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Conrad Phillip Kottak

thirteenth edition

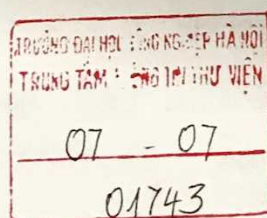
CULTURAL ANTHROPOLOGY

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Thirteenth Edition

Conrad Phillip Kottak

University of Michigan



Higher Education

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To the memory of my mother,
Mariana Kottak Roberts



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Visual Preface

Since I began teaching (Cultural) Anthropology 101 in 1968, I've taught the course dozens of times. I decided to write this book in the 1970s, a time when there were far fewer introductory anthropology texts than there are today. The texts back then tended to be overly encyclopedic. I found them overly long, old-fashioned, and unfocused. 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 that ethnographers study. 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 are the same as they were one or two generations ago. While any competent text must present cultural anthropology's core, it also should demonstrate cultural anthropology's relevance to today's world. *Cultural Anthropology*, 13th edition, has a unique set of goals and themes.

GOALS

This book has three main goals. The first one is to offer a thorough and up-to-date introduction to cultural 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). Cultural 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. In fact, 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, countries, and cultures. Through its various 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.

My second goal was to write a book that would be good for students. This book would be user-friendly in approach and pedagogy. It would stress to students why cultural anthropology should matter to them and how it can be used to understand themselves. By discussing current events in relation to cultural anthropology's core, it would show how anthropology affects their lives. Through the unique "Beyond the Classroom" boxes, the book also would highlight the work that students just like them are doing in anthropology. Added to this edition is a new feature, titled "Through the Eyes of Others," which offers short accounts by foreign students of key differences they perceive between their own cultures of origin and contemporary American culture with respect to key topics and issues in cultural anthropology.

It's been my aim throughout all my editions to write the most current, timely, and up-to-date

textbook available. I try 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 view on an issue that students are bewildered by the array of possibilities. The textbook author, like the instructor, should offer guidance to the student.

My third goal was to write a book that professors and students would appreciate. The organization is intended to cover core concepts and basics while also discussing prominent current issues and interests. I sought to create a text that is readable, attractive, amply illustrated, up to date, and that features an extraordinary support package with supplements that benefit both student and professor.

ORGANIZATION

This 13th edition of *Cultural Anthropology*, guided by very thoughtful reviewers, covers the core and basics of cultural (and linguistic) anthropology, as well as prominent current issues and approaches.

Part I ("Introduction to Cultural Anthropology") introduces cultural anthropology as part of an integrated four-field discipline, with academic and applied dimensions, that examines human diversity in time and space. Anthropology itself is discussed as a comparative, holistic, and biocultural science, featuring biological, social, cultural, linguistic, and historical approaches. Part I explores links between cultural anthropology and other fields within the social sciences and the humanities. Chapter 2 introduces the concept of culture, including its distinctive attributes and evolutionary basis. Chapter 3, "Methods and Theory in Cultural Anthropology," includes discussions of the history of theories in anthropology and of field methods that were in appendices in the 12th edition. Chapter 4, "Applying Anthropology," introduces and provides several examples of applied anthropology, the increasingly important second dimension of anthropology.

Part II ("Exploring Cultural Diversity") begins with chapters on language and communication, and ethnicity—in relation to race and its social construction. A discussion of race as a problematic concept in biology has been added to Chapter 6

"Ethnicity and Race." Throughout Part II, discussions of relevant concepts, theory, and explanations are combined with rich ethnographic examples and case studies. Part II examines how sociocultural diversity is manifest and expressed in such domains as language, economic and political systems, family and kinship, marriage, gender, religion, and the arts and performance, including media and sports.

Having explored diversity in the major domains of cultural life in Part II, we examine their transformations and expressions in the modern world in Part III ("The Changing World"). Part III is one of the key differences between this cultural anthropology text and others. Several important questions are addressed in Part III: 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 and imperialism and their legacies? What was Communism, and what has happened since its fall? How do global issues, including climate change, affect the peoples, societies, and communities that anthropologists study? 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?

SPECIAL FEATURES

Working closely together, the author, editors, designer, and photo researcher have developed a format for this text that supports the goal of a readable, practical, up-to-date, and attractive book. I tried to follow through with my goal of making the book student-friendly.

The text and its Online Learning Center (OLC) website (www.mhhe.com/kottak) work together as an integrated learning system to bring the theories, research findings, and basic concepts of anthropology to life for students. Offering a combination of print, multimedia, and web-based materials, this comprehensive system meets the needs of instructors and students with a variety of teaching and learning styles. The material that follows describes the many features of the text and OLC, as well as the supplementary materials that support those resources.

Chapter Openers

The opening of each chapter is designed to engage the reader in the chapter content, posing three key questions to be answered in that chapter. Each chapter begins with an outline of major points and a brilliant photograph capturing the spirit of the chapter.



Families, Kinship, and Descent

Why and how do anthropologists study kinship?

How do families and descent groups differ, and what are their social correlates?

How is kinship calculated, and how are relatives classified, in various societies?

CHAPTER OUTLINE

Families
Nuclear and Extended Families
Institutional and Family Organization
Changes in North America on Kinship
The Family among Foragers

Lineages, Clans, and Residence
Rules
Anderson Descent
Organization
Kinship Calculation
Genealogical Kinds Types and Kin Terms

Kinship Terminology
Lineal Terminology
Bilateral Marriage Terminology
Consanguineal Terminology
Bilateral Collateral Terminology

FAMILIES

The kinds of societies anthropologists have studied traditionally, such as the Bari discussed in the "News Brief," have stimulated a strong interest in families, along with larger systems of kinship, descent, and marriage. Cross-culturally, the social construction of kinship illustrates considerable diversity. Understanding kinship systems has become an essential part of anthropology because of the importance of those systems to the people we study. We are ready to

take a closer look at the systems of kinship and descent that have organized human life during much of our history. Ethnographers quickly recognize social divisions—groups—within any society they study. During field work, they learn about significant groups by observing their activities and compositions. People often live in the same village or neighborhood or work, play, or celebrate together because they are related in some way. To understand

© An extended family from Baring, Cambodia, in 2002

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"News Brief" Features

A news story appears early in each chapter. These stories convey the excitement and relevance of anthropological inquiry and demonstrate that topics raised in every chapter can be found in today's headlines.



cross-cultural data to answer the question "What does it mean to be a woman?" in the context of the care, handling, and discipline of children proper to their years. Although women have primary authority over infants in two-thirds of the world, in which once have the right to be in the United States and Canada today, women are primary caregivers despite the cultural fact that the female role in child care remains more prominent in both countries. Given the critical role of breast feeding in ensuring infant survival, in Indian women, for infants especially, for the mother to be the primary caregiver.

There are differences in male and female reproductive strategies. Women give birth, breast feed, and assume primary responsibility for infant care. Women ensure that their progeny will survive by establishing a close bond with each baby. It is also advantageous for a woman to have a reliable means to raise the child during periods and ensure the survival of her children. (Again, there are exceptions. For example, the Nueres discussed in the chapter "Families, Kinship, and Descent.") Women can have only so many babies during the course of their reproductive years, which begins after menarche (the advent of menstruation) and ends with

menopausal transition of menopause. Men, in contrast, have a longer reproductive period, which can last into the older years. If they choose to do so, men can enhance their reproductive success by impregnating several women over a longer time period. Although men do not always have multiple mates, they do have a greater tendency to do so than women do (see Table 17.5, p. 317, and 17.7). Among the societies known to ethnographers, polygamy is much more common than monogamy (see Table 17.5, p. 317).

Men, within and outside marriage, more than women do, Table 17.5 shows cross-cultural data on premarital sex and Table 17.7

shows data on extramarital sex. In both cases, men are more likely than women are, although the restrictions are equal in almost all the societies studied.

Despite statistically significant differences in gender stratification, several studies have shown that economic roles affect gender stratification. In one cross-cultural study, Smith (1976) found that gender stratification decreased when men and women made roughly equal contributions to subsistence. She found that gender stratification was greatest when the women contributed either much more or much less than the men did.