

Preface

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 four 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 worldviews 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 FIFTH EDITION

Despite additions, cuts, revisions, and updating, the chapter titles and order remain the same as in the fourth edition. Throughout the book, charts, tables, and statistics have been updated with the most recent figures available. Five new end-of-chapter boxes and one substantially revised box are intended to bring home anthropology's relevance to current debates, issues, and events.

CHAPTER-BY-CHAPTER CHANGES

Here are specific changes, chapter by chapter:

1. Chapter 1 ("Anthropology and Its Applications") introduces anthropology as a four-field, integrated discipline with academic and applied dimensions that focus on human diversity in time and space. There are examples of applied anthropology from the various subfields. New information on urban growth in developing countries has been added.
2. Chapter 2 ("Ethics and Methods") focuses on ethical issues and research methods in cultural anthropology. I highlight ethical dilemmas that anthropologists increasingly confront. This chapter shows students how cultural anthropologists do their work and how that work is relevant in understanding ourselves. There is a new section titled "Culture, Space, and Scale" and a new box on field work.
3. Chapter 3 ("Culture") examines the anthropological concept of culture, including its symbolic and adaptive features. This chapter has been updated based on recent writing and statistics. There is a new section on "Culture and the Individual: Agency and Practice," plus an expanded and clarified discussion of cultural particularities and patterns of culture. The section on globalization has been revised and updated.
4. Chapter 4 ("Ethnicity and Race") offers cross-cultural examples of variation in racial classification and ethnic relations. This chapter has been updated thoroughly, with the most recent sources and census data available in several key tables and new visuals. There is a new box on Basque ethnicity in Europe and the United States.
5. Chapter 5 ("Language and Communication") introduces methods and topics in linguistic anthropology, including descriptive and historical linguistics, sociolinguistics, and language and culture. The ebonics section has been revised substantially, with new information on creole languages.
6. Chapter 6 ("Making a Living") surveys economic anthropology, including systems of food production and exchange systems. This chapter has been

- updated throughout, with an added case study of industrial alienation and a revised box on changing concepts of scarcity among the Betsileo.
7. Chapter 7 (“Political Systems”) has been revised, updated, and slightly reorganized, with a new introductory section titled “What Is ‘the Political?’”
 8. Chapter 8 (“Families, Kinship, and Marriage”) discusses families, households, kinship, and marriage cross-culturally, and also with reference to the most recent U.S. and Canadian census data. Also covered are divorce (with new case material) and same-sex marriage, revised to reflect recent legal actions and events in the United States and Canada. There is a new box on “Social Security, Kinship Style.”
 9. Chapter 9 (“Gender”) examines cross-cultural similarities and differences in male and female roles, rights, and responsibilities. Systems of gender stratification are examined. There is information on contemporary gender roles and issues, including the feminization of poverty. The latest relevant census data are included. The section on patriarchy has been revised, as has the section on sexual orientation.
 10. Chapter 10 (“Religion”) surveys classic anthropological approaches to religion, while also discussing contemporary world religions. This chapter features a new introduction and a new box on Islam’s expansion, an expanded discussion of defining religion, and new examples of magical and religious behavior in the contemporary United States.
 11. 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. This chapter has been updated and revised, with new discussions of outsourcing and global energy consumption (illustrated with a new table).
 12. Chapter 12 (“Colonialism and Development”) discusses the colonial systems and development policies that have impinged on the people and societies anthropology traditionally has studied. This chapter has been revised heavily. There are new sections on neoliberalism, Communism and its fall, and postsocialist transitions.
 13. 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. It shows how local people actively confront the world system and the products of globalization. This chapter concludes with a final consideration of the role of the anthropologist in ensuring the continuance and preservation of cultural diversity. There is a new box on global cultural diversity.

PEDAGOGY

This fifth 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. It creates and publishes 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 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 resources. Visit <http://www.mhhe.com/kottakmfh5> for study tools, interactive maps and exercises, anthropology and career links, and **PowerWeb**. PowerWeb for Anthropology gives students password-protected, course-specific articles with assessments from current research journals and popular press articles, refereed and selected by anthropology instructors.

FOR THE INSTRUCTOR

Instructor’s Resource CD-ROM—this indispensable instructor supplement features a comprehensive Instructor’s Manual, Test Bank, and PowerPoint lecture slides, as well as McGraw-Hill’s EZ Test—a flexible and easy-to-use electronic testing program. The program allows instructors to create tests from book-specific items. It accommodates a wide range of question types and instructors may add their own questions. Multiple versions of the test can be created and any test can be exported for use with course management systems such as WebCT, BlackBoard, or PageOut. EZ Test Online is a

new service and gives you a place to easily administer your EZ Test created exams and quizzes online. The program is available for Windows and Macintosh environments.

Instructor's Online Learning Center—this password-protected Web-based supplement offers access to important instructor support materials and downloadable supplements. Visit <http://www.mhhe.com/kottakmfh5> for the Instructor's Manual, PowerPoint lecture slides, numerous map and professional resources, as well as access to all the tools available to students, including PowerWeb.

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 senior editor for anthropology. Teresa Treacy handled the review process and numerous details. I welcomed the chance to work with developmental editor Kate Scheinman, who did an excellent job of synthesizing the new reviews and who helped keep things moving on a quick schedule. I continue to enjoy working with Phil Butcher, McGraw-Hill's publisher of anthropology. I deeply appreciate Phil's unflagging support; we have been friends and colleagues for more than a decade.

I would like to thank Jean Starr for her excellent work as project manager, guiding the manuscript through production and keeping everything moving on schedule. Jason Huls, production supervisor, worked with the printer to make sure everything came out right. It's always a pleasure to work with Barbara Salz, freelance photo researcher, with whom I've worked for well over a decade. I want to thank Jason Sherman for his excellent work on the supplements for *MFH*, as well as for his hard and creative work on the last three editions of my longer texts. I also thank Sharon O'Donnell for her copyediting, Srdjan Savanovic for conceiving and executing the design; and Dan Loch, a knowledgeable, creative, and enthusiastic marketing manager.

Robin Mouat and Alex Amborse also deserve thanks as art editor and photo research coordinator. Thanks, too, to Michele Borrelli, media producer, for creating the OLC. I also thank Karyn Morrison, who has handled the literary permissions.

I'm very grateful to the following prepublication reviewers of this and previous editions of *MFH* and *Window on Humanity*.

Sue L. Aki—University of Texas at San Antonio

Linda Allen—Kirkwood Community College

Diane Everett Barbolla—San Diego Mesa College

Beau Bowers—Central Piedmont Community College
Jim Brady—California State University, Los Angeles
Larisa Lee Broyles—State University, San Bernardino
William L. Coleman—University of North Carolina, Greensboro
Les W. Field—University of New Mexico
Elizabeth Fortenbery—Pierce Community College
Christopher Hays—University of Wisconsin–Washington County
Katherine Hirschfeld—University of Oklahoma
Hilary Kahn—Indiana University—Indianapolis
Jami Leibowitz—East Carolina University
William Leons—University of Toledo
Daniel Maher—Westark College
Garry Morgan—Northwestern College
Martin Oppenheimer—Kansas State University
Gerald F. Reid—Sacred Heart University
Carolyn Rock—Valdosta State University
Eugene E. Ruyle—California State University, Long Beach
Andris Skreija—University of Nebraska–Omaha
Betty A. Smith—Kennesaw State University
Shannon Speed—University of Texas at Austin
Emily Stovel—Ripon College
Ted Swedenburg—University of Arkansas
Mark Tromans—Broward Community College
Thomas Williamson—St. Olaf College

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. 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 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.

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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