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SEVENTH EDITION

# HUMANITY

An Introduction to Cultural Anthropology

JAMES PEOPLES / GARRICK BAILEY

**Seventh Edition**

# HUMANITY

## **An Introduction to Cultural Anthropology**

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# PREFACE

In 1985, when we first agreed to write a textbook that introduces undergraduates to cultural anthropology, we settled on the rather ambitious title *Humanity*. We felt that this all-encompassing title accurately captures the most distinctive feature of the field: of all disciplines in the social sciences, anthropology alone studies all the world's peoples. One or another kind of anthropologist looks at peoples who live on all continents and at peoples who lived in the prehistoric past, the historic past, and the present day.

Cultural anthropology—the main subject of this book—describes and tries to explain or interpret the fascinating cultural variability of the world's diverse peoples. In *Humanity*, we try to convey to students the life-enriching as well as the educational value of discovering this variability. In the process of discovery, we hope our readers will experience a change in their attitudes about other cultures and about humanity in general. We also hope our readers will reconsider their own identities as individuals, as cultural beings, and as members of an increasingly worldwide human community. Toward this end, we include material that will teach students new ways of looking at some of the problems that afflict the world in the twenty-first century, particularly those involving globalization and ethnic conflicts, and recent issues involving marriage, population growth, hunger, and the survival of indigenous cultures. Lastly, we want students to grasp the full significance of the oldest anthropological lesson of all: that their own values, worldviews, and behaviors are a product of their upbringing in a particular human group rather than universal among all rational persons.

The previous (sixth) edition was completed just after the 2001 attacks on the World Trade Center and the Pentagon. Events of the past three years suggest that September 11th may have been a historical watershed. As we write, the United States is actively involved in wars in Iraq and Afghanistan. Attacks from Islamic extremists have occurred in Indonesia, Pakistan, the Philippines, Russia, Spain, and Morocco. For the moment at least, isolated regional or local conflicts are eclipsed by a growing global conflict between Western and Islamic peoples. These conflicts and the continuing threat of terrorist attacks lead some to believe that peoples of different ethnicities and re-

ligions can never live together in peace and security. Some think that military might offers the best chance to protect their nations from suicide bombers and, even more ominously, from attacks using nuclear or biological weapons.

In the short term, wars and other conflicts separate the antagonists from one another. Yet, overall, the world's regions now interact more frequently and intensively than ever before, and it is hard to imagine that this tendency is reversible. The main reasons for this increasing interdependence of peoples and nations include the increasing integration of the global economy, growing international migration, educational exchanges between countries and regions, the availability of the Internet, the worldwide spread of consumer culture and popular media, and new forms of conflict and cooperation between the world's nations. Words like *multiculturalism* and *multinationalism* have become familiar to most people in just the past couple of decades. Anthropology has much to say about these changes. Just as importantly, anthropology helps us become more aware of how our own lives are affected by such changes.

## Changes in the Seventh Edition

Since the first edition of *Humanity* in 1988, the nations of our planet have become literally and figuratively more connected. More than ever, people who live in one place are able to affect other people who live half a world away through the complex connections captured by the word *globalization*. Outsourcing by corporations based in the United States and Europe is resulting in unprecedented transfers of capital, technology, and jobs, most recently to China and India. Directly or indirectly, globalization is producing social, cultural, political, and economic consequences that are remolding the lives of all the world's peoples. This edition again integrates globalization into the text of each chapter and continues to include inserts that discuss dimensions of globalization such as language, market exchanges, inequality, art, and migration.

The major organizational change is the relocation of material on enculturation and the life cycle, which has

been moved from Chapter 4 to Chapter 10, thanks to the helpful feedback from reviewers. The one chapter that was new to the previous edition, titled “Art and the Aesthetic,” is retained and revised.

In all chapters, we again rewrote the text to streamline certain discussions, update factual material, and reflect recent changes in the field’s emphases. In most chapters, numerical data have been updated with the most recently available statistics. As before, all chapters have brief introductions that preview the contents and make the chapter material more relevant and engaging.

For instructors who taught from previous editions of *Humanity*, the following chapter-by-chapter overview of the primary revisions for the seventh edition will be helpful.

Chapter 1 again introduces the five subfields and anthropological perspectives on the human species. The section on biological anthropology is relocated and contains new discussion of the uses of gene sequencing in paleo-anthropology. The “A Closer Look” box on human biological evolution contains the latest (2004) available findings and interpretations. The discussion of relativism again distinguishes methodological and moral relativism, using the example of female genital mutilation. Certain professional specializations are eliminated as key terms, although the coverage of the specializations is the same.

Chapter 2 (culture) retains the distinction between behavioral patterns and cultural knowledge, although the section “Cultural Knowledge and Individual Behavior” is revised. The cultural construction of reality receives more emphasis and is now illustrated by an insert on the cultural construction of race.

In Chapter 3 (language) we condensed the subsections on phonology and morphology and deleted the section “Language and Classifications of Reality.” This allowed the expansion of the section on nonverbal communication and inclusion of new examples from Japanese and Korean cultures. “A Closer Look” provides some new place names derived from Native American languages.

Chapter 4 (theory) benefits from a slight reduction in the length of the first three sections to make room for substantial new material on modern theoretical orientations. We distinguish the scientific and the humanistic approaches used by modern theorists, eliminating the phrase “idealist approaches.” Scientific approaches are illustrated by entirely new discussion of sociobiology (evolutionary psychology) and cultural materialism. Humanistic approaches are exemplified by interpretive anthropology and an expanded coverage of postmodernism.

Chapter 5 (methods) is updated and the part on professional ethics expanded. The globalization box, now ti-

tled “Who Owns Culture?” is rewritten to focus on conflicts over the control of cultural images and the issue of indigenous intellectual property rights.

In Chapter 6 (adaptation) some information is updated and the wording is streamlined. We continue to cover hunting and gathering, cultivation, and pastoralism in a single chapter. In addition to the major adaptations themselves, we place most emphasis on their main effects on cultural systems to set the stage for analysis in later chapters.

Chapter 7 (exchange) now begins with a fieldwork anecdote illustrating the difference between market transactions and exchanges organized by reciprocity. We added a brief discussion of the symbolic dimensions of material exchanges. The globalization box, covering the internationalization of markets, contains new material on China.

Chapter 8 (marriages and families) is substantially revised. It contains entirely new coverage of fictive kinship, matrifocal families, and ambilocal residence. Alongside the Tiwi and Nayar, new information on the Na of south China illustrates the difficulties of defining *marriage*. The discussion of arranged marriages now includes information that we hope will help overcome ethnocentric opinions. There is new coverage of “dowry deaths” in South Asia. Finally, “A Closer Look” now discusses anthropological insights on the proposed U.S. constitutional amendment to prohibit legally recognized marriage between gays.

In Chapter 9 (kinship, descent, and terminology) we made few changes other than to clarify the distinction between kinship and descent and to redraw the figure on Omaha kinship terminology.

Chapter 10 (formerly Chapter 4, on enculturation and life cycles) is partially rewritten to reflect its new location. There is increased emphasis on the relevance of comparative material on child care to the constraints on parents in modern societies. New examples include Chuuk (Micronesia) and East Asia, discussed in the context of adulthood and old age.

Rather than trying to be comprehensive, Chapter 11 (gender) still focuses on four topics: cultural construction, multiple gender identities, sexual division of labor, and gender stratification. There is new discussion on the possible influence of the reproductive roles of women and men as a contributing factor to the sexual division of labor. We retained all material dealing with the relevance of anthropological studies for the understanding of gender relations in North American societies.

Chapter 12 (politics and law) is shortened. The globalization box, “The Global Economy and the Future of Nation-State,” is moved from Chapter 16 and modified to better suit the context of this chapter.

In Chapter 13 (inequality and stratification), we updated statistical data on the distribution of annual income and wealth (net worth) in North America. In several places, we hint at the relationship between global inequality and international terrorism.

Chapter 14 (religion) retains the addition of the anthropomorphic approach made in the previous edition. Additional material on shamanism is new to this edition, including Zuni and South Korea as examples and discussion of whether shamans are somehow different from other individuals.

The most significant change in Chapter 15 (art) is the deletion of the box “A Native View of Maori Art” and the creation of a new box, “Understanding Osage Art.” The new box focuses on the use of religious symbolism in art.

In Chapter 16 (globalization) the text and the closer look box “Islamic Banking” are updated. A new globalization box titled “Religion and Politics: Globalization and the Rise of ‘Fundamentalism’” appears. From news stories, we tend to think that fundamentalism is unique to Islam, but this box discusses the emergence of Christian fundamentalism and Hindu extremism as powerful political forces in the United States and India.

Chapter 17 (ethnicity and ethnic conflict) is reduced in length. We deleted the closer look box “The Collapse of the Soviet Union,” replacing it with a more timely box, “Ethnic and Religious Differences in Iraq.” The box “A Clash of Civilizations?” is retained, since Samuel Huntington’s work now seems more relevant than ever.

In Chapter 18 (world problems and the practice of anthropology) we deleted the El Salvador case as our main example of the inequality explanation of world hunger, replacing it with a discussion of the Irish potato famine. We also added a new box titled “Indigenous Rights and Wild Rice,” discussing how biotechnology companies and genetically altered rice threaten the traditional wild rice used by the Anishinaabe (Chippewa/Ojibwa) of Minnesota and Wisconsin.

Of course, the glossary, notes, and bibliography are revised to reflect the preceding textual changes. There are a dozen or so new key terms, but a nearly equal number are deleted, for we continue to believe that the main findings of anthropology are more important than mastery of several hundred vocabulary words. As in previous editions, we cite the works consulted for each chapter at the end of the book as a way to keep readers’ attention focused on the content. Wherever possible, we attempt to give full credit to the scholars whose theoretical ideas or ethnographic information we use by integrating their names into the chapters themselves.

## Pedagogical Features

A difficult problem in introductory texts is balancing the conceptual and theoretical material with ethnographic cases and examples. Our general rule is that all ethnographic examples illustrate some particular idea, theory, concept, or relationship. Most examples are relatively brief, varying from a sentence or two to a full paragraph. In some cases, however, discussion extends to a full page or more. We hope that the examples help bring the theories and concepts to life.

The seventh edition retains most of the closer look boxes, which appear in almost all chapters. Concept reviews, appearing in every chapter, condense concepts and distinctions into a form that emphasizes key differences in just a few words. Most are in tabular format.

As in earlier editions, every chapter concludes with suggested readings. For most chapters, we have replaced some of the older books with more recent ones. Approximately one-third of the photographs are new to this edition.

In addition to these general pedagogical aids, *Humanity* includes several features intended to help students retain information and enhance learning. These include:

- A concise preview of each chapter
- Boldfaced key terms, listed in order of appearance at the end of each chapter
- Boxed features, including globalization boxes
- Point-by-point summaries at the end of each chapter
- Maps on the inside of the front and back covers, showing national boundaries and the locations of the various peoples and cultures that receive significant discussion in the book
- A glossary at the end of the book that succinctly defines each key term
- Photos, with the caption tying the illustration directly to the text discussion
- Three indexes: peoples and cultures index, names (of scholars/authors mentioned or cited), and subjects

## Acknowledgments

Over the seven editions of *Humanity*, the comments of reviewers have greatly improved the book. In this edition, we thank the following scholars for their critiques of the sixth edition and their suggestions for improvement:

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## Supplements

*Humanity: An Introduction to Cultural Anthropology*, Seventh Edition, is accompanied by a wide array of supplements prepared for both instructors and students to create the best learning environment inside and outside the classroom. All of the continuing supplements have been thoroughly revised, enlarged, and updated. In addition, there are several supplements new to this edition. Especially noteworthy are those that use the Internet.

### Supplements for Instructors

**Online Instructor's Manual with Test Bank.** Prepared by Bruce P. Wheatley of the University of Alabama at Birmingham, this online supplement offers the instructor chapter summaries, lecture suggestions, and discussion questions to facilitate in-class discussion; film/video resources; and Internet and InfoTrac College Edition exercises for each chapter. The test bank consists of 25 to 30 multiple-choice and 10 to 15 true/false questions with answers and page references, as well as 5 to 10 short answer/essay questions. A concise user guide for InfoTrac College Edition is provided as well.

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# ABOUT THE AUTHORS

**James Peoples** received a B.A. from the University of California, Santa Cruz, and a Ph.D. from the University of California, Davis. Within the field of cultural anthropology, his research interests include cultural evolution, human ecology, and cultures of the Pacific. In addition to coauthoring *Humanity*, he is the author of *Island in Trust*, a book that describes the findings of his fieldwork on a Micronesian island. He has published numerous articles in professional journals, dealing with Micronesian economies and development, human adaptation, and the evolution of culture. Peoples has taught at the University of California, Davis, and at the University of Tulsa. He joined the Sociology/Anthropology Department at Ohio Wesleyan University in 1988. In addition to offering undergraduate classes in his primary research areas, he teaches "Native American Societies of the Southwest" and "Cultures of East Asia." Peoples's latest interest is in the Korean peninsula, to which he hopes to return soon.

**Garrick Bailey** received his B.A. in history from the University of Oklahoma and his M.A. and Ph.D. in anthropology from the University of Oregon. His research interests include ethnohistory, cultural evolution, and ethnicity and conflict, with a primary focus on the native peoples of North America. His publications include *Navajo: The Reservation Years* (with Roberta Bailey), *Changes in Osage Social Organization 1673–1906*, *The Osage and the Invisible World*, and *Art of the Osage* (with Dan Swan, John Nunley, and Sean Standingbear). He has been a Senior Fellow in Anthropology at the Smithsonian Institution in Washington and a Weatherhead Resident Scholar at the School of American Research in Santa Fe. Actively engaged in contemporary American Indian issues, he has served as a member of the Indian Health Advisory Committee, Department of Health, Education, and Welfare; and as a member of the Glen Canyon Environmental Review Committee, National Research Council. He is currently a member of the Native American Graves Protection and Repatriation Act (NAGPRA) Review Committee. He has taught anthropology at the University of Tulsa since 1968.

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# THE STUDY OF HUMANITY

## Subfields of Anthropology

*Archaeology*  
*Biological/Physical Anthropology*  
*Cultural Anthropology*  
*Anthropological Linguistics*  
*Applied Anthropology*

## Cultural Anthropology Today

### Understanding Human Cultures: Anthropological Approaches

*Holistic Perspective*  
*Comparative Perspective*  
*Relativistic Perspective*

## The Value of Anthropology

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Cultural anthropologists conduct field research among the world's diverse peoples. Here anthropologist Dawn Chatty talks to a man from the Harsous people of the Middle Eastern nation of Oman.

**W**HAT MAKES HUMANS DIFFERENT from other animals? Is there such a thing as “human nature” and, if so, what is it like? How and why do human groups differ, both biologically and culturally? Why have human cultures changed so much in the last 10,000 years? How are people who live in industrialized, urbanized nations different from “traditional” or “indigenous” peoples? These are a few of the questions investigated by **anthropology**, the academic discipline that studies all humanity.

**ALMOST EVERYTHING** about people interests anthropologists. We want to know when, where, and how the human species originated and why we evolved into what we are today. Anthropologists try to explain the many differences between the world's cultures, such as why the people in one culture believe they get sick because the souls of witches devour their livers, whereas the people in another hold that illness results from tarantulas flinging tiny magical darts into their bodies. We want to know why many Canadians and Australians like beef, which devout Hindus and Buddhists refuse to eat. We are interested in why some