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# PREFACE



**W***indow on Humanity* is intended to provide a concise, lower-cost introduction to general (four-field) anthropology. The combination of shorter length and lower cost increases the instructor's options for assigning additional reading—cases studies, readers, and other supplements—in a semester course. *Window* may also work well in a quarter system, since traditional anthropology texts may be too long for a one-quarter course.

Since 1968, I've regularly taught Anthropology 101 (Introduction to Anthropology) to a class of 375 to 550 students. I continue to believe that effective textbooks are rooted in enthusiasm for and enjoyment of one's own teaching experience.

As a college student, I was drawn to anthropology by its breadth and because of what it could tell me about the human condition, present and past. Since then, I've been fortunate in spending my teaching career at a university (the University of Michigan) that values and unites anthropology's four subdisciplines. I have daily contact with members of all the subfields, and as a teacher of the four-field introductory anthropology course, I'm happy to keep up with those subfields. I believe that anthropology has compiled an impressive body of knowledge about human diversity in time and space, and 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." Fresh fossil finds and biochemical studies were challenging our understanding of human and primate evolution. Studies of monkeys and apes in their natural settings were contradicting conclusions based on work in zoos. Studies of language as it actually is used in society were revolutionizing overly formal and static linguistic models. In cultural anthropology, symbolic and interpretive approaches were joining ecological and materialist ones.

Today there are new issues and approaches, such as molecular anthropology and new forms of spatial and historical analysis. The fossil and archaeological records expand every day. Profound changes have affected the people and societies ethnographers traditionally have studied. In cultural anthropology it's increasingly difficult to

know when to write in the present and when to write in the past tense. Anthropology hasn't lost its excitement. Yet many texts ignore change—except maybe with a chapter tacked on at the end—and write as though anthropology and the people it studies were the same as they were a generation ago. While any competent anthropology text must present anthropology's core, it also should demonstrate anthropology's relevance to today's world. *Window on Humanity* has a specific set of goals.

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## → GOALS

This book has three main goals. My first goal was to offer a concise, up-to-date, relatively low-cost four-field introduction to anthropology. 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). Anthropology is a humanistic science devoted to discovering, describing, and explaining similarities and differences in time and space. In *Mirror for Man*, one of the first books I ever read in anthropology, I was impressed by Clyde Kluckhohn's (1944) description of anthropology as “the science of human similarities and differences” (p. 9). Kluckhohn's statement of the need for such a field 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?” (p. 9).

Anthropology is a science with clear links to the humanities, as it brings a comparative and cross-cultural perspective to forms of creative expression. One might say that anthropology is among the most humanistic academic fields because of its fundamental respect for human diversity. Anthropologists routinely listen to, record, and attempt to represent voices and perspectives from a multitude of times, places, nations, and cultures. Through its four subfields, anthropology brings together biological, social, cultural, linguistic, and historical approaches. Multiple and diverse perspectives offer a fuller understanding of what it means to be human than is provided by academic fields that lack anthropology's broad vision and cross-cultural approach.

My second goal was to write a book that would be good for students. This book would be user-friendly in layout, writing style, approach, and pedagogy. By discussing current events in relation to anthropology's core, it would show students how anthropology affects their lives. Throughout this book I've attempted to be fair and objective in covering various and sometimes diverging approaches, but I make my own views known and write in the first person when it seems appropriate. I've heard colleagues who have used other textbooks complain that some authors seem so intent on presenting every conceivable theory about an issue that students are bewildered by the array of possibilities. Anthropology should not be made so complicated that it is impossible for beginning students to appreciate and understand it. The textbook author, like the instructor, must be able to guide the student.

My third goal was to write a book that professors, as well as students, would appreciate. The organization of this text is intended to cover core concepts and basics while also discussing prominent current interests.

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## → CONTENT AND ORGANIZATION

*Window on Humanity* covers the core and basics of all four subfields while also examining current issues and approaches.

In Chapter 1, anthropology is introduced as an integrated four-field discipline, with academic and applied dimensions, that examines human biological and cultural diversity in time and space. Anthropology is discussed as a comparative and holistic science, featuring biological, social, cultural, linguistic, humanistic, and historical approaches. Chapter 2 considers ethics and methods in physical anthropology, archaeology, and cultural anthropology.

The chapters on physical anthropology and archaeology (3–8) offer up-to-date answers to several key questions: When did we originate, and how did we become what we are? What role do genes, the environment, society, and culture play in human variation and diversity? What can we tell about our origins and nature from the study of our nearest relatives—nonhuman primates? When and how did the primates originate? What key features of their early adaptations are still basic to our abilities, behavior, and perceptions? How did hominids develop from our primate ancestors? When, where, and how did the first hominins emerge and expand? What about the earliest real humans? How do we explain biological diversity in our own species, *Homo sapiens*? What major transitions have taken place since the emergence of *Homo sapiens*? The origin of food production (the domestication of plants and animals) was a major change in human adaptation, with profound implications for society and culture. The spread and intensification of food production are tied to the appearance of the first towns, cities, and states and the emergence of social stratification and major inequalities.

The chapters on cultural anthropology (9–19) are organized to place related content close together. Culture and language are covered in Chapters 9 and 10. The chapter “Ethnicity and Race” has been moved from Chapter 10 to Chapter 17, following the advice of several readers and my own feeling that it would fit better near related material toward the end of the book. “Political Systems” (Chapter 12) logically follows “Making a Living” (Chapter 11). Chapters 13 and 14 (“Families, Kinship, and Marriage” and “Gender,” respectively) also form a coherent unit.

The chapter on religion (15) covers not just traditional religious practices but also contemporary world religions and religious movements. It is followed by four chapters (16–19) that form a natural unit exploring sociocultural transformations and expressions in the modern world. This concluding unit represents one of the key differences between this anthropology text and others. Several important questions are addressed in these four chapters: How and why did the modern world system emerge? How has world capitalism affected patterns of stratification and inequality within and among nations? What were colonialism, imperialism, and Communism, and what are their legacies? How are race and ethnicity socially constructed and handled in different societies, and how do they generate prejudice, discrimination, and conflict? How do economic development and globalization affect the peoples, societies, and communities among which anthropologists traditionally have worked? How do people today actively interpret and confront the world system and the products of globalization? What factors threaten continued human diversity? How can anthropologists work to ensure the preservation of that diversity?

Let me also focus here on two chapters present in *Window on Humanity* but not found consistently in other anthropology texts: “Ethnicity and Race” (Chapter 17) and “Gender” (Chapter 14). I believe that systematic consideration of ethnicity, race, and gender is vital in an introductory anthropology text. Anthropology’s distinctive four-field approach can shed special light on these subjects. Race and gender studies are fields in which anthropology always has taken the lead. I’m convinced that anthropology’s special contributions to understanding the biological, social, cultural, and linguistic dimensions of ethnicity, race, and gender should be highlighted in any introductory text. So significant to anthropology do I consider ideas about race that I have moved to Chapter 1 a discussion of problems with the race concept that was previously in Chapter 3.

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## ➔ NEW IN THE THIRD EDITION

There are some changes in chapter order and content. “Ethnicity and Race” has been moved from Chapter 10 to Chapter 17. Material on colonialism formerly in Chapter 18 has been combined with historical material on the world system in a new Chapter 16, “The World System and Colonialism.” The discussion of development anthropology has been moved from the chapter titled “Colonialism and Development” in the last edition to a new chapter (18) on applied anthropology. The discussion of applied anthropology formerly in Chapter 1 is now in Chapter 18, “Applying Anthropology.” Chapter 18 highlights the importance of this second dimension of anthropology. All chapters have been updated, and some have been revised substantially (1, 3, 5, 6, 16, 17, 18, and 19). Charts, tables, and statistics have been updated with the most recent figures available. Five new end-of-chapter boxes are included, to bring home anthropology’s relevance to current issues and events. The focus on global themes, trends, and issues has been strengthened even further in this edition.

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## ➔ CHAPTER-BY-CHAPTER CHANGES

### **Chapter 1: What Is Anthropology?**

A substantially revised Chapter 1 introduces anthropology as a four-field, integrated, biocultural discipline that focuses on human biological and cultural diversity in time and space. Anthropology is discussed as a comparative and holistic science, with links to the natural and social sciences and the humanities. The four subfields are described in greater detail than in the last edition. Now in Chapter 1 is a discussion of problems with the race concept that previously was in Chapter 3. A new box on anthropological fieldwork in northern Kenya concludes the chapter. Applying anthropology has been removed from this chapter to its own (18).

### **Chapter 2: Ethics and Methods**

Chapter 2 focuses on ethical issues, research methods, and dating techniques. The ethical issues anthropologists increasingly confront are highlighted. Students learn how

anthropologists do their work and how that work is relevant in understanding ourselves. This chapter has been updated throughout. The chapter concludes with a new box describing the work of an anthropologist doing public archaeology in New Orleans in the wake of Hurricane Katrina.

### **Chapter 3: Evolution, Genetics, and Human Variation**

Chapter 3 discusses natural selection and other evolutionary principles, along with genetics. I try to provide a gentle, yet complete, introduction to these difficult topics. This chapter has been revised substantially. The discussion of natural selection has been revised and includes a new section on peppered moths. The chapter contains a new discussion of evolution as theory and fact. There is an expanded discussion of prevailing theories of inheritance when Mendel did his experiments. Recent research on high-altitude adaptation is highlighted in a new box. There is a new discussion of disease and evolution.

### **Chapter 4: The Primates**

Chapter 4 describes primate traits and trends, the major primate groups, and primate evolution. Also included is information on endangered primates and on hunting by chimpanzees. Again, I've tried to cover the basics—what's interesting and relevant about primates—while avoiding the more confusing classificatory terminology that some other texts provide. In this chapter and throughout the third edition, hominins (the human line and its ancestors after the split from the African apes) are distinguished now from hominids, which include humans, chimps, and gorillas. The discussion of Miocene apes examines several possible common ancestors for humans and the apes, including *Pierolapithecus* from Spain. Also discussed are the Toumai discovery from Chad and *Orrorin tugenensis* from Kenya—possible early hominins.

### **Chapter 5: Early Hominins**

Chapter 5, which has been rewritten substantially, considers early hominins—their fossils and tool making—from *Ardipithecus* and the australopithecines to the advent of *Homo*. The latest finds and interpretations are covered. A new section titled “What Makes Us Human?” begins the chapter by examining bipedalism, the brain, childhood dependency, tools, and teeth as human features and their importance at various stages of human evolution. All charts and tables have been updated. New photos have been added to illustrate diversity among early hominins.

### **Chapter 6: The Genus *Homo***

This chapter has been rewritten substantially. The discussions of *H. habilis*, *H. rudolfensis*, and early *H. erectus*, formerly in Chapter 5, now, more appropriately, begin Chapter 6. Based on discoveries confirming the expansion of early *H. erectus* (sometimes called *H. ergaster*) out of Africa, Chapter 6 describes recent fossil finds in Europe. There is new material on archaic *H. sapiens*. A new box argues that anatomically modern humans arrived in Europe earlier—but overlapped with Neandertals less—than was previously thought.

## **Chapter 7: The First Farmers**

An updated Chapter 7 examines the origins and implications of food production (the domestication of plants and animals). The seven world centers of domestication are identified and discussed, with a focus on the first farmers and herders in the Middle East and the first farmers in Mexico and adjacent areas. A new section titled “Geography and the Spread of Food Production” shows how the geography of the Old World facilitated the diffusion of plants, animals, technology, and information.

## **Chapter 8: The First Cities and States**

Chapter 8 examines the emergence of towns, cities, chiefdoms, and states. Its examples include the Middle East, India/Pakistan, China, Mesoamerica, and Peru. Students learn how archaeologists make inferences about ancient societies from contemporary ethnographic studies. This illustrates the text’s overall focus on anthropology as a four-field discipline in which findings from one subfield are integral to the others. Chapter 8 parallels the structure of Chapter 7, which begins with theory and explanation and then discusses cases.

## **Chapter 9: Culture**

This chapter, which examines the anthropological concept of culture, including its symbolic and adaptive features, has been updated based on recent writing and statistics. A new discussion distinguishes between the moral and methodological meanings of cultural relativism.

## **Chapter 10: Language and Communication**

Chapter 10 introduces methods and topics in linguistic anthropology, including nonverbal communication, descriptive and historical linguistics, sociolinguistics, and language and culture. A new section examines primate communication and differences between call systems and language. A new box on restoring lost languages, with a focus on Native American languages, concludes the chapter.

## **Chapter 11: Making a Living**

Chapter 11 surveys economic anthropology, including adaptive strategies (systems of food production) and exchange systems. Included is a discussion of recent legal rulings affecting the San people of Botswana. The idea of industrial alienation is illustrated here by Ong’s study of Malaysian factory women. The discussion of potlatching has been revised. The concluding box on scarcity has been updated based on the author’s 2006 revisit to Madagascar.

## **Chapter 12: Political Systems**

Using case material from various societies, Chapter 12 discusses political systems, in terms of scale and types of conflict resolution. The section on “Foraging Bands” has

been revised. The discussion of status, formerly in the chapter “Ethnicity and Race,” has been moved here, where it fits more appropriately.

### **Chapter 13: Families, Kinship, and Marriage**

Chapter 13 discusses families, households, descent groups, and marriage cross-culturally, and also with reference to updated U.S. and Canadian census data. Various definitions of *family* now are considered. The discussion of marriage examines exogamy, endogamy, the incest taboo, caste, postmarital residence rules, marital exchanges, replacement marriage, and plural marriage cross-culturally. Also covered are divorce and same-sex marriage, updated to reflect recent events and legal decisions in the United States and Canada. There is a new section titled “Although Tabooed, Incest Does Happen.”

### **Chapter 14: Gender**

A thoroughly updated Chapter 14 examines cross-cultural similarities and differences in male and female roles, rights, and responsibilities. Systems of gender stratification and multiple genders are examined. There is information on contemporary gender roles and issues, including the feminization of poverty. The latest relevant census data are included.

### **Chapter 15: Religion**

Chapter 15 surveys time-honored anthropological approaches to religion while also discussing contemporary world religions and religious movements. This chapter concludes with a box on Islam’s expansion. The section on contemporary world religions has been revised and updated, with a new table and figure illustrating numbers of adherents.

### **Chapter 16: The World System and Colonialism**

This chapter brings together historical material previously included in Chapters 17 and 18 of the last edition. Topics include the emergence and nature of the modern world system, including industrial and postindustrial systems of stratification and their impact on nonindustrial societies. Also discussed are colonial systems and development policies that have impinged on the people and societies anthropologists traditionally have studied. Major sections examine neoliberalism, Communism and its fall, and post-socialist transitions. The chapter concludes with an updated discussions of global energy consumption.

### **Chapter 17: Ethnicity and Race**

This repositioned chapter (from 10 to 17) now is placed nearer related material in adjacent chapters. It discusses the social construction of race and ethnicity and offers cross-cultural examples of variation in racial classification and ethnic relations. This chapter has been thoroughly updated, with the most recent sources and census data for

the United States and Canada available in key tables. There is new material on Iraq and on an ethnically diverse United States, whose population now exceeds 300 million people.

## Chapter 18: Applying Anthropology

In the last edition, applied anthropology was discussed under “Anthropology and Its Applications,” in Chapter 1. Now this second dimension of anthropology has its own chapter, placed near related material in adjacent chapters. Examples of applied anthropology from the four subfields are provided. The section on development anthropology (formerly discussed with colonialism) has been moved here, where it belongs as an important focus of applied anthropology. I’ve rewritten the sections on urban and medical anthropology, including recent studies. The chapter introduction has been totally rewritten. There is an expanded discussion of ethical dilemmas in applied anthropology.

## Chapter 19: Cultural Exchange and Survival

Chapter 19 continues the examination of how development and globalization affect the peoples, societies, and communities in which anthropologists traditionally have worked. Using recent examples, it shows how local people actively confront the world system and the products of globalization. There is a major new section on indigenous peoples. The chapter concludes with a final consideration of the role of the anthropologist in ensuring the continuance and preservation of cultural diversity.

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### → PEDAGOGY

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

*Window for Humanity* contains “Anthropology Today” 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.

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### → SUPPLEMENTS

Visit our Online Learning Center Web site at [www.mhhe.com/kottakwoh3](http://www.mhhe.com/kottakwoh3) for robust student and instructor resources.

## For Students

Student resources include self-quizzes (multiple choice, true or false, essay), Internet exercises, and chapter study aids.

## For Instructors

The password-protected instructor portion of the Web site includes the instructor's manual, a comprehensive computerized test bank, PowerPoint lecture slides, and a variety of additional instructor resources.

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Students, too, regularly share their insights about my various texts via e-mail. Anyone—student or instructor—with access to e-mail can reach me at the following address: [ckottak@bellsouth.net](mailto:ckottak@bellsouth.net).

My family offered me understanding, support, and inspiration during the preparation of *Window on Humanity*. Dr. Nicholas Kottak, another doctor of anthropology, regularly shares his insights with me, as does Isabel Wagley Kottak, my companion in the field and in life for more than four decades, to whom this book is dedicated.

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 cannot fit their names into a short preface. I hope they know who they are and accept my thanks.

Feedback from students, professors, and teaching assistants keeps me up to date on the interests, needs, and views of the people for whom *Window on Humanity* is written. As stated previously, I believe that effective textbooks are based in enthusiastic practice—in the enjoyment of teaching. I hope that this product of my experience will be helpful to others.

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