

SECOND EDITION

DIVERSITY AND MULTICULTURALISM
IN THE NORTH AMERICAN MAINSTREAM

ON BEING DIFFERENT



CONRAD PHILLIP KOTTAK
KATHRYN A. KOZAITIS

On Being Different:

*Diversity and Multiculturalism in the
North American Mainstream*

SECOND EDITION

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ON BEING DIFFERENT:

DIVERSITY AND MULTICULTURALISM IN THE NORTH AMERICAN MAINSTREAM

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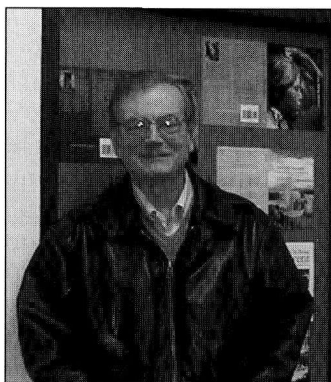
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*To our students, who teach us about the struggles and privileges of being
citizens of the world and architects of our multicultural society.*

About the Authors



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 of Michigan and the state of Michigan. In 1992 he received an excellence in teaching award from the College of Literature, Science, 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 Undergraduate 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. These interests link 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 case study *Assault on Paradise: Social Change in a Brazilian Village*, based on his field work in Arembépe, Bahia, Brazil, was published in 1999 by McGraw-Hill. In "Television's Behavioral Effects in Brazil," a research project conducted during the 1980s, Kottak blended ethnography and survey research. This 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), as well as *Madagascar: Society and History* (1986) (Carolina Academic Press). The most recent editions (ninth) of his texts *Anthropology*:

The Exploration of Human Diversity and Cultural Anthropology were published by McGraw-Hill in 2002. He is also the author of *Mirror for Humanity: A Concise Introduction to Cultural Anthropology*, whose third edition was published by McGraw-Hill in 2003.

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 has also 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 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 is now investigating how middle-class families draw on various media in planning, managing, and evaluating their choices and solutions with respect to 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 ckottak@umich.edu.



KATHRYN A. KOZAITIS is an associate professor of anthropology and chair of the Department of Anthropology and Geography at Georgia State University. She is also the director of the Center for Hellenic Studies in the College of Arts and Sciences of Georgia State University. Dr. Kozaitis serves as adjunct faculty in the Department of Anthropology at Emory University in Atlanta, Georgia, and in 2002 she was a visiting assistant professor in the Department of Anthropology at the University of Michigan, in Ann Arbor. Dr. Kozaitis received her Ph.D. in social work and anthro-

pology at the University of Michigan in 1993.

Her key interests are the relationship between global transformations and local adaptations, particularly the processes by which economically, politically, and socially subordinated collectivities use culture to construct community, identity, and meaning. Her work with Gypsies in Greece and Greeks in the United States has focused on ethnicity, cultural change, identity, and conscious adaptation to social marginality. In addition to her writings on these topics, Kozaitis has published articles on anthropological praxis, systemic change, and educational anthropology.

As an urban applied anthropologist she specializes in social intervention theory and method, community development, and educational reform. Presently she is conducting participatory action research on sustainable systemic reform in a predominantly African-American school district in Atlanta, Georgia. She is also engaged in a study on cultural competence in social service delivery to socioculturally diverse client populations.

Professor Kozaitis has taught popular courses on contemporary American society and culture; race, racism, and ethnicity; anthropological theory and praxis; complex societies; ethnographic analysis; and qualitative research methods. She has been recognized repeatedly for excellence in teaching by the Phi Beta Kappa Society and the College of Arts and Sciences at Georgia State University. She is the recipient of several grants from the National Science Foundation for her applied research, and the 2001 Praxis Award for outstanding achievement in applied anthropology. Her commitment to anthropological praxis finds expression in her many public seminars on the *cultural imperative* to health, education, and welfare reform.

Preface

OVERVIEW/APPROACH

We live and work in a rapidly changing society. In less than 50 years our economy has changed from the production of industrial goods to a proliferation of services—elite, highly skilled professions, and low-status skilled and unskilled service jobs. Our labor force is more diversified than ever. Women, people of color, sexual minorities, first-generation college graduates, and migrants from different parts of the world live and work with descendants of the conventional dominant class. Exposure to cultural diversity has never been greater. The need to appreciate human unity has never been more urgent.

An information age shapes images, experiences, emotions, and beliefs that unify us as a species. Communication technology intensifies contact between colleagues and friends across the globe and between members of families separated by choice or necessity. Global political and economic elites integrate societies and nations, albeit without the conscious consent of most citizens. But globalization does not a village make. People, caught in a global web of relations, are compelled to reconstruct a local web of relationships.

Global village is a contradiction in terms. Globalization generates villages, not a village. A social map of contemporary North America reveals countless culturally and politically identified human groups, with fluid, permeable boundaries and interlocked statuses. Distinct cultures, or affinity groups, which are becoming increasingly visible, struggle for security, power, legitimacy, and meaning in the face of a state in decline, and a society too large to protect all its citizens. Systems of classification and stratification, including race, ethnicity, religion, sexual orientation, and age, offer people a basis on which to build community and to claim human rights. Institutions, households, and affective relationships accommodate diversity and multiculturalism.

Today, a proper education is a multicultural education. In most colleges and universities, the systematic study of humanity through a liberal arts

curriculum requires attention to multiple histories, traditions, and symbols that represent different peoples, places, and voices. Professional schools, such as business, education, medicine, and social work schools, seek to prepare graduates for careers in serving a culturally diverse population of customers, students, patients, and clients.

This book responds to a national call to understand, manage, and live resourcefully within our multicultural society. We address a wide and continuing concern with sociocultural unrest in the daily life of North Americans, particularly as this is affected by current demographic trends, a global market, and geopolitical transformations. **We have written this book in the belief that anthropology, the study of humanity, must be central to curricula that emphasize cultural diversity.** Cultural diversity is the hallmark of anthropology. More and more colleges and universities offer courses on human diversity and multiculturalism as electives or as graduation requirements. This book is intended to be used in diversity courses in anthropology, sociology, social work, and education, or in a general college course designed to satisfy a diversity requirement.

Anthropology focuses increasingly on contemporary issues and societies, including those in the United States and Canada. Because of its focus on human nature and culture, across time and space, anthropology contributes critically to discussions of diversity involving **culture, race, ethnicity, gender, sexual orientation, age, and other factors that make us different.** Our increasing focus on problems and issues related to multiculturalism in North America adds value to the field within today's colleges and universities, which have increasingly diverse student bodies and faculties. **Teachers of courses on cultural diversity, including the "diversity requirement" (sometimes called a race and ethnicity course), will benefit from a comprehensive, cross-cultural, and interdisciplinary treatment of cultural diversity, identity politics, human rights movements, and multiculturalism.**

OUTLINE AND ORGANIZATION

On Being Different combines breadth and comprehensiveness in presenting an introduction to the human condition and a critical analysis of mainstream North American practices and beliefs. As a thematic text it illuminates our understanding of human diversity, intrinsic to our society, and multiculturalism, the basis of North American social organization in the early 21st century. **An interdisciplinary and comparative perspective informs our discussion of topics and supports our argument.**

The second edition of *On Being Different* surveys major aspects of being different—diversity—in an order we find logical, starting with culture, and proceeding through ethnicity, race, religion, gender, sexual orientation; age and generation; bodies, fitness, and health; class, place of residence, speech,

and family background. The book has an introduction and a conclusion that, respectively, set up and sum up the major themes of unity and diversity in contemporary multicultural North America. The book's contextual and theoretical frameworks are laid out most systematically in Chapters 3 ("Globalization, Identity, and Affinity") and 4 ("The Multicultural Society"), and again in Chapter 17 ("Conclusion"), but our theory is applied to specific topics and cases throughout the other chapters.

WHAT'S NEW IN THE SECOND EDITION

We did not change the chapter organization. Professors should feel free to assign chapters (except, probably, the first four) out of order. Many do so to reflect their individual teaching needs and approaches. Some assign only several of the book's 17 chapters. Others use the whole book.

One key change for this edition is the availability of an increasing amount of data from the U.S. 2000 Census, which have been incorporated throughout *On Being Different*. There are also several new reflection boxes and many new cases and topics. Following the advice of our reviewers, we've added new cases from around the world as well as from the United States and Canada.

Here are specific content changes, chapter by chapter:

In Chapter 1 ("Introduction"):

- There has been thorough updating, and new media examples have been added.
- The section titled "The Anthropological Perspective" has been substantially revised.

Chapter 2 ("Culture") contains:

- A new box, "United We Stand," which discusses the aftermath of September 11, 2001.
- Expanded discussions of culture and nature, and of how people use culture creatively.
- Expanded discussion of Canadian national culture.
- A new section, "The Uses of Culture."

Chapter 3 ("Globalization, Identity, and Affinity") features:

- A revised and expanded box, "From Mass Culture to Affinity Groups."
- Substantial revision and updating with data from the U.S. Census 2000.
- A new section, "Antiglobalization."

Chapter 4 ("The Multicultural Society") has:

- A new box, "Icarians in America."
- New examples of organization and agency within multicultural North America.

Chapter 5 (“Ethnicity”) features:

- Thorough updating with data from the U.S. Census 2000.
- New information on ethnic diversity in Canada.

Chapter 6 (“Race: Its Social Construction”) contains:

- A revised box, with a new discussion of color discrimination.
- Thorough updating with data from the U.S. Census 2000; a new discussion of how census data on race and ethnicity were gathered in 2000.
- A new discussion of silent racism.
- More attention to issues of ethnicity and race in Canada, including its “visible minorities.”

Chapter 7 (“Race: Its Biological Dimensions”) has:

- A new box, “You Can’t Write Them Off Anymore,” on innovation in public school curricula aimed at African-American children.
- New information on challenges to affirmative action.

Chapter 8 (“Religion”) contains:

- Much more information on Islam.
- Much new information, including updated statistics and case studies, on religious diversity in the United States, Canada, and the world.
- A table summarizing key features of the world’s major religions.
- A new section, “Social Control.”
- A new section, “New and Alternative Religious Movements.”
- New information on religious persecution.
- Discussion of the rave subculture within the context of secular religion.

Chapter 9 (“Gender”) features:

- A new box, “Boys Will Be Men,” which includes discussion of men’s movements.
- A new section, “Patriarchy and Violence.”
- Expanded discussions, with international scope, of the feminization of poverty and women’s movements.
- Thorough updating of references and tables, including Census 2000 data.

Chapter 10 (“Sexual Orientation”) has:

- A new box, “What’s Sex Got to Do with It?” on gay parenting.
- A new section, “Varieties of Human Sexuality.”

Chapter 11 (“Age and Generation”) contains:

- New discussions of Generations X and Y.
- Thorough updating with data from the 2000 Census.
- A new section, “The Aging Process.”

Chapter 12 (“Bodies, Fitness, and Health”) features:

- More information on male/female contrasts in physical and mental health.

- An expanded and thoroughly updated discussion, “People with Disabilities.”
- A new section, “Health and Healing in Cyberspace.”

Chapter 13 (“Class”) has:

- Updating on income distribution from the 2000 U.S. Census.
- A revised and updated discussion, “Poverty and Homelessness.”
- A new section, “Diversity within Social Categories,” discussing the intersection of race, class and culture.

Chapter 14 (“Where We Live”) features:

- A new box, “It’s Not Just a Zip Code; It’s a Lifestyle.”
- Updating from the 2000 U.S. Census.
- New discussion of reasons for migrating, in relation to jobs, region, housing, and educational status.
- New information on neighborhoods, ethnicity, and economic status.

Chapter 15 (“Speech”) has:

- Information on nonverbal communication, related to gender differences.
- An expanded discussion of language and gender.
- A revised discussion of ebonics and Black English Vernacular.
- New information about discrimination based on speech.

Chapter 16 (“Family Background”) features:

- A revised and shortened box, “We Are Family.”
- A thoroughly updated and extensively revised discussion of changes in North American kinship patterns, based on Census 2000 data.
- Major new discussions of adoptive families, divorce, and single fathers.

Note, too, that we have modified the design of *On Being Different* so as to make it more attractive and more accessible, with new tables and figures throughout.

PEDAGOGY

This edition incorporates suggestions made by users of the first edition of *On Being Different*, as well as by nonusers whose input was solicited by McGraw-Hill. The result, we hope, is a sound, well-organized, interesting, and “user-friendly” introduction to diversity and multiculturalism.

Here are some of the distinguishing pedagogical features of this book:

Writing Style: Our students have taught us that material that is inaccessible, no matter how profound, is useless. They object even more to writing that excludes them deliberately, even when the content is of utmost importance to their intellectual development. We believe strongly that insights gained through anthropological research should be shared with as many people as

possible. In this book, we write about topics that are critical, difficult, and controversial. We think that we do so in a style that is clear, enjoyable, and enlightening, in the hope of reaching all our readers and engaging them in productive conversations.

Reflection Boxes: *On Being Different* is written to inspire critical thinking. Each chapter starts with a box intended to give students a chance to reflect on aspects of their own life, their multicultural society, and today's complex world. Some boxes examine current events or debates, such as the controversy over ebonics. Others are more personal accounts, drawn from lived experiences that add feelings to our social science. Many boxes illustrate a point with examples from our own ethnographic research. Others rely on the findings of other anthropologists who have worked in various parts of the world. Students will recognize vignettes from their own enculturation and participation in society that demonstrate both cultural particularities and human universals.

Glossary: Each boldfaced term introduced in the various chapters is defined at the end of the book. Core anthropological concepts, as well as other social scientific terms and their meanings, expose readers to an interdisciplinary discussion of diversity and multiculturalism.

Bibliography: A bibliography of all cited references is also included. The subject matter of human diversity and multiculturalism is vast. This list of references is intended to guide students' inquiries and to encourage readers in the systematic study of more specialized knowledge in particular topics.

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 *On Being Different* 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 Instructor: Instructor's Manual and Test Bank—this indispensable instructor supplement features chapter summaries, lecture ideas, experiential extensions, suggested films, and a complete test bank.

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We were delighted by the enthusiasm expressed in these reviewers' comments, especially by those who have used *On Being Different* in their courses. We also thank those faculty and students who have taken the time to e-mail us with questions or comments about this book.

Anyone—student or instructor—with access to e-mail can reach us at the following addresses: ckottak@umich.edu and antkxk@panther.gsu.edu.

Our families have offered understanding, support, and inspiration during the preparation of both editions of *On Being Different*. Betty Kottak and Robert Springer have been effective sounding boards for and critics of our ideas. Our children, Juliet and Kreton Mavromatis, Nicholas Kottak, and Phillip and Robin Springer, have kept us on our toes as we have ventured to write about growing up American. Now we have Conrad Kottak's grandchildren, Lucas and Elena, to teach us new lessons.

We dedicate this book to our students, who teach us about the struggles and privileges of being citizens of the world and architects of our multicultural society.

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On Being Different

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