

## From the Planners' Bookshelf...

# Mirror for Man: The Relation of Anthropology to Modern Life.

(Routledge Classic Texts in Anthropology) 1st Edition, 1949 by [Clyde Kluckhohn](#), introduced by [Andrea Smith](#).

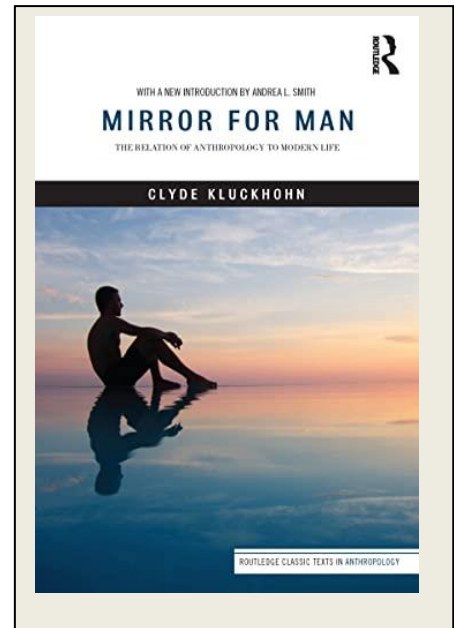
### From Amazon.

"While the world has undoubtedly been shrinking, at the same time it has grown more complex. The likelihood of culture clashes leading to outright conflict is high, perhaps higher than ever. As Andrea L. Smith convincingly argues in her new introduction to this classic work, certain questions are as valid today as in 1949, when *Mirror for Man* was first published.

Can anthropology break down prejudices that exist between peoples and nations? Can knowledge of past human behavior help solve the world's modern problems? What effect will American attitudes likely have on the future of the world?

"In *Mirror for Man*, Clyde Kluckhohn scrutinizes anthropology, showing how the discipline can contribute to the reconciliation of conflicting cultures. He questions age-old race theories, shows how people came to be as they are, and examines limitations in how human beings can be molded. Taking up one of the most vital questions in the post-World War II world, whether international order can be achieved by domination, Kluckhohn demonstrates that cultural clashes drive much of the world's conflict, and shows how we can help resolve it if only we are willing to work for joint understanding.

"By interpreting human behavior, Kluckhohn reveals that anthropology can make a practical contribution through its predictive power in the realm of politics, social attitudes, and group psychology. Andrea L. Smith's new introduction provides convincing evidence for the continuing importance of one of the earliest 'public intellectuals.' "



**Clyde Kluckhohn, 1905 – 1960**, an American anthropologist and social theorist, best known for his long-term ethnographic work among the Navajo and his contributions to the development of theory of culture within American anthropology. During his lifetime, Kluckhohn was a member of the American Academy of Arts and Sciences (1944), the United States National Academy of Sciences (1952), and the American Philosophical Society (1952). He studied at Princeton University, the University of Wisconsin–Madison and received his AB in Greek 1928. He then studied classics at Corpus Christi College, Oxford as a Rhodes Scholar in 1928–1930. For the following two years, he studied anthropology at the University of Vienna and was exposed to psychoanalysis.

After teaching at the University of New Mexico from 1932–1934, he continued graduate work in anthropology at Harvard University where he received his Ph.D in 1936. He remained at Harvard as a professor in Social Anthropology and later also Social Relations for the rest of his life.

**Source:**

[https://en.wikipedia.org/wiki/Clyde\\_Kluckhohn](https://en.wikipedia.org/wiki/Clyde_Kluckhohn)

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**CT.org** has quoted selected passages from the last two chapters in the text of *Mirror for Man*. Remember this work was completed in 1948...reacting to the immediate horrors of World War II yet prescient when considering the coming age. This is a great piece of work with numerous implications and opportunities for small cities and towns to build the culture and institutions necessary to maintain the American Way of Life.

### Chapter IX, *An Anthropologist Looks at the United States.*

1. The dominant American political philosophy has been that the common man would think and act rationally. P232
2. Americans prefer to attack men rather than issues. P235
3. America's golden age has been located mainly in the future rather than in the past. P237
4. Seen in the perspective of the range of human institutions, the following combination of outstanding features define the American scene:
  - a. Consciousness of diversity of biology and cultural origins;
  - b. Emphasis on technology and upon wealth;
  - c. The frontier spirit;
  - d. Relatively strong trust in science and education and relative indifference to religion;
  - e. Unusual personal insecurity;
  - f. Concern over the discrepancy between the theory and the practice of the culture. P239
5. Democracy is based not upon a single value but upon a subtle and intricate multiple of values. Its strength rests in the balance of social institutions. P241
6. A system of beliefs, profoundly felt, is unquestionably necessary to the survival of any society. P248
7. In rural areas and small towns, quick and direct response of neighbors can make for great personal security and for other values enriching to life. P251
8. Culture demands a cohesive social matrix, p250
9. Most thoughtful Americans are concerned about the fact that the theory and practice of our culture are hopelessly out of line. P252
10. The frontier code of sturdy individualism needs tempering and modification the more because it is seldom possible of attainment in the present situation. P256.
11. Judgment of the masses is sounder than the judgment of the classes on broad questions of policy where sentiments and values are concerned. P258
12. The decisive factor and the maintenance of American culture will be the extent to which individual Americans feel a personal responsibility. P259

### Chapter X, *An Anthropologist Looks at the World.*

1. The greatest strength of anthropology rests in its asking some of the right questions rather than in supplying answers. P264
2. No nation can exist for long as a nation unless there is some discoverable core of common purpose. P265
3. Experience is a continuum. P265

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4. Our age is hostile to nuances. Increasingly, people of all continents are being forced to choose between the extreme right and the extreme left. P269
5. Americans have generally accepted diversity as a condition but only some Americans have embraced it as a value. P269
6. Thinking in the United states about international affairs still rests upon the false premise that western civilization is the hub of the cultural universe. P271
7. As an anthropologist puzzles the cross-cultural record, he can hardly fail to be struck by the importance of the time factor. P279
8. The greatest lessons which anthropologists can teach is that of the boundless plasticity of human nature. P280
9. Human beings crave simple answers to complex problems. P281
10. The crisis of our age is a crisis of value. P285