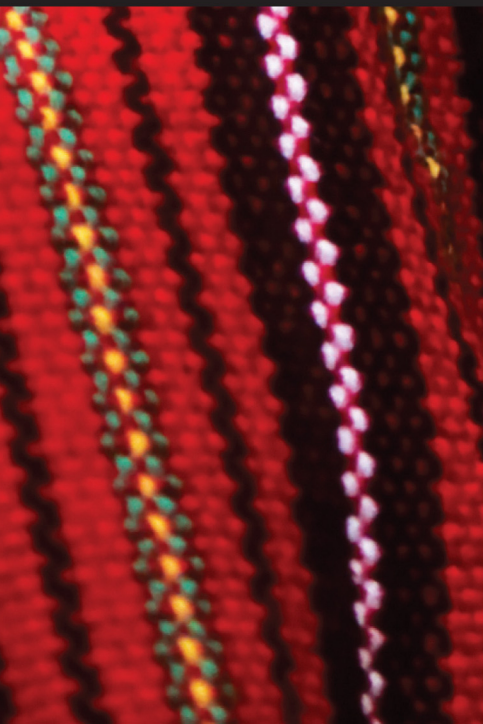


CULTURAL
ANTHROPOLOGY



NANDA | WARMS
Eleventh Edition

Cultural Anthropology

{Eleventh Edition}

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Australia • Brazil • Japan • Korea • Mexico • Singapore • Spain • United Kingdom • United States

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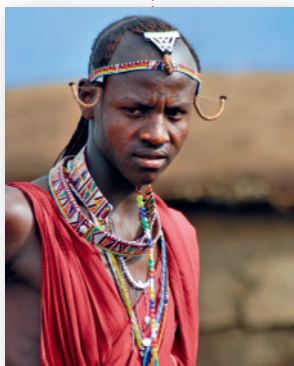
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ANTHROPOLOGY MAKES A DIFFERENCE
Forensic Anthropology

Cultural Anthropology, 11th edition, is designed to increase students' understanding of the globally interconnected world, the human past and present, the unity and diversity that characterize the human species, and the challenges we face as we look ahead. *Cultural Anthropology* enables students to make sense of the behavior and cultures of peoples unlike themselves, as well as gain insight into their own behavior and society. It shows them how anthropology has been applied to think about and sometimes solve critical problems facing different societies.

Cultural Anthropology introduces fundamental concepts, theories, methods, data, and references in ways that are exciting and informative. It is sophisticated enough to provide a firm foundation for students who intend to major in anthropology, but also broad enough for those who may take only one or two courses in the subject. The topics included in the text cover the full range of cultural anthropology and are presented in an order most frequently taught in anthropology classrooms. However, the book is designed so that instructors may skip chapters or rearrange them to reflect their own interests and the emphases of their courses.

The 11th edition approaches anthropology from a variety of theoretical perspectives. We are concerned with exposing students to the material relations among people that are fundamental to understanding wealth, poverty, power, and powerlessness. However, we are also deeply concerned with explicating what culture means to its participants, how people experience their lives. We feel that issues of gender, power, stratification, the expansion of global capitalism, and culture change are central to understanding current-day cultures. These topics are given chapters of their own, but they are also integrated in appropriate places throughout the text.

We also highlight ethnography throughout the book. Ethnography is the fundamental source of the data of anthropology, and the desire to hear about and read ethnography is one of the principal reasons students take anthropology courses. Knowledge of a broad range of ethnographic examples with enough depth for students to understand the context of cultural phenomena is essential. It engages them and encourages them to analyze and question their own culture. Ethnographic examples are used extensively in every chapter of *Cultural Anthropology*. In addition, each chapter contains one or more multipage ethnographies that provide additional detail on specific cultures. The subjects of these ethnographic features have been chosen

to illuminate cultures, situations, and histories, both past and present, that students will find fascinating and relevant to the challenges they face today.

Students often want to know what they can do with anthropology, in what ways the discipline can be applied. We believe that anthropological thinking is a critical component in understanding and solving the dilemmas that people face in many cultures. We further believe that there are applications for all areas of anthropology. Anthropology helps us in understanding people in other cultures, but also helps us understand and respond to challenges in family life, ecology, and economics. Indeed, it can illumine almost any aspect of human endeavor. Therefore, rather than presenting a chapter on applied anthropology, each chapter includes one or more illustrations of the application of anthropological thinking. These can be found both in the text and in the boxed features called "Anthropology Makes a Difference." The combined length of these features is at least as great as most chapters on applied anthropology in other textbooks.

Cultural Anthropology takes a broad, optimistic, and enthusiastic approach to the discipline of anthropology. It describes the major issues and theoretical approaches in anthropology in a balanced manner, drawing analysis, information, and insight from many different perspectives. Chapter 3 (The Idea of Culture), introduces students to analytical tools from many different theoretical approaches to culture, and the Appendix, "A Brief Historical Guide to Anthropological Theory," offers concise descriptions of major schools of thought in anthropology from the 19th century to the present.

This 11th edition of *Cultural Anthropology* has been extensively revised based on comments from colleagues and students and on new information that has appeared since the last edition. We have rewritten, added hundreds of new references, and emphasized what we believe to be the best of current thinking in our field. Writing this book continues to be an exciting intellectual adventure for us, and we believe that working with it will promote students' growth as well.

In addition to its ethnographic focus, the 11th edition continues with and expands upon many of the successful innovations of earlier editions. For example, we continue to end each chapter with a feature called "The Global and The Local" that provides students with concrete examples of the ways in which globalization affects the lives of people both in the United States and elsewhere. We have

increased the use of full-color photographs and illustrations to catch the eye and engage the mind. We find that our students are intensely visual. Well-chosen photographs make them think about the text's critical points. All photographs have explanatory captions identifying their source and linking them with the text.

New in This Edition

We have made a number of significant changes and additions to the 11th edition, based partly on recent developments in the field of anthropology and partly on the valuable feedback we have received from our adopters and reviewers. Each chapter now begins with a series of learning objectives that orient students and explain the tasks students should be able to complete after reading the chapter. The order of the chapters remains the same as in previous editions. However, the internal organization of chapters on kinship, marriage, family and domestic groups, gender, political organization, and stratification has been substantially changed. The new organization should make the chapters easier for students to follow as well as provide substantial new data for classroom debate and discussion. We have preserved boxed features including “Ethnography,” “Anthropology Makes a Difference,” and “The Global and the Local,” as well as chapter summaries that are organized as a series of questions and responses. In addition, each chapter now ends with several critical thinking questions. These are designed to raise broad and often challenging issues about the material covered in each chapter. These questions might make useful essay assignments.

We continue to consider an understanding of human evolution to be extremely important for introductory anthropology students. However, because there is more instructor variation in the use of this chapter than any of the others, we have decided to streamline this edition (now 15 chapters) by moving the human evolution chapter to the online instructor resource site. There, you will find a newly revised chapter, somewhat condensed from earlier versions, but with new and updated material, including material about early *Homo sapiens* culture and a reevaluation of the *Homo floresiensis* material.

Some of the most important changes to each of our chapters follows:

- In Chapter 1 (Anthropology and Human Diversity), we have changed the ethnography from “Nacirema” (which now appears in Chapter 2) to “Dangerous Field,” an ethnography that gives students a sense of what it is like to do anthropology under difficult conditions, and raises important questions about anthropological ethics. We have also changed the order in which the subfields of anthropology appear, and we have revised and greatly updated the section about anthropology since the 1960s. There is also new information about the close relationship among all currently living humans.
- Chapter 2 (Doing Cultural Anthropology) now includes the Ethnography feature on “Nacirema.” It has been reframed in a way that lets students apply it more easily to the problems of thinking about one’s own culture and accuracy in anthropological data collection. The Anthropology Makes a Difference feature on drug use has been substantially rewritten and now focuses on Bourgois and Schonberg’s work on homeless heroin addicts in San Francisco. It includes a dramatic photograph by Jeff Schonberg. There is also new information on anthropologist Dave Graeber and the Occupy Wall Street movement, and the “Anthropology and the Military” section has been updated.
- Chapter 3 (The Idea of Culture) now includes information on globalization and data flow in the section on culture change. There is updated information on anthropology and race as well as many new pictures and maps.
- Chapter 4 (Communication) has been refocused to move the emphasis from the technical aspects of language to its social and symbolic aspects. There is a new discussion of semiotics and the sign, and there is new information on the denotative and connotative meanings of words. Sections on phonetics and morphology as well as the section on the Sapir-Whorf hypothesis have been streamlined.
- Chapter 5 (Making a Living) now includes five ethnographies, one each on a foraging society, a pastoral society, a horticultural society, a peasant agricultural society, and an industrialized agricultural society. There is new information on industrialized farming and an increased emphasis on making sure each society discussed is situated in its historical context.
- Chapter 6 (Economics) has been streamlined to eliminate some redundancies with other chapters and to expand coverage of political economy with particular attention to market economies and the naturalization of capitalism. There is a new Ethnography feature on the history of the globalization of food in Belize.
- Chapter 7 (Kinship) has been shortened and clarified. This allows new emphasis on the importance of gender in kinship. The kinship charts have been thoroughly edited to provide increased clarity.
- Chapter 8 (Marriage, Family, and Domestic Groups) has been very substantially revised. The Anthropology Makes a Difference box is now titled “A Cross-Cultural View of Aging,” and The Global and the Local box is now a completely rewritten analysis titled “The Culture Defense.” The section on the American family has been almost completely rewritten and now includes new data on social class and its relationship to marriage and family size. There is also a new section on families and globalization that includes important statistical data.

- Chapter 9 (Gender) has been substantially reorganized. Information about ideas of masculinity in Spain now appears under “The Cultural Construction of Gender,” and information about cultural variation in the number of sexes and genders now appears in the section of that name. There is new information about both female and male initiation rituals, and the section about male prestige behavior has been extensively rewritten. There are many new pictures and much of the writing has been updated to reflect current concerns.
- Chapter 10 (Political Organization) has been substantially rewritten. The chapter organization has been simplified, and the number of named chapter sections substantially reduced. There are extensive changes to the sections on law, warfare in tribal societies, and state-level societies. A new section on the nation-state and globalization has been added. Some of the information from the “Nation-State and Indigenous Societies” that previously appeared in this chapter has been moved to Chapter 15 (Culture, Change, and the Modern World).
- Chapter 11 (Stratification) has been reorganized to emphasize the contrast between class and caste as alternate, but overlapping systems of stratification. The section on class in the United States has been completely rewritten, and substantial new data have been provided. The section on race in the United States has been rewritten and connected more closely to the idea of caste. The section on ethnicity has been rewritten to more explicitly deal with different models of assimilation. The chapter ends with a new section on globalization and ethnicity. The Global and the Local feature remains focused on class in China but has been completely rewritten. In addition, the chapter has completely new photographs and artwork.
- Chapter 12 (Religion) expands our coverage of the importance of religion in modifying the social order. The section on the power of the liminal has been substantially modified as well.
- Chapter 13 (Creative Expression: Anthropology and the Arts) has been substantially reorganized to give a simplified, easier flow. There is substantial reworking of the sections on Paleolithic cave art, manga and anime, art and personal identity, and the marketing of world art. The Anthropology Makes a Difference section on museums and The Global and the Local section on world music have been substantially rewritten and shortened. Most of the photography in the chapter is new.
- Chapter 14 (Power, Conquest, and a World System) has been slightly reorganized to increase clarity. There are new references and some changes in data reporting that reflect new work in the field.
- Chapter 15 (Culture, Change, and the Modern World) has several new and changed elements. The sections tracing the history of international development efforts have been shortened and streamlined, and there is new information on Apple and Foxconn labor in China. The

chapter has a new section on the problems of indigenous people in a globalizing world, and new photographs and new charts in many places.

Chapter Overview

Each chapter in the text now begins with a series of learning objectives that engage students in critical thinking. The chapters are organized so that the main ideas, secondary ideas, important terms and definitions, and ethnographic material stand out clearly. The entire text has been thoroughly updated, reflecting important recent anthropological work.

- Chapter 1 (Anthropology and Human Diversity) focuses on anthropology as a discipline whose subject is human diversity. This chapter introduces the major perspectives of anthropology and the subfields of the discipline. It highlights race as a social construction and the many ways anthropology contributes to a sensitive understanding of human differences. There is a discussion of the ways in which globalization has affected both anthropologists and the people anthropologists frequently study. The chapter explains the importance of anthropology as a university discipline and the reasons that understanding anthropology is critical in the world today. The Ethnography feature “Dangerous Field” gives students a sense of fieldwork under difficult conditions. Special sections on medical anthropology and contact with “Stone Age” tribes are among the features of the chapter.
- Chapter 2 (Doing Cultural Anthropology) provides a basic history of fieldwork in anthropology, focusing on the contributions of Boas and Malinowski. It describes the process of doing fieldwork and analysis including site selection, data collection, and analysis. It considers important issues in anthropological fieldwork, particularly ethical concerns, the positioning of anthropologists and informants, and the role of collaborative and engaged anthropologies. There is coverage of issues surrounding the use of anthropology in war. The classic Ethnography feature “The Nacerima” introduces students to issues surrounding anthropological data collection. Importantly, the Nacerima is now framed in a way that assures that students will understand it and be led to reflect on the critical issues that it concerns. The Anthropology Makes a Difference box is about anthropological studies of drug use and focuses on Bourgois and Schonberg’s work on homeless drug addicts in San Francisco. The Global and the Local feature is about anthropologists and the idea of universal human rights.
- Chapter 3 (The Idea of Culture) exposes students to a range of theoretical positions in anthropology by examining the ways different anthropologists have

- understood the idea of culture. In addition to introducing students to the history of theory in anthropology, it demonstrates that different theoretical positions lead anthropologists to ask different sorts of questions and do different sorts of research. We present anthropology as an exciting arena in which different understandings and interpretations jostle for position. The chapter concludes with a discussion of the cultural change mechanisms of innovation and diffusion. (Chapters 14 and 15 offer a full discussion of culture change and the expansion of capitalism.) The Ethnography feature in this chapter is about building a house in Thailand; the Anthropology Makes a Difference feature is about culture and HIV; and The Global and the Local feature is about different understandings of 9/11.
- Chapter 4 (Communication) provides a solid background for anthropological linguistics. Phonology, morphology, and other elements of linguistics are discussed. There are special highlights on language acquisition and language experiments with apes (in the Anthropology Makes a Difference feature). A section on sociolinguistics focuses on speech as performance and addresses issues including linguistic minorities and cross-cultural communication. Another section explores nonverbal communication. The chapter's Ethnography feature explores the impact of cell phones on communication in Jamaica, and The Global and the Local feature is about the English-only movement.
 - Chapter 5 (Making a Living) brings cultural adaptation into focus. It examines the major human food-getting strategies through five extended ethnographies, describing the effect of climate change on Inuit foraging in the Arctic, pastoralism among the Maasai of East Africa, horticulture among the Lua' of Thailand, peasant agriculture in an Egyptian village, and industrialism agriculture as represented by the meatpacking industry in the American Midwest. Throughout, the chapter emphasizes the roles played by technological change and expanding ties that enmesh us in a global economy. The Global and the Local section is about globalization and food choice.
 - Chapter 6 (Economics) explores the nature of economic behavior and economic systems in cross-cultural perspective. Special attention is paid to issues of access to resources, the organization of labor, and systems of distribution and exchange (including classic examples such as the potlatch and the kula ring). The chapter has extended coverage of market systems, including coverage of capitalism and resistance to capitalism. The Anthropology Makes a Difference and The Global and the Local features focus on the use of anthropology in business and in marketing. The Ethnography feature explores the history of food and globalization in Belize and shows the ways in which international economics has affected Belizean culture.
 - Chapter 7 (Kinship) introduces the major kinship ideologies and the kinds of social groups formed by kinship. The chapter features a discussion of the Nuer as well as a comparison of kinship in the United States and North India based on Serena Nanda's experiences in both cultures. The ethnography focuses on the matrilineal Minangkabau of Sumatra, and the Anthropology Makes a Difference feature examines a dispute over inheritance in a South Korean village. The chapter concludes with The Global and the Local feature about transmigration—international migrants who maintain close relations with their home countries.
 - Chapter 8 (Marriage, Family, and Domestic Groups) focuses on types of family systems, emphasizing the diversity of forms and functions of families, highlighted by an Ethnography feature on the Na of China, who raise the question of whether marriage is universal. The chapter has sections on marriage rules, marriage exchanges, and different types of families. It also has an extended exploration of the changing family in the United States. The Anthropology Makes a Difference feature focuses on a cross-cultural view of aging, and The Global and the Local feature explores domestic violence and the “culture defense.”
 - Chapter 9 (Gender) brings together a historical perspective on the examination of gender in cultural anthropology with current research on the roles women play in different types of society. The Ethnography feature focuses on Serena Nanda's work among the hijra, an alternate gender in India. The Anthropology Makes a Difference box features the work of anthropologists in advocating for female factory workers in China. The Global and the Local essay focuses on issues surrounding ideas of proper Islamic dress.
 - Chapter 10 (Political Organization) begins with a description of social differentiation in egalitarian, rank, and stratified societies. It goes on to explore the issue of power and social control before turning to a systematic discussion of leadership, social control, and conflict resolution in bands, tribes, chiefdoms, and states. The chapter has an extended discussion of the rise of the nation-state and the challenges globalization poses to its existence. The Ethnography feature on the precolonial Asante highlights the interactions among power, wealth, and the development of the state. The Anthropology Makes a Difference essay raises important questions about refugees and political asylum, and The Global and the Local essay considers issues along the U.S.–Mexico border.
 - Chapter 11 (Stratification) focuses on the connections between race, class, and ethnicity. It expands the emphasis on race as a cultural construction, highlighting the RACE Project of the American Anthropological Association (Anthropology Makes a Difference) and comparing racial constructions and racial stratification in Brazil and the United States. The chapter has a

strong cross-cultural element, comparing race in the United States and Brazil and ideas of class and caste in the United States and India. The chapter focuses on the cross-cultural context of stratification by looking at the dynamics of caste in contemporary India and the ways in which globalization has affected the class system in China. The chapter's Ethnography feature looks at the intersection of race, class, and environmental concerns in the United States. The Global and the Local features an essay on the global economy and changing class system in China.

- Chapter 12 (Religion) moves from a brief consideration of the functions of religion to a definition of religion that includes stories and myths, symbolism, supernatural beings and powers, rituals, practitioners, and change. It then looks at each of these aspects of religion using examples from different cultures. It includes material on the globalization of religion in the United States, religion and ecology, religion and population growth, cargo cults, colonialism and ritual, and fundamentalism. An Ethnography feature on the Rastafarians and extensive information on the Ghost Dance religion and Native American Church show the roles of religion in social change and resistance. The Anthropology Makes a Difference feature explores the relationship between religion and fertility, and The Global and the Local feature considers the globalization of religion in the United States.
- Chapter 13 (Creative Expression: Anthropology and the Arts) highlights a cross-cultural perspective on the forms and functions of art. The theme of the relationship between cultural identity and art is carried through by ethnographic sections on Japanese manga and anime, and a section on Frida Kahlo. Our section on “deep play” includes material on Spanish bullfighting, American football, and Balinese cockfighting. We examine the symbolism of henna painting as it relates to women's roles in the Middle East, and orientalism as one aspect of the relationship between art and power. The Ethnography feature on the Toraja of Indonesia emphasizes how the art in small-scale societies has become part of the global art market, changing local cultural identities in the process. The Anthropology Makes a Difference essay focuses on the representation of culture in museums, and The Global and the Local box features a discussion of world music.
- Chapter 14 (Power, Conquest, and a World System) explores the historical processes that, beginning in the 15th century, transformed the world from relatively independent societies to a world system. We examine the methods and motives for European expansion, the roles of forced labor and joint stock companies, the processes of colonization, and the ways in which Europeans attempted to make colonialism pay. A section focuses on the role of anthropology in colonialism, and another describes the process of decolonization. The

Ethnography feature focuses on Richard Warms's work on the experiences of African soldiers drafted to serve France in the 20th century. The Global and the Local box examines controversies over the ownership of historical objects, and the Anthropology Makes a Difference feature describes how anthropologists attempt to tell the stories of those who have often been neglected.

- Chapter 15 (Culture, Change, and the Modern World) continues the story begun in Chapter 14 by examining the attempts by wealthy nations to engage poor nations through economic development. It then turns to a discussion of critical problems facing the world's societies, including the actions of multinational corporations, urbanization, population pressure, environmental challenges, political instability, and migration. Extended examples include the issues faced by Apple and its main supplier Foxconn in China, China's one-child policy, environmental problems in West Africa, political instability in Rwanda and East Africa, and the problems of the indigenous Saami herders in Norway. Features include an Ethnography box on child labor in Olinda, Brazil; an Anthropology Makes a Difference essay describing the roles anthropologists play in development projects; and The Global and the Local box asking readers to consider the degree to which technological processes mean that economic and social opportunities are available to all people.
- The appendix, “A Brief Historical Guide to Anthropological Theory,” provides a concise, historically based introduction to the major schools of anthropological theorizing beginning with 19th-century evolutionism. The critical concepts of each theory are briefly summarized and the major thinkers in each school identified. In addition to evolutionism, the appendix covers early sociological theory, U.S. historical particularism, British functionalism, culture and personality, cultural ecology and neo-evolutionism, neomaterialism, structuralism, cognitive anthropology, sociobiology, anthropology and gender, symbolic and interpretive anthropology, post-modernism and its critics, and globalization theory.

Teaching Features and Study Aids

Each chapter of *Cultural Anthropology* includes outstanding pedagogical features to help students identify, learn, and remember key concepts and data. As befits a text in which ethnographic material holds so central a role, the major features within each chapter are the 20 Ethnography features. These ethnographies provide interesting and insightful information designed to engage students and provide a context for thinking about more abstract concepts. Locator maps accompany the ethnographies. Critical thinking questions at the end of each “Ethnography”

box tie the section firmly to the material presented in the chapter and open opportunities for discussion of anthropology's role in the modern world.

- The Ethnography boxes are now supplemented by only one additional boxed feature in each chapter, with material presented previously in other boxes now seamlessly integrated with the body of the text, where appropriate.
- Anthropology Makes a Difference boxes highlight the work of anthropologists who are “making a difference” in the world. These features help students see how anthropology relates to their own lives and provide examples of careers and the type of work in which anthropologists engage. Examples include discussions of medical anthropology in Chapter 1, of drug use in Chapter 2, HIV and sex work in Chapter 3, as well as the American Anthropological Association’s RACE Project in Chapter 11, and one on “Recovering Hidden Histories” in Chapter 14.
- A chapter-ending feature called “The Global and the Local” emphasizes the importance of the global context for contemporary anthropology. Topics covered include uncontacted peoples (Chapter 1); anthropologists and human rights (Chapter 2); understanding 9/11 (Chapter 3); the English-only movement in the United States (Chapter 4); the globalization of food (Chapter 5); product anthropology (Chapter 6); violence and the culture defense (Chapter 7); transmigration and kinship (Chapter 8); the Islamic principle of female modesty and its relationship to female dress (Chapter 9); critical issues on the United States–Mexico border (Chapter 10); the changing class system of China (Chapter 11); increasing religious diversity in the United States (Chapter 12); world music (Chapter 13); controversies over the ownership of historical objects (Chapter 14); and a discussion of whether or not the world is truly becoming “flat” (Chapter 15).

Each chapter also has several learning aids to help students understand and retain the chapter’s information:

- Full-color opening photos are placed at the beginning of each chapter.
- New learning objectives at the beginning of each chapter describe key tasks students should be able to perform after reading the chapter.
- A running glossary of key terms is found at the bottom of the pages.
- Summaries, arranged as numbered points at the end of each chapter, are phrased as key questions followed by answers to better help students critically review and study chapter ideas.
- New Critical Thinking Questions at the end of each chapter raise broad, challenging issues that help students understand and think about the importance of the topics of each chapter.
- Key terms are listed alphabetically at the end of each chapter, for quick review.

- A Media Resources section lists how to access the accompanying CourseMate student study tool.
- A glossary at the end of the book defines the major terms and concepts, in alphabetical order for quick access.
- References for every source cited within the text are listed alphabetically at the end of the book.

Supplements for Instructors

Online Instructor’s Manual with Test Bank

Prepare for class more quickly and effectively with such resources as learning objectives, detailed chapter outlines, suggested assignments, and film suggestions. A test bank with more than 50 questions per chapter, prepared by the authors and validated by expert reviewers, saves you time creating tests. (9781133957409)

ExamView®

This resource provides all test bank questions electronically, making test creation and customization easy. You can import and edit your own questions and graphics as well as grade online. (9781133957393)

The Wadsworth Anthropology Video Library Volume I, II, and III

The Wadsworth Anthropology Video Library (featuring BBC Motion Gallery video clips) drives home the relevance of course topics through short, provocative clips of current and historical events. Perfect for enriching lectures and engaging students in discussion, many of the segments on this volume have been gathered from the BBC Motion Gallery. Ask your Cengage Learning representative for a list of contents.

AIDS in Africa DVD

Expand your students’ global perspective of HIV/AIDS with this award-winning documentary series focused on controlling HIV/AIDS in southern Africa. Films focus on caregivers in the faith community; how young people share messages of hope through song and dance; the relationship of HIV/AIDS to gender, poverty, stigma, education, and justice; and the story of two HIV-positive women helping others. (9780495171836)

Anthropology CourseReader

Anthropology CourseReader allows you to create a fully customized online reader in minutes. Access a rich collection of thousands of primary and secondary

sources, readings, and audio and video selections from multiple disciplines. Each selection includes a descriptive introduction that puts it into context, and every selection is further supported by both critical thinking and multiple-choice questions designed to reinforce key points. This easy-to-use solution allows you to select exactly the content you need for your courses and is loaded with convenient pedagogical features like highlighting, printing, note taking, and downloadable MP3 audio files for each reading. You have the freedom to assign and customize individualized content at an affordable price. (1-111-76955-9 ISBN-13: 978-1-111-76955-0)

Online Resources for Instructors and Students

CourseMate

Cengage Learning's Anthropology CourseMate brings course concepts to life with interactive learning, study, and exam preparation tools that support the printed textbook. CourseMate includes an integrated ebook, glossaries, flash cards, quizzes, videos, and more—as well as EngagementTracker, a first-of-its-kind tool that monitors student engagement in the course. The accompanying instructor website, available through login.cengage.com, offers access to password-protected resources such as an electronic version of the instructor's manual, test bank files, and PowerPoint® slides. CourseMate can be bundled with the student text. Contact your Cengage sales representative for information on getting access to CourseMate.

WebTutor™ for WebCT™ and Blackboard®

Jump-start your course with customizable, rich, text-specific content within your Course Management System. Whether you want to Web-enable your class or put an entire course online, WebTutor delivers. WebTutor offers a wide array of resources including access to the ebook, glossaries, flash cards, quizzes, videos, and more.

Readings and Case Studies

Neither Man nor Woman: The Hijras of India, Second Edition, by Serena Nanda

This ethnography is a cultural study conducted by text author Serena Nanda of the hijras of India, a religious community of men who dress and act like women. It

focuses on how hijras can be used in the study of gender categories and sexual variation. (0-534-50903-7, 978-0-534-50903-3)

Globalization and Change in Fifteen Cultures: Born in One World, Living in Another, edited by George Spindler and Janice E. Stockard

In this volume, 15 case study authors write about culture change in today's diverse settings around the world. Each original article provides insight into the dynamics and meanings of change, as well as the effects of globalization at the local level. (0-534-63648-9, 978-0-534-63648-7)

Classic Readings in Cultural Anthropology, Third Edition, edited by Gary Ferraro

Brief and accessible, this reader edited by Gary Ferraro features articles and excerpts from works that have proved pivotal in the field of cultural anthropology. Topics include culture, language and communication, ecology and economics, issues of culture change, and many more. (978-1-111-29792-3)

Case Studies in Cultural Anthropology, edited by George Spindler and Janice E. Stockard

Select from more than 60 classic and contemporary ethnographies representing geographic and topical diversity. Newer case studies focus on culture change and culture continuity, reflecting the globalization of the world, and include a legacy edition of Napoleon Chagnon's *Yanomamö*, and a fourth edition of Richard Lee's *The Dobe Ju/'hoansi*.

Case Studies on Contemporary Social Issues, edited by John A. Young

Framed around social issues, these new contemporary case studies are globally comparative and represent the cutting-edge work of anthropologists today. Recent publications include *Shadowed Lives*, by Leo Chavez, and *Slaughterhouse Blues*, by Donald Stull and Michael Broadway.

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Hijas of India, winner of the 1990 Ruth Benedict Prize; *American Cultural Pluralism and Law*; *Gender Diversity: Crosscultural Variations*; and a New York City guidebook, *New York More Than Ever: 40 Perfect Days In and Around the City*. She has always been captivated by the stories people tell and by the tapestry of human diversity. Anthropology was the perfect way for her to immerse herself in these passions, and through teaching, to spread the word about the importance of understanding both human differences and human similarities.



RICHARD L. WARMS is professor of anthropology at Texas State University–San Marcos. His published works include *Anthropological Theory: An Introductory History* and *Sacred Realms: Essays in Religion, Belief, and Society*, as well as journal articles on commerce, religion, and ethnic identity in West Africa; African exploration and romanticism; and African veter-

ans of French colonial armed forces. Warms's interests in anthropology were kindled by college courses and by his experiences as a Peace Corps volunteer in West Africa. He has traveled extensively in Africa, Europe, and Asia. He continues to teach Introduction to Cultural Anthropology every year, but also teaches classes in anthropological theory, the anthropology of religion, economic anthropology, and film at both the undergraduate and graduate level. His current projects include an encyclopedia of theory in social and cultural anthropology and a book about the development of anthropology in the late 19th and early 20th centuries. Students and faculty are invited to contact him with their comments, suggestions, and questions at r.warms@txstate.edu.



二番空西

仁風導和氣

Anthropologists study cultural practices all over the world in their attempt to understand the similarities and differences among different human groups. Here Men in Fukoka Japan's Hakata district celebrate the Gion Yamakasa festival, commemorating an event in the 13th century when a priest drove out an epidemic of plague by scattering water while sitting on a float carried by townspeople. Now, each July teams of men carrying floats that can weigh several tons race through the city streets following the priest's route.

Jialiang Gao/Getty Images

Anthropology and Human Diversity

LEARNING OBJECTIVES

After you have read this chapter, you will be able to:

1. Define anthropology and explain how it differs from other academic disciplines.
2. List what the major subdisciplines of anthropology are.
3. Explain some of the ways in which anthropology is applied both for careers and for general understanding.
4. Discuss and explain the ideas of cultural relativism and ethnocentrism.
5. Describe anthropology's position on race and explain the critical factors that lead the discipline to take such a position.
6. Describe some of the changes in the conditions under which anthropologists work and the ways anthropology has changed as a result.
7. Describe some of the key reasons for studying anthropology.

As long as human beings have existed, they have lived in groups and have had to answer certain critical questions. They have had to figure out how to feed, clothe, and house themselves, how to determine rights and responsibilities, how to lend meaning to their lives, how to live with one another, and how to deal with those who live differently. Cultures are human responses to these basic questions. The goal of **cultural anthropology**—the comparative study of human societies and cultures—is to describe, analyze, and explain different cultures, to show how groups have adapted to their environments and given significance to their lives.

In this chapter, we introduce some of the basic ideas of anthropology. We describe the way the field is divided into major subdisciplines before turning to a discussion of some fundamental concepts including ethnocentrism and cultural relativism, biological diversity and race, the ways in which anthropology has been affected by globalization, and reasons why anthropology is important in your life. Along the way, we discuss the experiences of anthropologists in dangerous field situations, anthropology and medicine, and consider whether there really are such things as “Stone Age tribes.”

Anthropologists attempt to comprehend the entire human experience. We study our species from its ancestral beginnings several million years ago up to the present. We study human beings as they live in every corner of the earth, in all kinds of physical, political, and social environments. We reach beyond humans to understand primates, those animals most closely related to us. Some anthropologists even try to project how human beings will live in the future, exploring the possibilities of space stations and communities on other planets. This interest in humankind and our closest relations throughout time and in all parts of the world distinguishes anthropology as a scientific and humanistic discipline. >>

Specialization in Anthropology

The broad range of anthropological interest has led to specialization of research and teaching. The major divisions of anthropology are physical or biological anthropology, linguistic anthropology, archaeology, cultural anthropology, and applied anthropology.

Biological or Physical Anthropology

People are found under a broad range of ecological and social conditions. Our ability to survive and prosper in many different circumstances is based on the enormous flexibility of cultural behavior. The capacity for culture, however, is grounded in our biological history and physical makeup. Human adaptation is thus biocultural; that is, it involves both biological and cultural dimensions. Therefore, to understand fully what it is to be human, we need a sense of how the biological aspects of this adaptation came about and how they influence human cultural behavior.

Biological (or physical) anthropology is the study of humankind from a biological perspective. It focuses primarily on those aspects of humanity that are genetically inherited. Biological anthropology includes numerous subfields, such as skeletal

analysis, or osteology; the study of human nutrition; demography, or the statistical study of human populations; epidemiology, or the study of patterns of disease; and primatology.

Biological anthropology is probably best known for the study of human evolution and the biological processes involved in human adaptation. **Paleoanthropologists** search for the origins of humanity, using the fossil record to trace the history of human evolution. They study the remains of the earliest human forms, as well as those ancestral to humans and related to humans.

Another subspecialty of biological anthropology, called **human variation**, is concerned with physiological differences among humans. Anthropologists who study

In other academic disciplines, human behavior is usually studied primarily from the point of view of Western society. Scholars in these disciplines often consider the behavior of people in the modern industrial nations of Europe and North America to be representative of all humanity. Anthropologists, on the other hand, believe that we can only understand who we are as human beings, our potentials and our perils through the study of humanity in its total variety. In an era when people from different cultures are increasingly in contact with one another, and when most people in the world live in multicultural and multiethnic nations, this anthropological perspective is vital.

Human beings everywhere consider their own behavior not only right, but also natural. Our ideas about economics, religion, morality, and other areas of social life seem logical and inevitable to us, but others have found different answers. For example, should you give your infant bottled formula or should you breast-feed not only your own child but, like the Efe of Zaire, those of your friends and neighbors as well (Peacock 1991:352)? Is it right that emotional love should precede sexual relations? Or should sexual relations precede love, as is normal for the Manganian of the Pacific (D. Marshall 1971)? What should we have for lunch: hamburgers and fries, or termites, grasshoppers, and hot maguey worms, all of which are commonly eaten in certain regions of Mexico (Bates 1967:58–59)? In anthropology, concepts of human nature and theories of human behavior are based on studies of human groups whose goals, values, views of reality, and environmental adaptations are very different from those of industrial Western societies.

Anthropologists bring a holistic approach to understanding and explaining. To say anthropology is **holistic** means that it combines the study of human biology, history, and the learned and shared patterns of human behavior and thought we call culture in order to analyze human groups.

Holism also separates anthropology from other academic disciplines, which generally focus on one factor—biology, psychology, physiology, or society—to explain human behavior. Anthropology seeks to understand human beings as organisms who adapt to their environments through a complex interaction of biology and culture.

Because anthropologists take a holistic approach, they are interested in the total range of human activity. Most anthropologists specialize in a single field and a single problem, but together they study the small dramas of daily living as well as spectacular social events. They study the ways in which mothers hold their babies or sons address their fathers. They want to know not only how a group gets its food but also the rules for eating it. Anthropologists are interested in how human societies think about time and space and how they see colors and name them. They are interested in health and illness and the significance of physical variation. Anthropologists are interested in social rules and practices concerning sex and marriage. They are interested in folklore and fairy tales, political speeches, and everyday conversation. For anthropologists, great ceremonies and the ordinary rituals of greeting a friend are all worth investigating. <<

cultural anthropology The comparative study of human societies and cultures. Cultural anthropologists examine human thought, meaning, and behavior that is learned rather than genetically transmitted, and that is typical of groups of people.

holistic/holism In anthropology, an approach that considers culture, history, language, and biology essential to a complete understanding of human society.

biological (or physical) anthropology The subdiscipline of anthropology that studies people from a biological perspective, focusing primarily on aspects of humankind that are genetically inherited. It includes osteology, nutrition, demography, epidemiology, and primatology.

paleoanthropology The study in which anthropologists are concerned with tracing the evolution of humankind in the fossil record.

human variation The subdiscipline of biological anthropology concerned with mapping and explaining physical differences among modern human groups.



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FIGURE 1.1 Understanding primate behavior is part of biological anthropology. Here Birute Mary Galdkas and an assistant carry an orangutan about to be released into the wild in Borneo, Indonesia.

human variation map physiological differences among modern human groups and attempt to explain the sources of this diversity.

Because the human species evolved through a complex feedback system involving both biological and cultural factors, biological anthropologists are also interested in the origins and evolution of culture. For example, in *Catching Fire* (2009), Richard Wrangham argues that an aspect of culture, the ability to control fire and use it to cook food, led to dramatic biological and social changes in human ancestors. Cooked food was more digestible than raw and this resulted in changes in human anatomy (far shorter digestive tracks than our closest primate relations). Cooking food required changes in social organization that led to much greater cooperation between males and females than is found among nonhuman primates. Wrangham thus argues that human evolution was both a biological and a cultural process.

Our unique evolutionary history resulted in the development of a biological structure, the human brain, capable of inventing, learning, and using cultural adaptations. Cultural adaptation, in turn, has freed humans from the slow process of biological adaptation: Populations can invent new ways of dealing with problems almost immediately, or adopt solutions from other societies. The study of the complex relationship between biological and cultural evolution links biological anthropology, cultural anthropology, and archaeology.

In addition to studying living human groups, biological anthropologists study living nonhuman **primates**, members of the order that includes monkeys, apes, and humans. Primates are studied for the clues that their chemistry, physiology, morphology (physical structure), and behavior provide about our own species. At one time, primates were studied mainly in the artificial

settings of laboratories and zoos, but now much of the work of biological anthropologists involves studying these animals in the wild. Jane Goodall and Dian Fossey are two well-known anthropologists who studied primates in the wild. Fossey, who died in 1985, worked with gorillas in Rwanda. Goodall works with chimpanzees in Tanzania.

Linguistic Anthropology

Language is the primary means by which people communicate with one another. Although most creatures communicate, human speech is more complex, creative, and used more extensively than the communication systems of other animals. Language is an essential part of what it means to be human and a basic part of all cultures. **Linguistic anthropology** is concerned with understanding language and its relation to culture.

Language is an amazing thing we take for granted. When we speak, we use our bodies—our lungs, vocal cords, mouth, tongue, and lips—to produce noise of varying tone and pitch. And, somehow, when we do this, if we speak the same language, we are able to communicate with one another. Linguistic anthropologists want to understand how language is structured, how it is learned, and how this communication takes place.

Language is a complex symbolic system that people use to communicate and to transmit culture. Thus, language provides critical clues for understanding culture. For example, people generally talk about the people, places, and objects that are important to them. Therefore, the vocabularies of spoken language may give us clues to important aspects of culture. Knowing the words that people use for things may help us to glimpse how they understand the world.

Language involves much more than words. When we speak, we perform. If we tell a story, we don't simply recite the words. We emphasize some things. We add inflection that can turn a serious phrase comic or a comic phrase serious. We give our own special tilt to a story, even if we are just reading a book out loud. Linguistic anthropologists are interested in the ways in which people perform language—in the ways they change and modify the meanings of their words.

All languages change. **Historical linguistics** work to discover the ways in which languages have changed and

primate A member of a biological order of mammals that includes human beings, apes, and monkeys as well as prosimians (lemurs, tarsiers, and others).

linguistic anthropology The subdiscipline of anthropology concerned with understanding language and its relation to culture.

historical linguistics The study of the relationships among languages to better understand the histories and migrations of those who speak them.

the ways in which languages are related to each other. Understanding linguistic change and the relationships between languages helps us to work out the past of the people who speak them. Knowing, for example, the relationships among various Native American languages give us insight into the histories and migrations of those who speak them.

The technological changes of the past two decades have opened a new world of communications. The widespread use of cell phones, email, texting, and social networking sites such as Facebook create entirely new ways of communicating, changing both the occasions on which people communicate and the language they use. For example, 20 years ago, people who lived at great distance from each other communicated relatively rarely. The mail was often slow, and phone calls were expensive. Now, such people may communicate many times daily, speaking on the phone and visiting each other's websites. Cell phones in particular have become extremely important in poorer nations. For example, in 1998, there were no cell phones in Botswana. But by 2006, there were more than 800,000, enough for half the total population and more than six times the number of landlines (OSISA n.d.). By 2008, virtually the entire population had cell phones (Aker and Mbiti 2010). Cell phone usage is explored in more detail in the "Ethnography" section in Chapter 5. Studying these changes in communication is an exciting new challenge for linguistic anthropologists.

Understanding language is a critical task for people interested in developing new technology as well. We live in a world where computers talk to us and listen to us. We will only be able to build machines that use language effectively if we understand how humans structure and use language.

Archaeology

Archaeologists add a vital time dimension to our understanding of cultures and how they change. **Archaeology** is the study of past cultures through their material remains.

Many archaeologists study **prehistoric** societies—those for which no written records have been found or no writing systems have been deciphered. However, even when an extensive written record is available, as in the case of ancient Greece or Colonial America, archaeology can help increase our understanding of the cultures and lifeways of those who came before us.

archaeology The subdiscipline of anthropology that focuses on the reconstruction of past cultures based on their material remains.

prehistoric Societies for which we have no usable written records.

artifact Any object made or modified by human beings. Generally used to refer to objects made by past cultures.



FIGURE 1.2 Archaeologists attempt to reconstruct past cultures by studying their material remains. Here they use a screening technique to search for small items at Fort Mose, near St. Augustine, Florida.

Archaeologists do not observe human behavior and culture directly but rather reconstruct them from material remains or artifacts. An **artifact** is any object that human beings have made, used, or altered. Artifacts include pottery, tools, garbage, and whatever else a society has left behind.

In the popular media, archaeology is mainly identified with spectacular discoveries of artifacts from prehistoric and ancient cultures, such as the tomb of the Egyptian king Tutankhamun. As a result, people often think of archaeologists primarily as collectors. But contemporary archaeologists are much more interested in understanding and explaining their finds in terms of what they say about the behavior that produced them than in creating collections. Their principal task is to infer the nature of past cultures based on the patterns of the artifacts left behind. Archaeologists work like detectives, slowly sifting and interpreting evidence. The context in which things are found, the location of an

archaeological site, and the precise position of an artifact within that site are critical to interpretation. In fact, these may be more important than the artifact itself.

There are many different specialties within archaeology. Urban archaeology is a good example. Urban archaeologists delve into the recent and distant past of current-day cities. In doing so, they uncover knowledge of the people often left out of the history books, making our understanding of the past far richer than it was. For example, Elizabeth Scott's work at Nina Plantation in Louisiana (2001) adds to our understanding of the lives of slaves and free laborers from the 1820s to the 1890s, and the discovery of an African Burial Ground in New York City in 1991 provides us with insight into the lives of free and enslaved Africans in the 17th and 18th centuries.

Another important archeology subfield is **cultural resource management**, or **CRM**. Archaeologists working in CRM are concerned with the protection and management of archaeological, archival, and architectural resources. They are often employed by federal, state, and local agencies to develop and implement plans for the protection and management of such cultural resources.

Cultural Anthropology

The study of human society and culture is known as cultural anthropology. Anthropologists define **society** as a group of people persisting through time and the social relationships among these people: their statuses and roles. Traditionally, societies are thought of as occupying a specific geographic location, but modern transportation and electronic communication have made specific locales less important. Societies are increasingly global rather than local phenomena.

As Chapter 3 will show, culture is an extremely complex phenomenon. **Culture** is the major way in which human beings adapt to their environments and give meaning to their lives. It includes human behavior and ideas that are learned rather than genetically transmitted, as well as the material objects a group of people produces.

Cultural anthropologists attempt to understand culture both as a universal human phenomenon and as a characteristic of a group of people. They use many different research strategies to search for general principles that underlie all cultures or examine the dynamics of a particular culture. They may explore the ways in which different societies adapt to their environments, how members of cultures understand the world and their place in it, or how members of different cultures interact with and change one another. They are often particularly interested in the effects of differences of power both among cultures and within individual cultures. Research in cultural anthropology is almost always based on **participant observation**, long-term



FIGURE 1.3 Cultural anthropologists describe and analyze current-day cultures. Many current studies focus on the movement of objects and ideas between cultures. Like these Maasai tribesmen, members of cultures throughout the world are deeply affected by the global market and by technological change.

fieldwork gathering data by observing and participating in people's lives. The ethnography accompanying this section gives some examples of fieldwork undertaken under difficult and dangerous conditions.

Ethnography and ethnology are two important aspects of cultural anthropology. **Ethnography** is the description of society or culture. An ethnographer attempts to describe an entire society or a particular set of cultural institutions or practices. Ethnographies may be either **emic**, or **etic**, or may combine the two. An **emic** ethnography attempts to

cultural resource management (CRM) The protection and management of archaeological, archival, and architectural resources.

society A group of people who depend on one another for survival or well-being as well as the relationships among such people, including their status and roles.

culture The learned behaviors and symbols that allow people to live in groups. The primary means by which humans adapt to their environments. The way of life characteristic of a particular human society.

Participant observation The fieldwork technique that involves gathering cultural data by observing people's behavior and participating in their lives.

ethnography The description of a society or culture. Ethnography refers to both the process of qualitative, fieldwork-based research and the written results of that research.

emic (ethnography) A study that attempts to capture what ideas and practices mean to members of a culture.

ANTHROPOLOGY MAKES A DIFFERENCE

Medical Anthropology

Medical anthropology draws upon social, cultural, biological, and linguistic anthropology to better understand health and well-being. It is concerned with the experience of disease as well as its distribution, prevention, and treatment.

Medical anthropologists adapt the holistic and ethnographic approaches of anthropology to the study of health and disease in diverse societies. Modern biomedicine tends to regard diseases as universal entities, regardless of their contexts. However, medical anthropologists have found that disease and medicine never exist independently of particular cultural and historical contexts. Health and sickness are not just biological notions, but fundamentally sociocultural and political-economic concepts. This is captured by making the distinction between *disease*, which refers to the biological condition of the body, and *illness*, which refers to the culturally shaped ways in which people experience sickness (Kleinman 1981; Rodlach 2006). Disease and illness in any society are influenced by issues such as subsistence systems, inequality, the system through which health care is provided, and cultural notions of health and

sickness. One illustration of the connection between society and health is the existence of culture-bound syndromes, diseases and illnesses that exist in some cultures but not others. Some examples are anorexia and bulimia, which exist only in the wealthy nations of North America and Europe as well as in Australia and Japan; ghost sickness among Native Americans; and Japanese Hikikomori, people who withdraw from all social activity, rarely leaving their rooms. The Japanese government estimates that there are almost three-quarters of a million such people (Hoffman 2011).

One result of thinking about health as a social problem as well as a biological problem has been to make medical anthropology both critical and politically engaged. For example, Baer, Singer, and Sussman (1997) note that it is unproductive to think of health apart from wealth. The degree to which people in different societies have the ability to gain access to resources such as food and water as well as the goods and social positions their society values is a critical determinant of health. Medical anthropologist and psychiatrist Arthur Kleinman (1995) notes

that the body connects individual and group experience. Trauma caused by violence as well as depression caused by chronic pain are best understood as personal experiences of broader social concerns rather than simply individual medical problems. The implication is that medical ills are closely related to social problems. Effectively treating the first sometimes requires addressing the second. Kleinman and other medical anthropologists are particularly interested in examining the culture of suffering or “the manner in which an ill person manifests his or her disease or distress” (Scheper-Hughes and Lock 1990).

Medical anthropologists do much more than provide broad social, cultural, and political perspectives on health and health care institutions. They help to bridge the gap between medical service providers and their clientele (Schensul 1997). Their ethnographic methodology often emphasizes the patient’s experience of sickness and treatment. Results of their studies can be used to increase a community’s ability to make positive changes in its health programs.

In addition to studying the way ill people understand disease and its cure,

capture what ideas and practices mean to members of a culture. It attempts to give readers a sense of what it feels like to be a member of the culture it describes. An **etic** ethnography describes and analyzes culture according to principles and theories drawn from Western scientific traditions such as ecology, economy, or psychology. Emics and etics will be more fully described in Chapter 2. **Ethnology** is the attempt to find general principles or laws that govern cultural phenomena. Ethnologists compare

and contrast practices in different cultures to find regularities.

Cultural anthropology is a complex field with many different subfields. One index of this complexity is the more than 50 different sections and interest groups of the American Anthropological Association; the vast majority of these are concerned with cultural anthropology. Some examples include political and legal anthropology, which is concerned with issues of nationalism, citizenship, the state, colonialism, and globalism; humanistic anthropology, which is focused on the personal, ethical, and political choices facing humans; and visual anthropology, which is the study of visual representation and the media.

Cultural anthropologists are often particularly interested in documenting and understanding the ways in which cultures change. They examine the roles that

etic (ethnography) A study that describes and analyzes culture according to principles and theories drawn largely from Western scientific traditions.

ethnology The attempt to find general principles or laws that govern cultural phenomena.



Dai Hasenbe, 19 a Japanese Hikikomori or shut-in has rarely left his room since he was 11.

Stuart Issett/KIT/Newscom

anthropologists are increasingly interested in analyzing the medical profession itself and the way it both influences and is influenced by larger cultural patterns. For example, Sharon R. Kaufman (2000) examined the special facilities for the terminally comatose. Her study explored how technology and the medical specialists associated with keeping people alive in a vegetative state are transforming the concept of the person in American culture.

Anthropology has long had an interest in the cultural aspects of emotional disturbance. Well-known anthropological works on this subject include Jules Henry's (1973) analysis of families with autistic children and Ruth and Stanley Freed's (1985) study of ghost possession. In keeping with this interest, the socialization and training of psychiatric practitioners has been the subject of anthropological scrutiny. In *Of Two Minds: The Growing Disorder in American Psychiatry*, anthropologist Tanya Luhmann (2000) examines the socialization of doctors who specialize in psychiatry in the United States. The major question that shapes psychiatric training is whether mental illnesses are a matter of biological dysfunction best treated

pharmacologically, or whether they are the product of psychosocial factors such as family dynamics and thus best treated by psychotherapy. Luhmann found that psychiatric training takes an either/or approach to this question. Psychiatric residents must decide which camp they are in by the second year of residency. Once that decision is made, it guides their perception and treatment of emotional disturbance. However, Luhmann notes that doctors do not make this decision in a vacuum. Antipsychotic drugs heavily promoted by pharmaceutical companies, the efforts of insurers to control their costs, and political pressure to limit the cost of health care all push doctors toward a biological understanding of mental illness and militate against cultural understandings and psychotherapy.

The work of medical anthropologists emphasizes the complex relationship of biology and culture and the ways in which cultural, political, and economic context shape health, sickness, and medical practice. Medical anthropologists offer insights that help improve the organization and practice of health care in the United States and around the world.

power and coercion play in change, as well as humans' ability to invent new technologies and social forms and modify old ones. Studies of culture change are important because rapid shifts in society, economy, and technology are basic characteristics of the contemporary world. Understanding the dynamics of change is critical for individuals, governments, and corporations. One goal of cultural anthropology is to be able to contribute productively to public debate about promotion of and reaction to change.

Applied Anthropology

Although anthropology is mainly concerned with basic research—that is, asking the big questions about the origins of our species, the development of culture and civilization, and the functions of human social

institutions—anthropologists also put their knowledge to work to solve human problems.

Applied anthropologists are generally trained in one of the four subdisciplines we have already mentioned. However, they work with governments, corporations, and other organizations to use anthropological research techniques to solve social, political, and economic problems. In this book, we highlight some of the work of applied anthropologists. Each chapter includes a feature titled “Anthropology Makes a Difference.” There, you will read about some of the ways anthropologists are involved in the practical worlds of business, medicine, public policy, law enforcement, and communication.

applied anthropology The application of anthropology to the solution of human problems.