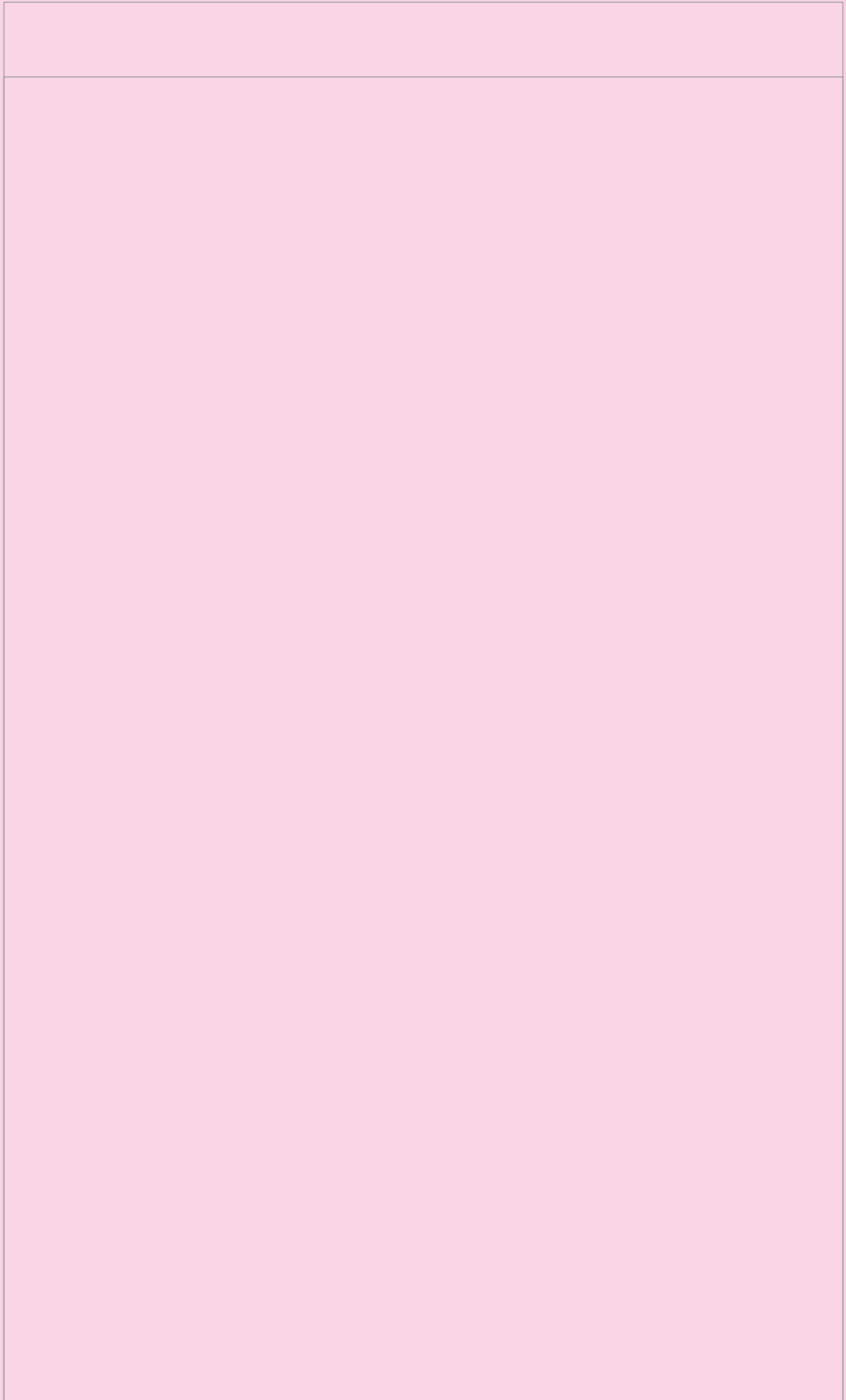


Window on Humanity



Window on Humanity

A Concise Introduction to Anthropology

SECOND EDITION

Conrad Phillip Kottak

University of Michigan



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WINDOWS ON HUMANITY: A CONCISE INTRODUCTION TO ANTHROPOLOGY

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To My Wife
Isabel Wagley Kottak

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 this infinite variety.

(Kluckhohn 1944, p. 16—his emphasis)

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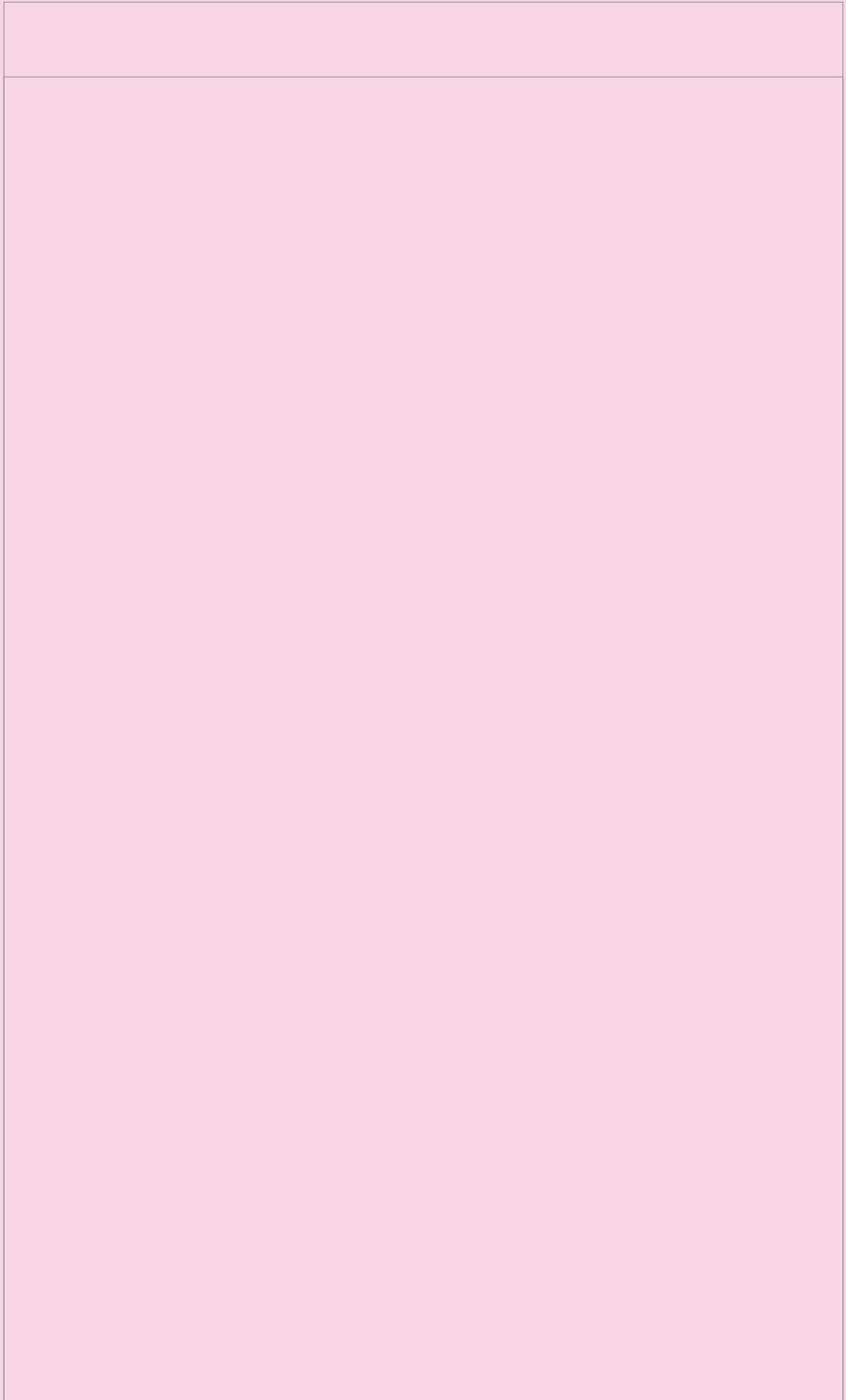
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About the Author



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. He is a member of the American Academy of Arts and Sciences. In 1991 he was honored for his teaching by the University and the State of Michigan. In 1992 he received an excellence in teaching award from the College of Literature, Sciences, 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. This interest links 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 fourth edition of Kottak's popular case study *Assault on Paradise: The Globalization of a Little Community in Brazil*, based on his field work in Arembepe, Bahia, Brazil, was published in 2006 by McGraw-Hill. In a research project during the 1980s, Kottak blended ethnography and survey research in studying "Television's Behavioral Effects in Brazil." That 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), and *Madagascar: Society and History* (1986) (Carolina Academic Press). With Kathryn A. Kozaitis, Kottak is the co-author of *On Being Different: Diversity and Multiculturalism in the North American Mainstream* (3rd ed., McGraw-Hill, 2007). The most recent editions (eleventh) of his longer texts *Anthropology: The Exploration of Human Diversity* and *Cultural Anthropology* were published by McGraw-Hill in 2005, along with the second edition of *Physical Anthropology and Archaeology*. In addition to *Window on Humanity: A Concise Introduction to Anthropology* (this book), Kottak is also the author of *Mirror for Humanity: A Concise Introduction to Cultural Anthropology*, fifth edition, published in 2006.

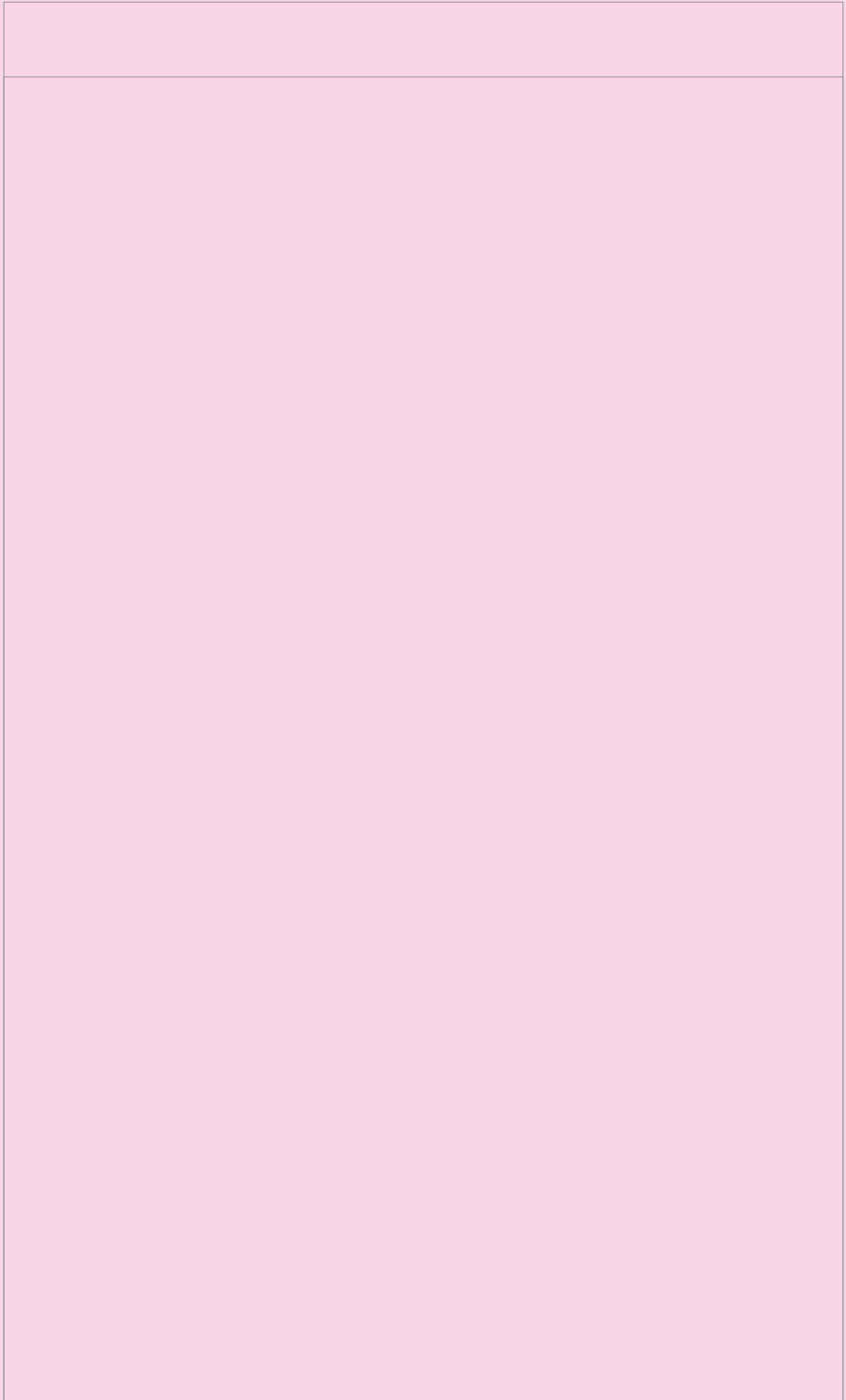
Conrad Kottak's articles have appeared in academic journals, including *American Anthropologist*, *Journal of Anthropological Research*, *American Ethnologist*, *Ethnology*, *Human Organization*, and *Luso-Brazilian Review*. He also has written for more popular journals, including *Transaction/SOCIETY*, *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 and biodiversity conservation 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 titled "Media, Family, and Work in a Middle-Class Midwestern Town," Kottak has investigated how middle-class families draw on various media in planning, managing, and evaluating their choices and solutions with respect to the 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 the following Internet address: ckottak@umich.edu.

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Preface

Window on Humanity is intended to provide a concise, relatively low-cost introduction to general (four-field) 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. *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.

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.

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 1 contains a prominent discussion of "Applying Anthropology," designed to show students immediately the field's real-world relevance. 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 hominids emerge and expand? What about the earliest real humans? How do we explain biological diversity in our own species, *Homo sapiens*? How does such diversity relate to the idea of race? 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. Thus, anthropology’s long-time triad of interests in “race, language, and culture” (to quote Franz Boas) is covered in Chapters 9–11. The chapter on culture (9) is followed by chapters on ethnicity and race (10), then language (11). “Political Systems” (Chapter 13) logically follows “Making a Living” (Chapter 12). Chapters 14 and 15 (“Families, Kinship, and Marriage” and, “Gender”, respectively) also form a coherent unit.

The chapter on religion (16) covers not just traditional religious practices but also contemporary world religions and religious movements. It is followed by three chapters (17–19) 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 three 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 do economic development and globalization affect the peoples, societies, and communities among which anthropologists have traditionally worked? How do people 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 10) and “Gender” (Chapter 15). I believe that systematic consideration of race, ethnicity, 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 has always taken the lead. I’m convinced that anthropology’s special contributions to understanding the biological, social, cultural, and linguistic dimensions of race, ethnicity, and gender should be highlighted in any introductory text.

WHAT’S NEW IN THE SECOND EDITION

Despite additions, cuts, revisions, and updating, the chapter titles and order remain the same as in the first edition. Charts, tables, and statistics have been updated with the most recent figures available. Eight new end-of-chapter boxes are included, to bring home anthropology’s relevance to current 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 biological and cultural 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, research methods, and dating techniques. I highlight the ethical dilemmas anthropologists increasingly confront, such as those surrounding NAGPRA and “Kennewick Man.” This chapter shows students how anthropologists do their work and how that work is relevant in understanding ourselves.
3. Chapter 3 (“Evolution, Genetics, and Human Variation”) discusses natural selection and other evolutionary principles, as well as genetics. The section on race has been revised to strengthen the point that human biological diversity is obvious and must be explained. This chapter now pays greater attention to diversity in contemporary North America.
4. Chapter 4 (“The Primates”) surveys primate traits, the major primate groups, and primate evolution. I’ve tried to cover the basics—what’s interesting and relevant about primates—while avoiding the overly technical taxonomic distinctions that some other texts provide. There are new visuals and new sections on chimp tool making, *Pierolapithecus catalaunicus*, and *Orrorin tugenensis*. There is new information on the first primates and a new box on endangered primates.
5. Chapter 5 (“The First Hominids”) considers early hominids—their fossils and tool making—from *Ardipithecus* and the australopithecines to *Homo habilis*, *rudolfensis*, and *erectus*. The latest finds and interpretations are covered. There is a new box on *Ardipithecus kadabba* and a new section on Oldowan tool making. Visuals have been enhanced.
6. Chapter 6 (“The First Humans”) describes recent fossil finds in Europe based on recent discoveries confirming the expansion of early *Homo erectus* (sometimes called *Homo ergaster*) out of Africa. It also includes the latest on the various theories for the origin of *Homo sapiens*. New information has been added on Dmanisi, *Homo antecessor*, and *H. heidelbergensis*. Visuals have been enhanced.
7. Chapter 7 (“The First Farmers”) examines the origin 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. There is new information on the African Neolithic and a new section on “Explaining the Neolithic.”
8. Chapter 8 (“The First Cities and States”) examines theories about the emergence of towns, cities, chiefdoms, and states. Its examples include the Middle East, India/Pakistan, China, Mesoamerica, and Peru. This chapter has been reorganized, placing the discussion of theories about the origin of the state at the beginning. Chapter 8 now parallels the structure of Chapter 7, which begins with theory and explanation, then discusses cases.

9. Chapter 9 (“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.
10. Chapter 10 (“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.
11. Chapter 11 (“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.
12. Chapter 12 (“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.
13. Chapter 13 (“Political Systems”) has been revised, updated, and slightly reorganized, with a new introductory section titled “What Is the Political?”
14. Chapter 14 (“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.”
15. Chapter 15 (“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.
16. Chapter 16 (“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.
17. Chapter 17 (“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).

18. Chapter 18 (“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.
19. Chapter 19 (“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.

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. *Window on Humanity* includes a comprehensive 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.

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Videotapes—a wide variety of videotapes from the Films for the Humanities and Social Sciences series is available to adopters of the text.

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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@umich.edu.

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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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