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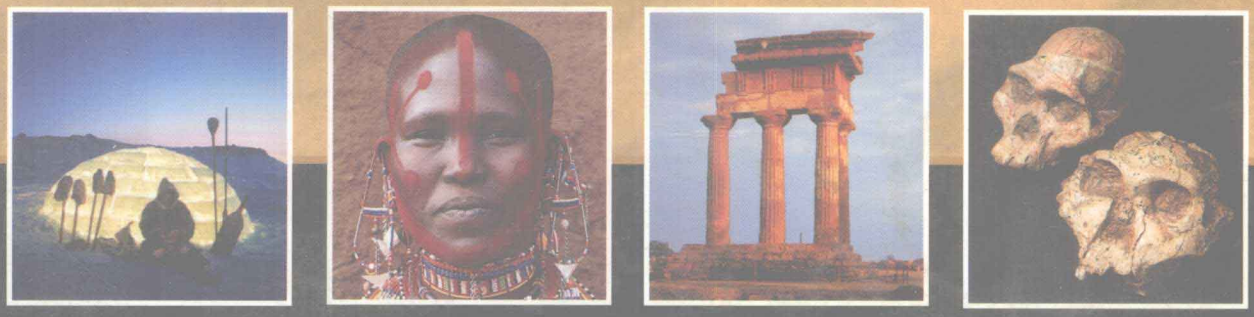

ANTHROPOLOGY

Carol R. Ember
Melvin Ember
Peter N. Peregrine

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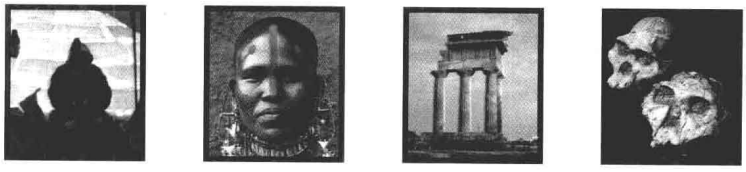
TENTH EDITION



Carol R. Ember

Human Relations Area Files

Melvin Ember

Human Relations Area Files

Peter N. Peregrine

Lawrence University

Prentice Hall

Upper Saddle River, New Jersey 07458

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PREFACE

This edition is new in several ways. We have greatly expanded the coverage of biological (physical) anthropology and archaeology; there are now 11 rather than 8 chapters devoted to those subjects. There is now a separate chapter on how archaeologists and paleoanthropologists discover the past, and separate chapters on the australopithecines and the Upper Paleolithic. We have also expanded our coverage of applied and practicing anthropology, reflecting the fact that one out of two anthropologists is now employed outside the academic world, working on practical problems. We now have three chapters grouped under the heading of "Using Anthropology." The first introduces applied and practicing anthropology and includes new sections on cultural resource management and forensic anthropology. Then there is an entirely new chapter on medical anthropology. Finally, there is a chapter on global social problems and how they might be solved on the basis of anthropological and other social science research. There are now 11 boxes on applied and practicing anthropology throughout the book. We have also added new materials on ethnicity and racism, including new sections on ethnicity and inequality, racism and inequality, ethnogenesis (the emergence of new ethnic groups and cultures), and new boxes on ethnic conflict and African American/European American disparities in death.

In updating the book, we try to go beyond descriptions, as always. We are interested not only in *what* humans are and were like; we are also interested in *why* they got to be that way, in all their variety. When there are alternative explanations, we try to communicate the necessity to evaluate them both logically and on the basis of the available evidence. Throughout the book, we try to communicate that no idea, including ideas put forward in textbooks, should be accepted even tentatively without supporting tests that could have gone the other way.

Part I: Introduction

CHAPTER 1: WHAT IS ANTHROPOLOGY?

Chapter 1 introduces the student to anthropology. We discuss what we think is special and distinctive about anthropology in general, and about each of its subfields in particular. We outline how each of the subfields is related to other disciplines such as biology, psychology, and sociology. We direct attention to the increasing importance of applied anthropology. There are three boxes, each focusing on an individual anthropologist and her or his work.

CHAPTER 2: HOW WE DISCOVER THE PAST

Chapter 2 gives an overview of archaeological and paleoanthropological research. We discuss the types of evidence archaeologists and paleoanthropologists use to reconstruct the past, the methods they use to collect the evidence, and how they go about analyzing and interpreting the evidence of the past. We also describe the many techniques used by archaeologists and paleoanthropologists to determine the age of archaeological materials and fossils. There are two boxes, one examining evidence for unilinear trends in cultural evolution, the other considering how gender is studied by archaeologists.

Part II: Human Evolution: Biological and Cultural

CHAPTER 3: GENETICS AND EVOLUTION

Chapter 3 discusses evolutionary theory as it applies to all forms of life, including humans. Following an extensive review of genetics and the processes of evolution, including natural selection and what it means, we discuss how natural selection may operate on behavioral traits and how cultural evolution differs from biological evolution. We consider ethical issues posed by the possibility of genetic engineering. The first box examines the evidence suggesting that evolution proceeds abruptly rather than slowly and steadily. The second box discusses whether genetic engineering should be feared.

CHAPTER 4: THE LIVING PRIMATES

Chapter 4 describes the living nonhuman primates and their variable adaptations as background for understanding the evolution of primates in general and humans in particular. After describing the various kinds of primate, we discuss some possible explanations of how the primates differ—in body and brain size, size of social group, and female sexuality. The chapter ends with a discussion of the distinctive features of humans in comparison with the other primates. The first box deals with how and why many primates are endangered and how they might be protected. The second box describes a primatologist and some of her work.

CHAPTER 5: PRIMATE EVOLUTION: FROM EARLY PRIMATES TO HOMINOIDS

Chapter 5 begins with the emergence of the early primates and ends with what we know or suspect about the Miocene apes, one of whom (known or unknown) was ancestral to bipedal hominids. We link major trends in primate evolution to broader environmental changes that may have caused natural selection to favor new traits. To highlight how theory is generated and revised, the first box explains how a paleoanthropologist has reexamined his own theory of primate origins. The second box describes a giant ape that lived at the same time as the first humans, and why that ape became extinct.

CHAPTER 6: THE FIRST HOMINIDS

Chapter 6 discusses the evolution of bipedal locomotion—the most distinctive feature of the group that includes our genus and those of our direct ancestors, the australopithecines. We discuss the various types of australopithecines and how they might have evolved. The first two boxes discuss new australopithecine finds and how they appear to fit into our current understanding of human evolution. The third box describes the technique of cladistic analysis, widely used by paleoanthropologists to chart evolutionary relationships.

CHAPTER 7: THE ORIGINS OF CULTURE AND THE EMERGENCE OF HOMO

Chapter 7 examines the first clear evidences of cultural behavior—stone tools—and other clues suggesting that early hominids had begun to develop culture about 2.5 million years ago. We discuss what culture is and how it may have evolved. We then discuss the hominids—the first members of our genus, *Homo*—who are most likely responsible for the early signs of cultural behavior and *Homo erectus,* the first hominid to leave Africa and the first to demonstrate complex cultural behavior. The first box explains how archaeologists and paleoanthropologists distinguish stone tools from ordinary rocks, the second examines the evolution of the brain and the physical changes in early humans that allowed the brain to increase in size, and the third box discusses research evaluating the claim that *Homo erectus* should be divided into two species.

Part III: Modern Humans

CHAPTER 8: THE EMERGENCE OF HOMO SAPIENS

Chapter 8 examines the transition between *Homo erectus* and *Homo sapiens* and the emergence of modern-looking humans. In keeping with our global orientation, we discuss fossil and archaeological evidence from many areas of the world, not just from Europe and the Near East. We give special consideration to the Neandertals and the question of their relationship to modern humans. One box feature examines patterns of growth and development among Neandertals as a way of evaluating how long their period of infancy was. The second box describes the evidence from mitochondrial DNA regarding the "Out-of-Africa" theory of modern human origins.

CHAPTER 9: THE UPPER PALEOLITHIC WORLD

Chapter 9 considers the cultures of modern humans in the period before agriculture developed, roughly 40,000 to 10,000 years ago. We examine their tools, their economies, and their art—the first art made by humans. We also discuss human colonization of North and South America and the impact of humans on the new environments they encountered. The first box considers how women are depicted in Upper Paleolithic art. The second box examines the possible routes humans may have taken to enter the Americas.

CHAPTER 10: ORIGINS OF FOOD PRODUCTION AND SETTLED LIFE

Chapter 10 deals with the emergence of broad-spectrum collecting and settled life, and then the domestication of plants and animals in various parts of the world. Our discussion focuses mainly on the possible causes and consequences of these developments in Mesoamerica and the Near East, but we also consider southeast Asia, Africa, North and South America, and Europe. The first box examines the domestication of dogs and cats; the second box describes how researchers are finding out about ancient diets from chemical analysis of bones and teeth.

CHAPTER 11: ORIGINS OF CITIES AND STATES

Chapter 11 deals with the rise of civilizations in various parts of the world and the theories that have been offered to explain the development of state-type political systems. Our focus is on the evolution of cities and states in Mesoamerica and the Near East, but we also discuss the rise of cities and states in South America, South Asia, China, and Africa. How states affect people living in them and their environments is examined. We conclude with a discussion of the decline and collapse of states. One box considers the links between imperialism, colonialism, and the state. The other box discusses the consequences of ancient imperialism for women's status.

CHAPTER 12: HUMAN VARIATION AND ADAPTATION

Chapter 12 brings the discussion of human biological and cultural evolution into the present by dealing with physical variation in living human populations and how physical anthropologists study and explain such variation. We examine how both the physical environment and the cultural environment play important roles in human physical variation. In a section on race and racism we discuss why many anthropologists think the concept of "race" as applied to humans is not scientifically useful. We talk about the myths of racism and how "race" is largely a social category in humans. The first box deals with biological factors affecting the capacity to have offspring; the second box reviews differences in average I.Q. scores and what they mean.

Part IV: Cultural Variation

In most of the chapters in this part, we try to convey the range of cultural variation with ethnographic examples from all over the world. Wherever we can, we discuss possible explanations of why societies may be similar or dif-

ferent in some aspect of culture. If anthropologists have no explanation for the variation, we say so. But if we have some idea of the conditions that may be related to a particular kind of variation, even if we do not know why they are related, we discuss that too. If we are to train students to go beyond what we know now, we have to tell them what we do not know, as well as what we think we know.

CHAPTER 13: THE CONCEPT OF CULTURE

This chapter introduces the concept of culture. We first try to convey a feeling for what culture is before dealing more explicitly with the concept and some assumptions about it. A section on cultural relativism puts the concept in its historical context and discusses recent thinking on the subject. We discuss the fact that individual behavior varies in all societies and how such variation may be the beginning of new cultural patterns. The first box, which asks whether Western countries are ethnocentric in their ideas about human rights, incorporates the debate within anthropology about cultural relativism. The second box discusses an applied anthropologist's view of why the Bedouin are reluctant to settle down.

CHAPTER 14: THEORY AND EVIDENCE IN CULTURAL ANTHROPOLOGY

In this chapter we focus first on those theoretical orientations that remain popular in cultural anthropology. Then we discuss what it means to explain and what kinds of evidence are needed to evaluate an explanation. We end with a discussion of the major types of study in cultural anthropology—ethnography, ethnohistory, within-culture comparisons, regional comparisons, and worldwide cross-cultural comparisons. The first box explores the differences between scientific and humanistic understanding and points out that the different approaches are not really incompatible. The second box uses a research question about the Abelam of New Guinea to illustrate how different theoretical orientations suggest different types of answers. In the third box, we have two purposes. One is to give a feeling for the experience of fieldwork; the second is to use the Mead-Freeman controversy to explore the issue of how we can know that an ethnographer is accurate.

CHAPTER 15: COMMUNICATION AND LANGUAGE

We begin by discussing communication in humans and other animals. After a consideration of human nonverbal communication, we discuss the origins of language and how creoles and children's language acquisition may help us understand the origins. Then we move on to descriptive linguistics and the processes of linguistic divergence. After focusing on the interrelationships between language and other aspects of culture, we end with the ethnography of speaking, including differences in speech by status, gender, and ethnicity. The first box deals with the problem of language extinction and what some anthropologists are doing about it. To stimulate thinking about the possible impact of language on thought, we ask in the second box whether the English language promotes sexist thinking, referring to recent research on the subject.

CHAPTER 16: GETTING FOOD

This chapter discusses how societies vary in getting their food, how they have changed over time, and how such variation seems to affect other kinds of cultural variation—including variation in economic systems, social stratification, and political life. We include a discussion of "market foragers" to emphasize that most people in a modern market economy are not in fact producers of food. The first box deals with the change from "Man the Hunter" to "Woman the Gatherer," and we raise the question of whether either view is accurate. Although it is commonly thought that industrialization is mainly to blame for negative developments in the environment, our second box deals with the negative effects in preindustrial times of irrigation, animal grazing, and overhunting.

CHAPTER 17: ECONOMIC SYSTEMS

Chapter 17 discusses how societies vary in the ways they allocate resources (what is "property" and what ownership may mean), convert or transform resources through labor into usable goods, and distribute and perhaps exchange goods and services. We consider the effects of political systems (including colonialism) on land ownership and use, and we distinguish between gift and commodity exchanges. There is a discussion of why children in some foraging societies do more work than in others. The first box addresses the controversy over whether communal ownership leads to economic disaster. After the discussion of commercialization, the second box illustrates the impact of the world system on local economies, with special reference to the deforestation of the Amazon.

CHAPTER 18: SOCIAL STRATIFICATION: CLASS, ETHNICITY, AND RACISM

This chapter is considerably revised. There is a new major section on racism and inequality, including a discussion of how the concept of "race" is not scientifically useful as applied to humans. There is also now a major section on ethnicity and inequality. A new box compares death rates of African Americans and European Americans. The other box discusses social stratification on the global level—how the gap between rich and poor countries has been widening, and what may account for that trend. In general, we deal with variation in degree of social stratification and how the various forms of social inequality may develop.

CHAPTER 19: SEX, GENDER, AND CULTURE

In the first part of this chapter we discuss how and why sex and gender differences vary cross-culturally; in the second part we discuss variation in sexual attitudes and practices. We explain how the concepts of gender do not always involve just two genders. We emphasize all the ways women contribute to work, and how conclusions about contributions by gender depend on how you measure "work." The first box examines cross-cultural research about why some

vey that culture change often has biological consequences, there is a box on obesity, hypertension, and diabetes as health consequences of modernization.

Part V: Using Anthropology

Chapter 28: Applied and Practicing Anthropology

This chapter discusses the types of jobs outside of academia, the history and types of applied anthropology in the United States, the ethical issues involved in trying to improve people's lives, the difficulties in evaluating whether a program is beneficial, and ways of implementing planned changes. We point out how applied anthropologists are playing more of a role in planning change, rather than just advising programs already in place. The two boxes show how anthropologists have been able to help in business and in reforestation.

Chapter 29: Medical Anthropology

This new chapter discusses cultural understandings of health and illness, the treatment of illness (particularly from a biocultural rather than just a biomedical point of view), political and economic influences on health, and the contributions of medical anthropologists to the study of various health conditions and diseases. Those conditions and diseases include AIDS, mental and emotional disorders, the folk illness susto, depression, and undernutrition. The first box deals with why an applied medical project didn't work; the second box considers eating disorders and the cultural construction of "beauty."

Chapter 30: Global Social Problems

In this chapter we discuss how research may suggest possible solutions to various global social problems, including natural disasters and famines, homelessness, crime, family violence, and war. There are two new boxes. One is on global warming and our dependence on oil. The second is on ethnic conflicts and whether or not they are inevitable.

Continuing Features

Boxes in Each Chapter

Current Issues These boxes deal with topics students may have heard about in the news (examples: the increase in single-parent families; the widening gap between rich and poor countries, genetic engineering, new fossil finds, whether ethnic conflicts reflect ancient hatreds) or topics that are currently the subject of debate in the profession (examples: science versus humanism; human rights and cultural relativity).

Research Frontiers These boxes look at researchers in the various fields at work or take an in-depth look at new research (chemical analyses of bones and teeth) or a research controversy (examples: love, intimacy, and sexual jealousy, or whether there are one or more species of *Homo erectus*).

New Perspectives on Gender These boxes involve issues pertaining to sex and gender, both in anthropology and everyday life (examples: sexism in language; depictions of women in Upper Paleolithic art; separate women's associations and women's status and power; effects of imperialism on women's status; gender differences in morality).

Applied Anthropology These boxes deal with some of the ways anthropologists have applied their knowledge to practical problems (examples: deforestation in the Amazon; endangered primates; preventing the extinction of languages; obesity, hypertension, and diabetes).

Readability

We derive a lot of pleasure from trying to describe research findings, especially complicated ones, in ways that introductory students can understand. Thus, we try to minimize technical jargon, using only those terms students must know to appreciate the achievements of anthropology and to take advanced courses. We think readability is important, not only because it may enhance the reader's understanding of what we write, but also because it should make learning about anthropology more enjoyable! When new terms are introduced, which of course must happen sometimes, they are set off in boldface type and defined right away.

Glossary Terms

At the end of each chapter we list the new terms that have been introduced; these terms were identified by boldface type and defined in the text. We deliberately do not repeat the definitions at the end of the chapter to allow students to test themselves against the definitions provided in the Glossary at the end of the book.

Critical Questions

We also provide three or four questions at the end of each chapter that may stimulate thinking about the implications of the chapter. The questions do not ask for repetition of what is in the text. We want students to imagine, to go beyond what we know or think we know.

Internet Exercises

Internet exercises have been developed to provide students with Web-based resources on topics covered in each chapter. Students are encouraged to use the Internet addresses (URLs) to discover more about the changes that are occurring in the field of anthropology.

Summaries and Suggested Reading

In addition to the outline provided at the beginning of each chapter, there is a detailed summary at the end of

each chapter that will help the student review the major concepts and findings discussed. Suggested reading provides general or more extensive references on the subject matter of the chapter.

A Complete Glossary at the End of the Book

Important glossary terms for each chapter are listed (without definitions) at the end of each chapter, so students can readily check their understanding after they have read the chapter. A complete Glossary is provided at the back of the book to review all terms in the book and serve as a convenient reference for the student.

Notes at the End of the Book

Because we believe firmly in the importance of documentation, we think it essential to tell our readers, both professional and student, what our conclusions are based on. Usually the basis is published research. References to the relevant studies are provided in complete notes by chapter at the end of the book.

Bibliography at the End of the Book

All of the references cited throughout the book are collected and listed at the end of the book.

Supplements

The supplement package for this textbook has been carefully crafted to amplify and illuminate materials in the text itself.

For the Professor

Instructor's Resource Manual This essential instructor's tool includes chapter outlines, resources for discussion, discussion questions, paper topics and research projects, web resources, and film resources. The instructor's manual is available in an electronic version on the faculty CD-ROM.

Test Item File This carefully prepared manual includes over 1,600 questions in multiple-choice, true/false, and essay formats. All test questions are page-referenced to the text. The test questions are available in both **Windows** and **Macintosh** computerized formats. Contact your Prentice Hall representative for more details.

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Transparency Acetates Taken from graphs, diagrams, and tables in this text and other sources, these full-color transparencies offer an effective means of amplifying lecture topics.

Videos Prentice Hall is pleased to offer two new video series: *The Changing American Indian in a Changing America: Videocases of American Indian Peoples,* and *Rites of Passage: Videocases of Traditional African Peoples.* In addition, a selection of high quality, award-winning videos from the Filmmakers Library collection is available upon adoption. Please see your Prentice Hall sales representative for more information.

For the Student

Study Guide Designed to reinforce information in the text, the study guide includes chapter outlines and summaries, glossary term definition exercises, and self-test questions keyed to the text.

Companion Website™ In tandem with the text, students can now take full advantage of the World Wide Web to enrich their study of anthropology through the Ember Website. This resource correlates the text with related material available on the Internet. Features of the Website include chapter objectives, study questions, and links to interesting material and information from other sites on the Web that can reinforce and enhance the content of each chapter. Address: **www.prenhall.com/ember**

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Anthropology on the Internet: Evaluating Online Resources, 2001 This guide focuses on developing the critical thinking skills necessary to evaluate and use online sources effectively. The guide also provides a brief introduction to navigating the Internet, along with complete references related specifically to the Anthropology discipline and how to use the *Companion Websites™* available for many Prentice Hall textbooks. This brief supplementary book is free to students when shrinkwrapped as a package with *any anthropology title.*

The New York Times/*Prentice Hall Themes of the Times* *The New York Times* and Prentice Hall are sponsoring *Themes of the Times,* a program designed to enhance student access to current information relevant to the classroom. Through this program, the core subject matter provided in the text is supplemented by a collection of timely

societies allow women to participate in combat. In the second box, we review research on why women's political participation may be increasing in some Coast Salish communities of western Washington State and British Columbia, now that they have elected councils.

CHAPTER 20: MARRIAGE AND THE FAMILY

After discussing various theories about why marriage might be universal, we move on to discuss variation in how one marries, restrictions on marriage, whom one should marry, and how many one should marry. We close with a discussion of variation in family form. To introduce topics regarding the husband-wife relationship that are only beginning to be investigated, there is a box on variation in love, intimacy, and sexual jealousy. The box in the section on family organization considers why one-parent families are on the increase in countries like ours.

CHAPTER 21: MARITAL RESIDENCE AND KINSHIP

In addition to explaining the variation that exists in marital residence, kinship structure, and kinship terminology, this chapter emphasizes how understanding residence is important for understanding social life. One of the boxes discusses the possible relationship between neolocality and adolescent rebellion. The second box is on how variation in residence and kinship affects the lives of women.

CHAPTER 22: ASSOCIATIONS AND INTEREST GROUPS

We discuss the importance of associations in many parts of the world, particularly the increasing importance of voluntary associations. The section on rotating-credit associations discusses how they work to provide lump sums of money to individuals, how they are especially important to women, and how they become even more important when people move to new places. The first box addresses the question of whether separate women's associations increase women's status and power; the second box discusses why street gangs develop and why they often become violent.

CHAPTER 23: POLITICAL LIFE: SOCIAL ORDER AND DISORDER

We look at how societies have varied in their levels of political organization, the various ways people become leaders, the degree to which they participate in the political process, and the peaceful and violent methods of resolving conflict. We discuss how colonialization has transformed legal systems and ways of making decisions, how conflicts may be resolved peacefully, and how cross-cultural research casts doubt on the notion that wars in the non-Western world are fought over women. The first box deals with the cross-national and cross-cultural relationship between economic development and democracy. The second box deals with how new local courts among the Abelam of New Guinea are allowing women to address sexual grievances.

CHAPTER 24: PSYCHOLOGY AND CULTURE

Chapter 24 discusses some of the universals of psychological development, some psychological differences between societies and what might account for them, how people in different societies conceive of personality differently (e.g., the concept of self), and how knowledge of psychological processes may help us understand cultural variation. We describe recent research indicating that even the concept of love, as mysterious and as culturally variable as it seems, may be similar in different cultures. We also discuss research showing that schizophrenic individuals in different cultures seem to have the same patterns of distinctive eye movements. The first box, in a comparison of preschools in Japan, China, and the United States, discusses how schools may consciously and unconsciously teach values. The second box in this chapter explores the idea that women have a different sense of themselves than men have, and therefore a different sense of morality.

CHAPTER 25: RELIGION AND MAGIC

After discussing why religion may be culturally universal, we consider variation in religious belief and practice with extensive examples. We discuss revitalization movements and how humans tend to anthropomorphize in the face of unpredictable events. The first box reviews research on New England fishermen that suggests how their taboos, or "rituals of avoidance," may be anxiety reducing. The second box discusses the emergence of new religions or cults and points out that nearly all the major religions in the world began as minority sects or cults.

CHAPTER 26: THE ARTS

After discussing how art might be defined, we discuss variation in the visual arts, music, and folklore, and review how some of those variations might be explained. In regard to how the arts change over time, we discuss the myth that the art of "simpler" peoples is timeless and how arts have changed as a result of European contact. We address the role of ethnocentrism in studies of art with a section on how Western museums and art critics look at the visual art of less complex cultures. One box discusses how art varies with different kinds of political systems. The second box, dealing with universal symbolism in art, reviews research on the emotions displayed in masks.

CHAPTER 27: CULTURE CHANGE

After considering the ultimate sources of culture change—discovery and innovation—we discuss some of what is known about the conditions under which people are likely to accept innovations. We discuss the costs and benefits of innovations, external and internal pressures for culture change, and the likelihood of cultural diversity in the future. One of the boxes examines culture change in Communist China—what has changed because of government intervention and what has persisted nevertheless. To con-

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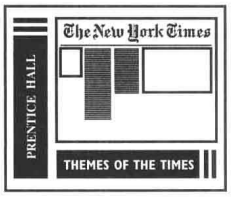

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Carol R. Ember, Melvin Ember, and Peter N. Peregrine

About the Authors

Carol R. Ember started at Antioch College as a chemistry major. She began taking social science courses because some were required, but she soon found herself intrigued. There were lots of questions without answers, and she became excited about the possibility of a research career in social science. She spent a year in graduate school at Cornell studying sociology before continuing on to Harvard, where she studied anthropology primarily with John and Beatrice Whiting.

For her Ph.D. dissertation she worked among the Luo of Kenya. While there she noticed that many boys were assigned "girls' work," such as babysitting and household chores, because their mothers (who did most of the agriculture) did not have enough girls to help out. She decided to study the possible effects of task assignment on the social behavior of boys. Using systematic behavior observations, she compared girls, boys who did a great deal of girls' work, and boys who did little such work. She found that boys assigned girls' work were intermediate in many social behaviors, compared with the other boys and girls. Later, she did cross-cultural research on variation in marriage, family, descent groups, and war and peace, mainly in collaboration with Melvin Ember, whom she married in 1970. All of these cross-cultural studies tested theories on data for worldwide samples of societies.

From 1970 to 1996, she taught at Hunter College of the City University of New York. She has also served as president of the Society of Cross-Cultural Research and was one of the directors of the Summer Institutes in Comparative Anthropological Research, which were funded by the National Science Foundation. She is now executive director at the Human Relations Area Files, Inc., a nonprofit research agency at Yale University.

After graduating from Columbia College, Melvin Ember went to Yale University for his Ph.D. His mentor at Yale was George Peter Murdock, an anthropologist who was instrumental in promoting cross-cultural research and building a full-text database on the cultures of the world to facilitate cross-cultural hypothesis testing. This database came to be known as the Human Relations Area Files (HRAF) because it was originally sponsored by the Institute of Human Relations at Yale. Growing in annual installments and now distributed in electronic format, the HRAF database currently covers more than 370 cultures, past and present, all over the world.

Melvin Ember did fieldwork for his dissertation in American Samoa, where he conducted a comparison of three villages to study the effects of commercialization on political life. In addition, he did research on descent groups and how they changed with the increase of buying and selling. His cross-cultural studies focused originally on variation in marital residence and descent groups. He has also done cross-cultural research on the relationship between economic and political development, the origin and extension of the incest taboo, the causes of polygyny, and how archaeological correlates of social customs can help us draw inferences about the past.

After four years of research at the National Institute of Mental Health, he taught at Antioch College and then Hunter College of the City University of New York. He has served as president of the Society for Cross-Cultural Research and has been president since 1987 of the Human Relations Area Files, Inc., a nonprofit research agency of Yale University.

Peter N. Peregrine came to anthropology after completing an undergraduate degree in English. He found anthropology's social scientific approach to understanding humans more appealing than the humanistic approach he had learned as an English major. He undertook an ethnohistorical study of the relationship between Jesuit missionaries and Native American peoples for his master's degree and realized that he needed to study archaeology to understand the cultural interactions experienced by Native Americans prior to contact with the Jesuits.

While working on his Ph.D. at Purdue University, Peter Peregrine did research on the prehistoric Mississippian cultures of the eastern United States. He found that interactions between groups were common and had been shaping Native American cultures for centuries. Native Americans approached contact with the Jesuits simply as another in a long string of intercultural exchanges. He also found that relatively little research had been done on Na-

tive American interactions and decided that comparative research was a good place to begin examining the topic. In 1990 he participated in the Summer Institute in Comparative Anthropological Research, where he met Carol R. Ember and Melvin Ember.

Peter Peregrine taught at Juniata College and is currently associate professor and chair of the anthropology department at Lawrence University in Appleton, Wisconsin. He serves as research associate for the HRAF Collection of Archaeology and is co-editor with Melvin Ember of the *Encyclopedia of Prehistory*. He continues to do archaeological research, and he recently celebrated his first decade of teaching anthropology and archaeology to undergraduate students.

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