Professor Kottak has been active in the University of Michigan's Center for the Ethnography of Everyday Life, supported by the Alfred P. Sloan Foundation. In that capacity, for a research project entitled "Media, Family, and Work in a Middle-Class Midwestern Town," Kottak has investigated how middle-class families draw on various media in planning, managing, and evaluating their choices and solutions with respect to the competing demands of work and family.

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

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