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Cultural Anthropology

A GLOBAL PERSPECTIVE

FOURTH EDITION

RAYMOND SCUPIN



Cultural Anthropology

A GLOBAL PERSPECTIVE FOURTH EDITION

RAYMOND SCUPIN

Lindenwood University

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Preface

EDUCATIONAL GOALS AND ORIENTATION OF THIS TEXT

We all recognize that the world is getting smaller. Instantaneous global communications, trade among far-flung nations, geopolitical events affecting countries and hemispheres, and the ease of international travel are bringing people and cultures into more intimate contact with one another than ever before, forcing this generation of students to become more knowledgeable about societies other than their own. With that in mind, this textbook is grounded in the belief that an enhanced global awareness is essential for people preparing to take their place in the fast-paced, increasingly interconnected world of the twenty-first century. We know that anthropology is ideally suited to introduce students to a global perspective. All the subfields in anthropology have a broad focus on humanity; this helps liberate students from a narrow, parochial view and enables them to see and understand the full sweep of the human condition.

The anthropological perspective, which stresses critical-thinking processes, the evaluation of competing hypotheses, and the skills to generalize from specific data and assumptions, contributes significantly to a well-rounded education. This text engages readers in the varied intellectual activities underlying the anthropological approach by delving into both classic and recent research in the fields that make up anthropology.

Its emphasis on cultural anthropology notwithstanding, this text reflects a strong commitment to anthropology's traditional holistic and integrative approach. It spells out how the four basic subfields of anthropology—physical anthropology, archaeology, linguistics, and ethnology—together yield a comprehensive understanding of humanity. Because the subfields tend to overlap, insights from all of these subfields are woven together to reveal the holistic fabric of a particular society or the threads uniting all of humanity.

An interdisciplinary outlook also resonates throughout this book. All contemporary anthropologists draw on the findings of biologists, paleontologists, geologists, economists, historians, psychologists, sociologists, political scientists, religious studies specialists, philosophers, and researchers in other fields whose work sheds light on anthropological inquiry. In probing various anthropological topics, this text often refers to research conducted in these other fields. In addition to enlarging the scope and reach of the text, exploring interactions between anthropology and other fields sparks the critical imagination that brings the learning process to life.

The comparative approach, another traditional cornerstone of the anthropological perspective, is spotlighted in this text as well. When anthropologists assess fossil evidence, artifacts, languages, or cultural beliefs and values, they weigh comparative evidence, while acknowledging the unique elements of each society and culture. This text casts an inquiring eye on materials from numerous geographical regions and historical eras to enrich student understanding.

A diachronic approach also characterizes this book. In evaluating human evolution, prehistoric events, language divergence, or developments in social structure, anthropologists must rely on models that reflect changes through time, so this diachronic orientation suffuses the text.

TWO UNIFYING THEMES OF THIS TEXT

The thematic architecture of this textbook is to introduce students to the diversity of human societies and cultural patterns the world over and the similarities that make all humans fundamentally alike. To achieve these parallel goals, we pay as much attention to universal human characteristics as we do particular cultural characteristics of local regions.

Another overarching theme is to point out the growing interconnectedness of humans throughout the world and the positive and negative consequences of this reality. Contacts and interactions among people in different societies have occurred throughout history. However, modern advances in communication and transportation have accelerated the process of globalization in recent decades. One goal of this text is to call on anthropological studies of various societies to discover how people are responding to the process of globalization.

ORGANIZATION OF THE BOOK

In this fourth edition, the arrangement and treatment of topics differ from that of other texts. In Part I, we introduce the basic concepts within the four fields of anthropology. Chapter 1 introduces the field of anthropology and explains how it relates to the sciences and humanities. This lead-in chapter also examines how anthropologists use the scientific method. Chapter 2 presents basic evolutionary concepts, focusing on the most recent findings in paleoanthropology and archaeology with regard to human evolution.

In Part II, Chapters 3, 4, 5, 6, and 7 reinforce one another. Chapter 3 examines the concept of culture as it is understood in anthropology. Beginning with the notions of material and nonmaterial culture, this chapter goes on to cite examples of cultural diversity found throughout the world. Here we also stress cultural universals and similarities that unify all of humanity.

In this edition, we also integrate the discussion of the concept of culture with the process of enculturation in order to bridge Chapters 3 on culture with Chapter 4 on the enculturation process. To refine our discussion of culture and enculturation we develop some new materials on recent research in cognitive anthropology.

In Chapter 4, we emphasize how anthropologists bridge the gap between biology and culture as they gain a greater understanding of enculturation and personality development in unfamiliar societies? To answer this question, we turn to the classic studies conducted by Ruth Benedict and

Margaret Mead as well as the most recent research in psychoanalytic anthropology, childhood training in societies around the world, incest, sexuality, cognition, emotions, and the cross-cultural research on personality disorders.

In addition, in Chapter 4 on the enculturation process we have a discussion of the new controversial field of evolutionary psychology. Many psychological anthropologists have been attempting to incorporate the findings from this new field into their hypotheses.

Chapter 5, on language, dovetails with the previous chapter in several key ways. We have refined our discussion of the differences between ape communication and human language. New conclusions have been reached recently in the laboratory research and primatological fieldwork on ape communication as compared with human languages. Following up on these studies, we have revised our section on Chomsky's transformational model, and other related anthropological findings that suggest interactive relationships between biology and culture. We have expanded our discussion of the Sapir-Whorf hypothesis. Other research findings in linguistic anthropology, including historical linguistics, complements material in the emerging field of sociolinguistics, introducing students to the most recent developments in the field.

Theory—classic and contemporary—frames Chapter 6, which offers a critical evaluation of the strengths and weaknesses of each theoretical paradigm. This chapter also amplifies the earlier treatment of the material-nonmaterial aspects of culture by comparing theories highlighting material culture with those placing greater emphasis on nonmaterial, symbolic culture.

Beginning with Chapter 7, this text presents a much different organizational scheme compared with that of other texts. Instead of structuring the book according to specific topics in anthropology, such as subsistence, economy, family, kinship, political organization, and religion, this text organizes the material based on levels of societal organization and regional topics.

In this fourth edition of *Cultural Anthropology: A Global Perspective*, Chapter 7 walks students through the methods, research strategies, and some ethical dilemmas that confront ethnological researchers. Then readers learn about the major vari-

ables ethnologists analyze to gain insight into different types of societies: environment and subsistence, demography, technology, economy, social structure, family, kinship, gender, age, political systems, law, and religion. With this background students are ready to understand subsequent chapters.

Chapter 7 also presents the multidimensional approach, which most contemporary anthropologists use to analyze the elements of society and culture. Rather than grounding an understanding of society and culture in a single factor, this orientation taps into both material and nonmaterial aspects of culture to holistically view the full spectrum of society and to produce a balanced treatment of key issues that are aspects of anthropological analysis.

In Part III (Chapters 8, 9, and 10) the text reports the major anthropological findings related to prestate societies (bands, tribes, and chiefdoms). Because these classifications have been open to interpretation among anthropologists, these labels are used with extreme caution. Even though many anthropologists either shun these terms or seriously question their utility in describing complex, changing societies, we believe that these classifications give students who are first exposed to the discipline a good grasp of the fundamentals of prestate societies.

In Part IV, Chapters 11 and 12 move on to agricultural and industrial state societies, whose key characteristics emerge in the interconnections among variables such as political economy and social stratification. Chapter 11 features the basic elements of agricultural societies as revealed by archaeologists, historians, and anthropologists. Chapter 12 opens with a new look at the Industrial Revolution and the process of modernization, segueing into comparative research conducted in England, Western Europe, the United States, the former Soviet Union, and Japan to illustrate the dynamics of industrial states.

Sound pedagogical logic underlies this approach. Instead of presenting important anthropological research on demography, gender, economy, kinship, ethnicity, political systems, and religion as single chapters (usually corresponding to single lectures), this organizational scheme spotlights how these variables permeate the entire spectrum of human experience in different types of societies.

While the single-chapter format tends to marginalize these topics, this text's approach—based on different levels of societal organization—allows students to focus on the interconnections between the political economy and gender, age, family, kinship, religion, demography, technology, environment, and other variables. As a result, students gain a holistic understanding of human societies.

Organizing material according to levels of societal organization in no way implies or endorses a simplistic, unilineal view of sociocultural evolution. In fact, the ladderlike evolutionary perspective on society comes in for criticism throughout the text. While recognizing the inherent weaknesses of using classifications such as “tribes” and “chiefdoms”—including the parallel tendencies to lump diverse societies into narrow categories and to create artificial boundaries among societies—we believe that these groupings nonetheless serve the valuable purpose of introducing beginning students to the sweeping concepts that make anthropology distinctive. Generalizations about tribes and chiefdoms help students unfamiliar with anthropology's underpinnings to absorb basic concepts and data; the complexities and theoretical controversies within the discipline can always be addressed in more specialized advanced courses.

In Part V, we have made some significant changes that we believe will make the text more user friendly and easily digestible for students. First, in Chapter 13 we include a discussion of modernization theory with a critique of the terminology of First, Second, Third, and Fourth Worlds as being too simplistic to apply to what anthropological data demonstrates. This Cold War terminology is outdated from today's standpoint, especially based on ethnographic data regarding the complex levels of development and diversity found in the so-called Third World—and the Second World, the formerly industrial socialist societies that have mostly dissipated.

In Chapter 13, we delve into the theoretical paradigms that anthropologists have modified to understand the interrelationships among various societies of the world. Modernization, dependency, and world-systems theories (and criticisms of them) are introduced to develop the global perspective. We emphasize that societies cannot be understood as independent, isolated units. This global perspective

informs all the subsequent chapters, reinforcing a sense of global awareness among students.

Chapter 13 also considers the problems generated by contact between the industrial states and prestate aboriginal societies. It goes on to address a number of salient questions raised by these contacts: How are these prestate societies becoming absorbed into global economic and political networks? How are prestate peoples responding to this situation? And, what are anthropologists doing to enhance the coping strategies of these native peoples?

Another significant change that we adopt in this fourth edition is the development of two new chapters, Chapters 14 and 15, which focus on Latin America, Africa, and the Caribbean (Chapter 14) and the Middle East and Asia (Chapter 15). These two chapters emphasize the globalization taking place in all these regions and reveal what some anthropologists are finding in their local studies related to the overall trend of globalization. We emphasize how all of these cultural regions are becoming more interconnected. These chapters document the evolving interrelationships between Western countries and these non-Western regions by drawing on historical research. In addition to probing classic ethnographic research, contemporary issues in each region are placed within a broad historical context, offering readers finely honed diachronic insights into social and political developments in each of these non-Western areas.

In Part V, Chapter 16 concludes this section by highlighting contemporary global trends that are changing our world. Anthropological research is brought to bear on environmental, demographic, economic, political, ethnic, and religious trends shaking the foundations of many societies. Among the topics addressed in this context are global warming, the Green Revolution, the increasing consumption of nonrenewal energy by industrial societies, the impact of multinational corporations, the demise of socialist regimes, and the rise of new ethnic and religious movements.

Chapter 17 sheds light on the fifth subfield of anthropology: applied anthropology. Here we consider key issues in applied anthropology, including social impact assessment research, medical anthropology, cultural resource management, and recent research aimed at solving practical problems in societies the world over. One of the goals of this chapter is to introduce students to new career possibilities in the field of anthropology.

FEATURES OF THIS TEXT

BOXES

In Critical Perspectives boxes, designed to stimulate independent reasoning and judgment, students take the role of anthropologist by engaging in active, critical analysis of specific problems and issues that arise in anthropological research. A successful holdover from the first edition, these Critical Perspectives boxes encourage students to use rigorous standards of evidence when evaluating assumptions and hypotheses regarding scientific and philosophical issues that have no easy answers. By probing beneath the surface of various assumptions and hypotheses in these exercises, students stand to discover the excitement and challenge of anthropological investigation.

Anthropologists at Work boxes, profiling prominent anthropologists, humanize many of the issues covered in the chapters. These boxes—another carryover from the first edition—go behind the scenes to trace the personal and professional development of some of today's leading anthropologists.

Finally, a number of Applying Anthropology boxes, a carryover from the previous edition, show students how research in anthropology can help solve practical problems confronting contemporary societies. Students often ask, What relevance does anthropology have to the problems we face in our generation? These Applying Anthropology boxes answer the relevance question head on. For example, one box notes that anthropologists unearth research data to help ease tensions in multicultural relations in U.S. society. Another box describes how linguistic anthropologists work with indigenous peoples to preserve their languages as the indigenous peoples adjust to the modern world. The concluding chapter of the text ties together many of these Applying Anthropology boxes by placing in perspective the full panoply of issues addressed in applied anthropology.

PEDAGOGICAL AIDS

For sound pedagogical reasons, we have retained some features to this fourth edition of *Cultural Anthropology: A Global Perspective*. Each chapter opens with profound questions that will help guide students to the most important issues

addressed in the chapter. And, each chapter ends with Study Questions that address issues covered in the chapter that students can use to help comprehend the material in the chapter.

In addition, each chapter ends with a list of Key Terms that will help students focus on important concepts introduced in the chapter. Finally, the fourth edition includes a new feature, Internet Exercises, which are designed to help students use the World Wide Web to explore various topics and issues addressed in the chapters.

SUPPLEMENTS

This carefully prepared supplements package is intended to give the instructor the resources needed to teach the course and the student the tools needed to successfully complete the course.

Instructor's Resource Manual This essential instructor's tool includes chapter overviews, chapter objectives, lecture and discussion topics, classroom activities, research and writing topics, and additional print and non-print resources.

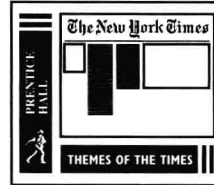
Test Item File This carefully prepared manual includes over 1,300 questions in multiple-choice and true/false formats. All test questions are page-referenced to the text.

Prentice Hall Custom Test Prentice Hall's testing software program permits instructors to edit any or all items in the Test Item File and add their own questions. Other special features of this program, which is available for Windows and Macintosh, include random generation of an item set, creation of alternative versions of the same test, scrambling question sequence, and test preview before printing.

Prentice Hall Anthropology Power-Point Slide Presentation Version II—Created by Roger J. Eich of Hawkeye Community College, this Power-Point slide set combines graphics and text in a colorful format to help convey anthropological principles in a new and exciting way. Created in PowerPoint, an easy-to-use, widely available software program, this set contains over 300 content slides.

Videos A selection of high-quality award-winning videos from the Filmmakers Library collection is available upon adoption. Please see your Prentice Hall sales representative for more information.

Transparency Acetates Taken from graphs, diagrams, and tables in this text and other sources, over 50 full-color transparencies offer an effective means of amplifying lecture topics.



The New York Times/Prentice Hall Themes of the Times *The New York Times* and Prentice Hall are sponsoring *Themes of the Times*, a program designed to enhance student access to current information relevant to the classroom.

Through this program, the core subject matter provided in the text is supplemented by a collection of timely articles from one of the world's most distinguished newspapers, *The New York Times*. These articles demonstrate the vital, ongoing connection between what is learned in the classroom and what is happening in the world around us. To enjoy a wealth of information provided by *The New York Times* daily, a reduced subscription rate is available. For information, call toll-free: 1-800-631-1222.

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Study Guide Designed to reinforce information in the text, the study guide includes chapter outlines and summaries, key concepts, critical thinking questions, student self-tests, and suggested readings.

Companion Website In tandem with the text, students can now take full advantage of the World Wide Web to enrich their study of cultural anthropology through the Scupin Website. This resource correlates the text with related material available on the Internet. Features of the Website include chapter objectives, study questions, as well as links to interesting material and information from other sites on the Web that can reinforce and enhance the content of each chapter. Address: www.prenhall.com/scupin.

Anthropology on the Internet 1999–2000 This brief guide introduces students to the origin and innovations behind the Internet and provides clear strategies for navigating the complexity of the Internet and World Wide Web. Exercises within and at the end of the chapters allow students to practice searching for the myriad of resources available to the student of anthropology. This 96-page supplementary book is free to students when shrink-

wrapped as a package with *Cultural Anthropology*, 4/E.

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Anyone with comments, suggestions, or recommendations regarding this text is welcome to send an e-mail (internet) message to the following address: scupin@lindenwood.edu.

Raymond Scupin



About the Author

Raymond Scupin is professor of anthropology at Lindenwood University. He received his B.A. degree in history and Asian Studies, with a minor in anthropology, from the University of California–Los Angeles. He completed his M.A. and Ph.D. degrees in anthropology at the University of California–Santa Barbara. Dr. Scupin is truly a four-field anthropologist. During graduate school, Dr. Scupin did archaeological and ethnohistorical research on Native Americans in the Santa Barbara region. He did extensive ethnographic fieldwork in Thailand with a focus on understanding the ethnic and religious movements among the Muslim minority. In addition, he taught linguistics and conducted linguistic research while based at a Thai university.

Dr. Scupin has been teaching undergraduate courses in anthropology for over twenty years at a

variety of academic institutions, including community colleges, research universities, and a four-year liberal arts university. Thus, he has taught a very broad spectrum of undergraduate students. Through his teaching experience, Dr. Scupin was prompted to write this textbook, which would allow a wide range of undergraduate students to understand the holistic and global perspectives of the four-field approach in anthropology.

Dr. Scupin has published many studies based on his ethnological research in Thailand. He recently returned to Thailand and other countries of Southeast Asia to update his ethnographic data. He is a member of many professional associations, including the American Anthropological Association, the Asian Studies Association, and the Council of Thai Studies.

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