

1: Anthropology: A holistic approach to understand humanity by Dale Simpson Jr. on Prezi

Holism in Anthropology Whatever one may think about holistic healthcare, the idea of holism can be applied to other fields, including anthropology, the study of human beings.

An anthropology blog meant to educate students and the public at large. Saturday, February 4, All for One: This previous post explains the four fields of anthropology, as well as briefly touches on anthropology as a holistic discipline. Unfortunately, this previous post does not delve deeply enough into holism, a deficiency this current post will remedy. This post is dedicated to discussing what holism is and how anthropology is a holistic discipline through an example. Anthropology is simply the study of humans, which is completed through the four subfields. These four subfields, while largely studied separately, are meant to come together to provide a comprehensive understanding of what it means to be human. This coming together is known as holism, which is the synthesis of distinctive approaches and findings into a single comprehensive interpretation. Because anthropologists often specialize in one sometimes two subfields it can be difficult to understand how anthropology can be a holistic discipline. To demonstrate how anthropology is a holistic discipline here is an example utilizing one cultural group: Through the study of goths via each of the four anthropological subfields you should gain an understanding of how anthropology is a holistic discipline.

Sociocultural Anthropology Figure 1: Goth individuals at a club in London, Ontario. Sociocultural anthropology is the study of modern human groups. Sociocultural anthropologists gain an understanding of modern human groups and their cultures through participant-observation, the act of engaging in a culture to get a better understanding of the reasons and motivations behind cultural traditions. Sociocultural anthropologists can participate in goth culture in order to gain a better understanding of it Figure 1. Through this method anthropologists gain a better understanding of goth culture, values, beliefs, etc. A deeper understanding of what it means to be goth can be gained through the sociocultural study of this cultural group.

Linguistic Anthropology Figure 2: Gothic woman with dreadlocks. Linguistic anthropology is concerned with the study of language and culture. It is through understanding language one gets a better understanding of culture as language is a key element of culture. Language is a way of defining cultural groups, as well as identities within a culture. Focal language is very important to goths because it helps define and reify group identity. It is a way for goths to know who other members of their community are, which can be particularly important given some of the dangers posed towards goths who are often victimized simply for being goth. Figure 3 contains five terms associated with the focal language of goths. Focal vocabulary terms

Archaeology Archaeology is the study of past cultural groups and their material culture. By studying the cultural history of goth culture one can understand where it came from and why the values that exist within the culture do as a result. Goth culture was born out of the punk movement and gets its inspiration from gothic literature, Victorian era fashion, horror films, etc. This explains some of why goth exists the ways it does.

Physical Anthropology Figure 4: Tightlacing Physical or biological anthropology focuses on the biological aspects of humans. This can take many forms, including studying human evolution, primates, and biology and modern humans. Many goths practice tightlacing Figure 4, providing scholars a sample to study the effects of this practice. We recognize some of the biological effects include displacing internal organs, reshaping the rib and pelvic bones, pain and discomfort, fainting, etc. Despite these effects goths, as well as many others, continue to practice tightlacing, providing insights into both the biological effects and cultural importance of the practice. As demonstrated in this post anthropology is a holistic discipline that allows for the study of what it means to be human through various subfields. While each of the subfields is studied separately it is through the integration of knowledge gained by each subfield that we gain a better understanding of humanity and what makes us unique as a species-culturally, linguistically, historically, and biologically. Asking Questions About Humanity.

2: ANTHROPOLOGY FOR BEGINNERS: Holism in Anthropology

Whether anthropology should be considered as holistic in spirit or not is a debatable issue. The supporters of holistic camp give the concept two senses, first, it is concerned with all human beings across times and places, and with all dimensions of humanity (evolutionary, biophysical, sociopolitical, economic, cultural, psychological, etc.).

Structure[edit] Wholes are composites which have an internal structure, function or character which clearly differentiate them from mechanical additions, aggregates, and constructions, such as science assumes on the mechanical hypothesis. Variations that are the result of mutations in the biological sense and variations that are the result of individually acquired modifications in the personal sense are attributed by Smuts to Holism; further it was his opinion that because variations appear in complexes and not singly, evolution is more than the outcome of individual selections; it is holistic. The result is a balanced correlation of organs and functions. The activities of the parts are directed to central ends; co-operation and unified action instead of the separate mechanical activities of the parts. This is seen in matter, where if not for its dynamic structural creative character matter could not have been the mother of the universe. This function, or factor of creativity is even more marked in biology where the protoplasm of the cell is vitally active in an ongoing process of creative change where parts are continually being destroyed and replaced by new protoplasm. With minds the regulatory function of Holism acquires consciousness and freedom, demonstrating a creative power of the most far-reaching character. Holism is not only creative but self-creative, and its final structures are far more holistic than its initial structures. Whitehead , and indirectly Baruch Spinoza ; the Whitehead premise is that organic mechanism is a fundamental process which realizes and actualizes individual syntheses or unities. Holism the factor exemplifies this same idea while emphasizing the holistic character of the process. The whole completely transforms the concept of Causality; results are not directly a function of causes. The whole absorbs and integrates the cause into its own activity; results appear as the consequence of the activity of the whole. It is the second edition of Holism and Evolution that provides the most recent and definitive treatment by Smuts. The whole is greater than the sum of its parts[edit] The fundamental holistic characters as a unity of parts which is so close and intense as to be more than the sum of its parts; which not only gives a particular conformation or structure to the parts, but so relates and determines them in their synthesis that their functions are altered; the synthesis affects and determines the parts, so that they function towards the whole; and the whole and the parts, therefore reciprocally influence and determine each other, and appear more or less to merge their individual characters: Holism in philosophy[edit] Main articles: Confirmation holism and Semantic holism In philosophy, any doctrine that emphasizes the priority of a whole over its parts is holism. Some suggest that such a definition owes its origins to a non-holistic view of language and places it in the reductivist camp. Effectively this means that the concept of a part has no absolute foundation in observation, but is rather a result of a materialist structuring of reality based on the necessity of logical and distinct units as a means to deriving information through comparative analysis. This exists in contradistinction to what is perceived as the reductivist reliance on inductive method as the key to verification of its concept of how the parts function within the whole. Equally the potential for recognising the clarity of holistic experience within the logical terms of maths is limited by the abstract nature of numbers. In terms of real life measurements numbers have no scale or dimensional properties, so they have to rely on experimentally verified units e. It is this reliance on the holistic integrity of experience which leads to the recognition that intuitive perception rather than mathematical calculation is the source of the truth of effective theories. See references Holism, Philosophy of language[edit] In the philosophy of language this becomes the claim, called semantic holism , that the meaning of an individual word or sentence can only be understood in terms of its relations to a larger body of language, even a whole theory or a whole language. In the philosophy of mind , a mental state may be identified only in terms of its relations with others. This is often referred to as "content holism" or "holism of the mental". This notion involves the philosophies of such figures as Frege , Wittgenstein , and Quine.

3: Holism - AnthroBase - Dictionary of Anthropology: A searchable database of anthropological texts

In anthropology, this perspective is known as holism, which is the philosophy that functional systems, like a body or a country, can't be explained or understood by looking at the individual.

The whole has a synergy generated by mutual interactions among constituents, which is more than the simple sum of parts. Medieval scholastics established teleological holism based upon their Creationist account. The perspective of Holism is also present in system theory and organicism, and it is contrary to reductionism, mechanism, and various forms of atomism a type of reductionism. Reductionism holds that the whole can be explained by reduction to its constituting parts. A holistic perspective is found in diverse traditions and disciplines, including Gestalt psychology and Chinese Medicine. Holism as a philosophical perspective Holism is based upon ideas that: For example, synergy is generated through the interaction of parts but it does not exist if we take parts alone. The holistic perspective is seen in diverse intellectual, religious, and cultural traditions and diverse disciplines throughout history. Ancient Greek philosophers, for example, had a tendency to have a holistic perspective. We can find it both in Plato and Aristotle. A holistic view is also found in Buddhism, Daoism, and other religious traditions. A holistic perspective is also found in the Far Eastern traditions as well. Chinese yin-yang philosophy views the world as an organic whole, and the holistic perspective is applied to the medical theories and practices such as acupuncture and herbal medicine. Although the concept of holism was pervasive, the term holism, as an academic terminology, was introduced by the South African statesman Jan Smuts in his book, *Holism and Evolution*. The French Protestant missionary, Maurice Leenhardt coined the term cosmomorphism to indicate the state of perfect symbiosis with the surrounding environment, which characterized the culture of the Melanesians of New Caledonia. For these people, an isolated individual is totally indeterminate, indistinct and featureless until he can find his position within the natural and social world in which he is inserted. The confines between the self and the world are annulled to the point that the material body itself is no guarantee of the sort of recognition of identity which is typical of our own culture. The holistic perspective is also found in Organicism, system theory, and semantic holism. Is it material composition, or organization of parts, that creates the mutual symbiosis between Amphiprion clownfish and tropical sea anemones? Organicism Organicism is a philosophical orientation that asserts that reality is best understood as an organic whole. By definition it is close to holism. Plato, Hobbes or Constantin Brunner are examples of such philosophical thought. Organicism is also a biological doctrine that stresses the organization, rather than the composition, of organisms. William Emerson Ritter coined the term in Organicism became well-accepted in the twentieth century. System theory is an interdisciplinary field of science. It studies the nature of complex systems in nature, society, and science. This could be a single organism, any organization or society, or any electro-mechanical or informational artifact. It was Margaret Mead and Gregory Bateson that developed interdisciplinary perspectives in system theory such as positive and negative feedback in the social sciences. Semantic holism See also Donald Davidson, W. Quine In philosophy, any doctrine that emphasizes the priority of a whole over its parts is holism. In the philosophy of language this becomes the claim, called semantic holism, that the meaning of an individual word or sentence can only be understood in terms of its relations to a larger body of language, even a whole theory or a whole language. In the philosophy of mind, a mental state may be identified only in terms of its relations with others. This is often referred to as content holism or holism of the mental. Psychology Gestalt psychology Gestalt psychology also Gestalt theory of the Berlin School is a theory of mind and brain that proposes that the operational principle of the brain is holistic, parallel, and analog, with self-organizing tendencies; or, that the whole is greater than the sum of its parts. The classic Gestalt example is a soap bubble, whose spherical shape is not defined by a rigid template, or a mathematical formula, but rather it emerges spontaneously by the parallel action of surface tension acting at all points in the surface simultaneously. This is in contrast to the "atomistic" principle of operation of the digital computer, where every computation is broken down into a sequence of simple steps, each of which is computed independently of the problem as a whole. The Gestalt effect refers to the form-forming capability of our senses, particularly with respect to the visual recognition of

figures and whole forms instead of just a collection of simple lines and curves. In some scholarly communities e. For this reason, Gestalt principles are viewed by some as redundant or uninformative. Teleological psychology Alfred Adler believed that the individual an integrated whole expressed through a self-consistent unity of thinking, feeling, and action, moving toward an unconscious, fictional final goal , must be understood within the larger wholes of society, from the groups to which he belongs starting with his face-to-face relationships to the larger whole of mankind. Sciences of complexity In the latter half of the twentieth century, holism led to systems thinking and its derivatives, like the sciences of chaos theory and complexity. Systems in biology, psychology, or sociology are frequently so complex that their behavior appears "new" or "emergent": This contributed to the resistance encountered by the scientific interpretation of holism, which insists that there are ontological reasons that prevent reductive models in principle from providing efficient algorithms for prediction of system behavior in certain classes of systems. Further resistance to holism has come from the long association of the concept with quackery and quantum mysticism. Scientists, who are not immune to peer pressure, were as a rule discouraged from doing any work which may perpetuate such deception. Recently, however, public understanding has grown over the realities of such concepts, and more scientists are beginning to accept serious research into the concept. Scientific holism holds that the behavior of a system cannot be perfectly predicted, no matter how much data is available. Natural systems can produce surprisingly unexpected behavior, and it is suspected that behavior of such systems might be computationally irreducible, which means it would not be possible to even approximate the system state without a full simulation of all the events occurring in the system. Key properties of the higher level behavior of certain classes of systems may be mediated by rare "surprises" in the behavior of their elements due to the principal of interconnectivity, thus evading predictions except by brute force simulation. Stephen Wolfram has provided such examples with simple cellular automata, whose behavior is in most cases equally simple, but on rare occasions highly unpredictable. Complexity theory also called "science of complexity" , is a contemporary heir of systems thinking. It comprises both computational and holistic, relational approaches towards understanding complex adaptive systems and, especially in the latter, its methods can be seen as the polar opposite to reductive methods. General theories of complexity have been proposed, and numerous complexity institutes and departments have sprung up around the world. The Santa Fe Institute where researchers collaborate to apply a multidisciplinary approach to real-world problems, is arguably the most famous of them. Anthropology There is an ongoing dispute on the definition of anthropology as holistic and the "four-field" approach. Supporters of this definition, [7] consider it holistic in two senses: The definition of anthropology as holistic and the "four-field" approach are disputed by leading anthropologist, [8] that consider those as artifacts from nineteenth century social evolutionary thought that inappropriately impose scientific positivism upon cultural anthropology. Gemeinschaft and Gesellschaft Emile Durkheim developed a concept of holism that opposed the notion that a society was nothing more than a simple collection of individuals. In more recent times, anthropologist Louis Dumont has contrasted "holism" to "individualism" as two different forms of societies. According to him, modern humans live in an individualist society, whereas ancient Greek society, for example, could be qualified as "holistic," because the individual found identity in the whole society. Thus, the individual was ready to sacrifice himself or herself for his or her community , as his or her life without the polis had no sense whatsoever. Ecology Ecology is generally based upon a holistic perspective which views all things in nature as mutually interdependent beings. The explicit holistic approach to ecology is exemplified by the field of systems ecology, a cross-disciplinary field influenced by general systems theory. Economics With roots in Schumpeter, the evolutionary approach might be considered the holist theory in economics, as it shares a certain language with the biological evolutionary approach. They take into account how the innovation system evolves over time. Knowledge and know-how, know-who, know-what and know-why are part of the whole economics of business. Knowledge can also be tacit, as described by Michael Polanyi. These models are open, and consider that it is hard to predict exactly the impact of a policy measure. They are also less mathematical. Applications of holism Architecture and industrial design Architecture and industrial design are often seen as enterprises, which constitute a whole, or to put it another way, design is often argued to be a holistic enterprise. Holism is often considered as something that sets architects and

industrial designers apart from other professions that participate in design projects. Education reform The Taxonomy of Educational Objectives identifies many levels of cognitive functioning, which can be used to create a more holistic education. In authentic assessment, rather than using computers to score multiple choice test, a standards based assessment uses trained scorers to score open-response items using holistic scoring methods. The scorer is instead, instruct to judge holistically whether "as a whole" is it more a "2" or a "3. Medicine Holism in medicine appears in psychosomatic medicine. In the s the holistic approach was considered one possible way to conceptualize psychosomatic phenomena. Instead of charting one-way causal links from psyche to soma , or vice-versa, it aimed at a systemic model, where multiple biological, psychological and social factors were seen as interlinked. Other, alternative approaches at that time were psychosomatic and somatopsychic approaches, which concentrated on causal links only from psyche to soma, or from soma to psyche, respectively. A disturbance on any level - somatic, psychic, or social - will radiate to all the other levels, too. In this sense, psychosomatic thinking is similar to the biopsychosocial model of medicine. In alternative medicine, a "holistic approach to healing" recognizes that the emotional, mental, spiritual and physical elements of each person comprise a system, and attempts to treat the whole person in its context, concentrating on the cause of the illness as well as symptoms. Some of these schools do not originate from the western medical-scientific tradition, and lack scientific evidence to verify their claims. Others, such as osteopathic medicine, make an attempt to blend allopathic medicine with other modalities. Music Holism in music can be seen as a gradual layering of different sounds to achieve harmony or euphoria in the individual. This process is often expressed in genres such as IDM, downtempo or glitch; it is also used in a more minimal form for various healing therapies. A modern former of the Holistic religion is the quietly spoken DeeJay Manticore.

4: BERGHAHN BOOKS : Holistic Anthropology: Emergence And Convergence

A holistic approach is a study of systems which represent a whole of something. In anthropology a holistic study of tribal migration, for example, would consider systems of sheltering, feeding, and protecting the tribe to determine the success and progress of their migration patterns and inevitably the survival of a tribe.

A second error is "reductionism," the attempt to interpret all observations by reducing them to a single level of analysis. By this process, for instance, ideas are explained purely in terms of electron flows in the brain; life is defined only in terms of chemical equations; and human culture is described only by biological needs and instincts. Obviously a person is a physical creature, whose body can be analyzed in terms of physical equations; he also has a life which can be studied in biological terms. However, the biological concept of "life" cannot be reduced to purely physical terms and chemical equations without changing its meaning. Likewise, "ideas" can be thought of as electrical impulses within the nervous system; but in other contexts, it is meaningful to speak of them as "concepts" and as ways of thinking that are something more than electrical pulses. For instance, a young man does not say to his fiancée, "I love you. My heart rate is up forty beats a minute, and my adrenaline secretion is up 15 percent. A school, for example, continues to operate in normal fashion when one group of students and faculty has been replaced by another. One danger of reductionism is that it defines the essential nature of a person in physical and biological terms and treats his social and cultural behavior as mere accretions or modifications of this nature. Each man or woman is seen as a noble beast burdened with social and cultural restrictions. To study humanity as we know it today, we must have meaningful definitions for such concepts as "life," "reason," "personality," "society," and "culture. Anthropology tries to achieve this by accepting multiple models and then showing the interactions between them. To see this, you need only imagine what the world would be like if even slight changes were made in the body. What types of buildings, furniture, cars, and cities would people build if they were ten feet tall, had a tail, or reached sexual maturation at twenty-four instead of twelve? What would social relationships be like if there were three sexes? You do not have to depend only on your imagination to see the impact of physical characteristics on the way people view their world. We all too quickly forget how the outside world looks to a little child, to whom stairs may be mountains and toy counters are wonders beyond his reach. People are remarkably imaginative in molding their bodies to fit their tastes. They drill holes into their ears, lips, cheeks, and teeth to support ornaments. They bind heads and feet to change their shapes. They put on glasses and hearing aids to improve their perceptions; and they ingest chemicals of all sorts to alter their minds. Even diets are influenced in part by ideals of health and beauty. In the West, where slim figures are thought to be attractive, women diet to stay slender; in Togo in the South Pacific, where beauty is measured by bulk, a woman eats to maintain her shape. Finally, a comprehensive model of people must go beyond showing the interaction of various systems by which a person can be analyzed and their role in his formation. In one sense, the integration of systems lies in each individual and in his responses to the world around him. The concept of culture Just as each discipline has its own points of view, each also develops its own concepts, which become the tools it uses to analyze data. A second characteristic or viewpoint of anthropology is its development of the term "culture. It denotes the proper, sophisticated, refined way of acting. Because of their interest in all of humankind, anthropologists have broadened the definition of culture and freed it from value judgments, such as good or bad. There has been considerable debate about a precise definition of the concept, but for our purposes we can define culture as the integrated system of learned patterns of behavior, ideas, and products characteristic of a society. Patterns of learned behavior The first operational part of this definition is "learned behavior patterns. Americans have another form of greeting between men and women, described by a Waunana tribal chief as "sucking mouths. The natural history of a kiss by E. Surely kissing is one of the most natural things in the world, so natural indeed that we might almost ask, what are lips for if not for kissing? But this is what we think, and a whole lot of people think very differently. To them kissing is not at all natural. It is not something that everybody does, or would like to do. On the contrary, it is a deplorable habit, unnatural, unhygienic, bordering on the nasty and even definitely repulsive. When we come to look into the matter, we

shall find that there is a geographical distribution of kissing; and if some enterprising ethnologist were to prepare a "map of kissing" it would show a surprisingly large amount of blank space. Most of the so-called primitive races of mankind, such as the New Zealanders Maoris, the Australian aborigines, the Papuans, Tahitians, and other South Sea Islanders, and the Esquimaux of the frozen north, were ignorant of kissing until they were taught the technique by the white men who appeared among them as voyagers and explorers, traders and missionaries. The Chinese have been wont to consider kissing as vulgar and all too suggestive of cannibalism, and, as we shall see in a moment, they have not been alone in this. The Japanese have no word for it in their vocabulary, and the practice is tabooed as utterly immodest and revolting, except of course among those who have made a point of adopting Western ways. But it is Africa which "has the sad distinction of being the largest non-kissing area in the world. The words are taken from his book *Savage Africa*, in which he describes his travels in the unknown "Gorilla country" of the Upper Gaboon in West Africa. Alone save for a few native attendants, he penetrated farther upcountry than a white man had ever been before, and for some time he remained in a kind of honourable captivity as the guest of Quenqueza, the "king" of the Rembo tribesfolk. It was then that he met Ananga. She was beautiful "full and finely moulded, hands and feet exquisitely small, complexion a deep warm colour, her eyes large and filled with a melancholy expression" no wonder that, in one of those unguarded moments "in which the heart rises to the lips, and makes them do all sorts of silly things," he made to kiss her. He had gone to Africa to study the gorilla in his native haunts, but he found "this pretty savage" a much more delicious study. At first she was timid, very timid, for she had never seen a white man before, but she tried to keep this from him lest she should hurt his feelings, "and I could read it only in her fluttering eyes and in her poor little heart, which used to throb so loudly when we were alone. I found her as chaste, as coquettish, and as full of innocent mischief, as a girl of sixteen would have been in England. In a little while I found myself becoming fond of her. Ananga knew that the serpent moistens its victim with its lips before it begins its repast. All the tales of white cannibals which she had heard from infancy had returned to her. The poor child had thought that I was going to dine off her, and she had run for her life! Not all behavior is learned. A boy, touching a hot stove, jerks his hand away and yells "Ouch"! His physical reaction may be instinctive, hence it does not derive from culture; but his exclamation is learned, for in other societies different expletives are used. Nor is all behavior patterned. A teacher dropping his book or a student slipping on ice are events that may be important to the individual but, in most cases, are not part of learned behavior. Moreover, even when behavior is patterned, some of it is characteristic of a single individual and has no significance or meaning in the society. One person develops a taste for sour foods, another for brown ties. To the extent that these are personal styles with which an individual performs culturally defined behavior, they are part of his or her personality. The terms "culture traits" and "customs" are used for simple behavior patterns that are transmitted by a society and to which the society gives recognition and meaning. The practice of some culture traits, however, is restricted to a single person at a given time. A king, for example, is unique in some of his actions, but these may be transmitted to his successors. It is important to note that all the subjects know what the king should do. So, in a sense, they all possess the cultural trait; they just do different things with it. Other traits are characteristic of smaller or larger segments of the society. Baseball players, secretaries, and students each have their own cultural behavior patterns. So do women and men in a particular society. At times, people must choose between "cultural alternatives," for instance between single and married life, between various occupations, or between life on a farm or in a town or a city. There also exist "cultural universals" traits that are characteristic of most or all of the people in a given society. For example, in the United States, all people are expected to wear clothes in public and to respect the private property of others. A man in a city does not take the car closest to hand nor the best; from among hundreds in the parking lot, he takes the one that is his personal property. It is not always easy to distinguish between patterned and unpatterned behavior, because cultures are constantly changing. Incidental or innovative activities become culturally accepted, and existing traits are dropped. The process can be illustrated by the American abroad who decided to treat the American children in his area to a Christmas celebration. Dressed as Santa Claus and riding a bicycle, he went to their homes with gifts, but on the way, he slipped in the mud while crossing an irrigation ditch. Each year thereafter, the children waited at the ditch to see him fall, and

each year he did not disappoint them. Just as people develop habits in life, so individual families, schools, and other institutions develop customs that are distinctly their own. So do societies, ethnic groups, and social classes. Culture molds much of human behavior, and individual variations are permitted and tolerated only within limits set by a society. Even when a person rejects his society, he does so in the culturally accepted way, such as adopting certain styles of dress, hairdos, and actions. Suicide, the ultimate antisocial act, is also culturally patterned. American men seldom slash their wrists, nor do American women drown themselves in large open wells, which is the practice of women in South Asia.

Form and meaning The second part of our definition of culture is "ideas. Viewed in this way, culture is the model that provides the people in a society with a description and an explanation of reality. Obviously, there are many differences among the mental images people have of the world; nevertheless, there must be a great deal of consensus within a society if communication and organization are to be possible. The relationship between ideas and behavior is complex. In the first place, as children, we learn the cognitive schemes of our society in behavior contexts. But in time these models become the maps whereby we set our goals and plan our courses of action. Patterned behavior takes on meaning only as it is linked to ideas, and learning to live in a culture involves not only learning new patterns of behavior but also the idea systems that lie behind them. While behavior is linked to concepts and beliefs, the correspondence between them is by no means perfect. On the other, they may acquire behavior patterns without learning their meanings or adopt patterns whose meanings have been lost. Cultures constantly change as new meanings are assigned to existing behavioral forms or as old meanings are forgotten. Nowadays, they are almost meaningless and are often omitted altogether. The result of such changes is often "cultural lag," in which forms and meanings change out of phase with one another.

Material culture A third part of our definition of culture is "products. In this people are not alone; other forms of life also make and use simple tools.

5: Anthropology - Wikipedia

Holism (from Greek ὅλος, holos "all, whole, entire") is the idea that systems (physical, biological, chemical, social, economic, mental, linguistic) and their properties should be viewed as wholes, not just as a collection of parts.

Various short-lived organizations of anthropologists had already been formed. Its members were primarily anti-slavery activists. They maintained international connections. Anthropology and many other current fields are the intellectual results of the comparative methods developed in the earlier 19th century. Theorists in such diverse fields as anatomy, linguistics, and Ethnology, making feature-by-feature comparisons of their subject matters, were beginning to suspect that similarities between animals, languages, and folkways were the result of processes or laws unknown to them then. Darwin himself arrived at his conclusions through comparison of species he had seen in agronomy and in the wild. Darwin and Wallace unveiled evolution in the late 1800s. There was an immediate rush to bring it into the social sciences. He wanted to localize the difference between man and the other animals, which appeared to reside in speech. The title was soon translated as "The Anthropology of Primitive Peoples". The last two volumes were published posthumously. Waitz defined anthropology as "the science of the nature of man". By nature he meant matter animated by "the Divine breath"; [13] i. He stresses that the data of comparison must be empirical, gathered by experimentation. It is to be presumed fundamentally that the species, man, is a unity, and that "the same laws of thought are applicable to all men". In the explorer Richard Francis Burton and the speech therapist James Hunt broke away from the Ethnological Society of London to form the Anthropological Society of London, which henceforward would follow the path of the new anthropology rather than just ethnology. It was the 2nd society dedicated to general anthropology in existence. In his keynote address, printed in the first volume of its new publication, *The Anthropological Review*, Hunt stressed the work of Waitz, adopting his definitions as a standard. Previously Edward had referred to himself as an ethnologist; subsequently, an anthropologist. Similar organizations in other countries followed: The majority of these were evolutionist. One notable exception was the Berlin Society for Anthropology, Ethnology, and Prehistory founded by Rudolph Virchow, known for his vituperative attacks on the evolutionists. During the last three decades of the 19th century, a proliferation of anthropological societies and associations occurred, most independent, most publishing their own journals, and all international in membership and association. The major theorists belonged to these organizations. They supported the gradual osmosis of anthropology curricula into the major institutions of higher learning. By the American Association for the Advancement of Science was able to report that 48 educational institutions in 13 countries had some curriculum in anthropology. None of the 75 faculty members were under a department named anthropology. Anthropology has diversified from a few major subdivisions to dozens more. Practical Anthropology, the use of anthropological knowledge and technique to solve specific problems, has arrived; for example, the presence of buried victims might stimulate the use of a forensic archaeologist to recreate the final scene. The organization has reached global level. For example, the World Council of Anthropological Associations WCAA, "a network of national, regional and international associations that aims to promote worldwide communication and cooperation in anthropology", currently contains members from about three dozen nations. Cultural anthropology, in particular, has emphasized cultural relativism, holism, and the use of findings to frame cultural critiques. Ethnography is one of its primary research designs as well as the text that is generated from anthropological fieldwork. In the United States, anthropology has traditionally been divided into the four field approach developed by Franz Boas in the early 20th century: These fields frequently overlap but tend to use different methodologies and techniques. European countries with overseas colonies tended to practice more ethnology a term coined and defined by Adam F. It is sometimes referred to as sociocultural anthropology in the parts of the world that were influenced by the European tradition. American anthropology Anthropology is a global discipline involving humanities, social sciences and natural sciences. Anthropology builds upon knowledge from natural sciences, including the discoveries about the origin and evolution of *Homo sapiens*, human physical traits, human behavior, the variations among different groups of humans, how the evolutionary past of *Homo sapiens* has influenced its social organization and culture, and

from social sciences , including the organization of human social and cultural relations, institutions, social conflicts, etc. According to Clifford Geertz , "anthropology is perhaps the last of the great nineteenth-century conglomerate disciplines still for the most part organizationally intact. Long after natural history, moral philosophy, philology, and political economy have dissolved into their specialized successors, it has remained a diffuse assemblage of ethnology, human biology, comparative linguistics, and prehistory, held together mainly by the vested interests, sunk costs, and administrative habits of academia, and by a romantic image of comprehensive scholarship. During the s and s, there was an epistemological shift away from the positivist traditions that had largely informed the discipline. In contrast, archaeology and biological anthropology remained largely positivist. Due to this difference in epistemology, the four sub-fields of anthropology have lacked cohesion over the last several decades. Cultural anthropology , Social anthropology , and Sociocultural anthropology Sociocultural anthropology draws together the principle axes of cultural anthropology and social anthropology. Cultural anthropology is the comparative study of the manifold ways in which people make sense of the world around them, while social anthropology is the study of the relationships among individuals and groups. There is no hard-and-fast distinction between them, and these categories overlap to a considerable degree. Inquiry in sociocultural anthropology is guided in part by cultural relativism , the attempt to understand other societies in terms of their own cultural symbols and values. Ethnography can refer to both a methodology and the product of ethnographic research, i. As a methodology, ethnography is based upon long-term fieldwork within a community or other research site. Participant observation is one of the foundational methods of social and cultural anthropology. The process of participant-observation can be especially helpful to understanding a culture from an emic conceptual, vs. The study of kinship and social organization is a central focus of sociocultural anthropology, as kinship is a human universal. Sociocultural anthropology also covers economic and political organization , law and conflict resolution, patterns of consumption and exchange, material culture, technology, infrastructure, gender relations, ethnicity, childrearing and socialization, religion, myth, symbols, values, etiquette, worldview, sports, music, nutrition, recreation, games, food, festivals, and language which is also the object of study in linguistic anthropology. Comparison across cultures is a key element of method in sociocultural anthropology, including the industrialized and de-industrialized West.

6: Holistic Anthropology: Emergence and Convergence - Google Books

Holism in Anthropology Holism is the perspective on the human condition that assumes that mind, body, individuals, society, and the environment interpenetrate, and even define one another. In anthropology holism tries to integrate all that is known about human beings and their activities.

Holism is the perspective on the human condition that assumes that mind, body, individuals, society, and the environment interpenetrate, and even define one another. In anthropology holism tries to integrate all that is known about human beings and their activities. From a holistic perspective, attempts to divide reality into mind and matter isolate and pin down certain aspects of a process that, by very nature, resists isolation and dissection. Holism holds great appeal for those who seek a theory of human nature that is rich enough to do justice to its complex subject matter. Rather, human beings are what they are because of mutual shaping of genes and culture and experiences living in the world produces something new, something that cannot be reduced to the materials used to construct it. It is important to note that humans who grow and live together are inevitably shaped by shared cultural experiences and develop into a much different person than they would have if developing in isolation. Sally Engle Merry, an anthropologist, got a call from a radio show asking her to talk about a recent incident that happened in Pakistan that resulted in a gang rape of a young woman authorized by a local tribal council. She explained to them that it was an inexcusable act and that the rape was probably connected to local political struggles and class differences. This relates to holism because the gang rape was authorized by higher authorities because it is a cultural norm for socially higher class men to feel more empowered over women. This emphasizes the connection between human actions and their environment and society. It can also be described as the complex whole of collective human beliefs with a structured stage of civilization that can be specific to a nation or time period. Humans in turn use culture to adapt and transform the world they live in. This idea of Culture can be seen in the way that we describe the Ashanti, an African tribe located in central Ghana. The Ashanti live with their families as you might assume but the meaning of how and why they live with whom is an important aspect of Ashanti culture. The Ashanti live in an extended family. The family lives in various homes or huts that are set up around a courtyard. The head of the household is usually the oldest brother that lives there. He is chosen by the elders. He is called either Father or Housefather and everyone in the household obeys him. It is the differences between all cultures and sub-cultures of the world's regions. Culture generally changes for one of two reasons: This means that when a village or culture is met with new challenges for example a loss of a food source, they must change the way they live. And an anthropologist would look at that and study their ways to learn from them. Related cultural beliefs and practices show up repeatedly in different areas of social life.

7: what does holistic mean in anthropology? | Yahoo Answers

A holistic analysis will take the social whole into consideration - the context - that surrounds the phenomena. In the history of anthropology, holism is associated in part with a methodological ideal (to see as many connections as possible), in part with a theoretical ideal in structural functionalism, where social phenomena a priori were.

Holism from holos, a Greek word meaning all, entire, total is the idea that all the properties of a given system physical, biological, chemical, social, economic, mental, linguistic, etc. Instead, the system as a whole determines in an important way how the parts behave. Whether anthropology should be considered as holistic in spirit or not is a debatable issue. The supporters of holistic camp give the concept two senses, first, it is concerned with all human beings across times and places, and with all dimensions of humanity evolutionary, biophysical, sociopolitical, economic, cultural, psychological, etc. Further, many academic programs following this approach take a "four-field" approach to anthropology that encompasses physical anthropology, archeology, linguistics, and cultural anthropology or social anthropology. Each of these unique subdisciplines in anthropology contributes different aspects to the understanding of humans in the past and present. Rather than focusing on a single aspect of being human, such as history or biology, anthropology is distinct in its holism. These subdisciplines provide the basis for this holistic approach. Second, the functional school which strives for an approach of studying human society and culture in terms of integrated components together comprising a social whole. This holistic approach would distinguish American anthropology, going forward, from its European progenitors. He believed that environment and nurturing were significant factors in human development. In contemporary cultural anthropology, the theoretical positions of the cultural materialists and the interpretive anthropologists correspond to two different definitions of culture. Cultural materialist Marvin Harris defines culture as the total socially acquired life-way or life-style of a group of people, a definition that maintains the emphasis on the holism established by Tylor. In contrast, Clifford Geertz, speaking for the interpretivists, defines culture as consisting of symbols, motivations, moods, and thoughts. The interpretivist definition excludes behavior as part of culture. Again, avoiding a somewhat extreme dichotomy, it is reasonable and comprehensive to adopt a broad definition of culture as all learned and shared behavior and ideas. While, the holistic approach permits anthropologists to develop a complex understanding of entire societies, anthropology also adds another dimension of analysis through cross-cultural comparison. When examining any particular society, the anthropologist is interested in seeing how that society is similar to or differs from others. This perspective allows anthropologists to open their eyes to what may seem "obvious" or "natural" in the cultural world in which they are immersed. For example, an anthropologist studying Hutu-Tutsi conflict in Rwanda will understand this experience and its theoretical implications more fully by comparing it to the Serb-Croat-Albanian conflict in the former Yugoslavia and to other cases of nationalism which have not led to mass violence, such as the situation of nationalism and separatism in Quebec Click on the links below to find out more about social and cultural anthropology. Holism as an approach and research strategy: Holism is also seen as a research strategy that separates cultural anthropology from other disciplines. Holism is the search for systematic relationships between two or more phenomena. One of the advantages of lengthy periods of fieldwork and participant observation is that the anthropologist can begin to see interrelationships between different aspects of culture. One example might be the discovery of a relationship between ecological conditions, subsistence patterns, and social organization. The holistic approach allows for the documentation of systematic relationships between these variables, thus allowing for the eventual unravelling of the importance of various relationships within the system, and, ultimately, toward an understanding of general principles and the construction of theory. In practical terms, holism also refers to a kind of multifaceted approach to the study of culture. Anthropologists working in a specific cultural setting typically acquire information about topics not necessarily of immediate importance, or even interest, for the research project at hand. Nevertheless, anthropologists, when describing the culture they are working with, will often include discussions of culture history, linguistics, political and economic systems, settlement patterns, and religious ideology. Just as anthropologists become proficient at balancing emic and etic

approaches in their work, they also become experts about a particular theoretical problem, for which the culture provides a good testing ground, and they become experts about the cultural area, having been immersed in the politics, history, and social science of the region itself. Holism means that an anthropologist looks at the entire context of a society when analysing any specific feature. For example, to understand the Japanese tea ceremony, anthropologists might investigate Japanese religion, aesthetics and history, as well as the economy, social relations and the politics of gender. Their colleagues studying medical practices in Japan might find the tea ceremony interesting as an alternative therapy used by people who also rely on hospital-based physicians. Functionalist assumption was that the constituent parts of every society, from individuals to the largest political and social institutions, must be seen as interrelated and from a holistic point of view. While variations on this assumption divided British anthropologists from their U. In other words, all constituent parts of a society must be seen as interacting with and influencing all others. As a result, it was impossible to study, for example, kinship in this paradigm without also looking at religion, politics, subsistence, and all other aspects of society. Every version of the theory is that functional characterization is holistic. Functionalists hold that mental states are to be characterized in terms of their roles in a psychological theory—be it common sense, scientific, or something in between—but all such theories incorporate information about a large number and variety of mental states. In addition, differences in the ways people reason, the ways their beliefs are fixed, or the ways their desires affect their beliefs—due either to cultural or individual idiosyncracies—might make it impossible for them to share the same mental states. These are regarded as serious worries for all versions of functionalism see Stich, Putnam. Some functionalists, however e. Shoemaker c, have suggested that if a creature has states that approximately realize our functional theories, or realize some more specific defining subset of the theory particularly relevant to the specification of those states, then they can qualify as being mental states of the same types as our own. Quine, Rey. As the name implies, the primary quest for understanding among functionalists was the search for the biosocial or social structural function of any given institution for maintaining the integrity of society. Functionalists assumed that all social institutions or cultural traits, no matter how obscure or seemingly maladaptive, were somehow integral to maintaining the society or culture within the ecological and social contexts in which it existed. Methodologically, this contributed to the development and refinement of anthropological relativism, the belief that all cultures and societies, as well as their constituent traits and institutions, must be looked at in their own context rather than judged by the values and norms of the anthropologist. To state that cultures are internally integrated is to assert the principle of holism. Thus, studying only one or two aspects of culture provides understanding so limited that it is more likely to be misleading or wrong than more comprehensively grounded approaches. Cultural integration and holism are relevant to applied anthropologists interested in proposing ways to promote positive change. Years of experience in applied anthropology show that introducing programs for change in one aspect of culture without considering the effects in other areas may be detrimental to the welfare and survival of a culture. For example, Western missionaries and colonialists in parts of Southeast Asia banned the practice of head-hunting. This practice was embedded in many other aspects of culture, including politics, religion, and psychology. Although stopping head-hunting might seem like a good thing, it had disastrous consequences for the cultures that had practiced it. Anthropologists like La Barre emphasized holism in anthropology, as indicated by his classic work, *The Human Animal*. Here, he showed how specific human traits such as a language, family, and culture were reciprocally related to the specific biology and evolution of the human species. He later continued this theme and argued for the role of human biology in religion and even gender. Contemporary relevance in Anthropology: Their contributions include ongoing interrogations of evolutionist theories, positivism, modernization, critiques of ethnocentrism, homophobia, sexism, and racism, both in the society and within the academy, and challenges to the scientific validity of the concept of race, while acknowledging the power of social race. Their interpretive approaches and use of identity politics support methodologies quite different from the empiricism that H. Russell Bernard claims is ubiquitous to the discipline. These characteristics, along with the persistence of the four-field approach, and a long-standing tension between humanism and science, continue to distinguish American anthropology from its British and French cousins.

8: Holism | Definition of Holism by Merriam-Webster

Best Answer: In my Anthropology textbook, holism is defined as "the study of the whole of the human condition: past, present, and future; biology, society, language, and culture" It also says, "Anthropology is a uniquely comparative and holistic science".

9: Holism - Wikipedia

"Holistic"-incorporating the concept of holism in theory or practice. researchers incorporate this concept into their work because it help with an "eyes wide open" point of view, to see all different types of religions, cultures, practices across the world that way they don't have an ethnocentrism point of view of things.

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