

ANTHROPOLOGY

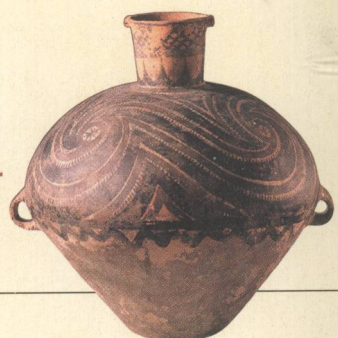


BARBARA D. MILLER • BERNARD WOOD

C912.4
M647

教育部高校国外
赠书转运站赠书

ANTHROPOLOGY



BARBARA D. MILLER

The George Washington University

BERNARD WOOD

The George Washington University



with contributions from

Andrew Balkansky

Southern Illinois University, Carbondale

Julio Mercader

University of Calgary and The George Washington University

Melissa Panger

*U.S. Environmental Protection Agency and
The George Washington University*



E2009001409



Boston New York San Francisco
Mexico City Montreal Toronto London Madrid Munich Paris
Hong Kong Singapore Tokyo Cape Town Sydney

**To our families, friends, teachers, and students
with gratitude for their support and inspiration**

Series Editor: Jennifer Jacobson
Series Editorial Assistant: Emma Christensen
Marketing Managers: Kris Ellis-Levy and Laura Lee Manley
Production Editor: Susan Brown
Development Editor: Ohlinger Publishing Services
Editorial Production Services: Kathleen Deselle
Composition Buyer: Linda Cox
Manufacturing Buyer: Megan Cochran
Electronic Composition: Publishers' Design and Production Services, Inc.
Interior Design: Anne Flanagan
Photo Researcher: Sarah Evertson, Image Quest
Cover Administrator: Linda Knowles

For related titles and support materials, visit our online catalog at www.ablongman.com.

Photo credit pg. ii: Marc C. Abrahms. Acknowledgments appear on p. 683, which constitutes a continuation of the copyright page.

Copyright © 2006 Pearson Education, Inc.

All rights reserved. No part of the material protected by this copyright notice may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without written permission from the copyright owner.

To obtain permission(s) to use material from this work, please submit a written request to Allyn and Bacon, Permissions Department, 75 Arlington Street, Boston, MA 02116 or fax your request to 617-848-7320.

Between the time website information is gathered and then published, it is not unusual for some sites to have closed. Also, the transcription of URLs can result in typographical errors. The publisher would appreciate notification where these errors occur so that they may be corrected in subsequent editions.

Library of Congress Cataloging-in-Publication Data

Miller, Barbara D.

Anthropology / Barbara D. Miller, Bernard Wood ; with contributions from Andrew Balkansky, Julio Mercader, Melissa Panger.

p. cm.

Includes bibliographical references and index.

ISBN 0-205-32024-4 (paper)

1. Anthropology—Textbooks. 2. Physical anthropology—Textbooks. I. Wood, Bernard A. II. Title

GN25.M55 2006

301—dc22

2004060199

Printed in the United States of America

10 9 8 7 6 5 4 3 2 1 VHP 09 08 07 06 05

Build Your Résumé with Anthropology

Build Conceptual Skills

- Ability to see connections and think holistically
- Critical thinking
- Regional expertise
- Focus on people
- Awareness of cross-cultural variation

Develop Research Skills

- Data collection
- Observation
- Record-keeping
- Analytical reading
- Adaptability to new situations
- Community relations
- Ethics awareness

Practice Communication Skills

- Oral and written ability
- Foreign language skills
- Cross-cultural communication
- Networking
- Grant writing

Gain Experience

- Conduct primary research (fieldwork, lab work)
- Conduct secondary research (library research)
- Gain professional experience through an internship or volunteer work (government, museum, hospital, lab)
- Study abroad or attend field school
- Enter a student paper competition
- Present a paper or report at a professional conference
- Be an entrepreneur—start an organization, build an Internet site
- Explore administration management
- Publish, do editing and newsletter work

For more information, conduct an Internet search on “Anthropology Careers.”

ANTHROPOLOGY





Welcome to *Anthropology* and its fresh approach to the study of humanity's past and present. In the four-field view, anthropology encompasses human evolution and biology (biological or physical anthropology), our cultural past (archaeology), our ways of communicating (linguistic anthropology), and the rich variety and dynamism of contemporary cultures (cultural anthropology). Mirroring the discipline's wide scope, the methods used are also diverse, ranging from genetics research in a lab to recording and transcribing the songs of village women. Anthropology's findings often make headlines when a new fossil in the human lineage is discovered. Anthropologists are increasingly in the public eye when they figure in policy debates and contribute to the solution of local and global problems.

Early in the twentieth century, Franz Boas was an advocate of using the four-field approach in anthropology to understand the complexities of the human condition. Partly through his influence, the four fields became institutionalized in North American anthropology departments. The authors of this book all taught in a four-field department, at The George Washington University, and share an interest in learning more about each other's fields. We decided that one way to do that would be to collaborate on this book. Since beginning that collaboration in the late 1990s, the three younger contributors (Andrew Balkansky, Julio Mercader, and Melissa Panger) have taken up new positions, but the book project has kept us together, even if only virtually. In addition, writing *Anthropology* has made us more convinced than ever that Boas was right to urge anthropologists to think broadly about humanity through the four-field approach. We feel that writing this book made us better anthropologists by prompting us to think harder, both within our own field and across the four fields. We hope that our enthusiasm for the discipline of anthropology comes through in the pages of this book.

The fact that we have written this book as a team means that *Anthropology* is more current because the authors work at the cutting edge of their fields. Examples of **currency** include:

- coverage of *Homo floresiensis*, a new species discovered in 2004 (Chapter 7)
- up-to-date discussion of the conflict over Kennewick Man (Chapter 9)
- review of the “grandmother hypothesis” and menopause (Chapter 12)

Currency is also reflected in the many photographs that provide images of new research methods, such as computer-based reconstruction of prehistoric buildings, de-mining programs for women in Afghanistan, and nonhuman primate endangerment from deforestation.

Anthropology emphasizes **connections** among the four fields. Our philosophy is that each field should initially be presented as a coherent body of knowledge with its own questions, methods, and findings so that readers will understand what is distinct and valuable about each field. Building on this foundation, we provide connections among the fields throughout the text. In this way, each field gains value from the

explicit linkages around particular issues. These connections are made in several ways. First, each chapter contains a section called *Crossing the Fields*. Here are a few examples:

- Crossing the Fields: What Is Europe? A Four-Field View (Chapter 1)
- Crossing the Fields: Learning about Chimpanzee Tool Use through Archaeology (Chapter 5)
- Crossing the Fields: An Evolutionary Perspective on Baby Talk (Chapter 17)

We also connect the fields through discussion and examples. In Chapter 9, on the Neolithic and urban revolutions, we discuss the contemporary globalization of potatoes. Chapter 17, on communication, covers historical linguistics and Proto-Indo-European language origins and expansion. Another connecting strategy is the inclusion, in each chapter, of photographs that “cross the fields.”

CROSSING THE FIELDS

Elderly Females Take the Lead in Baboon Societies


Beginning in 1971, several decades of observation of baboons in Amboseli National Park, southern Kenya, reveal a pattern in which an elderly female serves as a leader at critical times in group movements (Altmann, 1998). Adult males are usually in the forefront during actual fights with predators or other baboon groups. In such instances, each individual seems to decide for itself whether to threaten the intruder, hang back, or flee.

The decisive role of elderly females appears at controversial points in group movements when the question is which route to take. An elderly female typically makes the choice that is followed. The researchers wonder why this “signature” of these females carries so much weight. It is not necessarily because of social rank; elderly females are high, middle, and low social rank have been observed to take the lead. A more promising explanation lies in the number of female offspring an elderly female has. Among baboons, females are the permanent members of groups, whereas males move to another group at maturity. An elderly female with many female offspring has a large following. This explanation works in most cases, but there are some elderly female leaders who have few offspring and some with many offspring who do not assume leadership roles.

Another possible explanation is the size of an individual female's social network beyond her offspring. Hearing offspring is a time when social networks are extended and offered as relatives and acquaintances cluster around the infant and mother. These ties are reinforced through grooming; for males, social relationships are less enduring—though of broader range—given the fact that they leave their birth groups, have to establish themselves in another group, and may change groups several times.

FOOD FOR THOUGHT

- Think about what your microculture involves in terms of residence during adulthood. How does staying in or near one's home area, or moving away from it, affect friendship and other ties?



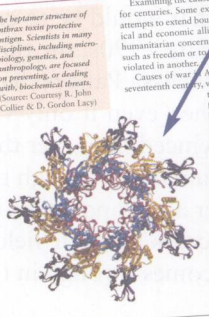
16 PART I ■ Introducing the Study of Humanity

Women near Kabul, Afghanistan, during a mining successions program sponsored in 2003 by the International Committee of the Red Cross (ICRC). Afghanistan is still heavily mined, and rates of injury and mortality from mines are high. ■ Do Internet researchers learn about international organizations involved in demining?



486 PART III ■ Contemporary Human Social Variation

The heptamer structure of androstane is a protective antigen. Scientists in many disciplines, including molecular biology, genetics, and immunology, are focused on preventing, or dealing with, biochemical threats.



486 PART III ■ Contemporary Human Social Variation

Perceptions of the Body

The current use of the term *ethnomedicine* thus embraces all cultural health systems. Within any of them, a range of traditions more widespread practices requiring skills that must be learned over many years of training available to only a few.

Cultures have various ways of defining the body and its parts in relation to illness and healing. The highland Maya of Chiapas, southern Mexico, have a detailed vision of the exterior body, but do not focus much attention on internal organs, a fact related to the nonexistence of surgery as a healing technique among them (Berlin and Berlin 1996). Separation of the mind from the body has long characterized Euro-American popular and scientific thinking. This Western medicine has a special category, “mental illness,” that addresses certain health problems as though they were located only in the mind. In many cultures where such a distinction between mind and body does not exist, there is no such category as mental illness.

Cross-cultural variation exists in perceptions of which body organs are most critically involved in the definition of life versus death. In the West, a person may be declared dead while the body is still beating if the brain is judged “dead.” In many other cultures, this definition of brain death is not accepted; perhaps this difference reflects the relatively great value assigned to the brain in Western culture (Oshiro-Terney 1994).

In Japan, attitudes against cutting the body explain the much lower rates of surgery there than in the United States. The Japanese concept of *ganai* (piercing is devalued). Newspapers reported that one of the qualifications of a bride for Crown Prince Naruhito was that she not have pierced ears (Oshiro-Terney 1994:235). An intact body ensures rebirth. Historically, the warrior's practice of beheading the victim was the ultimate form of killing, because it violated the integrity of the body and prevented the enemy's rebirth. *Ganai* is also an important reason for the widespread popular resistance to organ transplantation in Japan.

Another topic related to the body is whether it is considered to be considered to be connected to a wider social context, in which case treatment addresses the wider social sphere (Fabrega and Silver 1972). Western biomedicine typically addresses a clearly defined, individual physical body or mind. In contrast, many non-Western medical systems encompass the social context within which an individual's physical body is situated. Diagnoses that address the “social body” in nonindustrial, responsible for illness, or they may look to the supernatural as being in some way a cause to correct social relations or to appease the deities.

Defining Health Problems

Medical anthropologists often sound like philosophers, devoting much attention to defining concepts and delineating the object of study. Because medical anthropologists have conducted many studies of cross-cultural perceptions of health and health problems, they have found that their own (usually Western) concepts do not fit well with other cultural definitions. Cross-cultural knowledge forces us to broaden our own definitions. For example, the term *dose* as used by the Dinka people of the Colombian rainforest, a group of forager-horticulturalists (Reichel-Dolmatoff 1971 cited in Hahn

www.ablongman.com/mhlevue01e

CHAPTER 13 ■ Illness and Healing 385

THINKING OUTSIDE THE BOX

In your microculture, what are the prevailing perceptions about the body and how are they related to medical treatment?



An English Heritage exhibit displays a skull with a hole dating to 1700 BCE. Discovered near London, this is the first skull from the area found with evidence of trepanation, a prehistoric surgical procedure in which a portion of the bone was removed from a living and probably conscious individual. Do some research to learn more about prehistoric trepanation. (Source: © Reuters/CORBIS)

Anthropologists Advocate for World Heritage Status for Atapuerca, Spain

THE PROPOSAL For giving an archaeological site World Heritage status was added in November 1972 at the 17th General Conference of UNESCO. It was established that a World Heritage Committee “will establish, keep up-to-date and publish a World Heritage list of cultural and natural properties considered to be of outstanding universal value. As of 2004, UNESCO had compiled a list of 754 World Heritage sites (522 cultural sites, 149 natural sites, and 23 mixed properties) in 129 countries.

A group of scientists played a key role in advocating for the Paleolithic site to become the cultural property of all humans. These scientists did so by highlighting the biological and cultural implications of Paleolithic material recovered from a complex of sites in Northern Spain.

Atapuerca is a complex of caves within limestone hills located between the Ebro and Duero basins in the interior of Spain. More than 2 million years of erosion created a vast system of caves used for shelter by both animals and archaic humans. The caves at Atapuerca are classified in two groups:

- Trincheras del Ferrocarril, including sites such as Sima de los Huesos (Dolón)
- Cueva Mayor, including sites such as Sima de las Uñas

The team of Spanish paleoanthropologists and archaeologists who nominated Atapuerca for UNESCO's World Heritage status emphasized the exceptional biological and behavioral status represented by the exceptional biological and behavioral remains from Atapuerca and their relevance for world heritage. Their proposal centered on the following points: the large size of the human bone collection from Sima de las Uñas (the 2005 fossils); the outstanding preservation conditions, the 1990s fossils; the outstanding preservation conditions, the 1990s fossils; the outstanding preservation conditions, the 1990s fossils; the outstanding preservation conditions, the 1990s fossils.

FOOD FOR THOUGHT

- Go to the UNESCO World Heritage website, www.unesco.org. Review recent proposals for World Heritage status, and determine which sites have been granted this status in the past few years, paying special attention to those of anthropological relevance. Source: The Atapuerca Foundation kindly provided background information for this box.

210 PART II ■ Biological and Cultural Evolution

Anthropology demonstrates the relevance of the discipline to contemporary policy issues and debates and to students' lives and careers, thus addressing the “so what?” challenge. Each chapter contains a *Lessons Applied* box. As the following examples suggest, these features illustrate a variety of ways anthropology can be applied to real-world problems.

- Lessons Applied: Anthropologists Advocate for World Heritage Status for Atapuerca, Spain (Chapter 7)
- Lessons Applied: The Role of Cultural Brokerage in the Newborn Nursery (Chapter 12)
- Lessons Applied: Helping to Resolve Conflicts about Repainting Australian Indigenous Cave Art (Chapter 8)

Five *Anthropology in the Real World* profiles, one at the beginning of each of the five major parts of the text, highlight different career paths of anthropologists, including a forensic anthropologist, an independent business owner, and an international development policy maker.

A successful textbook must also ensure **student engagement**. The authors have taught in a wide variety of contexts, in small colleges and large universities, in large lectures and small seminars. In doing so, we have gained much experience in understanding how to engage students' interest, and we hope that is reflected in *Anthropology*. Of course, there is a lot of material—concepts, debates, sites, fossils, group names—that students need to learn. This textbook's pedagogy enlivens that learning process through its thought-provoking boxed material and intriguing photographs. The *Thinking Outside the Box* feature prompts students to learn more about an issue by visiting a web site, drawing on their personal experiences that are related to an issue, or formulating a hypothesis about a perplexing phenomenon. For example:

- Listen to some Kiowa songs at www.uspress.arizona.edu/extras/kiowa/kiowasng.htm. (Chapter 4)
- How do your consumption patterns compare to those of your parents? To those of your grandparents? What explains the variations? Are differences in age a factor? (Chapter 11)
- In your microculture, what are the prevailing ideas about wedding expenses and who should pay for them? (Chapter 14)

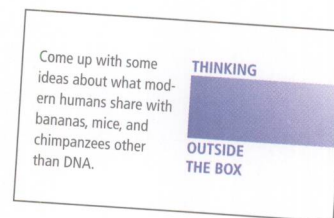
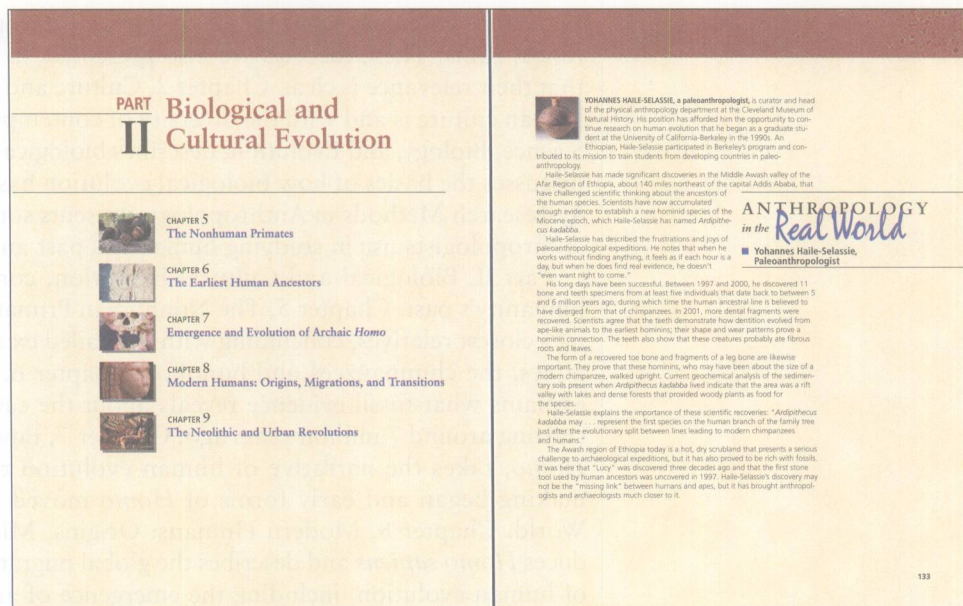
Through our team approach to four-field coverage, carefully chosen examples, and clear writing, *Anthropology* illuminates the key ideas and findings of the discipline, demonstrates how they are connected, and illustrates how anthropology is relevant to today's world. The rationale underlying all the pedagogical features in *Anthropology* is that every person who reads this book can learn to think like an anthropologist and live a life that is better informed about the richness of humanity's past and present.

HOW THIS BOOK IS ORGANIZED

Anthropology pursues its goal of promoting learning about humanity's past and present in two ways. One is familiar—the delivery of information. The second may be less familiar to readers—asking questions about the information at hand and presenting some of the key debates in the discipline. In this way, we combine traditional learning with a critical thinking approach.

Readers will encounter abundant, up-to-date information about humanity's past and present: What is the evidence for human evolution? What do archaeological discoveries tell us about the human past? What are the biological characteristics of the world's living people? How do people in different parts of the world obtain food, conceive of their place in the universe, and deal with rapid cultural change?

Part I, Introducing the Study of Humanity, contains four chapters that establish a solid foundation for the rest of the book. Chapter 1, Anthropology: The Study of



Humanity, discusses what the discipline of anthropology covers, including its theoretical roots. These theories are also presented, in context, throughout the book so that their relevance is clear. Chapter 2, Culture and Diversity, is concerned with what human culture is and with the diversity of contemporary human cultures. Chapter 3, Science, Biology, and Evolution, describes biological approaches in anthropology and discusses the basics of how biological evolution has helped shape humanity. Chapter 4, Research Methods in Anthropology, presents some of the important methods that anthropologists use in studying humanity's past and present.

Part II, Biological and Cultural Evolution, contains five chapters that explore humanity's past. Chapter 5, The Nonhuman Primates, offers an overview of humanity's closest relatives, concluding with a detailed examination of our closest living relatives, the chimpanzees and bonobos. Chapter 6, The Earliest Human Ancestors, explains what fossil evidence reveals about the earliest stages of human evolution, starting around 7 million years ago. Chapter 7, Emergence and Evolution of Archaic *Homo*, takes the narrative of human evolution through stages when stone tool-making began and early forms of *Homo* moved from Africa to most of the Old World. Chapter 8, Modern Humans: Origins, Migrations, and Transitions, introduces *Homo sapiens* and describes the global migrations and innovations of this stage of human evolution, including the emergence of art. Chapter 9, The Neolithic and Urban Revolutions, covers the origins of plant and animal domestication, cities and civilizations, and states and empires.

Part III, Contemporary Human Social Variation, begins with a discussion of aspects of contemporary human biological variation in Chapter 10, Contemporary Human Biological Diversity. This chapter is a bridge connecting the previous section on humanity's past with the following sections on contemporary cross-cultural variation. It discusses human genetic variation, the nonviability of a biologically based concept of "race," genetic diseases, and urbanization as a new stressor for human biological adaptation. The next six chapters present up-to-date material on cross-cultural patterns in the following areas: economies (Chapter 11), reproduction and the life cycle (Chapter 12), health, illness, and healing (Chapter 13), kinship and domestic organization (Chapter 14), social groups and social stratification (Chapter 15), and politics and law (Chapter 16). Consideration of cross-cultural patterns continues in Part IV, Communication and the Search for Meaning, with chapters on communication (Chapter 17), religion (Chapter 18), and expressive culture (Chapter 19).

Part V, Forces of Change and Humanity's Future, contains two chapters that pull together many earlier topics through a focus on major factors of contemporary change. Chapter 20, People on the Move, discusses migration in a globalizing world, highlighting several "new immigrant" groups in North America. This unique chapter is especially engaging for the many students from immigrant populations. Chapter 21, Development Anthropology, examines international development from the perspective of cultural anthropology. While it highlights the "action" aspect of cultural anthropology and underlines how that perspective can be relevant to urgent issues in the contemporary world, it also shows how each field of anthropology is connected to the study of international development.

DISTINCTIVE FEATURES

In addition to offering currency, connections across the four fields, relevance, and student engagement, *Anthropology* is distinctive in devoting attention to four enduring themes in anthropology that run through the entire textbook. These themes are the environment, culture, social diversity and inequality, and change.

The importance of the **environment**: The subject of the environment in relation to humanity's past and present is examined in terms of interactions that make a difference. These interactions go two ways: the environment to some extent shapes humanity and our culture, and humanity and culture in turn affect the environment. The

concept of adaptation is discussed in several places in the book, as is the concept of anthropogenic (human-made) changes to the environment. For example, in Chapter 6, the environment is mentioned as being related to changing patterns of adaptation in early human evolution, including bipedalism. In Chapter 10, the relatively new environment of large, polluted cities is related to new biological stresses. Some of the boxes, such as Lessons Applied: Studying Pastoralists' Movements for Risk Assessment and Service Delivery (Chapter 20), also highlight environment.

Culture is key: The story of humanity—how we became human and why we are the way we are now—is mainly about the increasing importance of culture as our primary means of adapting to the environment and to environmental change. Chapter 2 offers an introduction to the concept of culture and the importance of micro-cultural worlds based on class, ethnicity, gender, and age. Links between biological and cultural approaches to understanding humanity appear throughout the book. For example, Chapter 3's Crossing the Fields section discusses how British ideas about breeding top race horses mirror a sense of how proper “breeding” is related to human elites. Chapter 10 most directly brings human biology and culture together in its consideration of contemporary human biology. Students will find the material in that chapter on Iceland's Human Genome Project particularly engaging. Later chapters continue to pull in biological questions and material as in the discussion of an evolutionary view of baby talk in Chapter 17 and the health effects of immigration to the United States in Chapter 20.

Social inequality and social diversity: We consistently present substantial material on class, race/ethnicity, gender, and age, linking examples to economics, reproduction, health, kinship systems, politics, religion, and language. The focus on social inequalities is maintained throughout the book, with more in-depth attention in certain places. The major categories of class, race/ethnicity, age, and gender are introduced in Chapter 2 and revisited in greater depth in Chapter 15, Social Groups and Social Stratification. In fact, there is enough material on social diversity and gender for courses using this textbook to fulfill curriculum requirements in these areas. For example, Chapter 1 introduces the perspective of feminist anthropology. Chapter 5, on the nonhuman primates, presents critiques of the now-rejected model of dominant males as typical of the species and describes various male–female interaction patterns. Chapter 9, on the Neolithic and urban revolutions, presents information on burial evidence for gender hierarchies and the role of queens in several early states. Chapter 15 includes discussion of women's craft cooperatives in Panama and the women's movement in China. Chapter 21 includes an entire subsection on the topic of women in development. Several of the boxes and Crossing the Fields sections reinforce gender issues as important in the discipline. See, for example, Crossing the Fields: Linking the Gender Division of Labor to Diet and Growth (Chapter 11).

Chapter 15 includes discussion of women's craft cooperatives in Panama and the women's movement in China. Chapter 21 includes an entire subsection on the topic of women in development. Several of the boxes and Crossing the Fields sections reinforce gender issues as important in the discipline. See, for example, Crossing the Fields: Linking the Gender Division of Labor to Diet and Growth (Chapter 11).

LESSONS APPLIED

Studying Pastoralists' Movements for Risk Assessment and Service Delivery

PASTORALISTS ARE OFTEN vulnerable to malnutrition as a consequence of disease crises, fluctuations in food supply, and war and political upheaval. Besides their spatial mobility, anthropologists are developing ways to gather and manage local needs in order to provide improved services (see Hatcher and Hatcher 2002). The data required for such practice planning include the following:

1. Information on the number of migrants and the size of their health care needs in a particular location and at a particular time. Such data can show planners about the level of services required for public health programs, educational programs, and relief on demand on particular grazing areas and water sources and is therefore important in predicting possible future crises.
2. Information on patterns of migratory movements. This information can enable planners to move services to where the people are rather than expecting people to move to services. Some remote governmental organizations, for example, are providing mobile banking services and mobile veterinary services. Information about pastoralist movements can be used as an early warning to prevent social conflicts that might result if several groups arrived in the same place at the same time. And conflict resolution mechanisms can be put in place more effectively if conflict does arise. The data collection involves interviews with conflict dietitians, often with one or two key informants, whom the anthropologists select for their specialized knowledge. Interviews cover topics such as the migratory paths followed, and the nutritional and water requirements of people and animals. Given the complex social systems of pastoralists, the data gathering must also include group leadership, decision-making practices, and concepts about land and water rights.

The anthropologist organizes this information into a computerized database, linking the ethnographic data with geographic information systems (GIS) data on the environment, and can then construct various scenarios and assess the relative risks that may pose to the people's health. Impending crises can be foreseen, and warnings can be provided to government and international aid agencies.

FOOD FOR THOUGHT

- The tracking system described here remains outside the control of the pastoralists themselves. How might a database managed so that they participate more meaningfully and gain greater autonomy?

In the United States, immigration law specifies who will be allowed entry and what benefits the government will provide. A recent case from 1915 presents issues that laborers seeking to enter the United States. All had very little money, and only one member of the group spoke some English. They wanted to settle in Portland, Oregon, on the grounds that they were “likely to become public charges” because employment where the decision was handed down by Chief Justice Oliver Wendell Holmes, Jr. focused on “whether an alien can be declared likely to become a public charge on the grounds that he is unable to find employment in the city of his immediate destination in the United States, not to a particular city within it. Further, Holmes commented that a commissioner of immigration is not empowered to make decisions about possible over-

600 PART V ■ Forces of Change and Humanity's Future

CROSSING THE FIELDS

Linking the Gender Division of Labor to Diet and Growth

In all human populations, males on average are taller than females. But cultures vary in the degree of the aspect of sexual dimorphism (Hadden and Mace 1999). To the extent that height is genetically influenced, but it is also affected by the environment and culture through diet from the perspective of biological anthropology. Darwinian theory suggests that male-male competition for social access to females is related to a greater male pattern of male competition for social access to females. In situations of tall males, whereas no such selection pressure is exerted on the birth of more males, such male-male competition, it has been hypothesized, would be especially strong in societies where polygyny, in which one man may have multiple wives, is practiced. Polygyny creates a scarcity of marriageable women. Biological anthropologists have investigated whether taller males are found in polygynous societies. They conducted a comparative study using data on seventy-six cultures. They found, however, no relationship in height differences between men and women in polygynous compared to nonpolygynous cultures.

Looking more closely at their data, they saw a different relationship: male height compared to female height is greater in cultures where women play a lesser role in production. The researchers suggest that where males provide the bulk of the productive labor, it is adaptive for parents to invest more food resources in their sons than in their daughters. Thus, boys are better able than girls to achieve their full growth potential. This study affirms the importance of the environmental context and economic culture in affecting children's diet, growth, and, ultimately, their height. Such height differences would not be transmitted over generations through genes but are received in each generation through cultural preferences and actions.

FOOD FOR THOUGHT

- How do the results of this cross-cultural analysis prompt possible reconsideration of the explanations given in Chapter 5 for sexual dimorphism in size among hominids of the great apes?

Consider a dramatic case of gender differences in food consumption in highland Papua New Guinea (Lindenbaum 1979) (see also pp. 338). This story begins with a mysterious epidemic, a horticultural group between 1957 and 1977, about 2500 people died of kuru. A victim of the disease would have shivering tremors, followed by a progressive loss of motor ability along with pain in the head and limbs. People afflicted with kuru could walk unsteadily at first but would later be unable to get up. Death occurred about a year after the first symptoms appeared. Deaths from kuru were not evenly distributed among the Fore; more victims were women.

The Fore believed that kuru was caused by sorcery. A team of Western medical researchers and a cultural anthropologist, Shirley Lindenbaum, showed that kuru was a neurological disease caused by consumption of the flesh of deceased people who were themselves kuru victims. Who was eating human flesh, and why? Among the Fore, it was considered acceptable to cook and eat the meat of deceased persons, although it was not a preferred food. Because of growing scarcity of the social persons of animal protein in the region, some Fore women turned to eating human flesh. The

CHAPTER 11 ■ Economic Systems 337

CHANGING KINSHIP AND HOUSEHOLD DYNAMICS

This section provides examples of how marriage and household patterns are changing. Many of these changes have roots in colonialism. Others are more the result of recent change.

Change
Although
specific details
change is

provided new insights into how humanity has come to be what it is and about the relationship of humanity to other living creatures.

HOW EVOLUTION WORKS

This
first
vidua

tion, *Homo rudolfensis*. At this stage of their investigation, however, they are unsure whether the facial similarities with *H. rudolfensis* are inherited from a recent common ancestor or are homoplasies.

EARLY HOMININ ADAPTATIONS

Imagine you were a field primatologist and were lucky enough to find a living primate scientist had ever seen before. First, you would need to prepare a formal description of the new taxon. Next, you and your colleagues would observe it in the wild to try to gather as much information as possible about what individual members of the taxon look like, how large they are, where they live, what they eat, how they move around, their social patterns, how intelligent they are, any possible tool use, and how

Change: Change has been a key theme in humanity's past and present, ever since our beginnings. This textbook thoroughly reviews biological evolution in Chapters 3, 6, and 7, at which point cultural evolution begins to be a more important factor of change. In Chapters 10 through 21, the forces of globalization and cultural localization, first introduced in Chapter 2, become threads connecting all the ethnographic material, often linked in the text to change in human biology and language. Changing patterns of consumption as a result of globalization, including changing food consumption and shopping practices, are reviewed in Chapter 11. The decline of matrilineal kinship, as noted in Chapter 12, is another result of globalization. In Chapter 20, the effects of migration on cultural change, and sometimes on continuity, are examined in several contexts, including the important role of religion in providing identity for migrants.

BOXED FEATURES

The pedagogical goals of this book are advanced through the use of three distinctive boxes—Lessons Applied, Methods Close-Up, and Critical Thinking—many of which have been previously mentioned. These boxes illustrate the importance of questioning received wisdom, demonstrate how anthropologists do what they do, and underscore the relevance of anthropological research to solving social problems. They also exemplify some of the many careers available to anthropologists. Boxes present one or more questions to the readers. These questions are designed to encourage critical thinking and to enhance engagement with the material.

Lessons Applied boxes provide examples of how research in anthropology can be applied to real-world problems. These boxes show how anthropological knowledge can make a positive difference in policy, projects, or an aspect of human interaction. They highlight different anthropological roles in applied work such as in conducting social impact assessments or in advocacy anthropology working with indigenous peoples. Here are some examples:

- Lessons Applied: Archaeology Findings Increase Food Production in Bolivia (Chapter 1)
- Lessons Applied: Using Primatology Data for Primate Conservation Programs (Chapter 5)
- Lessons Applied: Anthropologists Advocate for World Heritage Status for Atapuerca, Spain (Chapter 7)
- Lessons Applied: Helping to Resolve Conflicts about Repainting Australian Indigenous Cave Art (Chapter 8)


Methods Close-Up boxes focus on diverse methods in anthropology and prompt students to consider how anthropologists gather and analyze data, and the importance of research ethics. The Methods Close-Up boxes bring research methods alive, invite further critical thinking about anthropologists' findings, and inspire students to do their own research. Examples include

- Methods Close-Up: Studying Egyptian Mummy Tissue for Clues about Ancient Disease (Chapter 4)
- Methods Close-Up: Recovering Mammalian DNA from Neanderthal Stone Tools (Chapter 7)

LESSONS APPLIED

Aboriginal Women's Culture, Sacred Site Protection, and the Anthropologist as Expert Witness

A GROUP of Ngarrindjerri (pronounced nah-err-in-jerr) women and their lawyer-level cultural anthropologist Diane Bell set to work as a consultant to help them support their claims to a sacred site in southern Australia (Bell 1998). The area was sacred to the Ngarrindjerri because of a bridge that connected the two islands. The women claimed protection for the area and sought to stop the bridge being built on the land in a sacred site. The High Commission formed by the government to investigate their claim considered it to be a case of a woman's sacred knowledge being used to block a project important to the country, relating the system was a challenging task for Bell. A White Australian system was a challenging task for Bell. A White Australian system was a challenging task for Bell. A White Australian system was a challenging task for Bell.



FOOD FOR THOUGHT

- On the Internet, learn more about this case and other disputes in Australia about sacred sites.

Ritual Practices

Rituals are patterned forms of behavior that have to do with the supernatural realm. Many rituals are the enactment of beliefs expressed in myth and doctrine, such as the Christian ritual of communion. Rituals are distinct from secular law, which are patterned forms of behavior with no connection to the supernatural realm. It is not always easy to distinguish ritual from secular ritual. Consider the holiday of Thanksgiving in the United States, which originated as a sacred meal to give thanks for the survival of the Pilgrims.

METHODS CLOSE-UP

Studying Birth Rituals in Indonesia

RESEARCHER HOUSE went to the Indonesian island of Sulawesi to study rituals that take place around the time of giving birth (1999). She lived among Lese people living in a town on the coast. A symbolic-anthropologist anthropologist by training (review Chapter 2), she was interested in learning about the symbols and meanings involved in birth rituals, and especially about the significance of "birth spirits."

As her research continued, however, House talked with more people about birth spirits, instead of gathering more data that substantiated the binary pattern provided by the first two people. She was confronted by a diverse set of two findings, she would have written a highly misleading account. Upon further study of the many, seemingly chaotic interpretations of birth spirits, she began to see some coherence, but not of a binary sort. Patterns emerged that related to the social positions of the people with whom she spoke: their class, gender, religion, and place (village, town, highway, or forest).

Nurse discovered the rich complexity of Lese beliefs about birth spirits and how this complexity is related to the social richness of the region and its long history. She learned that the core belief in birth spirits provides a foundation upon which people can construct a wide variety of interpretations and understandings that reflect their social roles.

FOOD FOR THOUGHT

- Consider the problem of validity in cultural anthropology and how researchers can best address this issue.

- Methods Close-Up: Taking Gender Into Account When Surveying Sexual Behavior (Chapter 12).
- Methods Close-Up: Studying Birth Rituals in Indonesia (Chapter 18).

Beyond the delivery of information, *Anthropology* promotes engaged learning and critical thinking as its second pedagogical cornerstone. Our commitment to encouraging students to think critically is manifest in each chapter through the third type of boxed feature, **Critical Thinking**. In most of these boxes, students will read about an issue and how it has been interpreted from two different or conflicting perspectives, while in others they are prompted to rethink existing concepts.

- Critical Thinking: Adolescent Stress: Biologically Determined or Culturally Constructed? (Chapter 2) asks students to consider how the researchers approached the issue, what kind of data they used, and how their conclusions are influenced by their approach.
- Critical Thinking: Unfair to Neanderthals? (Chapter 8) asks students to reflect on “received wisdom” from a new angle.
- Critical Thinking: Probing the Categories of Art (Chapter 19) introduces anthropological categories that prompt a reshuffling of the reader’s ideas.

The boxed material enriches the in-text discussion of our four themes: environment, culture, social diversity and inequality, and change. For example,

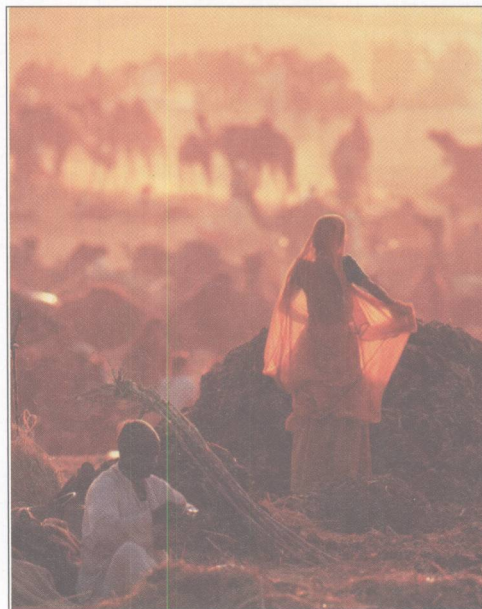
- Lessons Applied: Archaeological Findings Increase Food Production in Bolivia (Chapter 1) highlights the environment.
- Lessons Applied: The Saami, Snowmobiles, and the Need for Social Impact Analysis (Chapter 21) highlights cultural issues.
- Critical Thinking: Missing Women in the Trobriand Islands (Chapter 4) highlights gender.
- Methods Close-Up: Love Letters and Courtship in Nepal (Chapter 14) highlights change.

IN-TEXT PEDAGOGY

Anthropology’s overarching goal is to achieve greater student engagement than other textbooks. We use several approaches and pedagogical devices.

First, as previously noted, we provide carefully selected examples, clear writing, and an exciting program of features.

Second, the book’s design includes features that will engage students in the material. Visually stimulating page layouts, with attention-getting photographs, will draw students into the text. Most of the photographs include **thought questions** to pique interest and invite students to get involved with what the photographs show. Each chapter in the book includes many pedagogical tools



CRITICAL THINKING

Adolescent Stress: Biologically Determined or Culturally Constructed?

Margaret Mead, one of the first trained anthropologists of North America, went to Western Samoa in 1925 to spend nine months studying child-rearing patterns and adolescent behavior. She sought to answer these questions: “Are the idyllic adolescence that or to the civilization? Under different conditions does adolescence present a different picture?” (1961 [24], revised edition). Her conclusion, published in the famous book *Coming of Age in Samoa* (1961 [1928]), was that, in contrast to the United States, children in Samoa grew up in a relaxed and happy atmosphere. As young men to adulthood, these findings had a major impact on the field of adolescent development in North America, prompting attempts to raise more relaxed forms of child rearing in the hope of raising less stressed adolescents.

In 1983, five years after Mead’s death, the Australian anthropologist Derek Freeman published a strong critique of Mead’s work on Samoa. Freeman said that Mead’s findings on adolescence were wrong. Freeman, a biological determinist, argues that class social and psychological upheavals, he claims, that Mead’s work was flawed in two major ways. First, he says her research was inadequate because she spent a relatively short time in the field and had insufficient knowledge of the Samoan language. Second, he says that her theoretical bias port evidence that failed to support her thesis. In addition, he points out that adolescent delinquency in Samoa and England are quite similar. On the basis of this, he argues that social patterns and social repression also characterize adolescent behavior in other words, Samoa is not so different from the West with its supposedly pervasive adolescent problems.

Freeman’s critique prompted a vigorous response from Samoa, mostly in defense of Mead. One such response came from cultural anthropologist Daniel LeVine, an expert on how colonization affects indigenous culture. LeVine claims that Freeman’s analysis fails to take history into account. Mead’s analysis is based on data from the 1920s, whereas Freeman’s analysis is based on data from the 1980s. By the 1980s, because of the influence of World War II and other factors, Samoan society had gone through radical cultural change. Freeman’s data, in his view, do not contradict Mead’s because they are from a different period.

CRITICAL THINKING QUESTIONS

- Mead felt that finding one “negative case” (no adolescent stress in Samoa) was sufficient to disprove the view that one negative case is sufficient? Do you agree that one negative case is sufficient?
- Say an anthropologist found that a certain practice or pattern of behavior did appear universally, in all cultures. Would that necessarily mean that it was biologically driven?

CHAPTER 2 ■ Culture and Diversity 59

THE BIG QUESTIONS

- WHAT is anthropology?
- WHAT do the four fields of anthropology cover?
- WHAT are examples of anthropology in the “real world”?

CHAPTER 1

Anthropology: The Study of Humanity

INTRODUCING ANTHROPOLOGY

Conceptual Foundations

Four Enduring Themes

ANTHROPOLOGY’S FOUR FIELDS

Biological Anthropology

Archaeology

Cultural Anthropology

Linguistic Anthropology

The Four Fields: What Do They Add Up To?

DISMISSING THE FIELDS: What Is Europe? A Four-Field View

ANTHROPOLOGY IN THE “REAL WORLD”

Ethics and Relevance

Applying Knowledge

LESSONS APPLIED: Archaeology Findings Increase Food Production in Bolivia

Anthropology and the Public

Anthropology and Careers

THE BIG QUESTIONS REVISITED

KEY CONCEPTS

SUGGESTED READINGS

A scene at the annual camel fair in Pushkar, in Rajasthan, India. Every year, 200,000 people gather to trade and admire camels and other animals. Herding people set up camp and are joined by food vendors, camel operators, and buyers. Camel races and cattle beauty contests are high points. (Source: © Brian A. Vickander/CORBIS)

(Piperno et al. 2004). More people started living in permanent houses, using pottery and ceramic vessels for cooking and storage, and burying their dead in cemeteries. These changes are first demonstrated here, along with animals such as sheep, goats, cattle, and pigs (see Table 9.1 on p. 238). Domestication of plants and animals occurred in several places in the Old and New Worlds. Some of these events resulted from independent invention. In others, diffusion, or the spread of culture through contact, was responsible for the Neolithic transition. Further, considering diffusion, archaeologists seek to learn whether change was brought about by the diffusion of populations (through migration and colonization), or through the spread of ideas, or through a combination of the two (Beckwood 2001).

The Neolithic in the Old World

The story of the Neolithic begins in Mesopotamia, especially the region called the Fertile Crescent and the nearby Zagros mountains. Rice, wheat, barley, and other important food crops were first domesticated here, along with animals such as sheep, goats, cattle, and pigs (see Table 9.1 on p. 238). Domestication of plants and animals occurred in several places in the Old and New Worlds. Some of these events resulted from independent invention. In others, diffusion, or the spread of culture through contact, was responsible for the Neolithic transition. Further, considering diffusion, archaeologists seek to learn whether change was brought about by the diffusion of populations (through migration and colonization), or through the spread of ideas, or through a combination of the two (Beckwood 2001).



Old World sites mentioned in this chapter.

www.ahhuman.com/illeroopole

to help students learn and to help teachers teach. Chapters begin with a chapter outline that lists the main topics covered and the boxed features.

Chapter introductions discuss the broad areas addressed in each chapter so that students can see how topics are connected and can navigate the material more easily. In turn, each of the three major sections in each chapter includes a brief preview of the topics covered in that section, providing further guideposts for the reader.

The Big Questions, a feature located at the beginning of each chapter, identifies the three key themes that students should keep in mind as they read the chapter. Chapters conclude with *The Big Questions Revisited*, a section that reviews concepts and provides answers to *The Big Questions* in a summary format. This feature offers an accessible way for students to review the major points of the chapter, helping them see how all the “trees” add up to the “forest.”

Given the importance of environment and spatial issues in *Anthropology*, this text offers a rich set of maps to guide readers to fossil and archaeological sites, regions of interest, and locations of various cultural groups. Boxes often include a locator map to increase engagement with the material, as in the locator map of the Andaman Islands in the *Methods Close-Up* box in Chapter 3. Chapters 6, 7, 8, and 9

include up-to-date maps of fossil and archaeological sites mentioned in each chapter. In Chapter 17, a map shows two possible areas of the origin of Proto-Indo-European and offers a link to material on the evolution of human language in Chapter 9. In-text cross-references to maps prompt students to review.

A *Key Concepts* list is provided at the end of each chapter. Each key concept that is boldfaced in the text is listed here, along with the page number on which it is defined. The key concepts are also defined in the Glossary at the end of the book.

Chapters end with a list of *Suggested Readings*. Each reading comes with a brief annotation to guide students who may be looking for books to read for a class project or report.

THE BIG QUESTIONS REVISITED

WHAT IS culture?
Anthropologists agree that culture is learned and shared. Ideas are shared through communication. Behaviors are shared through imitation. However, not all behaviors are learned and shared. Some are innate, such as reflexes and instincts. Culture is the learned and shared part of human behavior. Most anthropologists agree, in one way or another, more likely to be holistic than to be pure idealism or behaviorism. Culture is difficult to define, so anthropologists sometimes refer instead to its characteristics: it is learned, adaptive, related to (but not the same as) nature, based on symbols, integrated, and ever-changing.

WHAT are some bases of cultural diversity?
Cultures exist at different levels, macro and micro, and are based on several social factors, including class, race, ethnicity and indigenous status, gender, age, and institutional context. These factors are sometimes associated with inequality and discrimination. A general anthropological principle is that diversity (as distinct from inequality) is valuable because different cultures “bring to life” other possibilities for human sustainability into the future.

WHAT do anthropologists debate about culture?
Three enduring debates about culture exist in the discipline of anthropology. The first is the debate between biological determinism and cultural constructionism. In biological determinism, biology is more or less destiny. Genes, hormones, and chromosomes determine human behavior and thinking. In cultural constructionism, learning, or enculturation, is the more powerful factor shaping the way people act and think. In the second major debate, interpretivists say that emphasis should be placed on studying people’s beliefs and ideas, whereas cultural materialists emphasize studying economic and other material aspects of life. In the third debate, the position that speaks for human agency says that individuals have substantial choice and power in shaping what they do and believe, whereas the structuralist feel that, although human agency does exist, powerful structures such as economics, the media, and governments shape human culture and limit human choices. In spite of these spirited debates, all anthropologists agree that it is important to study humanity’s past, present, and future in all its aspects and are, more or less, holistic.

KEY CONCEPTS

<ul style="list-style-type: none"> abolitionist cultural relativism, p. 50 agency, p. 41 behaviorism, p. 37 biological determinism, p. 58 clash of institutions, p. 48 class, p. 52 critical cultural relativism, p. 51 cultural constructionism, p. 58 cultural imperialism, p. 51 cultural materialism, p. 42 cultural particularism, p. 42 	<ul style="list-style-type: none"> cultural relativism, p. 42 environmental determinism, p. 43 ethnism, p. 53 ethnocentrism, p. 50 functionalism, p. 48 gender, p. 54 holism, p. 37 hybridization, p. 49 imperialism, p. 51 indigenous peoples, p. 53 institution, p. 47 	<ul style="list-style-type: none"> interpretive anthropology, p. 42 linguistic relativism, p. 42 materialism, p. 48 macroculture, p. 37 microculture, p. 48 microethnology, p. 39 postmodernist anthropology, p. 39 pragmatism, p. 39 race, p. 52 structuralism, p. 41
--	---	--

62 PART I ■ Introducing the Study of Humanity

www.ahhuman.com/illeroopole

CHAPTER 2 ■ Culture and Diversity 63

SUGGESTED READINGS

- Douglas Cole, *Pangloss: The Early Years, 1854–1936*. Seattle: University of Washington Press, 1999. This biography of Pangloss provides a rich context for understanding how his vision for a four-field discipline emerged.
- Jan E. Cowan, *Machiavelli, Durkheim, and Richard A. Wilson, eds. Culture and Rights: Anthropological Perspectives*. New York: Cambridge University Press, 2001. Ten chapters consider the varied links between culture and rights. This book includes theoretical discussion and case studies of child prostitution in Thailand, women’s rights in Rwanda, Māori land ownership rights in Greece, teen rights in Canada, and the press process in Guatemala.
- Suzanna M. Hoffman and Anthony Oliver-Smith, eds. *Catastrophe and Culture: The Anthropology of Disaster*. Santa Fe, NM: School of American Research Press, 2002. The volume provides two introductory chapters that discuss why anthropologists should study disasters and how disasters link nature and culture. Case studies address the nuclear disaster in Chernobyl, fire in California, drought in the Andes, and the Bhopal disaster.
- Jonathan Xavier Inda and Renato Rosaldo, eds. *The Anthropology of Globalization: A Reader*. Malden, MA: Blackwell, 2002. Eighteen chapters address a variety of issues, including women workers in Bangladesh, indigenous Mexican migration, mass media in Shanghai, human rights in Tibet, and human and labor in Egypt. A general introduction to the collection provides insight into cultural theory about globalization.
- Barbara D. Miller, ed. *Sex and Gender Hierarchies*. New York: Cambridge University Press, 1991. An introductory chapter provides an overview of anthropological research on gender inequality in each of anthropology’s four fields. Chapters address topics such as the division of labor among chimpanzees, gender roles among myxobolus in a Korean kingdom, hierarchies in Tokugawa Japan, and mothers’ speech to children in American Samoa compared to the United States.
- Charles E. Oser Jr., *Race and Practice in Archaeological Interpretation*. Philadelphia: University of Pennsylvania Press, 2004. The author makes a case that historical archaeologists have an obligation to study “race”-based inequalities that existed in the past. He discusses conceptual differences between “race” and ethnicity, probes how to read “race” in archaeological materials, and provides an in-depth examination of “the practice of race” in nineteenth-century Ireland.
- Jan Nederveen Pieterse, *Globalization and Culture: Global Mafingo*. New York: Routledge and Keganey, 2004. This book provides an overview of arguments about how globalization affects culture, paying special attention to three major paradigms: the clash of civilizations, McDonaldization, and hybridization. The last two chapters focus on hybridization and antibehaviorism bookends.
- Richard A. Shweder, *Why Do Men Barbecue? Recipes for Cultural Psychology*. Cambridge, MA: Harvard University Press, 2003. This collection of essays provides a cultural relativist’s view on topics such as whether and how long infants sleep with their parents, morality and self-esteem, women’s roles, crime, and religious beliefs.
- E. O. Smith, *When Culture and Biology Collide: Why We Are Stupid, Depressed, and Self-Obsessed*. New Brunswick, NJ: Rutgers University Press, 2002. This book offers an evolutionary view of some aspects of contemporary culture in the United States, including road rage, stress, “techie” beauty images, depression, and obesity. He cautions that evolution does not fully explain all these behaviors nor does one evolutionary trait “excuse” dangerous and antisocial behavior.
- Hiro Yamada, *Difference Games, Difference Rules: Why Americans and Japanese Misunderstand Each Other*. New York: Oxford University Press, 1997. The author grew up in Japan and the United States and experienced the “communication gap” between the two cultures. Her research reveals underlying cultural differences that affect communication styles in the banking industry.

SUPPLEMENTS

Available for use with this textbook are many supplements that will assist instructors in using the book and enriching the students' learning experience.

Anthropology Experience Web Site

The **Anthropology Experience** provides online resources for the four fields of anthropology. Illustrated text is provided, along with introductory content that incorporates photographs and downloadable figures and tables. PowerPoint presentations for each field serve as tutorials for students, who can use the presentations to review key concepts about each field. Instructors may wish to use these presentations in their lectures. A special video section provides opportunities for students to view footage that has been carefully selected to illustrate important anthropological concepts. Many video clips serve as "lecture launchers." In addition, an interactive glossary organized alphabetically within each field provides key terms and definitions, many in written and audio format. Web links, organized within each field, provide students with easy access to helpful anthropology resources—ideal for students interested in taking more anthropology courses or considering a major in anthropology. Visit www.anthropologyexperience.com.

Online Study Guide

An online study guide available at www.ablongman.com/millerwood1e offers students an opportunity to test their understanding of material in the text.

Instructor's Resource Manual

For each chapter in the text, the Instructor's Resource Manual (IRM) authored by Michelle Croissier, Southern Illinois University, and Nancy Gonlin, Bellevue Community College, with contributions from Jessica Gibson and Barbara D. Miller, The George Washington University, provides At-a-Glance grids that link main concepts to key concepts in the text as well as to other supplements. Each chapter includes chapter summaries based around the text's Big Questions, learning objectives, chapter outlines, key concepts, key people, discussion topics, classroom activities and student projects, service learning suggestions, suggested films, Internet exploration Web links, and suggested readings and additional references. Included in this IRM is *The Blockbuster Approach: A Guide to Teaching Anthropology* with video by Casey Jordan, Western Connecticut State University. Organized by topic, this guide offers many suggestions of popular films to incorporate into the course. The manual is available in print or in electronic form.

Test Bank

The printed version of the test bank, authored by Keith M. Prufer, Wichita State University, and Marjorie Snipes, University of West Georgia, with contributions from Jessica Gibson and Barbara D. Miller, The George Washington University, includes 75–100 questions per chapter in four formats: multiple choice, true/false, fill-in-the-blank, and essay.

Computerized Test Bank

This computerized version of the test bank, with full editing capability for Windows and Macintosh, is available with Tamarack's easy-to-use TestGen software, making it possible for instructors to prepare tests for printing as well as for network and online testing.

Allyn & Bacon Interactive Video and User's Guide

This custom video covers a variety of topics, both national and global. The video segments are useful for opening lectures, sparking classroom discussion, and encouraging critical thinking. The user's guide provides detailed descriptions of each video segment and suggested discussion questions and projects.

Allyn & Bacon Video Library

Qualified adopters may select from a wide variety of high-quality videos from such sources as Films for the Humanities and Sciences and Annenberg/CPB.

PowerPoint Presentation and User's Guide

This PowerPoint presentation for *Anthropology*, by Sally Billings, Community College of Southern Nevada, combines many graphic and text images into teaching modules. Using either Macintosh or DOS/Windows, a professor can easily create customized graphic presentations for lectures. PowerPoint software is not needed to use this program; a PowerPoint viewer is available to access the images. Adopters may visit www.ablongman.com on the Internet to register for access to this PowerPoint presentation.

Research Navigator: Anthropology

This guide offers a general introduction to the Internet, a virtual tour of anthropology and its four fields, and hundreds of anthropology Web links, along with practice exercises.

Careers in Anthropology

Written by W. Richard Stephens, this accessible volume contains biographies of professional anthropologists in all four fields and helps students and professors answer the often-asked question "What can I do with a degree in anthropology?" The biographies include discussions of what can be done with a B.A., an M.A., a Ph.D., or a combination of degrees. The booklet also provides information about career options related to anthropology.

Themes of the Times: Cultural Anthropology

This brief supplement includes twenty articles from the *New York Times* that illustrate applications of cultural anthropology from the headlines.

Anthropology, SafariX WebBook

SafariX Textbooks Online is an exciting new *choice* for students looking to save money. As an alternative to purchasing the print textbook, students can *subscribe* to the same content online and save up to 50% off the suggested list price of the print text. With a SafariX WebBook, students can search the text, make notes online, print out reading assignments that incorporate lecture notes, and bookmark important passages for later review. For more information, or to subscribe to the SafariX WebBook, visit www.safarix.com.

We authors have worked long and hard to write this book, but we realize with great humility how much our effort depended on the work of many other people. At the risk of sounding slightly ridiculous, it seems important to us first to thank humanity itself for being so diverse, changing, and interesting and for allowing anthropologists access to its past and present, to its bones and artifacts and innermost thoughts. Thanks to humanity for enriching our intellectual and social lives.

A bit closer to home, we wish to thank our teachers and their teachers before them, many of whom will live forever in their writings and in the contributions they have made to the “intellectual DNA” of subsequent researchers and authors. We wish to thank the hundreds of anthropologists and other writers whose work fills the pages of this book. Our research prompted us to keep up on the most recent findings and publications and, at the same time, reminded us of the enduring value of many of the classics.

We are grateful, as well, to our students. Over the years, in both the United States and Canada, they continue to inspire us with their enthusiasm for anthropology and their thoughtful questions, comments, and contributions. Thank you all.

Invaluable contributions to the content of this book have been made by the many anthropologists who reviewed all or parts of it. They include

Abigail E. Adams, Central Connecticut State University
 James Adovasio, Mercyhurst College
 Alice Baldwin-Jones, The City College of New York
 Gina Bessa, Illinois State University
 James R. Bindon, University of Alabama
 Paul F. Brown, Minnesota State University, Mankato
 Susan Love Brown, Florida Atlantic University
 Raymond A. Bucko, Creighton University
 Elizabeth Cartwright, Idaho State University
 Leslie Grace Cecil, Baylor University
 Cynthia Clarke, Everett Community College
 Phyllis Ann Fast, University of Alaska, Fairbanks
 Ilsa Glazer, Kingsborough Community College
 Nancy Gonlin, Bellevue Community College
 Sharon Gursky, Texas A&M University
 Russell R. Hamby, Coker College
 S. Homes Hogue, Mississippi State University