

This International Student Edition is for use outside of the U.S.

Nineteenth Edition

Anthropology

Appreciating Human Diversity

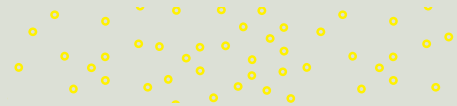


**Mc
Graw
Hill**

Conrad Phillip Kottak



connect[®]



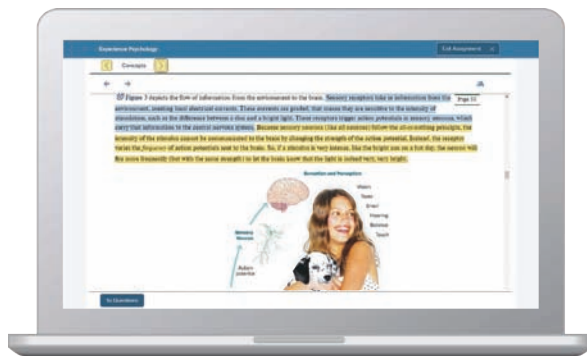
Instructors: Student Success Starts with You

Tools to enhance your unique voice

Want to build your own course? No problem. Prefer to use our turnkey, prebuilt course? Easy. Want to make changes throughout the semester? Sure. And you'll save time with Connect's auto-grading too.

65%

Less Time Grading



Laptop: McGraw Hill; Woman/dog: George Doyle/Getty Images

Study made personal

Incorporate adaptive study resources like SmartBook[®] 2.0 into your course and help your students be better prepared in less time. Learn more about the powerful personalized learning experience available in SmartBook 2.0 at www.mheducation.com/highered/connect/smartbook

Affordable solutions, added value



Make technology work for you with LMS integration for single sign-on access, mobile access to the digital textbook, and reports to quickly show you how each of your students is doing. And with our Inclusive Access program you can provide all these tools at a discount to your students. Ask your McGraw Hill representative for more information.

Padlock: Jobalou/Getty Images

Solutions for your challenges



A product isn't a solution. Real solutions are affordable, reliable, and come with training and ongoing support when you need it and how you want it. Visit www.supportateverystep.com for videos and resources both you and your students can use throughout the semester.

Checkmark: Jobalou/Getty Images



SUPPORT ^{AT}
every step

Students: Get Learning that Fits You

Effective tools for efficient studying

Connect is designed to make you more productive with simple, flexible, intuitive tools that maximize your study time and meet your individual learning needs. Get learning that works for you with Connect.

Study anytime, anywhere

Download the free ReadAnywhere app and access your online eBook or SmartBook 2.0 assignments when it's convenient, even if you're offline. And since the app automatically syncs with your eBook and SmartBook 2.0 assignments in Connect, all of your work is available every time you open it. Find out more at www.mheducation.com/readanywhere

"I really liked this app—it made it easy to study when you don't have your textbook in front of you."

- Jordan Cunningham,
Eastern Washington University



Calendar: owattaphotos/Getty Images

Everything you need in one place

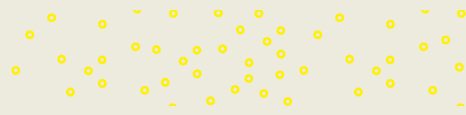
Your Connect course has everything you need—whether reading on your digital eBook or completing assignments for class, Connect makes it easy to get your work done.

Learning for everyone

McGraw Hill works directly with Accessibility Services Departments and faculty to meet the learning needs of all students. Please contact your Accessibility Services Office and ask them to email accessibility@mheducation.com, or visit www.mheducation.com/about/accessibility for more information.

Top: Jenner Images/Getty Images, Left: Hero Images/Getty Images, Right: Hero Images/Getty Images





anthropology

APPRECIATING
HUMAN DIVERSITY

NINETEENTH EDITION

Conrad Phillip Kottak

University of Michigan

Mc
Graw
Hill





ANTHROPOLOGY

Published by McGraw Hill LLC, 1325 Avenue of the Americas, New York, NY 10121. Copyright © 2022 by McGraw Hill LLC. All rights reserved. Printed in the United States of America. No part of this publication may be reproduced or distributed in any form or by any means, or stored in a database or retrieval system, without the prior written consent of McGraw Hill LLC, including, but not limited to, in any network or other electronic storage or transmission, or broadcast for distance learning.

Some ancillaries, including electronic and print components, may not be available to customers outside the United States.

This book is printed on acid-free paper.

1 2 3 4 5 6 7 8 9 LWI 26 25 24 23 22 21

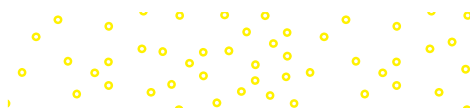
ISBN 978-1-260-59813-1

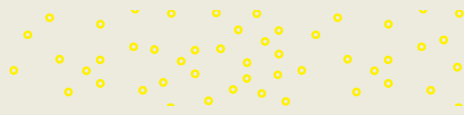
MHID 1-260-59813-6

Cover Image: *ravipat/Shutterstock*

All credits appearing on page or at the end of the book are considered to be an extension of the copyright page.

The Internet addresses listed in the text were accurate at the time of publication. The inclusion of a website does not indicate an endorsement by the authors or McGraw Hill LLC, and McGraw Hill LLC does not guarantee the accuracy of the information presented at these sites.





List of Boxes *xxii*
About the Author *xxiv*

PART 1 Introduction to Anthropology

- 1 WHAT IS ANTHROPOLOGY?** 1
- 2 CULTURE** 18
- 3 APPLYING ANTHROPOLOGY** 37

PART 2 Biological Anthropology and Archaeology

- 4 DOING ARCHAEOLOGY AND BIOLOGICAL ANTHROPOLOGY** 56
- 5 EVOLUTION AND GENETICS** 74
- 6 HUMAN VARIATION AND ADAPTATION** 94
- 7 THE PRIMATES** 111
- 8 EARLY HOMININS** 132
- 9 THE GENUS *HOMO*** 151
- 10 THE ORIGIN AND SPREAD OF MODERN HUMANS** 174
- 11 THE FIRST FARMERS** 195
- 12 THE FIRST CITIES AND STATES** 216

PART 3 Appreciating Cultural Diversity

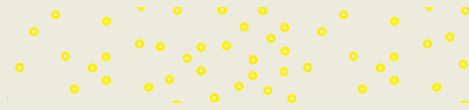
- 13 METHOD AND THEORY IN CULTURAL ANTHROPOLOGY** 241
- 14 LANGUAGE AND COMMUNICATION** 266
- 15 ETHNICITY AND RACE** 287
- 16 MAKING A LIVING** 310
- 17 POLITICAL SYSTEMS** 333
- 18 GENDER** 355
- 19 FAMILIES, KINSHIP, AND DESCENT** 377
- 20 MARRIAGE** 396
- 21 RELIGION** 415
- 22 ARTS, MEDIA, AND SPORTS** 437

PART 4 The Changing World

- 23 THE WORLD SYSTEM, COLONIALISM, AND INEQUALITY** 459
 - 24 ANTHROPOLOGY'S ROLE IN A GLOBALIZING WORLD** 481
- Glossary *G-1*
Bibliography *B*
Name Index *NI-1*
Subject Index *SI-1*



contents



List of Boxes *xxii*

About the Author *xxiv*

1 What Is Anthropology? 1



Steve Satushek/Photographer's Choice/Getty Images

UNDERSTANDING OURSELVES 2

Human Diversity 3

Adaptation, Variation, and Change 4

FOCUS ON GLOBALIZATION: World Events 5

Cultural Forces Shape Human Biology 5

General Anthropology 6

The Subdisciplines of Anthropology 7

Cultural Anthropology 7

APPRECIATING ANTHROPOLOGY: School of Hope 8

Anthropological Archaeology 9

Biological Anthropology 10

Linguistic Anthropology 11

Applied Anthropology 11

Anthropology and other Academic Fields 12

Cultural Anthropology and Sociology 13

Anthropology and Psychology 13

The Scientific Method 14

Theories, Associations, and Explanations 14

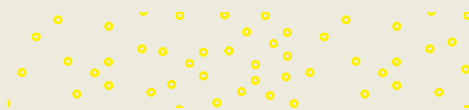
Case Study: Explaining the Postpartum Taboo 14

The Value, and Limitations, of Science 16

Summary 16

Key Terms 17

Think Like an Anthropologist 17



2 Culture 18

UNDERSTANDING OURSELVES 19

What is Culture? 19

- Culture Is Learned 20
- Culture Is Symbolic 20
- Culture Is Shared 21
- Culture and Nature 21
- Culture Is All-Encompassing 22
- Culture Is Integrated 22
- Culture Is Instrumental, Adaptive, and Maladaptive 23

Culture's Evolutionary Basis 23

- What We Share with Other Primates 24
- How We Differ from Other Primates 25

Universality, Generality, and Particularity 25

- Universals and Generalities 25
- Particularity: Patterns of Culture 26

Culture and the Individual 27

- Levels of Culture 28
- Ethnocentrism, Cultural Relativism, and Human Rights 29

Mechanisms of Cultural Change 31

Globalization: Its Meaning and its Nature 31



Danita Delimont/Alamy Images

APPRECIATING DIVERSITY: Preserving Cultural Heritage 32

Summary 34

Key Terms 35

Think Like an Anthropologist 35

3 Applying Anthropology 37

UNDERSTANDING OURSELVES 38

The Role of the Applied Anthropologist 39

- Early Applications 39
- Academic and Applied Anthropology 40
- Applied Anthropology Today 40

Development Anthropology 41

- Equity 41
- Negative Equity Impact 42

Strategies for Innovation 42

- Overinnovation 42
- Underdifferentiation 43
- Indigenous Models 44

Anthropology and Education 45

Urban Anthropology 45

Medical Anthropology 46

- Disease-Theory Systems 47
- Scientific Medicine versus Western Medicine 48
- Industrialization, Globalization, and Health 49



Peter Bohler/Redux Pictures

APPRECIATING DIVERSITY: Culturally Appropriate Marketing	50
Anthropology and Business	50
Public and Applied Anthropology	53
Careers and Anthropology	53

Summary	54
Key Terms	55
Think Like an Anthropologist	55

4 Doing Archaeology and Biological Anthropology 56



Cesar Manso/Getty Images

UNDERSTANDING OURSELVES	57
Research Methods in Archaeology and Biological Anthropology	58
Multidisciplinary Approaches	58
Studying the Past	60
Survey and Excavation	60

Kinds of Archaeology	62
Dating the Past	63
Relative Dating	63
Absolute Dating: Radiometric Techniques	64
Absolute Dating: Dendrochronology	65
Molecular Anthropology	66

Kinds of Biological Anthropology	67
Bone Biology	67
Anthropometry	67
Primatology	67

APPRECIATING ANTHROPOLOGY: All This from a Finger Bone?	68
--	----

Doing Anthropology Right and Wrong: Ethical Issues	69
Ownership Issues	69

APPRECIATING DIVERSITY: A Workshop in Genomics for Indigenous Peoples	70
The Code of Ethics	72

Summary	72
Key Terms	73
Think Like an Anthropologist	73

5 Evolution and Genetics 74



Ellen McKnight/Alamy Stock Photo

UNDERSTANDING OURSELVES	75
--------------------------------	----

Evolution	76
Natural History before Darwin	76
Evolution: Theory and Fact	78

APPRECIATING ANTHROPOLOGY: Disease Evolution: A Case Study	79
---	----

Genetics	80
Mendel's Experiments	80
Independent Assortment and Recombination	82
The Role of DNA	83
Cell Division	83
Crossing Over	84

Population Genetics and Mechanisms of Genetic Evolution 84

Natural Selection 85

Mutation 87

APPRECIATING DIVERSITY: How Seriously Should We Take Commercial DNA-Testing Sites? 88

Random Genetic Drift 89

Gene Flow 89

Microevolution, Macroevolution, and Extinction 90

Punctuated Equilibrium 90

Extinction 91

Summary 91

Key Terms 92

Think Like an Anthropologist 93

6 Human Variation and Adaptation 94

UNDERSTANDING OURSELVES 95

Race: A Discredited Concept in Biology 95

Races Are Not Biologically Distinct 97

Genetic Markers Don't Correlate with Phenotype 99

APPRECIATING ANTHROPOLOGY: What's Wrong with Race? 100

The AAA RACE Project 102

Human Biological Adaptation 102

Explaining Skin Color 102

Facial Features 105

Size and Body Build 105

Genes and Disease 106

FOCUS ON GLOBALIZATION: A Devastating Encounter in the Columbian Exchange 107

Lactose Tolerance 108

Summary 110

Key Terms 110

Think Like an Anthropologist 110



Andrea Laurita/Getty Images

7 The Primates 111

UNDERSTANDING OURSELVES 112

Our Place Among Primates 112

Apes Are Our Closest Relatives 113

Zoological Taxonomy 113

Homologies and Analogies 113

Primate Adaptations 115

The Primate Suborders 115

Monkeys 117

New World Monkeys 118

Old World Monkeys 118

Apes 119

Gibbons 119

Orangutans 120

Gorillas 120



Erica Simone Leeds



- Chimpanzees 122
- Bonobos 123
- APPRECIATING DIVERSITY: Should Apes Have Human Rights?** 124
- Behavioral Ecology and Fitness 125
- Primate Evolution 126
- Chronology 126
- Early Primates 126
 - Early Cenozoic Primates 127

- Oligocene Proto-monkeys 128
- Miocene Hominoids: The proto-apes** 128
 - Planet of the Proto-Apes 128
 - Gigantopithecus* 129
 - Nyanzapithecus alesi* 129
 - An Evolutionary Timetable 130
- Summary 130
- Key Terms 131
- Think Like an Anthropologist 131

8 Early Hominins 132



Kenneth Garrett

- UNDERSTANDING OURSELVES** 133
- What Makes us Human?** 134
 - Bipedalism 134
 - Brains, Skulls, and Childhood Dependency 134
 - Tools 135
 - Teeth 135

- Chronology of Hominin Evolution 135
- Who Were the Earliest Hominins?** 136
 - Sahelanthropus tchadensis* 136
 - Orrorin tugenensis* 137
 - Ardipithecus* 137
- Australopiths and other Pliocene Hominins** 138
 - Australopithecus anamensis* 139
 - Australopithecus afarensis* 139
- APPRECIATING ANTHROPOLOGY: 3-D Bone Scans Suggest Lucy's Climbing Ability and Cause of Death** 144
 - Kenyanthropus* 144
 - Gracile and Robust Australopiths 144
- Early Stone Tools** 147
 - Surprisingly Early Stone Tools 148
 - Oldowan Hominins at the Kanjera Site 148
- Summary 149
- Key Terms 150
- Think Like an Anthropologist 150

9 The Genus *Homo* 151



Berthold Steinhilber/Redux Pictures

- UNDERSTANDING OURSELVES** 152
- Early *Homo*** 152
 - Recent Discoveries 152
 - H. rudolfensis* 153
- APPRECIATING ANTHROPOLOGY: The Rising Stars of a South African Cave** 155
 - H. habilis* and *H. erectus* 157
- Out Of Africa I: *H. ERECTUS*** 158
 - Acheulean Tools 158
 - Adaptive Strategies of *H. erectus* 159
 - The Evolution and Expansion of *H. erectus* 160



Middle Pleistocene Hominins 162
Ice Ages of the Pleistocene 162
H. heidelbergensis 162

The Neandertals 165
Cold-Adapted Neandertals 166
The Neandertals and Modern
People 167
Life as a Neandertal 167

The Denisovans 169

Neandertals, Denisovans, and
Anatomically Modern Humans 170

Asian Island Anomalies 170
Homo floresiensis 171
Homo luzonensis 171

Summary 172

Key Terms 173

Think Like an Anthropologist 173

10 The Origin and Spread of Modern Humans 174



John Reader/Science Source

UNDERSTANDING OURSELVES 175

Modern Humans 175

Out of Africa: AMH Edition 175

“Mitochondrial Eve” and the
Spread of AMHs 178

Late Wave AMHs on the Move 179

The Advent of Behavioral Modernity 179

Advances in Technology 182

APPRECIATING ANTHROPOLOGY: In with the Old: The
Evolutionary Importance of Grandparents 182

FOCUS ON GLOBALIZATION: Giant Steps toward
Globalization 184

Glacial Retreat 184

Cave Art 185

Settling Australia 186

Settling the Americas 187

Beringia and Beyond: Genetic Evidence 188

Archaeological Evidence 188

Peopling the Pacific 190

Summary 193

Key Terms 193

Think Like an Anthropologist 194

11 The First Farmers 195



Matteo Colombo/Getty Images

UNDERSTANDING OURSELVES 196

Broad-Spectrum Economies 196

The Mesolithic in Europe 197

Developments in Asia, Including
Early Pottery 197

The Neolithic 198

The First Farmers and Herders
in the Middle East 199

The Environmental Setting:
A Vertical Economy 199

Steps Toward Food Production 200

Genetic Changes and Domestication 201

The Origin of Private Property 202
 Food Production and the State 203

Other Old World Food Producers 203
 The Neolithic in Africa 203
 The Neolithic in Europe 204
 The Neolithic in Asia 206

APPRECIATING DIVERSITY: Dietary Diversity and Climate Change 207

The First American Farmers 208
 Key Aspects of Food Production in the Americas 208

The Tropical Origins of New World Domestication 209

APPRECIATING ANTHROPOLOGY: Global Climate Change and Political Threats to Sites 210

Explaining the Neolithic 211
 Costs and Benefits of Food Production 213
 Summary 214
 Key Terms 215
 Think Like an Anthropologist 215

12 The First Cities and States 216



Massimo Pizzotti/Getty Images

UNDERSTANDING OURSELVES 217

State Formation 217
 Regulation of Hydraulic Economies 218
 Regional Trade 218
 Population, War, and Circumscription 218

Attributes of States 219

FOCUS ON GLOBALIZATION: The Seven Wonders of the World 221

State Formation in the Middle East 222
 Urban Life 222
 An Early Ritual Center 224
 The Halafian and Ubaid Periods 224
 Social Ranking and Chiefdoms 225
 Advanced Chiefdoms 226
 The Rise of the State 227

Other Early States 229

Asian States 229
 The Andes and the Inka 230

APPRECIATING DIVERSITY: The Inka *Khipu* System 231

African States 231

State Formation in Mesoamerica 232

Early Chiefdoms and Elites 233

APPRECIATING ANTHROPOLOGY: The Fantastic Claims of Pseudo-Archaeology 234

Warfare and State Formation: The Zapotec Case 234
 States in the Valley of Mexico 236

Why States Collapse 237

The Maya and Their Fall 237

Summary 239

Key Terms 240

Think Like an Anthropologist 240



13 Method and Theory in Cultural Anthropology 241

UNDERSTANDING OURSELVES 242

Ethnography: Anthropology's Distinctive Strategy 242

- Observation and Participant Observation 243
- Conversation, Interviewing, and Interview Schedules 243

APPRECIATING DIVERSITY: Even Anthropologists Get Culture Shock 244

- The Genealogical Method 246
- Key Cultural Consultants 246
- Life Histories 246
- Problem-Oriented Ethnography 246
- Longitudinal Studies, Team Research, and Multisited Ethnography 247

Ethnographic Perspectives 248

- Emic and Etic 248
- Online Ethnography 249

Survey Research 250

Doing Anthropology Right and Wrong: Ethical Issues 251

- The Code of Ethics 251
- Anthropologists and Terrorism 252

Theory in Anthropology Over Time 252

- Nineteenth-Century Evolutionism 252
- Historical Particularism 253
- Functionalism 254
- Configuralism 256
- Evolutionism Returns 256
- Cultural Materialism 257
- Cultural Determinism: Culturology, the Superorganic, and Social Facts 257
- Symbolic and Interpretive Anthropology 258
- Structuralism 259
- Processual Approaches 259
- World-System Theory and Political Economy 260
- Culture, History, Power 261



Courtesy Dr. Priscilla Magrath

Anthropology Today 262

Summary 263

Key Terms 264

Think Like an Anthropologist 265

14 Language and Communication 266



Glen Allison/Getty Images

UNDERSTANDING OURSELVES 267

What is Language? 267

Nonhuman Primate Communication 268

Call Systems 268

Sign Language 268

The Origin of Language 270

Nonverbal Communication 270

The Structure of Language 271

Language, Thought, and Culture 272

The Sapir-Whorf Hypothesis 272

Focal Vocabulary 273

Meaning 274

Sociolinguistics 274

Linguistic Diversity within Nations 274

APPRECIATING DIVERSITY: Words of the Year 276

Gender Speech Contrasts 279

Language and Status Position 279

Stratification and Symbolic Domination 280

African American Vernacular English (AAVE) 281

FOCUS ON GLOBALIZATION: Naming a Pandemic: Do Geographic Names Stigmatize? 282

Historical Linguistics 283

Language, Culture, and History 284

Language Loss 285

Summary 285

Key Terms 286

Think Like an Anthropologist 286

15 Ethnicity and Race 287



Don Emmert/Getty Images

UNDERSTANDING OURSELVES 288

Ethnic Groups and Ethnicity 288

Status and Identity 289

American Ethnic Groups 290

Minority Groups and Stratification 290

Race and Ethnicity 291

APPRECIATING DIVERSITY: Why Are the Greens So White? 292

The Social Construction of Race 292

Hypodescent: Race in the United States 292

Race in the Census 294

Not Us: Race in Japan 295

Phenotype and Fluidity: Race in Brazil 297

Ethnic Groups, Nations, and Nationalities 298

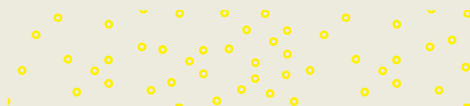
Ethnic Diversity by Region 299

Nationalities without Nations 299

Ethnic Tolerance and Accommodation 300

Assimilation 300

The Plural Society 300



Multiculturalism	300	Prejudice and Discrimination	304
The Backlash to Multiculturalism	301	Black Lives Matter	305
Changing Demographics in the United States	302	Anti-ethnic Discrimination	306
The Gray and the Brown	302	Summary	308
The Gray Need the Brown	303	Key Terms	309
Ethnic Conflict	304	Think Like an Anthropologist	309

16 Making a Living 310

UNDERSTANDING OURSELVES 311

Adaptive Strategies 312

Foraging 312

- Geographic Distribution of Foragers 312
- Correlates of Foraging 314

Adaptive Strategies Based on Food Production 315

- Horticulture 315
- Agriculture 316
- The Cultivation Continuum 316
- Intensification: People and the Environment 317
- Pastoralism 317

Modes of Production 319

- Production in Nonindustrial Societies 320
- Means of Production 320
- Alienation in Industrial Economies 321

FOCUS ON GLOBALIZATION: Our Global Economy 322

Economizing and Maximization 323

APPRECIATING DIVERSITY: Scarcity and the Betsileo 324

- Alternative Ends 324

Distribution and Exchange 326

- The Market Principle 326
- Redistribution 326
- Reciprocity 326

APPRECIATING ANTHROPOLOGY: To Give Is Good: Reciprocity and Human Survival 328

- Coexistence of Exchange Principles 329

Potlatching 330



Lissa Harrison

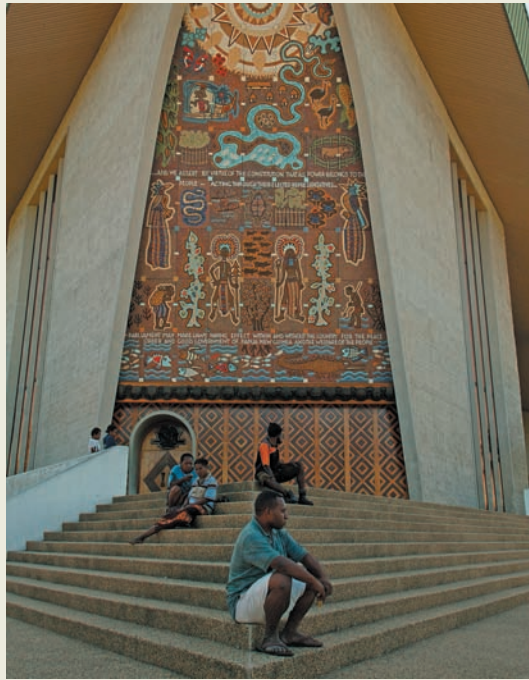
Summary 331

Key Terms 332

Think Like an Anthropologist 332



17 Political Systems 333



imageBROKER/Alamy Stock Photo

UNDERSTANDING OURSELVES 334

What is “The Political”? 335

Types and Trends 335

Bands and Tribes 336

Foraging Bands 336

Tribal Cultivators 338

The Village Head 338

The “Big Man” 339

Pantribal Sodalities 340

Nomadic Politics 341

Chiefdoms 343

Political and Economic Systems 343

Status Systems 344

The Emergence of Stratification 345

State Systems 345

Population Control 345

Judiciary 346

Enforcement 346

APPRECIATING ANTHROPOLOGY: The Illegality Industry: A Failed System of Border Control 347

Fiscal Support 348

Social Control 348

Hegemony and Resistance 348

FOCUS ON GLOBALIZATION: The Political Role of New Media 349

Weapons of the Weak 350

Shame and Gossip 350

The Igbo Women’s War 352

Summary 353

Key Terms 354

Think Like an Anthropologist 354

18 Gender 355



Ira Berger/Alamy Stock Photo

UNDERSTANDING OURSELVES 356

Sex and Gender 357

Recurrent Gender Patterns 358

Gender Roles and Gender Stratification 360

Reduced Gender Stratification—
Matrilineal–Matrilocal Societies 360

Matriarchy 361

Increased Gender Stratification—
Patrilineal–Patrilocal Societies 361

Patriarchy and Violence 362

APPRECIATING ANTHROPOLOGY: Patriarchy Today: Case Studies in Fundamentalist Communities 363

Gender in Industrial Societies 364

Changes in Gendered Work 364

Gender and Jobs 366

Work and Family: Reality and
Stereotypes 367



The Feminization of Poverty 368
Work and Happiness 368
Beyond Male and Female 369
**APPRECIATING DIVERSITY: Gender, Ethnicity,
and a Gold Medal for Fiji** 372

Sexual Orientation 373
Summary 375
Key Terms 376
Think Like an Anthropologist 376

19 Families, Kinship, and Descent 377

UNDERSTANDING OURSELVES 378

FAMILIES 378

Nuclear and Extended Families 379
Industrialism and Family Organization 380
Changes in North American Kinship 381

**APPRECIATING DIVERSITY: Social
Security, Kinship Style** 382

The Family among Foragers 384

DESCENT 384

Attributes of Descent Groups 385

**APPRECIATING ANTHROPOLOGY: American
Family Life in the 21st Century** 386

Lineages, Clans, and Residence Rules 386
Ambilineal Descent 387
Family versus Descent 387

KINSHIP CALCULATION 388

Kin Terms and Genealogical Kin Types 389
Kin Terms in America 389

KINSHIP TERMINOLOGY 390

Lineal Terminology 391
Bifurcate Merging Terminology 391
Generational Terminology 392
Bifurcate Collateral Terminology 392
It's All Relative 393

Summary 394

Key Terms 395

Think Like an Anthropologist 395



Andrew Bret Wallis/Getty Images



20 Marriage 396



Diptendu Dutta/Getty Images

UNDERSTANDING OURSELVES 397

DEFINING MARRIAGE 398

EXOGENY AND INCEST 398

INCEST AND ITS AVOIDANCE 400

The Occurrence of Incest 400

Incest Avoidance 401

ENDOGAMY 402

Caste 403

Royal Endogamy 403

SAME-SEX MARRIAGE 404

ROMANTIC LOVE AND MARRIAGE 405

APPRECIATING ANTHROPOLOGY: What Anthropologists Could Teach the Supreme Court about the Definition of Marriage 406

MARRIAGE: A GROUP AFFAIR 406

Gifts at Marriage 406

Durable Alliances 408

DIVORCE 409

PLURAL MARRIAGES 410

Polygyny 410

Polyandry 411

THE ONLINE MARRIAGE MARKET 411

Summary 413

Key Terms 414

Think Like an Anthropologist 414

21 Religion 415



Conrad P. Kottak

UNDERSTANDING OURSELVES 416

What is Religion? 416

Expressions of Religion 418

Spiritual Beings 418

Powers and Forces 419

Magic and Religion 419

Uncertainty, Anxiety, Solace 419

Rituals 420

Rites of Passage 421

Totemism 422

APPRECIATING ANTHROPOLOGY: Rituals in a Pandemic's Shadow 423

Religion and Cultural Ecology 424

Social Control 425

Kinds of Religion 425

Religious Specialists and Deities 426

Protestant Values and Capitalism 426

World Religions 427

Religion and Change 428

Revitalization Movements 428

Religious Changes in the United States 429



New and Alternative Religious
Movements 430

Religion and Cultural Globalization 431

Evangelical Protestantism and
Pentecostalism 431

Homogenization, Indigenization,
or Hybridization? 432

The Spread of Islam 432

Antimodernism and Fundamentalism 433

Recent Religious Radicalization 433

Secular Rituals 434

Summary 435

Key Terms 436

Think Like an Anthropologist 436

22 Arts, Media, and Sports 437

UNDERSTANDING OURSELVES 438

What are the Arts? 439

Art and Religion 440

Locating Art 441

Art and Individuality 442

The Work of Art 443

Art, Society, and Culture 444

Ethnomusicology 444

Representations of Art and Culture 446

Art and Communication 446

Art and Politics 447

The Cultural Transmission
of the Arts 448

Continuity and Change 449

Media and Culture 450

Using the Media 450

Assessing the Effects of Television 451

Online Access and Connectivity 452

Sports and Culture 454

American Football 454

What Determines International
Sports Success? 455

Summary 457

Key Terms 458

Think Like an Anthropologist 458



Jamie Squire/Getty Images Sport/Getty Images



23 The World System, Colonialism, and Inequality 459



Jamie Marshall - Tribaleye Images/Photolibary/Getty Images

UNDERSTANDING OURSELVES 460

THE WORLD SYSTEM 460

- World-System Theory 461
- The Emergence of the World System 462

INDUSTRIALIZATION 462

- Causes of the Industrial Revolution 463
- Industrial Stratification 463

THE PERSISTENCE OF INEQUALITY 465

- Wealth Distribution in the United States 465
- Risky Living on the American Periphery 466

COLONIALISM AND IMPERIALISM 467

- The First Phase of European Colonialism: Spain and Portugal 467
- Commercial Expansion and European Imperialism 468
- The British Colonial Empire 468
- French Colonialism 468
- Colonialism and Identity 470
- Postcolonial Studies 471

DEVELOPMENT 471

- Neoliberalism 471
- Neoliberalism and NAFTA's Economic Refugees 472

COMMUNISM, SOCIALISM, AND POSTSOCIALISM 474

- Communism 474
- Postsocialist Transitions 474

APPRECIATING ANTHROPOLOGY: When the Mills Shut Down: An Anthropologist Looks at Deindustrialization 476

THE WORLD SYSTEM TODAY 476

Summary 479

Key Terms 480

Think Like an Anthropologist 480



UNDERSTANDING OURSELVES 482

ENERGY CONSUMPTION AND
INDUSTRIAL DEGRADATION 483

GLOBAL CLIMATE CHANGE 484

ENVIRONMENTAL ANTHROPOLOGY 487

Global Assaults on Local Autonomy 488

Deforestation 488

Emerging Diseases 489

INTERETHNIC CONTACT 491

Cultural Imperialism and Indigenization 491

A Global System of Images 493

A Global Culture of Consumption 493

PEOPLE IN MOTION 494

APPRECIATING DIVERSITY: Diversity under Siege:
Global Forces and Indigenous Peoples 496

INDIGENOUS PEOPLES 496

ANTHROPOLOGY'S LESSONS 499

Summary 499

Key Terms 500

Think Like an Anthropologist 500

Glossary G-1

Bibliography B

Name Index NI-1

Subject Index SI-1



Horacio Villalobos/Getty Images

list of boxes



appreciating **ANTHROPOLOGY**

- | | | |
|---|--|---|
| School of Hope 8 | In with the Old: The Evolutionary Importance of Grandparents 182 | Patriarchy Today: Case Studies in Fundamentalist Communities 363 |
| All This from a Finger Bone? 68 | Global Climate Change and Political Threats to Sites 210 | American Family Life in the 21st Century 386 |
| Disease Evolution: A Case Study 79 | The Fantastic Claims of Pseudo-Archaeology 234 | What Anthropologists Could Teach the Supreme Court about the Definition of Marriage 406 |
| What's Wrong with Race? 100 | To Give Is Good: Reciprocity and Human Survival 328 | Rituals in a Pandemic's Shadow 423 |
| 3-D Bone Scans Suggest Lucy's Climbing Ability and Cause of Death 144 | The Illegality Industry: A Failed System of Border Control 347 | When the Mills Shut Down: An Anthropologist Looks at Deindustrialization 476 |
| The Rising Stars of a South African Cave 155 | | |



appreciating **DIVERSITY**

- | | | |
|---|--|---|
| Preserving Cultural Heritage 32 | Dietary Diversity and Climate Change 207 | Scarcity and the Betsileo 324 |
| Culturally Appropriate Marketing 50 | The Inka <i>Khipu</i> System 231 | Gender, Ethnicity, and a Gold Medal for Fiji 372 |
| A Workshop in Genomics for Indigenous Peoples 70 | Even Anthropologists Get Culture Shock 244 | Social Security, Kinship Style 282 |
| How Seriously Should We Take Commercial DNA-Testing Sites? 88 | Words of the Year 276 | Diversity under Siege: Global Forces and Indigenous Peoples 496 |
| Should Apes Have Human Rights? 124 | Why Are the Greens So White? 292 | |



focus on GLOBALIZATION

World Events	5
A Devastating Encounter in the Columbian Exchange	107
Giant Steps toward Globalization	184
The Seven Wonders of the World	221
Naming a Pandemic: Do Geographic Names Stigmatize?	282
Our Global Economy	322
The Political Role of New Media	349

RECAP

Forms of Cultural and Biological Adaptation (to High Altitude)	4
Ethnography and Ethnology—Two Dimensions of Cultural Anthropology	8
Theories and Associations	15
Steps in the Scientific Method	15
The Four Subfields and Two Dimensions of Anthropology	39
Absolute Dating Techniques	65
Advantages and Disadvantages (Depending on Environment) of Dark and Light Skin Color	104
Facts about Selected Australopiths Compared with Chimps and <i>Homo</i>	141
Summary of Data on <i>Homo</i> Fossil Groups	163
Evidence for Hominins Migrating out of Africa	170
The Transition to Food Production in the Middle East	199
Seven World Areas Where Food Production Was Invented Independently	207
The Benefits and Costs of Food Production (Compared with Foraging)	214
Egalitarian, Ranked, and Stratified Societies	226
Archaeological Periods in Middle Eastern State Formation	228
Ethnography and Survey Research Contrasted	251
Timeline and Key Works in Anthropological Theory	261
Language Contrasted with Call Systems	270
Measures of Stratification Involving Minority Groups, 2018	291
Types of Ethnic Interaction	308
Yehudi Cohen's Adaptive Strategies (Economic Typology) Summarized	319
Economic Basis of and Political Regulation in Bands, Tribes, Chiefdoms, and States	346
Female and Male Workforce Participation, Female–Male Employment Ratio, and Female–Male Earnings Ratio (Selected Years) 1950–2018	365
The Four Systems of Kinship Terminology, with Their Social and Economic Correlates	393
Oppositions between Liminality and Normal Social Life	422
Ascent and Decline of Nations within the World System	478
What Heats, What Cools, the Earth?	485

about the author



Conrad Phillip Kottak

The author at Bayon temple, Angkor Thom, Cambodia in February 2018.

Courtesy Isabel Wagley Kottak

Conrad Phillip Kottak (A.B. Columbia College, Ph.D. Columbia University) is the Julian H. Steward Collegiate Professor Emeritus of Anthropology at the University of Michigan, where he served as anthropology department chair from 1996 to 2006. He has been honored for his undergraduate teaching by the University and the state of Michigan and by the American Anthropological Association. He is an elected member of the American Academy of Arts and Sciences and

the National Academy of Sciences, where he chaired Section 51, Anthropology from 2010 to 2013.

Professor Kottak has done ethnographic fieldwork in Brazil, Madagascar, 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 globalization, national and international culture, and the mass media, including new media and social media.

Kottak's popular case study *Assault on Paradise: The Globalization of a Little Community in Brazil* (4th ed., Waveland Press, 2018) describes his long-term and continuing fieldwork in Areembepe, Bahia, Brazil. His book *Prime-Time Society: An Anthropological Analysis of Television and Culture* (2009) is 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*; *Researching American Culture: A Guide for Student Anthropologists*; and *Madagascar:*

Society and History. The most recent editions (19th) of his texts *Anthropology: Appreciating Human Diversity* (this book) and *Cultural Anthropology: Appreciating Cultural Diversity* are published by McGraw-Hill. He also is the author of *Mirror for Humanity: A Concise Introduction to Cultural Anthropology* (12th ed., McGraw-Hill, 2020) and *Window on Humanity: A Concise Introduction to Anthropology* (9th ed., McGraw-Hill, 2020). With Kathryn A. Kozaitis, he wrote *On Being Different: Diversity and Multiculturalism in the North American Mainstream* (4th ed., McGraw-Hill, 2012).

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 popular journals, including *Transaction/SOCIETY*, *Natural History*, *Psychology Today*, and *General Anthropology*.

Kottak and his colleagues have researched media impact in Brazil, environmental risk perception in Brazil, deforestation and biodiversity conservation in Madagascar, and economic development planning in northeastern Brazil. More recently, Kottak and his colleague Lara Descartes investigated how middle-class American families use various media in planning, managing, and evaluating the competing demands of work and family. That research is the basis of their book *Media and Middle Class Moms: Images and Realities of Work and Family* (Descartes and Kottak 2009). Professor Kottak currently is collaborating with Professor Richard Pace of Middle Tennessee State University and several graduate students on research investigating "The Evolution of Media Impact: A Longitudinal and Multi-Site Study of Television and New Electronic/Digital Media in Brazil."

Conrad Kottak appreciates comments about his books from professors and students. He can be reached by e-mail at the following address: ckottak@bellsouth.net.

a letter from the author

Welcome to the 19th Edition of *Anthropology: Appreciating Human Diversity!*

I wrote the first edition of this book during a time of rapid change in my favorite academic discipline—anthropology. My colleagues and I were excited about new discoveries and directions in all four of anthropology’s subfields—biological anthropology, anthropological archaeology, sociocultural anthropology, and linguistic anthropology. My goal was to write a book that would capture that excitement, addressing key changes, while also providing a solid foundation of core concepts and the basics.

As I prepare each new edition, I benefit from both professors’ and students’ reactions to my book. Just as anthropology is a dynamic discipline that encourages new discoveries and explores the profound changes now affecting people and societies, this edition of *Anthropology* makes a concerted effort to keep pace with changes in the way students read and learn core content today. Our digital program, **Connect Anthropology**, includes assignable and assessable quizzes, exercises, and interactive activities, organized around course-specific learning objectives. Furthermore, **Connect** includes an interactive eBook; **LearnSmart**, which is an adaptive testing program; and **SmartBook**, the first and only truly adaptive reading experience. The tools and resources provided in **Connect Anthropology** are designed to engage students and enable them to improve their performance in the course. This 19th edition has benefited from feedback from thousands of students who have worked with these tools and programs while using previous editions of *Anthropology*. We have been able to flag and respond to specific areas of difficulty that students have encountered, chapter by chapter. I have used this extensive feedback to revise, rethink, and clarify my writing in almost every chapter and to review and, when necessary, rewrite the questions in the LearnSmart probes.

While any competent and useful text must present anthropology’s core, that text also must demonstrate anthropology’s relevance to the 21st-century world we inhabit. Accordingly, each new edition contains thorough updating and substantial content changes as well as a series of features that examine our changing world. For example, several “Focus on Globalization” essays in this book examine topics as diverse as travel and tourism in the ancient and modern worlds, naming a disease pandemic, world sports events, and the expansion of international finance and branding. Several chapters contain discussions of new media, including social media. Many of the boxes titled “Appreciating Anthropology” and “Appreciating Diversity” also present new discoveries and topics.

Each chapter begins with a discussion titled “Understanding Ourselves.” These introductions, along with examples from popular culture throughout the book, show how anthropology relates to students’ everyday lives. My overarching goal is to help students appreciate the field of anthropology and the various kinds of diversity it studies. How do anthropologists think and work? Where do we go, and how do we interpret what we see? How do we step back, compare, and analyze? How does anthropology contribute to our understanding of the world? The “Appreciating Anthropology” boxes focus on the value and usefulness of anthropological research and approaches while the “Appreciating Diversity” boxes focus on various forms and expressions of human biological and cultural diversity.


Most students who read this book will not go on to become anthropologists, or even anthropology majors. For those who do, this book should provide a solid foundation to build on. For those who don’t—that is, for most of my readers—my goal is to instill a sense of appreciation: of human diversity, of anthropology as a field, and of how anthropology can build on, and help make sense of, the experience that students bring to the classroom. May this course and this text help students think differently about, and achieve greater understanding of, their own culture and its place within our globalizing world.

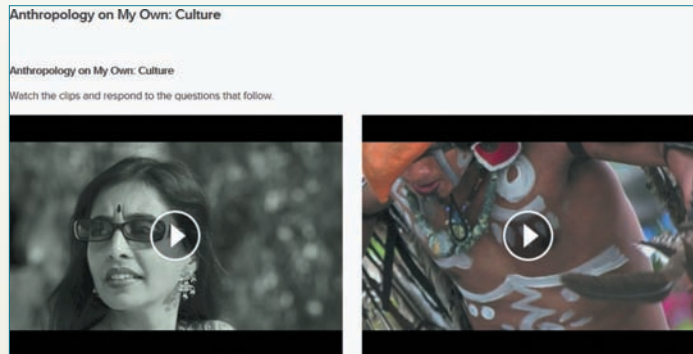
Conrad Phillip Kottak

preface

For over 40 years, students have found Conrad Kottak's *Introductions to Anthropology* and *Cultural Anthropology* thoughtful guides to the ever-changing discipline. His books are classics in the field, offering undergraduates a comprehensive and robust set of materials that support and expand on the instruction they receive in the classroom or online. Students engage with rich content with an effective, efficient, and easy-to-use platform in Connect.

Connect is proven effective

 **McGraw-Hill Connect®** is a digital teaching and learning environment that improves performance over a variety of critical outcomes; it is easy to use; and it is proven effective. Connect® empowers students by continually adapting to deliver precisely what they need, when they need it, and how they need it, so your class time is more engaging and effective. Connect for *Anthropology* offers a wealth of interactive online content, including quizzes, exercises, and critical thinking questions, and “Applying Anthropology,” “Anthropology on My Own,” and “Anthropology on the Web” activities.





New to this edition, **Newsflash** activities bring in articles on current events relevant to anthropology with accompanying assessment. Topics include “Why Racism is Not Backed by Science” and “What Each of Facebook’s 51 New Gender Options Means.”

WRITING ASSIGNMENT

Available within **McGraw-Hill Connect®** and **McGraw-Hill Connect® Master**, the Writing Assignment tool delivers a learning experience to help students improve their written communication skills and conceptual understanding. As an instructor you can assign, monitor, grade, and provide feedback on writing more efficiently and effectively.


Remote Proctoring & Browser-Locking Capabilities

 +  **proctorio** New remote proctoring and browser-locking capabilities, hosted by Proctorio within Connect, provide control of the assessment environment by enabling security options and verifying the identity of the student.

Seamlessly integrated within Connect, these services allow instructors to control students’ assessment experience by restricting browser activity, recording students’ activity, and verifying students are doing their own work.

Instant and detailed reporting gives instructors an at-a-glance view of potential academic integrity concerns, thereby avoiding personal bias and supporting evidence-based claims.

Connect also features these advanced capabilities

 **SMARTBOOK®** Available within Connect, **SmartBook®** makes study time as productive and efficient as possible by identifying and closing knowledge gaps. SmartBook is powered by the proven **LearnSmart®** engine, which identifies what an individual student knows and doesn’t know based on the student’s confidence level, responses to questions, and other factors. LearnSmart builds an optimal, personalized learning path for each student, so students spend less time on concepts they already understand and more time on those they don’t. As a student engages with SmartBook, the reading experience continuously adapts by highlighting the most impactful content a student needs to learn at that moment in time. This ensures that every minute spent with SmartBook is returned to the student as the most value-added minute possible. The result? More confidence, better grades, and greater success.

New to this edition, SmartBook is now optimized for phones and tablets and accessible for students with disabilities using interactive features.

Culture Is Learned

The ease with which children absorb any cultural tradition rests on the uniquely elaborated human capacity to learn. Other animals may learn from experience; for example, they avoid fire after discovering that it hurts. Social animals also learn from other members of their group. Wolves, for instance, learn hunting strategies from other pack members. Such social learning is particularly important among monkeys and apes, our closest biological relatives. But our own cultural learning depends on the uniquely developed human capacity to use **symbols**, signs that have no necessary or natural connection to the things they signify or for which they stand.

On the basis of cultural learning, people create, remember, and deal with ideas. They grasp and apply specific systems of symbolic meaning. Anthropologist Clifford Geertz defines culture as ideas based on cultural learning and symbols. Cultures have been characterized as sets of "control mechanisms—plans, recipes, rules, instructions, what computer engineers call programs for the governing of behavior" (Geertz 1973, p. 44). These programs are absorbed by people through enculturation in particular traditions. People gradually internalize a previously established system of meanings and symbols. They use this cultural system to define their world, express their feelings, and make their judgments. This system helps guide their behavior and perceptions throughout their lives.

Every person begins immediately, through a process of conscious and unconscious learning and interaction with others, to internalize, or incorporate, a cultural tradition through the process of enculturation. Sometimes culture is taught directly, as when parents tell their children to say "thank you" when someone gives them something or does them a favor.

Practice

Children learn to avoid fire by being told that it is dangerous while animals learn to avoid fire by discovering that it burns them. The difference between the two is that human cultural learning depends on

Click the answer you think is right.

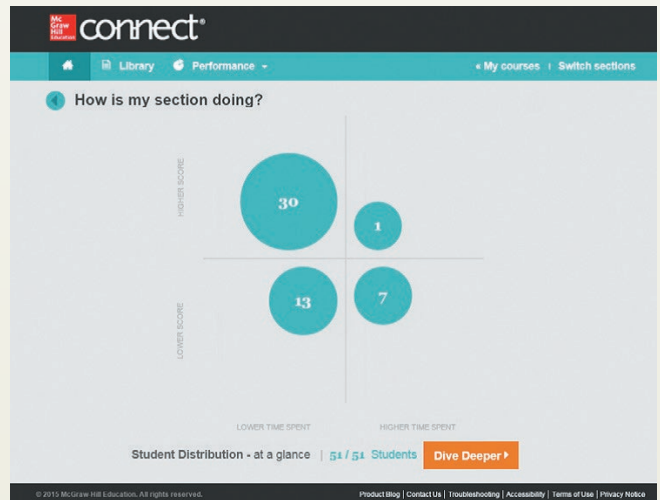
- primate tendencies.
- evolutionary psychology.
- the capacity to use symbols.
- cultural diffusion.

Do you know the answer?

I know it Think so Unsure No idea

Read about this

connect^{INSIGHT} Connect Insight[®] is Connect's one-of-a-kind visual analytics dashboard—now available for both instructors and students—that provides at-a-glance information regarding student performance, which is immediately actionable. By presenting assignment, assessment, and topical performance results together with a time metric that is easily visible for aggregate or individual results, Connect Insight gives the user the capability to take a just-in-time approach to teaching and learning, which was never before available. Connect Insight presents data that empowers students and helps instructors improve class performance in a way that is efficient and effective.



Your course, your way

create[®] McGraw-Hill Create[®] is a self-service website that allows you to create customized course materials using McGraw-Hill Education's comprehensive, cross-disciplinary content and digital products. You can even access third-party content such as readings, articles, cases, videos, and more.

- Select and arrange content to fit your course scope and sequence.
- Upload your own course materials.
- Select the best format for your students—print or eBook.
- Select and personalize your cover.
- Edit and update your materials as often as you'd like.

Experience how McGraw-Hill Education's Create empowers you to teach your students your way: <http://create.mheducation.com>.

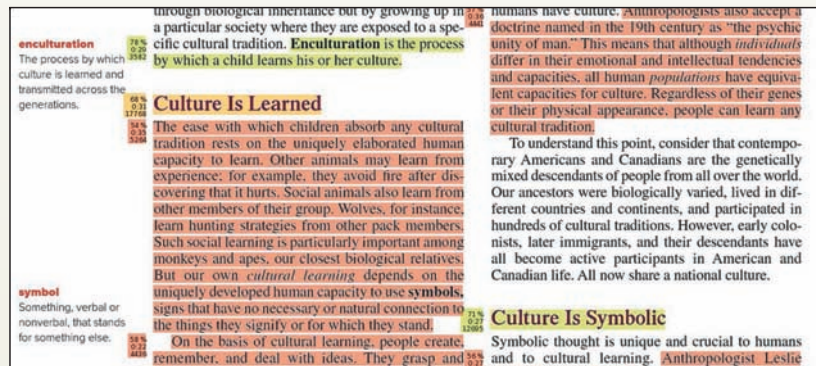
Campus McGraw-Hill Campus[®] is a groundbreaking service that puts world-class digital learning resources just a click away for all faculty and students. All faculty—whether or not they use a McGraw-Hill title—can instantly browse, search, and access the entire library of McGraw-Hill instructional resources and services, including eBooks, test banks, PowerPoint slides, animations, and learning objects—from any Learning Management System (LMS), at no additional cost to an institution. Users also have single sign-on access to McGraw-Hill digital platforms, including Connect, Create, and Tegrity, a fully automated lecture caption solution.

Instructor Resources

Instructor resources available through Connect for *Anthropology* include an Instructor's Manual, Test Bank, and PowerPoint presentation for each chapter.

Updates and Revisions—Informed by Student Data

Revisions for this 19th edition of *Anthropology* were informed by student data, collected anonymously by McGraw-Hill Education’s SmartBook. Using this data, we were able to graphically illustrate “hot spots,” indicating content area students struggle with (see image below). This data provided feedback at the paragraph and even sentence level. Conrad Kottak relied on this data when making decisions about material to revise, update, and improve. Professor Kottak also reviewed and, when necessary, revised probes to make SmartBook an even more efficient and effective study tool. This revision has also been informed by reviews provided by faculty at 2- and 4-year schools across the country.



In addition to updated source research and statistical data, new photographs and illustrations, the following chapter-by-chapter changes have been made for the 19th edition:

CHAPTER 1: WHAT IS ANTHROPOLOGY?

- The chapter has been updated throughout, and the writing has been simplified in the section on the scientific method.

CHAPTER 2: CULTURE

- Recent studies of tool making by capuchin monkeys in Brazil and chimps in Guinea are discussed.
- President Trump’s January 2020 threat to bomb Iranian cultural sites is used to frame the updated discussion of why heritage should be preserved and protected.
- There is new information on transnational communication in the section on globalization.

CHAPTER 3: APPLYING ANTHROPOLOGY

- The section on Urban Anthropology has been revised and updated.

CHAPTER 4: DOING ARCHAEOLOGY AND BIOLOGICAL ANTHROPOLOGY

- A new discussion and graphic explaining LIDAR and its usefulness has been added.
- There is a new “Appreciating Diversity” box describing “A Workshop in Genomics for Indigenous Peoples.”
- The discussion of cultural resource management (CRM) has been revised.

CHAPTER 5: EVOLUTION AND GENETICS

- A new “Appreciating Diversity” box is titled “How Seriously Should We Take Commercial DNA-Testing Sites?”

- The section on “Population Genetics and Mechanisms of Genetic Evolution” has been revised to clarify four mechanisms (natural selection, mutation, drift, and gene flow) and types of natural selection (directional, sexual, and stabilizing).

CHAPTER 6: HUMAN VARIATION AND ADAPTATION

- Both major sections, “Race: A Discredited Concept in Biology” and “Human Biological Adaptation,” have been rewritten to clarify and update references and concepts.

CHAPTER 7: THE PRIMATES

- I added a new discussion of successful conservation efforts to curb population decline among mountain gorillas.
- There is new information on chimpanzees as an endangered species.
- I added a new discussion of the Great Apes Conservation Fund and its efforts in Africa and Asia.
- I restructured and streamlined the section on “Miocene Hominoids: The Proto- Apes.”

CHAPTER 8: EARLY HOMININS

- To enhance clarity, the section on bipedalism has been reorganized under two new subheads: “Why Bipedalism” and “Pre-Hominin Bipedalism.” The latter reports on a new fossil discovery (*Danuvius guggenmosi*) from Bavaria, Germany. *Danuvius*, which lived 11.6 million years ago,

was a proto-ape with the dual locomotory ability to climb in the trees and to move bipedally on the ground.

- Added to the discussion of *Australopithecus anamensis* (previously known only from Kenya) is a newly reported skull from Ethiopia. Its date of 3.8 m.y.a. indicates that *Au. anamensis* and *Au. afarensis* overlapped in time.
- I report on Oldowan tools recently found in Algeria (farthest north ever discovered) and dated to 2.4 m.y.a.
- I restructured the section on “Gracile and Robust Australopiths,” adding subheads (“South African Finds” and “*Paranthropus*,”) for clarity.

CHAPTER 9: THE GENUS *HOMO*

- There is a new discussion of whether hominins could have started spreading beyond Africa before *H. erectus*. If newly described (2019) chipped rocks excavated from a river valley in northern Jordan are indeed rudimentary stone tools, they may provide evidence for the early presence of *Homo* outside Africa.
- New evidence for early fire making has been added.
- An updated and expanded Recap 9.1 summarizes data on *Homo* fossil groups.
- A rewritten and expanded section on the Denisovans includes a discussion of the latest find, a jawbone from the Tibetan plateau—the first Denisovan found outside Siberia.

- The completely rewritten and simplified section “Neandertals, Denisovans, and Anatomically Modern Humans” contains a new Recap 9.2 summarizing evidence for hominins migrating outside Africa.
- A new section, “Asian Island Anomalies,” updates discussion of *Homo floresiensis* and adds a new discussion of the recently discovered *Homo luzonensis* (Luzon, Philippines).

CHAPTER 10: THE ORIGIN AND SPREAD OF MODERN HUMANS

- There is a new discussion of Apidima 1, the earliest anatomically modern human (AMH) fossil (a partial skull) yet found in Eurasia (Greece), dated to 210,000 years ago.
- A new Figure 10.1 shows how mitochondrial DNA (mtDNA) is passed on through matrilineal.
- I have streamlined the writing in the sections on “The Advent of Behavioral Modernity” and “Advances in Technology.”
- The section on “The Settling of the Americas” has been rewritten with updates on recent finds, including (1) ancient Beringians, and (2) tools found in western Idaho dated to 16,000 B.P., suggesting that ancient humans may have reached the United States via the Pacific coastal route earlier than via the ice-free corridor through interior Canada.

CHAPTER 11: THE FIRST FARMERS

- I’ve added three clarifying subheads to the section “Developments in Asia, Including Early Pottery.” Those subheads are “Japan’s Jomon Culture,” “Earlier in China, Later in the Middle East,” and a new discussion of “Ancient Clay Baby Bottles.”
- I’ve also added three clarifying subheads to the section “Steps toward Food Production” (formerly “Where and Why Did Food Production Begin.”) Those subheads are “Natufian Sedentism,” “The Earliest Bread Making” (new content), and “Beyond the Optimal Zone.”
- New information on rice domestication has been added to the section “The Neolithic in Asia.”
- There is a new “Appreciating Diversity” box on “Dietary Diversity and Climate Change.”

CHAPTER 12: THE FIRST CITIES AND STATES

- I’ve added new info on the recent bioarcheological analysis of 742 human remains from the important Turkish site of Çatalhöyük.
- I wrote a new “Appreciating Diversity” box on “The Inka *Khipu* System,” a unique form of record keeping and information transfer.
- The discussion of Maya civilization has been expanded and updated, based on information

from the recent LiDAR survey of northern Guatemala.

- The “Appreciating Anthropology” box on “The Fantastic Claims of Pseudo-Archaeology” has been revised.

CHAPTER 13: METHOD AND THEORY IN CULTURAL ANTHROPOLOGY

- This chapter has been extensively updated, with revisions in writing to enhance clarity.

CHAPTER 14: LANGUAGE AND COMMUNICATION

- The major section on “Sociolinguistics” has been reorganized, with new subheads added for clarity.
- The “Appreciating Diversity” box, “Words of the Year,” has been updated and rewritten to reflect how the personal expression of gender identity (as in [my] pronouns and singular *they*) has become an increasing part of our shared discourse.
- A new “Focus on Globalization” box, “Naming a Pandemic: Do Geographic Names Stigmatize?” examines the naming of diseases, including the COVID-19 coronavirus.
- I streamlined the section on African American Vernacular English (AAVE).

CHAPTER 15: ETHNICITY AND RACE

- This chapter has been significantly updated, reorganized, and revised, with much new material. Specifics include:
- To the section “American Ethnic Groups,” I have added the most recent changes in composition of racial and ethnic groups/categories in the United States.
- I have updated the section “Minority Groups and Stratification, with new data on the relation between poverty, income, and minority status.
- An updated discussion of “Race in the Census” describes the 2020 census form and its detailed questions on ethnicity, race, and national origins.
- A new discussion of biracial Japanese has been added.
- Recent election results now inform the “Backlash to Multiculturalism” section.
- The section “Ethnic Groups, Nations, and Nationalities” incorporates new data on ethnic diversity by country.
- Material formerly in the “Focus on Globalization” box on “The Gray and the Brown” has been moved into the text, as part of a new discussion of demographic projections for the United States through 2060, including significant growth in the dependency ratio.
- There are expanded discussions of the Bosnian and Rwandan genocides in the section on “Ethnic Conflict.”

CHAPTER 16: MAKING A LIVING

- I updated the “Focus on Globalization” box, “Our Global Economy.”
- A new “Appreciating Anthropology” box “To Give Is Good: Reciprocity and Human Survival” describes ongoing research by the Human Generosity Project, with a focus on recent fieldwork among the Ik of Uganda.
- I moved the old “Appreciating Anthropology” box on deindustrialization to Chapter 23.

CHAPTER 17: POLITICAL SYSTEMS

- To enhance clarity, I revised the discussions of bands, nomadic politics, and chiefdoms, offering clearer or more familiar examples.
- I updated the “Appreciating Anthropology” box, “The Illegality Industry: A Failed System of Border Control.”

CHAPTER 18: GENDER

- I wrote a new “Appreciating Anthropology” box, “Patriarchy Today: Case Studies in Fundamentalist Communities,” to replace the old one, which was dated. This one highlights Maxine Margolis’s recent comparative study of female status in three fundamentalist religious communities.
- The section “Changes in Gendered Work” includes a revised and thoroughly updated discussion of labor force participation by gender.
- The section “Work and Happiness” contains an updated and expanded discussion of work-force participation and national feelings of wellbeing.
- The section titled “The Feminization of Poverty” has updated information on the relation between wealth and family structure.
- The “Beyond Male and Female” section has been revised substantially to clarify American gender categories in flux.

CHAPTER 19: FAMILIES, KINSHIP, AND DESCENT

- The section “Changes in North American Kinship” contains a revised and updated discussion of changing characteristics of American families, households, and children’s living arrangements.
- There is a new discussion of “Relationships Queried in the 2020 Census.”

CHAPTER 20: MARRIAGE

- I streamlined the section on “Divorce.”
- The section on “The Online Marriage Market” has been substantially revised and updated.

CHAPTER 21: RELIGION

- I wrote a new “Appreciating Anthropology” box, “Rituals in a Pandemic’s Shadow.”
- In the section “Religion and Change,” I added a new subsection on “Religious Change in the

United States,” informed by 2019 surveys and focusing on the shift to nonaffiliation.

CHAPTER 22: ARTS, MEDIA, AND SPORTS

- This chapter has been updated and streamlined throughout.
- There is a retitled, reorganized, and substantially rewritten section on “Online Access and Connectivity” in the major section “Media and Culture.”

CHAPTER 23: THE WORLD SYSTEM, COLONIALISM, AND INEQUALITY

- The section “Wealth Distribution in the United States” has been revised and incorporates the

latest available statistics on inequality, and its relation to political mobilization.

- Thoroughly revised and updated section on “Neoliberalism and NAFTA’s Economic Refugees,” including discussion of the USMCA trade pact revision.
- A new box for this chapter, “When the Mills Shut Down: An Anthropologist Looks at Deindustrialization,” was moved here from Chapter 16.

CHAPTER 24: ANTHROPOLOGY’S ROLE IN A GLOBALIZING WORLD

- Two major sections: “Energy Consumption and Industrial Degradation” and “Global Climate

Change” have been thoroughly revised, updated, and reorganized, including an updated Table 24.1, “Energy Consumption for the Top 12 Countries, 2018.”

- In the section on “Emerging Diseases,” there is a new discussion of the 2020 coronavirus, as well as a report on the Trump administration’s termination of the USAID-supported PREDICT program, which searched for, identified, and catalogued potentially lethal zoonotic pathogens.

Acknowledgments

I'm grateful to many colleagues at McGraw-Hill Education. I offer particular thanks to Sarah Paratore and Patrick-Cash Peterson, who helped me plan and implement this revision and worked with me to complete and submit the manuscript on schedule.

Thanks, too, to Elisa Odoardi, product developer, and now portfolio manager for anthropology, and to McGraw-Hill's entire team of sales reps and regional managers for the work they do in helping professors and students gain access to my books. I also acknowledge Michael Ryan, President of Higher Education for Portfolio and Learning Content.

As usual, Rick Hecker has done a great job as content project manager, guiding the manuscript through production and keeping everything moving on schedule. Sue Culbertson, buyer, worked with the printer to make sure everything came out right. Thanks, too, to Charlotte Goldman, freelance photo researcher. I also thank Margaret Haywood for copyediting, Marlena Pechan for proofreading, and Beth Blech for executing the design.

Carrie Burger also deserves thanks as content licensing specialist.

I'm also indebted to the reviewers who have evaluated this book and its companion text, *Cultural Anthropology*, and, through their comments, helped guide its development.

Their names are as follows:

AnnMarie Beasley, *American River College*
Beau Bowers, *Central Piedmont Community College*
Robert B. Chamberlain, *Eastern Florida State College*
Carolyn Coulter, *Atlantic Cape Community College*
Alexa Dietrich, *Wagner College*
Jennifer Elliott, *Estrella Mountain Community College*
Pam Frese, *College of Wooster*
Allison Harnish, *Albion College*
Ridge Harper, *Bainbridge State College*
John Henderson, *Cornell University*
Elizabeth Hoag, *Cuyahoga Community College*
Mary Hotvedt, *Western New Mexico University*
Kendi Howells Douglas, *Johnson University*
Danielle James, *Community College of Baltimore County*
Shepherd Jenks, *Central New Mexico Community College*
Priscilla LoForte, *Cosumnes River College*
Vincent Lyon-Callo, *Western Michigan University*
Ann Magennis, *Colorado State University*
Jose Martinez-Reyes, *University of Massachusetts, Boston*
Megan McCullen, *Alma College*
David Otto, *Centenary College*
Jason Pribilsky, *Whitman College*
Van Reidhead, *East Stroudsburg University*
Wayman Smith, *Georgia State University–Perimeter College*
Lisa Volle, *Central Texas College*
Deborah J. Wicking, *Aquinas College*
LaCretia Williams, *Alabama State University*
Andre Yefremian, *Chaffey College*

I'm also grateful to the reviewers of previous editions of this book and of my *Cultural Anthropology* text. Their names follow:

Julianna Acheson, *Green Mountain College*
Stephanie W. Alemán, *Iowa State University*
Mohammad Al-Madani, *Seattle Central Community College*
Maria Altemara, *West Virginia University, Robert Morris University*
Douglas J. Anderson, *Front Range Community College*
E. F. Aranyosi, *University of Washington*

Timi Lynne Barone, *University of Nebraska, Omaha*
AnnMarie Beasley, *American River College*
Robert Bee, *University of Connecticut*
Joy A. Bilharz, *SUNY at Fredonia*
James R. Bindon, *University of Alabama*
Kira Blaisdell-Sloan, *Louisiana State University*
Kathleen T. Blue, *Minnesota State University*
Renée M. Bonzani, *University of Kentucky*
Beau Bowers, *Central Piedmont Community College*
Daniel Boxberger, *Western Washington University*
Vicki Bradley, *University of Houston*
Lisa Kaye Brandt, *North Dakota State University*
Ethan M. Braunstein, *Northern Arizona University*
Ned Breschel, *Morehead State University*
Christopher A. Brooks, *Virginia Commonwealth University*
Peter J. Brown, *Emory University*
Margaret S. Bruchez, *Blinn College*
Vaughn M. Bryant, *Texas A&M University*
Andrew Buckser, *Purdue University*
Richard H. Buonforte, *Brigham Young University*
Karen Burns, *University of Georgia*
Richard Burns, *Arkansas State University*
Mary Cameron, *Auburn University*
Robert B. Chamberlain, *Eastern Florida State College*
Joseph L. Chartkoff, *Michigan State University*
Dianne Chidester, *University of South Dakota*
Stephen Childs, *Valdosta State University*
Inne Choi, *California Polytechnic State University–San Luis Obispo*
Bonny Christy, *Blinn College*
Wanda Clark, *South Plains College*
Jeffrey Cohen, *Penn State University*
Fred Conquest, *Community College of Southern Nevada*
Barbara Cook, *California Polytechnic State University–San Luis Obispo*
Carolyn Coulter, *Atlantic Cape Community College*
Maia Greenwell Cunningham, *Citrus College*
Sean M. Daley, *Johnson County Community College*

Karen Dalke, *University of Wisconsin–Green Bay*
 Norbert Dannhaeuser, *Texas A&M University*
 Michael Davis, *Truman State University*
 Hillary Delprete, *Wagner College*
 Paul Demers, *University of Nebraska–Lincoln*
 Darryl de Ruiter, *Texas A&M University*
 Alexa Dietrich, *Wagner College*
 Robert Dirks, *Illinois State University*
 William W. Donner, *Kutztown University*
 William Doonan, *Sacramento City College*
 Mary Durocher, *Wayne State University*
 Paul Durrenberger, *Pennsylvania State University*
 Jennifer Elliott, *Estrella Mountain Community College*
 George Esber, *Miami University of Ohio*
 Les W. Field, *University of New Mexico*
 Grace Fraser, *Plymouth State College*
 Todd Jeffrey French, *University of New Hampshire, Durham*
 Pam Frese, *College of Wooster*
 Richard H. Furlow, *College of DuPage*
 Vance Geiger, *University of Central Florida*
 Laurie Godfrey, *University of Massachusetts–Amherst*
 Bob Goodby, *Franklin Pierce College*
 Gloria Gozdzik, *West Virginia University*
 Tom Greaves, *Bucknell University*
 Mark Grey, *University of Northern Iowa*
 Sharon Gursky, *Texas A&M University*
 Allison Harnish, *Albion College*
 Ridge Harper, *Bainbridge State College*
 John Henderson, *Cornell University*
 John Dwight Hines, *University of California, Santa Barbara*
 Elizabeth Hoag, *Cuyahoga Community College*
 Brian A. Hoey, *Marshall University*
 Homes Hogue, *Mississippi State University*
 Kara C. Hoover, *Georgia State University*
 Mary Hotvedt, *Western New Mexico University*
 Charles W. Houck, *University of North Carolina–Charlotte*
 Kendi Howells Douglas, *Johnson University*
 Stevan R. Jackson, *Virginia Tech*
 Alice James, *Shippensburg University of Pennsylvania*
 Danielle James, *Community College of Baltimore County*
 Shepherd Jenks, *Central New Mexico Community College*
 Cara Roure Johnson, *University of Connecticut*
 Kevin Keating, *Broward College*
 Richard King, *Drake University*
 Max Kirsch, *Florida Atlantic University*
 Amy Kowal, *Florida State University*
 Christine Kray, *Rochester Institute of Technology*
 Eric Lassiter, *Ball State University*
 Jill Leonard, *University of Illinois–Urbana–Champaign*
 Kenneth Lewis, *Michigan State University*
 David Lipset, *University of Minnesota*
 Walter E. Little, *University of Albany, SUNY*
 Jon K. Loessin, *Wharton County Junior College*
 Priscilla LoForte, *Cosumnes River College*
 Vincent Lyon-Callo, *Western Michigan University*
 Ann Magennis, *Colorado State University*
 Brian Malley, *University of Michigan*
 Jonathan Marks, *University of North Carolina–Charlotte*
 Jose Martinez-Reyes, *University of Massachusetts, Boston*
 Merri Mattison, *Red Rocks Community College*
 Megan McCullen, *Alma College*
 Reece Jon McGee, *Texas State University*
 Kare McManama-Kearin, *Weber State University*
 H. Lyn Miles, *University of Tennessee at Chattanooga*
 Barbara Miller, *George Washington University*
 Richard G. Milo, *Chicago State University*
 John Nass, Jr., *California University of Pennsylvania*
 Andrew Nelson, *University of North Texas*
 Frank Ng, *California State University–Fresno*
 Constanza Ocampo-Raeder, *University of Maine (Orono)*
 Divinity B. O'Connor DLR-Roberts, *Des Moines Area Community College*
 Martin Ottenheimer, *Kansas State University*
 David Otto, *Centenary College*
 De Ann Pendry, *University of Tennessee–Knoxville*
 Holly Peters-Golden, *University of Michigan*
 Leonard Plotnicov, *University of Pittsburgh*
 Janet Pollak, *William Paterson University*
 Christina Nicole Pomianek, *University of Missouri–Columbia*
 Geoffrey G. Pope, *William Paterson University*
 Jason Pribilsky, *Whitman College*
 Howard Prince, *CUNY–Borough of Manhattan Community College*
 Frances E. Purifoy, *University of Louisville*
 Asa Randall, *University of Florida*
 Mark A. Rees, *University of Louisiana at Lafayette*
 Van Reidhead, *East Stroudsburg University*
 Bruce D. Roberts, *Minnesota State University Moorhead*
 Rita C. Rodabaugh, *Central Piedmont Community College*
 Leila Rodriguez, *University of Cincinnati*
 Steven Rubenstein, *Ohio University*
 Robert Rubinstein, *Syracuse University*
 Richard A. Sattler, *University of Montana*
 Richard Scaglione, *University of Pittsburgh*
 Mary Scott, *San Francisco State University*
 Scott Sernau, *Indiana University South Bend*
 James Sewastynowicz, *Jacksonville State University*
 Brian Siegel, *Furman University*
 Michael Simonton, *Northern Kentucky University*
 Megan Sinnott, *University of Colorado–Boulder*
 Esther Skirboll, *Slippery Rock University of Pennsylvania*
 Alexia Smith, *University of Connecticut*
 Wayman Smith, *Georgia State University–Perimeter College*
 Gregory Starrett, *University of North Carolina–Charlotte*
 Karl Steinen, *University of West Georgia*

Noelle Stout, *Foothill and Skyline Colleges*
Merrily Stover, *University of Maryland–University College*
Jessica Thompson, *Emory University*
Elizabeth A. Throop, *Eastern Kentucky University*
Ruth Toulson, *Brigham Young University*
Susan Trencher, *George Mason University*
Mark Tromans, *Broward Community College*
Christina Turner, *Virginia Commonwealth University*
Donald Tyler, *University of Idaho*
Daniel Varisco, *Hofstra University*
Lisa Volle, *Central Texas College*
Albert Wahrhaftig, *Sonoma State University*

Heather Walder, *University of Wisconsin–La Crosse*
Joe Watkins, *University of New Mexico*
David Webb, *Kutztown University of Pennsylvania*
George Westermark, *Santa Clara University*
Donald A. Whatley, *Blinn College*
Nancy White, *University of South Florida*
Deborah J. Wickersham, *Aquinas College*
Katharine Wiegale, *Northern Illinois University*
LaCretia Williams, *Alabama State University*
Mary S. Willis, *University of Nebraska–Lincoln*
Brent Woodfill, *University of Louisiana at Lafayette*
Andre Yefremian, *Chaffey College*

Very, very, special thanks as well to the thousands of students whose responses in SmartBook have helped me pinpoint content and writing that needed clarification.

Other professors and students regularly share their insights about this and my other texts via e-mail and so have contributed to this book. I'm especially grateful to my Michigan colleagues who use my books and have suggested ways of making them better. Thanks especially to a 101 team that has included Tom Fricke, Stuart Kirsch, Holly Peters-Golden, and Andrew Shryock. By now, I've benefited from the knowledge, help, and advice of so many friends, colleagues, teaching assistants, graduate student instructors, and students that I can no longer fit their names into a short acknowledgment. I hope they know who they are and accept my thanks.

As usual, my family offers me understanding, support, and inspiration during the preparation of this book. Dr. Nicholas Kottak, who, like me, holds a doctorate in anthropology, regularly shares his insights with me, as does my daughter, Dr. Juliet Kottak Mavromatis, and my wife, Isabel Wagley Kottak. Isabel has been my companion in the field and in life during my entire career in anthropology, and I can't imagine being without her. I renew my dedication of this book to the memory of my mother, Mariana Kottak Roberts, who kindled my interest in the human condition and provided many insights about people and society.

Over my many years of teaching anthropology, feedback from students has kept me up to date on the interests and needs of my readers, as does my ongoing participation in workshops on the teaching of anthropology. I hope this product of my experience will be helpful to others.

Conrad Phillip Kottak
Seabrook Island, South Carolina, and Decatur, Georgia
ckottak@bellsouth.net

Also Available from McGraw-Hill by Conrad Phillip Kottak

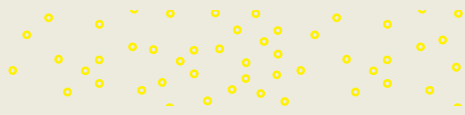
Cultural Anthropology: Appreciating Cultural Diversity,
19th ed. (2021)

Mirror for Humanity: A Concise Introduction to Cultural Anthropology,
12th ed. (2020)

Window on Humanity: A Concise Introduction to Anthropology,
9th ed. (2020)

Culture,
2nd ed. (2014, with
Lisa L. Gezon)

On Being Different: Diversity and Multiculturalism in the North American Mainstream,
4th ed. (2012, with
Kathryn A. Kozaitis)



What Is Anthropology?

- ▶ What distinguishes anthropology from other fields that study human beings?
- ▶ How do anthropologists study human diversity in time and space?
- ▶ Why is anthropology both scientific and humanistic?



Steve Satushek/Photographer's Choice/Getty Images

A produce market in Ubud, Bali, Indonesia.

HUMAN DIVERSITY*Adaptation, Variation, and Change**Cultural Forces Shape Human Biology***GENERAL ANTHROPOLOGY****THE SUBDISCIPLINES OF ANTHROPOLOGY***Cultural Anthropology**Anthropological Archaeology**Biological Anthropology**Linguistic Anthropology***APPLIED ANTHROPOLOGY****ANTHROPOLOGY AND OTHER ACADEMIC FIELDS***Cultural Anthropology and Sociology**Anthropology and Psychology***THE SCIENTIFIC METHOD***Theories, Associations, and Explanations**Case Study: Explaining the Postpartum Taboo**The Value, and Limitations, of Science*


understanding **OURSELVES**

When you grew up, which sport did you appreciate the most—soccer, swimming, football, baseball, tennis, golf, or some other sport (or perhaps none at all)? Is this because of “who you are” or because of the opportunities you had as a child to practice and participate in this particular activity? Think about the phrases and sentences you would use to describe yourself in a personal ad or on a networking site—your likes and dislikes, hobbies, and habits. How many of these descriptors would be the same if you had been born in a different place or time?

When you were young, your parents might have told you that drinking milk and eating vegetables would help you grow up “big and strong.” They probably didn’t recognize as readily the role that culture plays in shaping bodies, personalities, and personal health. If nutrition matters in growth, so, too, do cultural guidelines. What is proper behavior for boys and girls? What kinds of work should men and women do? Where should people live? What are proper uses of their leisure time? What role should religion play? How should people relate to their family, friends, and neighbors? Although our genetic attributes provide a foundation for our growth and development, human biology is fairly plastic—that is, it is malleable. Culture is an environmental force that affects our development as much as do nutrition, heat, cold, and altitude. Culture also guides our emotional and cognitive growth and helps determine the kinds of personalities we have as adults.

Among scholarly disciplines, anthropology stands out as the field that provides the cross-cultural test. How much would we know about human behavior, thought, and feeling if we studied only our own kind? What if our entire understanding of human behavior were based on analysis of questionnaires filled out by college students in Oregon? Get in the habit of asking this question: What is the basis of any statement or generalization you may read or hear concerning what humans are like, individually or collectively? A primary reason anthropology can uncover so much about what it means to be human is that the discipline is based on the cross-cultural perspective. A single nation or culture simply cannot tell us everything we need to know about what it means to be human. We need to compare and contrast. Often culture is “invisible” (assumed to be normal, or just the way things are) until it is placed in comparison to another culture. For example, to appreciate how people use media, and the effects of such use, we need to consider not just contemporary North America but other places—and perhaps even other times. Right now, for example, I am part of a research team that is studying the evolution of media (including broadcast and streaming TV as well as social media) and its use in Brazil from the 1980s through the present. We will eventually compare this evolution with changes in media use and effects in the United States over a comparable period of time. The cross-cultural test is fundamental to the anthropological approach, which orients this textbook.

HUMAN DIVERSITY

Anthropologists study human beings and their products wherever and whenever they find them—in rural Kenya, a Turkish café, a Mesopotamian tomb, or a North American shopping center. Anthropology explores human diversity across time and space, seeking to understand as much as possible about the human condition. Of particular interest is the diversity that comes through human adaptability.

Humans are among the world's most adaptable animals. In the Andes of South America, people wake up in villages 16,000 feet above sea level and then trek 1,500 feet higher to work in tin mines. In the Australian outback, people worship animals and discuss philosophy. Humans survive malaria in the tropics. A dozen men have walked on the moon. The model of the USS *Enterprise* in Washington's Smithsonian Institution symbolizes the desire to “seek out new life and civilizations, to boldly go where no one has gone before.” Wishes to know the unknown, control the uncontrollable, and create order out of chaos find expression among all peoples. Creativity, adaptability, and flexibility are basic human attributes, and human diversity is the subject matter of anthropology.

Students often are surprised by the breadth of **anthropology**, which is the study of humans around the world and through time. Anthropology is a uniquely comparative and **holistic** science. *Holism* refers to the study of the whole of the human condition: past, present, and future; biology, society, language, and culture. Most people think that anthropologists study fossils and nonindustrial, non-Western cultures, and many of them do. But anthropology is much more than the study of nonindustrial peoples: It is a comparative field that examines all societies, ancient and modern,

simple and complex, local and global. The other social sciences tend to focus on a single society, usually their own nation, such as the United States or Canada. Anthropology, however, offers a unique cross-cultural perspective by constantly comparing the customs of one society with those of others.

People share **society**—organized life in groups—with other animals, including monkeys, apes, wolves, mole rats, and even ants. **Culture**, however, is more distinctly human. Cultures are traditions and customs, transmitted through learning, that form and guide the beliefs and behavior of the people exposed to them. Children learn such a tradition by growing up in a particular society, through a process called enculturation. Cultural traditions include customs and opinions, developed over the generations, about proper and improper behavior. These traditions answer such questions as: How should we do things? How do we make sense of the world? How do we distinguish between what is right, and what is wrong? A culture produces a degree of consistency in behavior and thought among the people who live in a particular society.

The most critical element of cultural traditions is their transmission through learning rather than through biological inheritance. Culture is not itself biological, but it rests on certain features of human biology. For more than a million years, humans have possessed at least some of the biological capacities on which culture depends. These abilities are to learn, to think symbolically, to use language, and to make and use tools.

Anthropology confronts and ponders major questions about past and present human existence. By examining ancient bones and tools, we unravel the mysteries of human origins. When did our ancestors separate from those of the apes? Where and when did *Homo sapiens* originate?

society

Organized life in groups; shared with humans by monkeys, apes, wolves, mole rats, and ants, among other animals.

culture

Traditions and customs transmitted through learning.

anthropology

The study of the humans around the world and through time.

holistic

Encompassing past, present, and future; biology, society, language, and culture.



Today's anthropologists work in varied roles and settings. Nory Condor Alarcon (left photo) is an anthropologist who works for the Forensic Laboratory of the Public Ministry of Ayacucho, Peru. Here she comforts a young woman as she confirms that the lab's forensic team has identified the remains of several of her close relatives. In the photo on the right, a group of experts including anthropologist Mac Chapin (left), hold a press conference at UN Headquarters in New York introducing a new high-tech map of Indigenous Peoples of Central America.

(left): Robin Hammond/IDRC/Panos Pictures/Redux Pictures; (right): EDUARDO MUNOZ ALVAREZ/Stringer/Getty Images

FORM OF ADAPTATION	TYPE OF ADAPTATION	EXAMPLE
Technology	Cultural	Pressurized airplane cabin with oxygen masks
Genetic adaptation (occurs over generations)	Biological	Larger “barrel chests” of native highlanders
Long-term physiological adaptation (occurs during growth and development of the individual organism)	Biological	More efficient respiratory system, to extract oxygen from “thin air”
Short-term physiological adaptation (occurs spontaneously when the individual organism enters a new environment)	Biological	Increased heart rate, hyperventilation

How has our species changed? What are we now, and where are we going? How have social and cultural changes influenced biological change? Our genus, *Homo*, has been changing for more than one million years. Humans continue to adapt and change both biologically and culturally.

Adaptation, Variation, and Change

Adaptation refers to the processes by which organisms cope with environmental forces and stresses. How do organisms change to fit their environments, such as dry climates or high mountain altitudes? Like other animals, humans have biological means of adaptation. But humans also habitually rely on cultural means of adaptation. Recap 1.1 summarizes some of the cultural and biological ways in which humans adapt to high altitudes.

Mountainous terrains pose particular challenges, those associated with altitude and oxygen deprivation. Consider four ways (one cultural and three biological) in which humans may cope with low oxygen pressure at high altitudes. Illustrating cultural (technological) adaptation would be a pressurized airplane cabin equipped with oxygen masks. There are three ways of adapting biologically to high altitudes: genetic adaptation, long-term physiological adaptation, and short-term physiological adaptation. First, native populations of high-altitude areas, such as the Andes of Peru and the Himalayas of Tibet and Nepal, seem to have acquired certain genetic advantages for life at very high altitudes. The Andean tendency to develop a voluminous chest and lungs probably has a genetic basis. Second, regardless of their genes, people who grow up at a high altitude become physiologically more efficient there than genetically similar people who have grown up at sea level would be. This illustrates long-term physiological adaptation during the body’s growth and development. Third, humans also have the capacity for short-term or immediate

physiological adaptation. Thus, when lowlanders arrive in the highlands, they immediately increase their breathing and heart rates. Hyperventilation increases the oxygen in their lungs and arteries. As the pulse also increases, blood reaches their tissues more rapidly. These varied adaptive responses—cultural and biological—all fulfill the need to supply an adequate amount of oxygen to the body.

As human history has unfolded, the social and cultural means of adaptation have become increasingly important. In this process, humans have devised diverse ways of coping with the range of environments they have occupied in time and space. The rate of cultural adaptation and change has accelerated, particularly during the last 10,000 years. For millions of years, hunting and gathering of nature’s bounty—*foraging*—was the sole basis of human subsistence. However, it took only a few thousand years for **food production** (the cultivation of plants and domestication of animals), which originated some 12,000–10,000 years ago, to replace foraging in most areas. Between 6000 and 5000 B.P. (before the present), the first civilizations arose. These were large, powerful, and complex societies, such as ancient Egypt, that conquered and governed large geographic areas.

Much more recently, the spread of industrial production has profoundly affected human life. Throughout human history, major innovations have spread at the expense of earlier ones. Each economic revolution has had social and cultural repercussions. Today’s global economy and communications link all contemporary people, directly or indirectly, in the modern world system. Nowadays, even remote villagers experience world forces and events (see “Focus on Globalization”). The study of how local people adapt to global forces poses new challenges for anthropology: “The cultures of world peoples need to be constantly rediscovered as these people reinvent them in changing historical circumstances” (Marcus and Fischer 1986, p. 24).

food production

An economy based on plant cultivation and/or animal domestication.



World Events

People everywhere—even remote villagers—now participate in world events, especially through the mass media. The study of global–local linkages is a prominent part of modern anthropology. What kinds of events generate global interest? Disasters provide one example. Think of missing airplanes, nuclear plant meltdowns, and the earthquakes and tsunamis that have ravaged Thailand, Indonesia, and Japan. In July 2018, the world was riveted to the plight of Thai kids trapped in a cave and their daring rescue. Think, too, of space—the final frontier: As many as 600 million people may have watched the first (Apollo 11) moon landing in 1969—a huge audience in the early days of global television.

Consider, too, the British royal family, especially the photogenic ones. The wedding of Prince William and Catherine Middleton attracted 161 million viewers—twice the population of the United Kingdom. A generation earlier, millions of people had watched Lady Diana Spencer marry England’s Prince Charles. Her funeral also attracted a global audience. In 2020, Prince Harry and his wife Meghan Markle, Duke and Duchess of Sussex, fled with their son Archie to Canada. To escape global media attention, the Sussexes were willing to give up their royal duties and titles.

And, of course, think of sports: Billions of people watched at least some of the last Summer Olympics. Consider the FIFA World Cup (soccer), also held every four years. In 2006, an estimated 320 million people tuned in to the tournament’s final game. This figure almost tripled to 909 million in 2010, and more than one billion viewers saw Germany defeat Argentina in the 2014 final. Four years later, more than 3.5 billion people, half the world’s population, watched at

least some of the 2018 World Cup. Once again, more than a billion people (1.12) tuned in for the final, in which France beat Croatia 4-2. The World Cup generates huge global interest because it truly is a “world series,” with 32 countries and five continents competing. Similarly, the Cricket World Cup, held every four years (most recently in 2019), is the world’s third most watched event: Only the Summer Olympics and the FIFA World Cup exceed it. Live coverage of the 2019 Cricket World Cup attracted a cumulative audience of 1.6 billion people in over 200 countries.

It’s rather arrogant to call American baseball’s ultimate championship “The World Series” when only one non-U.S. team, the Toronto Blue Jays, can play in it. (The title dates back to 1903, a time of less globalization and more American provincialism.) Baseball is popular in the United States (including Puerto Rico), Canada, Japan, Cuba, Mexico, Venezuela, and the Dominican Republic. South Korea, Taiwan, and China have professional leagues. Elsewhere the sport has little mass appeal (see Gmelch and Nathan 2017).

Even so, when we focus on the players in American baseball we see a multiethnic world in miniature. With its prominent Latino and Asian players, American baseball is more ethnically diverse than American football or basketball. Consider the finalists for the major MLB (Major League Baseball) awards (Most Valuable Player, Cy Young, Rookie of the Year) for the years 2018 and 2019. Those finalists included players from Canada, Cuba, the Dominican Republic, Japan, Puerto Rico, South Korea, the United States, and Venezuela. Can you think of a sport as ethnically diverse as baseball? What’s the last world event that drew your attention?

Cultural Forces Shape Human Biology

Anthropology’s comparative, biocultural perspective recognizes that cultural forces constantly mold human biology. (**Biocultural** refers to using and combining both biological and cultural perspectives and approaches to analyze and understand a particular issue or problem.) As we saw in “Understanding Ourselves,” culture is a key environmental force in determining how human bodies grow and develop. Cultural traditions promote certain activities and abilities, discourage others, and set standards of physical well-being and attractiveness. Consider how this works in sports. North American girls are encouraged to pursue, and therefore do well in, competition involving figure skating, gymnastics, track and field, swimming, diving, and many other sports. Brazilian girls, although excelling in the team sports of basketball and volleyball, haven’t fared nearly as

well in individual sports as have their American and Canadian counterparts. Why are people encouraged to excel as athletes in some nations but not others? Why do people in some countries invest so much time and effort in competitive sports that their bodies change significantly as a result? Why do Americans engage in combat sports such as football, which can cause irreversible damage to brains and bodies.

Cultural standards of attractiveness and propriety influence participation and achievement in sports. Americans run or swim not just to compete but also to keep trim and fit. Brazil’s beauty standards traditionally have accepted more fat, especially in female buttocks and hips. Brazilian men have had significant international success in swimming and running, but it is less common to see Brazilian women excelling in those sports. One reason why Brazilian women are underrepresented in competitive swimming may be that

biocultural

Combining biological and cultural approaches to a given problem.



Athletes primed for the start of the 10 kilometer women’s marathon swim at the 2016 Summer Olympics in Rio de Janeiro. Years of swimming sculpt a distinctive physique—an enlarged upper torso and neck, and powerful shoulders and back.

Tim de Waele/Getty Images

sport’s effects on the body. Years of swimming sculpt a distinctive physique: an enlarged upper torso, a massive neck, and powerful shoulders and back. Successful female swimmers tend to be big, strong, and bulky. The countries that have produced them most consistently are the United States, Canada, Australia, Germany, the Scandinavian nations, the Netherlands, the former Soviet Union, and (more recently) China, where this body type isn’t as stigmatized as it is in Latin countries. For women, Brazilian culture prefers more ample hips and buttocks to a more muscled upper body. Many young female swimmers in Brazil choose to abandon the sport rather than their culture’s “feminine” body ideal.

subdisciplines or subfields. They are sociocultural anthropology, archaeological anthropology, biological anthropology, and linguistic anthropology. (From here on, I’ll use the shorter term *cultural anthropology* as a synonym for “sociocultural anthropology.”) Cultural anthropology focuses on societies of the present and recent past. Anthropological archaeology reconstructs lifeways of ancient and more recent societies through analysis of material remains. Biological anthropology studies human biological variation through time and across geographic space. Linguistic anthropology examines language in its social and cultural contexts. Of the four subfields, cultural anthropology has the largest membership. Most departments of anthropology teach courses in all four subfields. (Note that general anthropology did not develop as a comparable field of study in most European countries, where the subdisciplines tend to exist separately.)



Early American anthropology was especially concerned with the history and cultures of Native North Americans. Ely S. Parker, or Ha-sanoan-da, was a Seneca Indian who made important contributions to early anthropology. Parker also served as commissioner of Indian affairs for the United States. National Archives and Records Administration

general anthropology

Anthropology as a whole: cultural, archaeological, biological, and linguistic anthropology.

GENERAL ANTHROPOLOGY

The academic discipline of anthropology, also known as **general anthropology** or “four-field” anthropology, includes four main

There are historical reasons for the inclusion of the four subfields in a single discipline in North America. The origin of anthropology as a scientific field, and of American anthropology in particular, can be traced back to the 19th century. Early American anthropologists were concerned especially with the history and cultures of the indigenous peoples of North America. Interest in the origins and diversity of Native Americans (called First Nations in Canada) brought together studies of customs, social life, language, and physical traits. Anthropologists still are pondering such questions as these: Where did Native Americans come from? How many waves of migration brought them to the New World? What are the linguistic, cultural, and biological links among Native Americans and between them and Asians?

There also are logical reasons for including anthropology's four subfields in the same academic discipline. Answers to key questions in anthropology often require an understanding of both human biology and culture and of both the past and the present. Each subfield considers variation in time and space (that is, in different geographic areas). Cultural anthropologists and anthropological archaeologists study (among many other topics) changes in social life and customs. Archaeologists have used studies of living societies and behavior patterns to imagine what life might have been like in the past. Biological anthropologists examine evolutionary changes in physical form, for example, anatomical changes that might have been associated with the origin of tool use or language. Linguistic anthropologists may reconstruct the basics of ancient languages by studying modern ones.

The subdisciplines influence each other as members of the different subfields talk to each other, share books and journals, and associate in departments and at professional meetings. General anthropology explores the basics of human biology, society, and culture and considers their interrelations. Anthropologists share certain key assumptions. Perhaps the most fundamental is the idea that we cannot reach sound conclusions about "human nature" by studying a single nation, society, or cultural tradition. A comparative, cross-cultural approach is essential.

THE SUBDISCIPLINES OF ANTHROPOLOGY

Cultural Anthropology

Cultural anthropology, the study of human society and culture, is the subfield that describes, analyzes, interprets, and explains social and cultural similarities and differences. To study and interpret cultural diversity, cultural

anthropologists engage in two kinds of activity: ethnography (based on fieldwork) and ethnology (based on cross-cultural comparison). **Ethnography** provides an account of a particular group, community, society, or culture. During ethnographic fieldwork, the ethnographer gathers data that he or she organizes, describes, analyzes, and interprets to build and present that account, which may be in the form of a book, an article, or a film. Traditionally, ethnographers lived in small communities, where they studied local behavior, beliefs, customs, social life, economic activities, politics, and religion. Today, any ethnographer will recognize that external forces and events have an increasing influence on such settings.

An anthropological perspective derived from ethnographic fieldwork often differs radically from that of economics or political science. Those fields focus on national and official organizations and policies and often on elites. However, the groups that anthropologists traditionally have studied usually have been relatively poor and powerless. Ethnographers often observe discriminatory practices directed toward such people, who experience food and water shortages, dietary deficiencies, and other aspects of poverty. Political scientists tend to study programs that national planners develop, whereas anthropologists discover how these programs work on the local level.

Communities and cultures are less isolated today than ever before. In fact, as the anthropologist Franz Boas (1940/1966) noted many years ago, contact between neighboring tribes has always existed and has extended over enormous areas. "Human populations construct their cultures in interaction with one another, and not in isolation" (Wolf 1982, p. ix). Villagers increasingly participate in regional, national, and world events. Exposure to external forces comes through the mass media, migration, and modern transportation. (This chapter's "Appreciating Anthropology" box examines the role of a residential school in eastern India in bridging barriers between cultures.) City, nation, and world increasingly invade local communities with the arrival of tourists, development agents, government and religious officials, and political candidates. Such linkages are prominent components of regional, national, and global systems of politics, economics, and information. These larger systems increasingly affect the people and places anthropology traditionally has studied. The study of such linkages and systems is part of the subject matter of modern anthropology.

Ethnology examines, interprets, and analyzes the results of ethnography—the data gathered in different societies. It uses such data to compare and contrast and to generalize about society and culture. Looking beyond the particular to the

cultural anthropology

The comparative, cross-cultural study of human society and culture.

ethnography

Fieldwork in a particular cultural setting.

ethnology

The study of sociocultural differences and similarities.



appreciating ANTHROPOLOGY

School of Hope

A school is one kind of community in which culture is transmitted—a process known as enculturation. A boarding school where students reside for several years is fully comparable as an enculturative setting to a village or other local community. You’ve all heard of Hogwarts. Although fictional, is it not a setting in which enculturation takes place?

Often, schools serve as intermediaries between one cultural tradition and another. As students are exposed to outsiders, they inevitably change. In today’s world, opportunities to become bilingual and bicultural—that is, to learn more than one language and to participate in more than one cultural tradition—are greater than ever before.

The Kalinga Institute of Social Sciences (KISS) is a boarding school in Bhubaneswar, India, whose mission is to instill in indigenous students a “capacity to aspire” to a better life (Finnan 2016). KISS is the world’s largest residential school for tribal children. Located in Odisha, one of India’s poorest states, KISS supports 25,000 students from first grade through graduate training. Its students represent 62 of India’s tribal groups. Children as young as age 6 travel to KISS by bus or train, sometimes from hundreds of miles away. They leave their families for up to 10 months at a time, returning to their villages only during the summer.



KISS students at an assembly for visiting foreign dignitaries. KISS officials use such events not only to showcase the school to visitors but also to help build solidarity among students.
Courtesy Christine Finnan

During six months of research at KISS in 2014–2015, anthropologist Christine Finnan gathered stories and personal accounts about the school and its effects. Working with three Indian research partners, she interviewed 160 people: students, former students, parents, staff, teachers, administrators, and visitors. Her team observed

classes, meals, celebrations, and athletic competitions. They also visited several tribal villages to find out why parents send their children so far away to school. Finnan wanted to determine what children gained and lost from growing up at KISS. (For a fuller account of the research described here, see Finnan [2016] at www.sapiens.org.)

more general, ethnologists attempt to identify and explain cultural differences and similarities, to test hypotheses, and to build theory to enhance our understanding of how social and cultural systems work. (See the section “The Scientific Method” later in this chapter.) Ethnology

gets its data for comparison not just from ethnography but also from the other subfields, particularly from archaeology, which reconstructs social systems of the past. (Recap 1.2 summarizes the main contrasts between ethnography and ethnology.)

RECAP 1.2

Ethnography and Ethnology—Two Dimensions of Cultural Anthropology

ETHNOGRAPHY

Requires fieldwork to collect data
Often descriptive
Group/community specific

ETHNOLOGY

Uses data collected by a series of researchers
Usually synthetic
Comparative/cross-cultural

Acceptance to KISS is based on need, so that the poorest of the poor are chosen to attend. The school offers cost-free room and board, classes, medical care, and vocational and athletic training to all its students. The value system at KISS encourages responsibility, orderliness, and respect. Children learn those behaviors not only from KISS employees but also from each other—especially from older students. Students are repeatedly reminded that they are special, that they can rise out of poverty and become change agents for their communities. Many students hope to return to their villages as teachers, doctors, or nurses.

KISS receives no government support. Most of its funding comes from its profitable sister institution, the Kalinga Institute of Industrial Technology (KIIT), a respected private university. By targeting indigenous children, KISS meets an educational need that is unmet by the government. In India's tribal villages, the presence of teachers is unreliable, even when there are village schools. At KISS, in sharp contrast, teachers don't just instruct; they also serve in loco parentis, living in the dormitories or in nearby housing, and viewing many of their students as family members.

During her fieldwork, Finnan found attitudes about KISS among all parties to be

overwhelmingly positive. Students contrasted their KISS education with the poor quality of their village schools. Teachers mentioned their shared commitment to poverty reduction. Parents were eager for their children to be admitted. Although KISS encourages students to take pride in their native language and culture, both students and parents understand that change is inevitable. Students will adopt new beliefs, values, and behaviors, and they will learn Odia, the state language used at KISS. They will become bilingual and bicultural.

When Finnan began her research, she was aware of the now-notorious boarding schools for indigenous students that were established during the 19th and 20th centuries in the United States, Canada, and Australia. Children were forcibly removed from their families, required to speak English and accept Christianity, and taught that their own cultures were inferior. The educational style was authoritarian, and its goal was forced assimilation. Finnan found KISS's positive educational philosophy and respect for indigenous cultures to be very different from those archaic institutions.

To fully evaluate KISS's success in meeting its goals, Finnan has retained her connection with KISS. In 2018 she received data indicating that their promise of improved employment

opportunities is being realized. A survey of 10,023 former students indicates that approximately 85 percent have jobs that are likely a result of their KISS education. In addition, while over 80 percent of tribal students drop out of district schools before completing tenth grade, only about 20 percent of KISS students do so. Those who stay at KISS score higher than the state average on state-mandated tests, and considerably higher than averages for tribal children. KISS also can point to a series of successful scholars, ambassadors, and athletes among its graduates. Each year, 5 percent of its graduating class is admitted tuition-free to KIIT. At that highly selective university, students can study engineering, medicine, and law, among other subjects.

Later in this chapter, we examine applied anthropology—how anthropological data, perspectives, theory, and methods can be used to identify, assess, and solve contemporary social problems. Think about whether Finnan's research is academic or applied, and whether there is a sharp distinction between these two dimensions of anthropology. Even if Finnan did not intend her work to be applied anthropology, her findings certainly suggest educational lessons that can be applied beyond this case. What are some of those lessons?

Anthropological Archaeology

Anthropological archaeology (or, more simply, archaeology) reconstructs, describes, and interprets human behavior and cultural patterns through material remains. At sites where people live or have lived, archaeologists find artifacts, material items that humans have made, used, or modified, such as tools, weapons, campsites, buildings, and garbage. Plant and animal remains and garbage tell stories about consumption and activities. Wild and domesticated grains have different characteristics, which allow archaeologists to distinguish between the gathering and the cultivation of plants. Animal bones reveal the age and sex of slaughtered animals, providing other information useful in determining whether species were wild or domesticated.

Analyzing such data, archaeologists answer several questions about ancient economies. Did the group get its meat from hunting, or did it domesticate and breed animals, killing only those of a certain age and sex? Did plant food come from wild plants or from sowing, tending, and harvesting crops? Did the residents make, trade for, or buy particular items? Were raw materials available locally? If not, where did they come from? From such information, archaeologists reconstruct patterns of production, trade, and consumption.

Archaeologists have spent much time studying *potsherds*, fragments of earthenware. Potsherds are more durable than many other artifacts, such as textiles and wood. The quantity of pottery fragments allows estimates of population size and

anthropological archaeology

The study of human behavior through material remains.