



CULTURAL ANTHROPOLOGY

A TOOLKIT FOR
A GLOBAL AGE

2E

KENNETH
J. GUEST

THE HOBO-DYER MAP

Can a map challenge your assumptions about the world? The Hobo-Dyer map reorients the world, placing south at the top and, like the Peters map that follows, uses an equal-area presentation, presenting accurate proportions of countries, continents, and oceans in relation to one another, rather than emphasizing shape or compass bearings. What do you see differently from this new perspective?



Antarctica



SOUTH ATLANTIC OCEAN

INDIAN OCEAN

Australia

Papua New Guinea

East Timor

Indonesia

Malaysia

Palau

Micronesia

Philippines

Cambodia

Thailand

Laos

Vietnam

Myanmar

Taiwan

East China Sea

Japan

South Korea

North Korea

China

Mongolia

Russia

Sea of Okhotsk

Lake Baikal

Laptev Sea

Kara Sea

Barents Sea

Arabian Sea

Bay of Bengal

Maldives

Seychelles

Equator

(Fr.) Réunion
Mauritius

Comoros

Lesotho

Swaziland

Madagascar

South Africa

Botswana

Namibia

Zimbabwe

Zambia

Angola

Mozambique

Malawi

Tanzania

Democratic Republic of the Congo

Gabon

Sao Tome and Principe

Burundi

Rwanda

Kenya

Uganda

Somalia

Ethiopia

South Sudan

Djibouti

Eritrea

Chad

Niger

Mali

Algeria

Libya

Egypt

Tunisia

Morocco

Western Sahara

Yemen

Oman

Saudi Arabia

U.A.E.

Bahrain

Qatar

Kuwait

Jordan

Iraq

Syria

Lebanon

Cyprus

Israel

Turkey

Armenia

Georgia

Azerbaijan

Turkmenistan

Uzbekistan

Kazakhstan

Tajikistan

Afghanistan

Kyrgyzstan

Iran

Ukraine

Belarus

Poland

Czech Rep.

Slovakia

Hungary

Romania

Bulgaria

Serbia

Montenegro

Albania

Greece

Italy

France

Spain

Portugal

Belgium

Netherlands

Luxembourg

Denmark

Sweden

Norway

Finland

Ireland

U.K.

Belgium

Netherlands

Luxembourg

Denmark

Sweden

Central African Republic

Nigeria

Benin

Togo

Ghana

Burkina Faso

Guinea

Sierra Leone

Guinea-Bissau

Gambia

Senegal

Cape Verde

Mali

Mauritania

Equatorial Guinea

Côte d'Ivoire

Liberia

Sierra Leone

Guinea-Bissau

Gambia

Senegal

Cape Verde

Mali

Mauritania

Equatorial Guinea

Côte d'Ivoire

Liberia

Sierra Leone

Guinea-Bissau

Gambia

Senegal

Cape Verde



Beaufort Sea

Greenland

ARCTIC

Alaska (U.S.)

Canada

Hudson Bay

Labrador Sea

Iceland

Den.

North Sea

U.K.

Neth.

Ger.

Ireland

Belgium

Lux.

Switz.

France

NORTH PACIFIC OCEAN

United States

NORTH ATLANTIC OCEAN

Portugal

Spain

Morocco

Gulf of Mexico

Mexico

Hawaii (U.S.)

Dom. Rep.

Puerto Rico (U.S.)

St. Kitts & Nevis

Antigua and Barbuda

Guadeloupe (Fr.)

Dominica

Martinique (Fr.)

St. Lucia

St. Vincent and the Grenadines

Barbados

Grenada

Trinidad and Tobago

Suriname

French Guiana

Bahamas

Cuba

Haiti

Jamaica

Belize

Guatemala

El Salvador

Honduras

Nicaragua

Costa Rica

Panama

Colombia

Venezuela

Guyana

Ecuador

Peru

Brazil

Bolivia

Paraguay

Chile

Argentina

Uruguay

Falkland Islands (U.K.)

Western Sahara

Cape Verde

Senegal

Gambia

Guinea

Guinea-Bissau

Sierra Leone

Liberia

Côte d'Ivoire

Equatorial Guinea

Sao Tome and Principe

Gabon

Algeria

Mauritania

Mali

Niger

Burkina Faso

Chad

Benin

Togo

Nigeria

Equator

SOUTH PACIFIC OCEAN

SOUTH ATLANTIC OCEAN



THE PETERS WORLD MAP
 How do maps shape the way you think about the world and its people? The Earth is round. So every flat, rectangular map involves distortions. But which distortions? The Peters world map is an equal-area map, showing countries and continents in accurate proportion with one another and reducing the visual dominance of the Northern Hemisphere by shifting the equator to the middle of the map, both in sharp contrast to the more familiar Mercator projection.

WORLD • POLITICAL

NATIONAL BOUNDARIES

While humanity's impact is quite evident, and even striking, on many remotely sensed scenes, sometimes, as in the case with most political boundaries, it is invisible. State, provincial, and national boundaries can follow natural features, such as mountain ridges, rivers, or coastlines. Artificial constructs that possess no physical reality—for example, lines of latitude and longitude—can also determine political borders. This world political map represents man's imaginary lines as they slice and divide Earth.

The National Geographic Society recognizes 192 independent states in the world as represented here. Of those nations, 185 are members of the United Nations.



Winkel Tripel Projection



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T I C A

Cultural Anthropology

A TOOLKIT FOR A GLOBAL AGE

SECOND EDITION

KENNETH J. GUEST
BARUCH COLLEGE
THE CITY UNIVERSITY OF NEW YORK



W. W. NORTON & COMPANY
NEW YORK LONDON

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Printed in Canada

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Permissions Manager: Megan Schindel

Permissions Clearing: Elizabeth Trammell

Composition: Jouve North America

Manufacturing: TransContinental

Library of Congress Cataloging-in-Publication Data

Names: Guest, Kenneth J.

Title: Cultural anthropology : a toolkit for a global age / Kenneth J. Guest,

Baruch College, The City University of New York.

Description: Second edition. | New York, NY : W. W. Norton & Company, Inc., [2017] |

Includes bibliographical references and index.

Identifiers: LCCN 2016024805 | ISBN 9780393265002 (pbk.)

Subjects: LCSH: Ethnology. | Applied anthropology. | Globalization.

Classification: LCC GN316 G83 2016 | DDC 301-dc23 LC record available at

<https://lcn.loc.gov/2016024805>

ISBN: 978-0-393-26500-2

W. W. Norton & Company, Inc., 500 Fifth Avenue, New York, NY 10110-0017

wwnorton.com

W. W. Norton & Company Ltd., Castle House, 75/76 Wells Street, London W1T 3QT

1 2 3 4 5 6 7 8 9 0

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Kenneth J. Guest is Professor of Anthropology at Baruch College, CUNY, and author of *God in Chinatown: Religion and Survival in New York's Evolving Immigrant Community* (2003). His research focuses on immigration, religion, globalization, ethnicity, and entrepreneurialism.

Professor Guest's ethnographic research in China and the United States traces the immigration journey of recent Chinese immigrants from Fuzhou, southeast China, who, drawn by restaurant, garment shop, and construction jobs and facilitated by a vast human smuggling network, have revitalized New York's Chinatown. His writing explores the role of Fuzhounese religious communities in China and the United States; the religious revival sweeping coastal China; the Fuzhounese role in the rapidly expanding U.S. network of all-you-can-eat buffets and take-out restaurants; and the higher education experiences of the Fuzhounese second generation.

A native of Florida, Professor Guest studied Chinese at Beijing University and Middlebury College. He received his B.A. from Columbia University (East Asian Languages and Cultures), an M.A. from Union Theological Seminary (Religious Studies), and the M.A., M.Phil., and Ph.D. from The City University of New York Graduate Center (Anthropology).

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Preface

Anthropology may be the most important course you take in college. That may seem like a bold statement. But here's what I mean.

Cultural Anthropology: A Toolkit

The world in the twenty-first century is changing at a remarkable pace. We are experiencing an interaction with people, ideas, and systems that is intensifying at breathtaking speed. Communication technologies link people instantaneously across the globe. Economic activities challenge national boundaries. People are on the move within countries and between them. As a result, today we increasingly encounter the diversity of humanity, not on the other side of the world but in our schools, workplaces, neighborhoods, religious communities, and families. How will we develop the skills and strategies for engaging and navigating the complex, multicultural, global, and rapidly changing reality of the world around us?

Anthropology is the toolkit you are looking for. Cultural anthropology is the study of humans, particularly the many ways people around the world today and throughout human history have organized themselves to live together: to get along, to survive, to thrive, and to have meaningful lives. This second edition of *Cultural Anthropology: A Toolkit for a Global Age* will introduce you to the fascinating work of anthropologists and the research strategies and analytical perspectives that anthropologists have developed—our tools of the trade—that can help you better understand and engage today's world as you move through it.

I teach Introduction to Cultural Anthropology to hundreds of students every year at Baruch College, a senior college of The City University of New York. Baruch has an incredibly diverse student body, with

immigrants from over a hundred countries, speaking dozens of languages and thinking about culture, race, gender, and family in as many different ways. Some of my students will become anthropology majors. More will become anthropology minors. But at Baruch, in fact, most students will become business majors.

This book emerges from my efforts to make anthropology relevant to all of my students as they navigate their everyday lives, think about the world as it is and as it is becoming, and consider tackling the crucial issues of our times. On a practical level, we all employ the skills of anthropology on a daily basis. Every time you walk into a room and try to figure out how to fit into a new group of people—in your classroom, in a student club, at the office, at a party, in your religious community, when your new love interest takes you home to meet the family—how in the world do you deduce what the rules are? Where you fit in? What you're supposed to do? What the power dynamics are? What you can contribute to the group? *Cultural Anthropology: A Toolkit for a Global Age* is designed to help you develop those skills—to think more deeply and analyze more carefully—and to prepare you to use them in diverse settings at home or around the world.

Why a New Textbook?

The world has changed dramatically in the past forty years and so has the field of anthropology. *Cultural Anthropology: A Toolkit for a Global Age* presents the theoretical, methodological, and pedagogical innovations that are transforming anthropology and highlights both historical and contemporary research that can provide students with insights about how anthropologists are approaching the crucial challenges and questions of our times.

Globalization

As the world is changing, so too are the people anthropologists study. Even the way anthropologists conduct research is changing. In the contemporary period of rapid globalization, the movement, connection, and interrelatedness that have always been a part of human reality have intensified and become more explicit, reminding us that our actions have consequences for the whole world, not just for our own lives and those of our families and friends. This book integrates globalization into every chapter, analyzing its effects throughout the text rather than in a series of boxes, icons, or the occasional extra chapter so commonly seen in contemporary textbooks. The introductory chapter, “Anthropology in a Global Age,” establishes an analytical framework of globalization that is developed in every succeeding chapter—whether the topic is fieldwork, language, ethnicity, economics, kinship, or art—and gives students the tools to understand the impact of globalization on people’s lives as they encounter it in ethnographic examples throughout the book.

Reframing the Culture Concept

The concept of culture has been central to anthropological analysis since the beginning of our field. But anthropologists have significantly reframed our thinking about culture over the past forty years. In the 1960s, Clifford Geertz synthesized anthropological thinking about culture as a system of meaning—shared norms, values, symbols, and categories. In the ensuing years, anthropologists have paid increasing attention to the relationship of power to culture, building on the work of Antonio Gramsci, Michel Foucault, and Eric Wolf to examine the ways cultural meanings are created, learned, taught, enforced, negotiated, and contested. *Cultural Anthropology: A Toolkit for a Global Age* integrates this holistic and complex concept of culture into every chapter, exploring both meaning and power in human culture. Chapter 6, for example, is entitled “Race and Racism,” acknowledging that not only is race a social construction of ideas but also that ideas of race can be expressed and made real through cultural pro-

cesses, institutions, and systems of power—racism—in ways that create patterns of stratification and inequality in U.S. culture and in cultures around the world.

Anthropology for the Twenty-First Century

Cultural Anthropology: A Toolkit for a Global Age reflects the field of anthropology as it is developing in the twenty-first century. While carefully covering the foundational work of early anthropologists, every chapter has been designed to introduce the cutting-edge research and theory that make anthropology relevant to today’s world. Chapters on classic anthropological topics such as language, religion, kinship, and art incorporate contemporary research and help students understand why anthropological thinking matters in day-to-day life. A chapter on human origins presents the current scholarship in physical anthropology and creates opportunities for engaging the current U.S. evolution debates. Chapters on sexuality, the global economy, class and inequality, migration, and health, illness, and the body give students a sense of historical and contemporary research in the field and bring the presentation of anthropology fully into the twenty-first century.

Relevance

Cultural Anthropology responds to my students’ request for relevance in a textbook. Each chapter opens with a recent event that raises central questions about the workings of human culture. Key questions throughout the chapter guide students through an introduction to the anthropological strategies and analytical frameworks that can enable them to think more deeply about the chapter-opening event and the underlying issues they may confront in their own lives. A student exercise in each chapter, “Your Turn: Fieldwork,” provides students—either individually or in groups—with an opportunity to try out the ideas and strategies introduced in the chapter. “Thinking Like an Anthropologist” sections wrap up each chapter and challenge students to apply what they have learned.

Ethnography

Anthropologists conduct fascinating research about the lives of people all over the world. In many ways ethnography is at the heart of anthropology, reflecting our unique research strategies, our analytical methodologies, and our deep commitment to the project of cross-cultural understanding and engagement in our attempts to make the world a better place. But ethnographies often get lost in introductory textbooks. *Cultural Anthropology: A Toolkit for a Global Age* introduces over ninety separate ethnographic studies set in dozens of different countries, presenting both new research and classic studies in ways that are accessible to undergraduates so that the rich work of anthropologists comes alive over the course of the semester.

Biocultural Approach

Many popular narratives, including those associated with race, ethnicity, gender, sexuality, and kinship, suggest that who we are as humans—our human nature—is primarily shaped by our evolutionary past and determined by our genes and biology. *Cultural Anthropol-*

ogy presents the latest thinking on human development as an ongoing biocultural process; biology, culture, and the environment are deeply intertwined in an ongoing interplay and interaction through which humans are continually evolving and changing, both on a species level and in our individual lifespans.

Anthropologists Engage the World

Whether anthropologists teach in a university or work as applied anthropologists, they use the practical tools and analytical insights of anthropology to actively engage crucial issues facing our world. In the “Anthropologists Engage the World” feature, this book introduces some of the field’s leading personalities and practitioners discussing why they have chosen to be anthropologists, what tools they think anthropology brings to understanding and addressing global challenges, and why they think anthropology can help students understand how the world really works. This feature offers students insights into what it can mean to be an anthropologist and how the skills of anthropology can be invaluable for living in a global age.

WHAT'S NEW IN THE SECOND EDITION

Reflecting the dynamic nature of cultural anthropology, this new, second edition of *Cultural Anthropology: A Toolkit for a Global Age* includes revisions and updates to every chapter that introduce cutting edge developments in the discipline, new theoretical frameworks, and new ethnographies. New chapter openers, examples, and exercises continue the book's pedagogical approach to engage students in thinking like an anthropologist and provide them with an anthropological toolkit for analyzing and engaging the world around them.

All-new feature: The Social Life of Things

Attention to human artifacts—stuff, things—has a rich history in anthropology. Today an emerging anthropology of material culture is again deepening our attention to what our things can tell us about being human. This feature, drawn from contemporary ethnographies, is designed to give students the tools to conduct an anthropology of the stuff in their lives and highlights the stories of such familiar objects as blue jeans, Mardi Gras beads, undersea communication cables, U.S. census forms, unnecessarily gendered items, diamonds, landfills, and sushi, among other topics. This feature will broaden students' notions of culture beyond ideas and meanings to the material and concrete. And in the process they will better understand themselves and their interconnectedness—through stuff—with people all over the world.

New chapter opening stories on familiar topics and current events

Ferguson, the Flint water crisis, Syrian refugees, a Happy Meal, Bangladesh's Sundarban tidal forest, women Army Rangers, protesting sexual violence on campus, football concussions, Pope Francis and the television show *Transparent*: Ten new chapter openers challenge students to ask big questions and apply their

anthropological toolkit to the real world challenges of today.

New Anthropologists Engage the World features

How are anthropologists applying their anthropological tools to real world problems? New features, based on first-hand interviews with the author, introduce students to Shannon Speed, Frans de Waal, JB Kwon, Gillian Tett, Jason De León, David Vine, David Simmons, and Dena Freeman.

Over twenty new ethnographies added throughout the text

Ethnographies are at the heart of anthropological inquiry. This edition introduces over twenty new ethnographies set in places including: Bolivia, Brazil, Chicago, Denmark and Sweden, Dubai, Egypt, Eritrea, India, Japan, Maine, Mexico and Washington State, the Middle East, New York, the North Atlantic, Senegal, Taiwan, and Tanzania.

New coverage of engaging, cutting-edge topics

- **The environment and climate change** Humans are reshaping the natural environment, leading scholars to rename the current geological period the Anthropocene. The book's focus on the environment begins in chapter one with a new section on the Anthropocene, an expanded section on sustainability in the Global Economy chapter, and ethnographies and explorations of current issues and events throughout the book, including: A Coca-Cola bottling factory in India; rising sea levels and Pacific Island nations; Native American language use and the environment; water crises in Flint, Michigan and Mumbai, India; environment and health disparities in Harlem; deforestation in Malaysia; climate activists in Bangladesh,

- Paris, and U.S. college campuses; landfills in the U.S. Midwest; and water temples in Bali.
- **The anthropology of the body** Cross-cultural anthropological studies have challenged the notion of the body as isolated, natural, and universal and revealed a more complex picture of human bodies as products of specific environments, cultural experiences, and historical contexts. In addition to discussion of health and illness, the second edition adds new material on sickness.
 - **Disabilities** Anthropology's increasing attention to the body has been accompanied by a recent expansion of work on issues of disability. Anthropologists have begun to bring their distinctive ethnographic methods to the task of understanding the embodied experiences of people with impairments and analyzing those experiences within broader forms of social inequality. New content has been added in chapters on Health, Illness, and the Body and Sexuality.
 - **The anthropology of food** Always central to anthropological studies, food has received increased attention in recent years. The anthropology of food is explored throughout the book, including food production; food and colonialism; religious symbolism of food; water and inequality in Flint, Michigan and Mumbai India; soda bottling; the social life of a chocolate bar; the global trade in tuna; food and ethnic identity; migration of Chinese restaurant workers; and a new feature on the Happy Meal.
 - **Anthropology's biocultural perspective** *Cultural Anthropology* presents the latest thinking on human evolution, development, and adaptation as an ongoing biocultural process in which biology, culture, and the environment are deeply intertwined in an ongoing interplay and interaction through which humans are continually evolving and changing, both on a species level and in our individual lifespans.
 - **The anthropology of global financial markets** The 2008 fiscal crisis revealed how global financial markets, firms, and financial instruments like derivatives are reshaping the global economy. New content provides insight into the value that anthropological perspectives bring to analyzing these changes.
 - **Visual anthropology and ethnographic film** Visual media has become an increasingly powerful tool of anthropological inquiry; this edition adds new content on visual anthropology, media worlds, ethnographic filmmaking, and indigenous media.
 - **Primates** Primates provide key insights for understanding human origins and human nature. New content on primatologist Jane Goodall, primate tool-making, and the groundbreaking work of primatologist Frans de Waal has been added to the Human Origins chapter.

ADDITIONAL RESOURCES

Learn more at wwnorton.com/instructors and digital.wwnorton.com/culturalanthro2

The media package for *Cultural Anthropology: A Toolkit for a Global Age* provides additional pedagogical tools that inspire students to DO anthropology and apply it to their own lives. Instructors have everything they need to make traditional and online classes easier to manage: a DVD of clips that will enliven lectures and spark discussion; illustrated PowerPoints that include instructor-view lecture notes; and a fully customizable coursepack for Blackboard and other course-management systems. The coursepack includes optional access to InQuizitive, our new adaptive learning software.

For Students NEW InQuizitive

Available at digital.wwnorton.com/culturalanthro2

This adaptive learning tool personalizes quiz questions in an engaging, game-like environment to help students master the learning goals outlined in each chapter of *Cultural Anthropology*. Used as a pre-lecture tool, InQuizitive helps students improve their reading comprehension and critical thinking skills so that they come to class better prepared to think like anthropologists.

Ebook

Available at digital.wwnorton.com/culturalanthro2

Cultural Anthropology is also available as an ebook. The Norton Ebook Reader provides students and instructors an enhanced reading experience at a fraction of the cost of a print textbook.

- **Easy to use.** The Norton Ebook Reader works on all computers and mobile devices and includes intuitive highlighting, note-taking, and book-marking features that students who dog-ear their printed texts will love.

- **Enhances teaching and learning.** Note-sharing capability allows instructors to focus student reading by sharing notes with their classes, including embedded images and video. Reports on student and class-wide access and time on task allow instructors to monitor student reading and engagement.
- **Integrates with other learning tools.** The Norton Ebook Reader can also be integrated into your campus learning management system. When integration is enabled, every time students click on a link to the ebook from their campus LMS, they'll be redirected immediately to their text without having to sign in.
- **Saves your students money.** Norton ebooks are a fraction of the price of print textbooks. Learn more by contacting your local Norton representative. With a Norton ebook, your students automatically have access to InQuizitive, Norton's informative, adaptive quizzing environment, to ensure they get the most out of their reading and study.

For Instructors Lecture PowerPoints

These visually dynamic lecture PowerPoint slides include a suggested classroom lecture outline in the notes field that will be particularly helpful to first-time teachers.

Art PowerPoints and JPEGs

All of the art from the book sized for classroom display.

Instructor Video

These documentary and ethnographic film clips are ideal for initiating classroom discussion and showing students how anthropology is relevant to their lives. The clips may also be streamed from the Coursepack. Each streamed clip is accompanied by questions that

can be used for short answer exercises or classroom discussion. Available in two formats:

- Streaming in the Coursepack
- Instructor DVD 978-0-393-93653-7

Coursepack

Chad T. Morris, Roanoke College and David Anderson, Radford University/Roanoke College

Cultural Anthropology's Coursepack offers a variety of assessment and review materials for instructors who use Blackboard and other learning management systems. In addition to chapter-based assignments, Test Banks and quizzes, and an optional ebook, this Coursepack includes interactive learning tools that will enliven hybrid, online, or traditional classes. Features include:

- A pre-test for each chapter
- Review and key term quizzes for each chapter
- “Thinking Like an Anthropologist” and “Your Turn: Fieldwork” exercises and activities
- Streaming film clips from the Instructor DVD, each supported by a quiz or exercise
- The Test Bank
- InQuizitive (Optional)

Test Bank

Lola D. Houston, University of Vermont.

The test bank for *Cultural Anthropology* is designed to help instructors prepare exams. Devised according to Bloom's taxonomy, the test bank includes 50–60 questions per chapter. In addition to Bloom's, each question is tagged with metadata that place it in the context of the chapter, as well as difficulty level, making it easy to construct tests that are meaningful and diagnostic.

NEW Interactive Instructor's Guide

Now in a newly redesigned and easier-to-navigate platform, the Interactive Instructor's Guide makes lecture development easy with an array of teaching resources that can be searched and browsed according to a number of criteria. Resources include chapter outlines and summaries; lecture ideas; discussion questions, recommended readings, videos, and websites; video exercises with streaming video; and activities with downloadable handouts. Instructors can subscribe to a mailing list to be notified of periodic updates and new content.

Acknowledgments

Writing a book of this scope is a humbling experience. I have been awed by the remarkable work of the anthropologists I have encountered, whether through written texts, films, or one-on-one conversations. And I have been inspired by the commitment of my fellow anthropologists to deep understanding of people and cultures, to the search for insights into how the world really works, and to engagement with the world and its people in ways that may help make the world a better

place. I have learned a great deal, personally and professionally, on this journey. Along the way it has been my privilege to have the support and encouragement of a remarkable array of people.

First, I would like to thank all of the reviewers who shared comments on different stages of the manuscript and suggested ways to improve the book. I have adopted many of the recommendations that they made. Augustine Agwuele, Texas State University

Hayder Al-Mohammad, University of Wisconsin,
Madison

Tracy J. Andrews, Central Washington University

Iván Arenas, University of Illinois at Chicago

James D. Armstrong, College at Plattsburgh,
State University of New York

Elizabeth Arnold, Grand Valley State University

Christine B. Avenarius, East Carolina University

Data Barata, California State University,
Sacramento

Diane Baxter, University of Oregon

O. Hugo Benavides, Fordham University

Catherine Besteman, Colby College

Deborah A. Boehm, University of Nevada, Reno

Caroline B. Brettell, Southern Methodist
University

Keri Brondo, University of Memphis

Susan Brownell, University of Missouri, St. Louis

Ronda Brulotte, University of New Mexico

Jan Brunson, University of Hawaii at Manoa

Pem Davidson Buck, Elizabethtown Community
and Technical College

Andrew Buckser, State University of New York at
Plattsburgh

Jerome Camal, University of Wisconsin, Madison

Jennifer Chase, University of North Texas

Leo Chavez, University of California, Irvine

Kun Chen, California State Polytechnic
University, Pomona

Paula Clarke, Columbia College

Kimberley Coles, University of Redlands

Elizabeth E. Cooper, University of Alabama

Susan Bibler Coutin, University of California,
Irvine

Sasha David, Los Angeles Harbor College

Joanna Davidson, Boston University

Dona Davis, University of South Dakota

Haley Duschinski, Ohio University

Terilee Edwards-Hewitt, Montgomery College

Susan Falls, Savannah College of Art and Design

Tessa Farmer, Whittier College

Carla Freeman, Emory University

Todd French, Depauw University

Jonathan Friedman, University of California, San
Diego

John Fritz, Salt Lake Community College

Sue-Je Gage, Ithaca College

Ismael García Colón, College of Staten Island

Peter M. Gardner, University of Missouri

Daniel Goldstein, Rutgers University

Henri Gooren, Oakland University

Peter B. Gray, University of Nevada, Las Vegas

Thomas Gregor, Vanderbilt University
Hugh Gusterson, George Washington University
Joyce D. Hammond, Western Washington
University
Melissa D. Hargrove, University of North Florida
Amy Harper, Central Oregon Community
College
Tina Harris, University of Amsterdam
K. David Harrison, Swarthmore College
Angelique Haugerud, Rutgers University
Gilbert Herdt, San Francisco State University
Josiah Heyman, University of Texas at El Paso
Jude Higgins, Salt Lake Community College
Dorothy L. Hodgson, Rutgers University
Derek Honeyman, University of Arizona
Kendall House, Boise State University
Jayne Howell, California State University, Long Beach
Douglas William Hume, Northern Kentucky
University
Arianne Ishaya, De Anza College
Alice James, Shippensburg University
Alana Jolley, Saddleback College
Jessica Jones-Coggins, Madison Area Technical
College
Hannah Jopling, Fordham University
Ingrid Jordt, University of Wisconsin, Milwaukee
Peta Katz, University of North Carolina at
Charlotte
Neal B. Keating, College at Brockport, State
University of New York
Diane E. King, University of Kentucky
Ashley Kistler, Rollins College
Kathryn Kozaitis, Georgia State University
Don Kulick, Uppsala University
Clark Larsen, Ohio State University
David M. Lipset, University of Minnesota
Kathe Managan, Louisiana State University
Michael Mauer, College of the Canyons
Melanie Medeiros, State University of New York
at Geneseo

Seth Messinger, University of Maryland,
Baltimore County
Ryan Moore, Florida Atlantic University
Martin Muller, University of New Mexico
Rachel Newcomb, Rollins College
Jeremy Nienow, Inver Hills Community College
Craig Palmer, University of Missouri
Anastasia Panagakos, Cosumnes River College
Crystal Patil, University of Illinois at Chicago
Ramona Pérez, San Diego State University
Dana Pertermann, Blinn College
Holly Peters-Golden, University of Michigan
Mieka Brand Polanco, James Madison University
Erica Prussing, University of Iowa
James Quesada, San Francisco State University
Michelle Raisor, Blinn College
Rita Sakitt, Suffolk County Community College
Richard Sattler, University of Montana
Naomi Schiller, Brooklyn College
Scott Schnell, University of Iowa
Suzanne Simon, University of North Florida
Brian Spooner, University of Pennsylvania
Chelsea Starr, University of Phoenix
Erin E. Stiles, University of Nevada, Reno
Michelle Stokely, Indiana University Northwest
Noelle Sullivan, Northwestern University
Rania Sweis, University of Richmond
Patricia Tovar, John Jay College of Criminal
Justice
Deana Weibel, Grand Valley State University
Chelsi West, University of Texas at Austin
Cassandra White, Georgia State University
Jennifer Wies, Eastern Kentucky University
Benjamin Wilreker, College of Southern Nevada
Scott Wilson, California State University, Long
Beach
Jessica Winegar, Northwestern University
Paul C. Winther, Eastern Kentucky University

I would also like to thank the editors and staff at W. W. Norton who took a chance on this project to rethink the way anthropology is learned and taught. Julia Reidhead years ago encouraged me to keep my lecture notes in case I might write a textbook someday. Karl Bakeman guided me through the writing and production process of the first edition and has been integral to its continued success among my colleagues and students. The first edition's developmental editor Alice Vigilani pushed me to greater clarity of thinking and writing, and Jackie Estrada was an excellent copyeditor for this second edition. Trish Marx insightfully identified photo options that challenge the reader to think. Rachel Mayer, Caitlin Moran, and Ashley Horna masterfully stitched the many pieces of this project—words, photos, graphs, maps, captions, and more—into whole cloth, and managed to keep the countless pieces of the book moving through production. Norton's cultural anthropology marketing and sales team, Julia Hall, Natasha Zabohonski, Julie Sindel, Jonathan Mason, and Roy McClymont have advocated for the book with enthusiasm and boundless energy. Eileen Connell, Mary Williams, Grace Tuttle, and Alice Garrard put together all of the media resources that accompany the textbook. When it comes to creating new digital resources to help anthropologists teach in the classroom or teach online, I couldn't ask for a better team of people. Peter Lesser originally embraced the vision of this book, brought me into the Norton fold and, with assistant editor Samantha Held, has brought keen insight, an elegant sense of craftsmanship, enormous patience, and a generous collegiality to the creation of this second edition. Thanks to you all.

Heartfelt thanks to my many colleagues who have helped me think more deeply about anthropology, including members of the Sociology and Anthropology Department at Baruch College, especially Glenn Petersen, Robin Root, Carla Bellamy, Angie Beeman, Kyra Gaunt, Nancy Aries, Myrna Chase, and Shelley Watson, as well as Jane Schneider, Louise Lennihan, Ida Susser, Peter Kwong, Leith Mullings, Angelique

Haugerud, Carol Greenhouse, Sally Merry, Hugh Gusterson, Daniel Goldstein, Sam Martinez, Alisse Waterston, Alessandro Angelini, Michael Blim, Jonathan Shannon, Christa Salamandra, Russell Sharman, Dana Davis, Jeff Maskovsky, Rudi Gaudio, Charlene Floyd, and Zoë Sheehan Saldana. Colleagues featured in "Anthropologists Engage the World" inspired me with their stories and their work. Members of the New York Academy of Sciences Anthropology Section helped me think more deeply about the relationship of culture and power. Leslie Aiello and the staff of the Wenner-Gren Foundation provided a vibrant venue to engage the cutting edges of anthropological research. The board of the American Ethnological Society allowed me to explore the theme of anthropologists engaging the world through their spring 2012 conference. My research assistants Andrew Hernann, Chris Grove, Suzanna Goldblatt, Lynn Horridge, Douaa Sheet and Chris Baum continually introduced me to the richness of contemporary scholarship and creative strategies for teaching and learning. Thanks also to a wonderful group of friends and family who have supported and encouraged me during this fascinating and challenging journey: K and Charlene, Douglas, Marybeth, Julia, Dayna, Asher, Sally and Steve, Marty and Linda, the guys at the Metro Diner—Nick, Marco and Antonio—the SPSA community, Shari, Vicki, Frances Helen, and especially Thomas Luke.

Finally, I would like to thank my students at Baruch College who every class ask to be introduced to an anthropology that is relevant to their daily lives, that tackles significant contemporary issues, and that provides them the tools of analysis and empowerment to live awake, conscious, and engaged. This book is dedicated to you and your potential to make the world a better place.

Perhaps the quintessential human task is to pass to the next generation the accumulated insights, understandings, and knowledge that will empower them to live life fully and meaningfully and to meet the challenges confronting humanity and the planet. I hope this book might contribute to that existential endeavor.

Cultural Anthropology
Second Edition



Anthropologists in the twenty-first century engage a world that is experiencing an unprecedented interaction of people, ideas, images, and things that continues to intensify. Communication technologies link people instantaneously across the globe. Economic activities challenge national boundaries. People are on the move between countries and within them. How can you use the tools of anthropology to engage this world on the move?

PART 1 Anthropology for the 21st Century





Indian village women protest the Coca-Cola company's exploitation of underground water supplies.



CHAPTER 1

Anthropology in a Global Age

Every morning the women of Plachimada, a rural area in southern India, begin a 5-kilometer (3-mile) trek in search of fresh water. The morning journey for water is a common task for many women across the world, for one-third of the planet's population lives with water scarcity. But such scarcity is new for the people of Plachimada, an area of typically rich agricultural harvests.

Local residents trace the changes to March 2000, when the Coca-Cola Company opened a bottling plant in the village. The plant is capable of producing 1.2 million bottles of Coke, Sprite, and Fanta every day. Nine liters of fresh water are needed to make one liter of Coke, so Plachimada's large underground aquifer was an attractive resource for the company. But according to local officials, when the company began to drill more wells and install high-powered pumps to extract groundwater for the factory, the local water table fell dramatically—from 45 meters (147.5 feet) below the surface to 150 meters (492 feet), far more than could be explained by periods of limited rainfall. Hundreds of local non-Coca-Cola wells ran dry, and harvests became much less productive. Local residents also claimed that Coca-Cola workers were dumping chemical wastes on land near the factory and that the runoff was polluting the groundwater. Local women organized protests and a sit-in at the factory gates.

With the assistance of local media and international human rights networks, the protestors' activism drew national and international attention. It even spurred solidarity actions, including support from university students in the United States, Canada, the United Kingdom, and Norway. As a result, the local village council withdrew the Coca-Cola factory's license. But the state government maintained its support. The case finally



MAP 1.1
Plachimada

reached the highest state court, which ruled that Coca-Cola must cease illegal extraction of groundwater in Plachimada. Coca-Cola closed the bottling plant in 2005. But similar battles over water use and pollution have erupted across India in the years since (Aiyer 2007; India Resource Center 2015; Shiva 2006).

For those of us who often enjoy a Coke with lunch or dinner—or breakfast—the story of the women of Plachimada offers a challenge to consider how our lives connect to theirs. It is a challenge to explore how a simple soft drink, made by a U.S. corporation with global operations, may link people halfway around the world in ways both simple and profound. This is also the challenge of anthropology today: to understand the rich diversity of human life and to see how our particular life experiences connect to those of others. By bringing these perspectives together, we can grasp more fully the totality and potential of human life.

At the same time, the world is changing before our eyes. Whether we call it a global village or a world without borders, we in the twenty-first century are experiencing a level of interaction among people, ideas, and systems that is intensifying at a breathtaking pace. Communication technologies link people instantaneously across the globe. Economic activities challenge national boundaries. People are on the move within countries and among them. Violence and terrorism disrupt lives. Humans have had remarkable success at feeding a growing world population, yet income inequality continues to increase—among nations and also within them. And increasing human diversity on our doorstep opens possibilities for both deeper understanding and greater misunderstanding. Clearly, the human community in the twenty-first century is being drawn further into a global web of interaction.

For today's college student, every day can be a cross-cultural experience. This may manifest itself in the most familiar places: the news you see on television, the music you listen to, the foods and beverages you consume, the women or men you date, the classmates you study with, the religious communities you attend. Today you can realistically imagine contacting any of our 7.2 billion co-inhabitants on the planet. You can read their posts on Facebook and watch their videos on YouTube. You can visit them. You wear clothes that they make. You make movies that they view. You can learn from them. You can affect their lives. How do you meet this challenge of deepening interaction and interdependence?

Anthropology provides a unique set of tools, including strategies and perspectives, for understanding our rapidly changing, globalizing world. Most of you are already budding cultural anthropologists without realizing it. Wherever you may live or go to school, you are probably experiencing a deepening encounter with the world's diversity. This phenomenon leads to broad questions such as: How do we approach human diversity in our universities, businesses, families, and religious communities? How do we understand the impact of global transformations on our lives?



In the twenty-first century, people are experiencing unprecedented levels of interaction, encounter, movement, and exchange. Here, traders gather at the port of Mopti, Mali, the region's most important commercial center at the confluence of the Niger and Bani rivers.

Whether our field is business or education, medicine or politics, we all need a skill set for analyzing and engaging a multicultural and increasingly interconnected world and workplace. *Cultural Anthropology: A Toolkit for a Global Age* introduces the anthropologist's tools of the trade to help you to better understand and engage the world as you move through it and, if you so choose, to apply those strategies to the challenges confronting us and our neighbors around the world. To begin our exploration of anthropology, we'll consider four key questions:

- What is anthropology?
- Through what lenses do anthropologists gain a comprehensive view of human cultures?
- What is globalization, and why is it important for anthropology?
- How is globalization transforming anthropology?

What Is Anthropology?

Anthropology is the study of the full scope of human diversity, past and present, and the application of that knowledge to help people of different backgrounds better understand one another. The word *anthropology* derives from the Greek words *anthropos* ("human") and *logos* ("thought," "reason," or "study"). The roots of anthropology lie in the eighteenth and nineteenth centuries, as Europeans' economic and colonial expansion increased that continent's contact with people worldwide.

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Brief Background

Technological breakthroughs in transportation and communication during the eighteenth and nineteenth centuries—shipbuilding, the steam engine, railroads, the telegraph—rapidly transformed the long-distance movement of people, goods, and information, in terms of both speed and quantity. As colonization, communication, trade, and travel expanded, groups of merchants, missionaries, and government officials traveled the world and returned to Europe with reports and artifacts of what seemed to them to be “exotic” people and practices. More than ever before, Europeans encountered the incredible diversity of human cultures and appearances. *Who are these people?* they asked themselves. *Where did they come from? Why do they appear so different from us?*

From the field’s inception in the mid-1800s, anthropologists have conducted research to answer specific questions confronting humanity. And they have applied their knowledge and insights to practical problems facing the world.

Franz Boas (1858–1942), one of the founders of American anthropology, became deeply involved in early-twentieth-century debates on immigration, serving for a term on a presidential commission examining U.S. immigration policies. In an era when many scholars and government officials considered the different people of Europe to be of distinct biological races, U.S. immigration policies privileged immigrants from northern and western Europe over those from southern and eastern Europe. Boas worked to undermine these racialized views of immigrants. He conducted studies that showed the wide variation of physical forms within groups of the same national origin, as well as the marked physical changes in the children and grandchildren of immigrants as they adapted to the environmental conditions in their new country (Baker 2004; Boas 1912).

Audrey Richards (1899–1984), studying the Bemba people in the 1930s in what is now Zambia, focused on issues of health and nutrition among women and children, bringing concerns for nutrition to the forefront of anthropology. Her ethnography, *Chisungu* (1956), featured a rigorous and detailed study of the coming-of-age rituals of young Bemba women and established new standards for the conduct of anthropological research. Richards’s research is often credited with opening a pathway for the study of nutritional issues and women’s and children’s health in anthropology.

Today anthropologists apply their knowledge and research strategies to a wide range of social issues. For example, they study HIV/AIDS in Africa, immigrant farmworkers in the United States, ethnic conflict in the Dominican Republic, financial firms on Wall Street, street children in Brazil, and Muslim judicial courts in Egypt. Anthropologists trace the spread of disease, promote economic development in underdeveloped countries, conduct market research, and lead diversity-training programs in schools, corporations, and community organizations. Anthropologists also study our human origins, excavating and



analyzing the bones, artifacts, and DNA of our ancestors from millions of years ago to gain an understanding of who we are and where we've come from.

More than half of anthropologists today work in *applied anthropology*—that is, they work outside of academic settings to apply the strategies and insights of anthropology directly to current world problems (American Anthropological Association 2015). Even many of us who work full time in a college or university are deeply involved in public applied anthropology.

Anthropology's Unique Approach

Anthropology today retains its core commitment to understanding the richness of human diversity. Specifically, anthropology challenges us to move beyond **ethnocentrism**—the strong human tendency to believe that one's own culture or way of life is normal, natural, and superior to the beliefs and practices of others. Instead, as we will explore throughout this book, the anthropologist's toolkit of research strategies and analytical concepts enables us to appreciate, understand, and engage the diversity of human cultures in an increasingly

Anthropology's scope is global. Anthropologists' research spans issues as diverse as (top left) the needs of pregnant women in Guinea, West Africa; (right) the plight of Brazilian street children and (bottom left); the struggles of migrant farmworkers in central Florida.

ethnocentrism: The belief that one's own culture or way of life is normal and natural; using one's own culture to evaluate and judge the practices and ideals of others.