**Answer NO-02**

**Culture**

Anthropology is the [science](https://www.britannica.com/science/science) of humanity. It is the science of human beings. Specially it is the study of human beings and their ancestors through time and space and in relation to physical character, environmental and social relations and culture. The first known use of anthropology was in 1593. It is also called “Philosophical anthropology”. The study of the nature and essence of humankind. It is the study of the origin and development of human societies and cultures. It is the study of all aspects of human life and culture. Anthropology examines such topics as how people live, what they think, what they produce and how they interact with their environments. Anthropologists try to understand the full range of human diversity as well as what all people share in common. Anthropology is the [scientific study](https://en.wikipedia.org/wiki/Science) of [humanity](https://en.wikipedia.org/wiki/Human), concerned with [human behaviour](https://en.wikipedia.org/wiki/Human_behavior), [human biology](https://en.wikipedia.org/wiki/Human_biology), [cultures](https://en.wikipedia.org/wiki/Cultures), [societies](https://en.wikipedia.org/wiki/Society) and [linguistics](https://en.wikipedia.org/wiki/Linguistics), in both the present and past, including [past human species](https://en.wikipedia.org/wiki/Homo). [Social anthropology](https://en.wikipedia.org/wiki/Social_anthropology) studies patterns of behaviour, while [cultural anthropology](https://en.wikipedia.org/wiki/Cultural_anthropology) studies cultural meaning, including norms and values. A portmanteau term [sociocultural anthropology](https://en.wikipedia.org/wiki/Sociocultural_anthropology) is commonly used today. [Linguistic anthropology](https://en.wikipedia.org/wiki/Linguistic_anthropology) studies how language influences social life. [Biological or physical anthropology](https://en.wikipedia.org/wiki/Biological_anthropology) studies the biological development of humans. [Archaeological anthropology](https://en.wikipedia.org/wiki/Archaeology), often termed as "anthropology of the past," studies human activity through investigation of physical evidence. It is considered a branch of anthropology in [North America](https://en.wikipedia.org/wiki/North_America) and [Asia](https://en.wikipedia.org/wiki/Asia), while in [Europe](https://en.wikipedia.org/wiki/Europe) [archaeology](https://en.wikipedia.org/wiki/Archaeology) is viewed as a discipline in its own right or grouped under other related disciplines, such as [history](https://en.wikipedia.org/wiki/History) and [palaeontology](https://en.wikipedia.org/wiki/Palaeontology). The word anthropology dates back to the late 16th century, but it was not until the 19th century that it was applied to the academic discipline that now bears its name. In the United States, this field of study is typically divided into four distinct branches: physical or biological anthropology, archaeology, cultural or social anthropology, and linguistic anthropology. Anthropology is from the New Latin word *“*Anthropologia” means the study of humanity and shares its ultimate root in Greek, anthrōposmeans human being, with a number of other words in English, such as [anthropomorphize](https://www.merriam-webster.com/dictionary/anthropomorphize), [philanthropy](https://www.merriam-webster.com/dictionary/philanthropy) and [misanthrope](https://www.merriam-webster.com/dictionary/misanthrope). Anthropology is the systematic study of humanity, with the goal of understanding our evolutionary origins, our distinctiveness as a species, and the great diversity in our forms of social existence across the world and through time. The focus of Anthropology is on understanding both our shared humanity and diversity, and engaging with diverse ways of being in the world. Anthropology is the study of what makes us human. Anthropologists take a broad approach to understanding the many different aspects of the human experience, which we call holism. They consider the past, through archaeology, to see how human groups lived hundreds or thousands of years ago and what was important to them. They consider what makes up our biological bodies and genetics, as well as our bones, diet, and health. Anthropologists also compare humans with other animals most often, other primates like monkeys and chimpanzees to see what we have in common with them and what makes us unique. Even though nearly all humans need the same things to survive, like food, water, and companionship, the ways people meet these needs can be very different. For example, everyone needs to eat, but people eat different foods and get food in different ways. So, anthropologists look at how different groups of people get food, prepare it, and share it. World hunger is not a problem of production but social barriers to distribution, and that Amartya Sen won a Nobel Prize for showing this was the case for all of the 20th century’s famines. Anthropologists also try to understand how people interact in social relationships. For example: with families and friends. They look at the different ways people dress and communicate in different societies. Anthropologists sometimes use these comparisons to understand their own society. Many anthropologists work in their own societies looking at economics, health, education, law and policy to name just a few topics. When trying to understand these complex issues, they keep in mind what they know about biology, culture, types of communication, and how humans lived in the past.

Culture can be defined as sets of human behaviour that are passed down from one generation to the next. anthropologists would define culture as the shared set of implicit and explicit like values, ideas, concepts and rules of behaviour that allow a social group to function and perpetuate itself. Culture is understood as the dynamic and evolving socially constructed reality that exists in the minds of social group members. Culture is a set of beliefs, practices and symbols that are learned and shared. Together, they form an all-encompassing, integrated whole that binds people together and shapes their worldview and lifeways. Culture is the patterns of learned and shared behaviour and beliefs of a particular social, ethnic or age group. 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. Culture is a concept that often invokes thoughts of a Monet, a Mozart symphony, or ballerinas in tutus dancing in a production of Swan Lake. In popular vernacular, culture often refers to the arts; a person that is cultured has knowledge of and is a patron of the arts. Then there is pop culture such as what trends are current and hip. Within anthropology, these things are simply aspects of culture. To understand the anthropological concept of culture, we need to think broader and holistically. Anthropologists have long debated an appropriate definition of culture. Even today some anthropologists criticize the culture concept as oversimplifying and stereotyping cultures. Basically, culture **is how people think and behave** There is a famous definition of culture from an Anthropologist named E. B. Tylor. This is the definition of culture usually found in Anthropology textbooks: Culture is “that complex whole that which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habit acquired by man as a member of society.” Basically this definition just means that culture is the whole way of living, from knowledge and beliefs to customs and habits. But still, that’s not a very clear definition. Culture is also learned, symbolic, shared, integrated, adaptive. A set of beliefs, practices and symbols that are learned and shared. Together, they form an all-encompassing, integrated whole that binds people together and shapes their worldview and lifeways.

**Characteristics of Culture**- There are some characteristics of Culture. Here they are:

### Culture is learned.

### Culture is shared.

### Culture is symbolic.

### Culture is holistic.

### Culture is dynamic.

### Culture is integrated.

### Culture is adaptive.

These characteristics of culture allow us to understand that people everywhere are thinkers and actors shaped by their social contexts.

**Answer NO-03**

**Religion**

Religion is the belief in Spiritual Beings. It’s the [belief](https://dictionary.cambridge.org/dictionary/english/belief) in and [worship](https://dictionary.cambridge.org/dictionary/english/worship) of a [god](https://dictionary.cambridge.org/dictionary/english/god) or [gods](https://dictionary.cambridge.org/dictionary/english/god) or any such [system](https://dictionary.cambridge.org/dictionary/english/system) of [belief](https://dictionary.cambridge.org/dictionary/english/belief) and [worship](https://dictionary.cambridge.org/dictionary/english/worship). It’s an activity that someone is extremely enthusiastic about and does regularly. Religion has two related meanings: it’s the belief that one or more divine beings are responsible for the fate of all human life and it’s also an organization where people of a specific religion can express their beliefs. Buddhism, Judaism, Christianity, Hinduism, Islam: these are examples of religions and millions around the world follow the principles defined by their chosen faith. Religion is an organized, community-based system of beliefs. The Latin root “religio” means “to bind” and religion binds people together not just by their practices, but also by their ideas. Most religions have their own story about the creation of the universe and each has a different explanation for the meaning of life, which is a source of comfort for a religion’s followers. Religion is the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine. Religion, like culture, It’s a symbolic transformation of experience. a system of symbols like creed, code, cultus by means of which people or a community orient themselves in the world with reference to both ordinary and extraordinary powers, meanings and values. Religion is a means to ultimate transformation. It’s a means of ultimate transformation or orientation. The reasons why people believe in religion are not fully understood, but researchers have suggested a number of possible explanations. The first known use of religionwas in the 13th century. Religion is a set of organized beliefs, practices, and systems that most often relate to the belief and worship of a controlling force, such as a personal god or another supernatural being. Religion often involves cultural beliefs, worldviews, texts, prophecies, revelations, and morals that have spiritual meaning to members of the particular faith, and it can encompass a range of practices, including sermons, rituals, prayer, meditation, holy places, symbols, trances, and feasts. According to an estimate by the Pew Research Center, 84% of the world's population has some type of religious affiliation. In the 19th and 20th centuries, the academic practice of [comparative religion](https://en.wikipedia.org/wiki/Comparative_religion) divided religious belief into philosophically defined categories called world religions. Some academics [studying the subject](https://en.wikipedia.org/wiki/Study_of_religion) have divided religions into three broad categories:

[world religions](https://en.wikipedia.org/wiki/World_religions), a term which refers to [transcultural](https://en.wikipedia.org/wiki/Transculturation), international religions; According to the most recent Gallup poll, 47% of adults in the U.S. have some type of religious membership. As to why people believe in religion, psychologists have proposed several theories.

1. [indigenous religions](https://en.wikipedia.org/wiki/Indigenous_religions), which refers to smaller, culture-specific or nation-specific religious groups
2. [new religious movements](https://en.wikipedia.org/wiki/New_religious_movements), which refers to recently developed religions.

Some recent scholarship has argued that not all types of religion are necessarily separated by mutually exclusive philosophies, and furthermore that the utility of ascribing a practice to a certain philosophy, or even calling a given practice religious, rather than cultural, political or social in nature, is limited. The current state of psychological study about the nature of religiousness suggests that it is better to refer to religion as a largely invariant phenomenon that should be distinguished from cultural norms. It is common today to take the concept religion as a taxon for sets of social practices, a category-concept whose paradigmatic examples are the so-called “world” religions of Judaism, Christianity, Islam, Hinduism, Buddhism, Confucianism, and Daoism. Perhaps equally paradigmatic, though somewhat trickier to label, are forms of life that have not been given a name, either by practitioners or by observers, but are common to a geographical area or a group of people for example, the religion of China or that of ancient Rome, the religion of the Yoruba or that of the Cherokee. In short, the concept is today used for a genus of social formations that includes several members, a type of which there are many tokens. The concept religion did not originally refer to a social genus or cultural type. It was adapted from the Latin term religioa term roughly equivalent to “scrupulousness”. Religio also approximates “conscientiousness”, “devotedness” or “felt obligation”, since religiowas an effect of taboos, promises, curses or transgressions, even when these were unrelated to the gods. In western antiquity, and likely in many or most cultures, there was a recognition that some people worshipped different gods with commitments that were incompatible with each other and that these people constituted social groups that could be rivals. In that context, one sometimes sees the use of nobis religio to mean “our way of worship”. Nevertheless, religio had a range of senses and so Augustine could consider but reject it as the right abstract term for “how one worships God” because the Latin term like the Latin terms for “cult” and “service” was used for the observance of duties in both one’s divine and one’s human relationships. In the Middle Ages, as Christians developed monastic orders in which one took vows to live under a specific rule, they called such an order religio and religions for the plural, though the term continued to be used, as it had been in antiquity, in adjective form to describe those who were devout and in noun form to refer to worship. There are many different types of religions, including the major world religious traditions that are widely known as well as much lesser-known belief systems of smaller populations. Some of these represent monotheism, or the belief in a single god, while others are examples of polytheism, or the belief in multiple gods. Some of the types of religions include but are certainly not limited to:

* Buddhism
* Christianity
* Confucianism
* Hinduism
* Indigenous American religions
* Islam
* Jainism
* Judaism
* Rastafarianism
* Shinto
* Sikhism
* Taoism
* Traditional African religions

Related to religion, animism is the belief in divine non-human beings, while totemism involves the belief in a divine connection between humans and the natural world. On the other end of the religious spectrum is atheism, which involves a belief in no god or gods, and agnosticism, which holds that the existence of god or gods is unknown or unknowable.

I think that religion can play a vital role in our life. Religion can contribute to a sense of community, provide support and offer guidance. It has also been shown to impact both physical and mental health. It effects our daily lives. It has a great impact and deeply defines a person. It is not always evident if those religious beliefs have a positive or negative impact in a person’s life. A person has at least once encountered someone’s testimony about one’s powerful belief and questioned whether it could be that impactful to one’s life. It is very difficult to define who and what a person defines to be a [religion](https://www.cram.com/subjects/religion) and to clearly see what aspects of religion will motivate a person since all individuals have different levels of persuasion. As well as how difficult any negative circumstances a person faces during his or her life are to overcome. Overall, throughout my research I go into depth about how religiosity may influence a person’s life and what changes are made or what results there are from their beliefs. People’s religious affiliation has a positive impact in their lives with regards to their well-being, morals, and family stability. Being religious often means attending religious services and being part of a social network, which tends to make people happier. So, it’s hard to tease out the impact of faith from other factors, like community, on happiness. Finally, while some [large scale](https://www.jstor.org/stable/pdf/3511048.pdf?seq=1) [studies](https://link.springer.com/article/10.1007/s10902-013-9437-8) have found a correlation between religiosity and happiness, [others](https://link.springer.com/article/10.1007/s10902-007-9045-6) have had mixed results, suggesting that the story may be complex or involve factors tangential to religious belief. Considerable research has emerged over the past five decades that demonstrates the benefits of religious practice for society. Religious practice promotes the well-being of [individuals](https://marripedia.org/effects_of_religious_practice_on_health), [families](https://marripedia.org/effects_of_religious_practice_on_family_relationships), and the community. Regular attendance at religious services is linked to healthy, stable [family life](https://marripedia.org/effects_of_religious_practice_on_family_relationships), strong [marriages](https://marripedia.org/effects_of_religious_practice_on_marriage), and well-behaved children. Religious worship also leads to a reduction in the incidence of domestic abuse, [crime](https://marripedia.org/effects_of_religious_practice_on_crime_rates), [substance abuse](https://marripedia.org/effects_of_religious_practice_on_substance_abuse), and addiction. In addition, religious practice can increase [physical and mental health](https://marripedia.org/effects_of_religious_practice_on_health), longevity, and [education attainment](https://marripedia.org/effects_of_religious_practice_on_education). These effects are intergenerational, as grandparents and parents pass on the benefits to the next generations. The practice of religion is a powerful antidote to many of our nation's pressing social ills, many of which have reached historically high proportions. Yet, despite the societal benefits of religion, the expression of faith in the public square has faced many challenges. Social science research indicates that permitting and accommodating free religious practice is necessary to move society in positive directions. Many people adhere to religion for the sake of their souls, but it turns out that regular participation in faith-based activities is good for the body and mind, too.  Religion can make people happier and healthier. Religion today has taken a much-institutionalized form. Its origin has always been debated and discussed today by various scholars. In sociological terms, ‘Religion is a system of sacred belief and practices both in the tangible and intangible form’. Religion can serve the dual role of ideology as well as institution. Today, religion has assumed a more narrow-minded approach. Religion plays a crucial role for a person in giving a cultural identity. Each religion has festivals, traditions, mythologies which form a part of the tangible and intangible heritage of the country. Thus, religion contributes in order to protect this heritage and also adds to the diversity in the country. Religion helps in creating an ethical framework and also a regulator for values in day to day life. This particular approach helps in character building of a person. In other words, Religion acts as an agency of socialization. Thus, religion helps in building values like love, empathy, respect and harmony. People are always on the quest of fulfilling the economic and material pursuits in today’s world. It is the religion which plays a crucial role in establishing our connection to the divine and developing the belief that there is a supreme energy that acts as a regulator in our day to day lives. Thus, the components of prayer, chants, hymns, etc. creates the spiritual bond.

**Answer NO-05**

**Custom**

A custom is defined as a [cultural idea](https://www.thoughtco.com/culture-definition-4135409) that describes a regular, patterned behaviour that is considered characteristic of life in a social system. Shaking hands, bowing and kissing all customs are methods of greeting people. The method most commonly used in a given society helps distinguish one culture from another. Custom is a traditional way of behaving or doing something that is specific to a particular place, time or society. A custom is a widely accepted, traditional way of behaving or doing something that is specific to a particular society, place or time. Each society, religion, community have their own unique customs. Customs are an essential feature of culture. As mentioned above, custom can be a representation of culture. Let’s look at a Chinese wedding ceremony for example. There are unique customs and traditions that are followed. All these customs are a reflection of Chinese culture. A particular gesture, behaviour, event or act turns into a custom when it is continuously practiced. When this is followed for many years and passed down to younger generations, it becomes a tradition. Custom is a way of behaving or doing things. Custom is a part of culture. The word custom is used to apply to the totality of behaviour patterns which are carried by tradition and lodged in the group, as contrasted with the more random personal activities of the individual. It is not properly applicable to those aspects of communal activity which are obviously determined by biological considerations. The habit of eating fried chicken is a custom, but the biologically determined habit of eating is not. Custom is a variable common-sense concept which has served as the matrix for the development of the more refined and technical anthropological concept of culture. It is not as purely denotative and objective a term as culture and has a slightly affective quality indicated by the fact that one uses it more easily to refer to geographically remote, to primitive or to bygone societies than to one's own. When applied to the behaviour of one's own group the term is usually limited to relatively unimportant and unformalized behaviour patterns which lie between individual habits and social institutions. Cigarette smoking is more readily called a custom than is the trial of criminals in court. However, in dealing with contemporary Chinese civilization, with early Babylonian culture or with the life of a primitive Australian tribe the functional equivalent of such a cultural pattern as our court trial is designated as custom. The hesitation to de. scribe as custom any type of behaviour in one's own group that is not at once collective and devoid of major importance is perhaps due to the fact that one involuntarily prefers to put the emphasis either on significant individualism, in which case the word habit is used, or on a thoroughly rationalized and formalized collective intention, in which case the term institution seems in place. Custom is often used interchangeably with convention, tradition and mores, but the connotations are not quite the same. Convention emphasizes the lack of inner necessity in the behaviour pattern and often implies some measure of agreement, express or tacit, that a certain mode of behaviour be accepted as proper. The more symbolic or indirect the function of a custom, the more readily is it referred to as a convention. It is a custom to write with pen and ink; it is a convention to use a certain kind of paper in formal correspondence. Tradition emphasizes the historic background of custom. No one accuses a community of being wanting in customs and conventions, but these are not felt as possessed of considerable antiquity a community is said to have few if any traditions, the difference between custom and tradition is more subjective than objective, for there are few customs whose complete explanation in terms of history does not take one back to a remote antiquity. The term mores is best reserved for those customs which connote fairly strong feelings of the rightness or wrongness of modes of behaviour. The mores of a people are its unformulated ethics as seen in action. Such terms, as custom, institution, convention, tradition and mores are, however, hardly capable of a precise scientific definition. All of them are reducible to social habit or, if one prefers the anthropological to the psychological point of view, to cultural pattern. Customs can persist for generations, as new members of a society learn about existing customs through a process of [socialization](https://www.thoughtco.com/socialization-in-sociology-4104466). Generally, as a member of society, most people adhere to customs without any real understanding of why they exist or how they got started. Societal customs often begin out of habit. A man clasps the hand of another upon first greeting him. The other man and perhaps still others who are observing take note. When they meet someone on the street later, they extend a hand. After a while, the handshaking action becomes habitual and takes on a life of its own. Public health workers consider the customs of people and communities, especially when they try to encourage the acceptance of health promotion and disease prevention programs or policies. Customs are more than aggregates of individual habits. They are regular, patterned, learned, and traditional ways of appearing or behaving in response to a given situation or occasion. Customs may be reflected in language, greetings, communications, religion, and certainly in health practices that distinguish one social group from another. Customs are derived from social norms, which are those rules or standards that guide, control, or regulate proper and acceptable behaviour of a group. These norms define the shared expectations of a group and enable people to anticipate how others will interpret and respond to their words and actions if there is deviation from a custom. For example, if one has an infectious disease, typically the custom within the general community is to act in a manner to prevent infecting others. Failing that, the customary responses from others may range from ignoring the individual's behaviour, verbally reprimanding or even ostracizing him or her for threatening the health of other members. A custom may exist at the level of a folkway or a more. Each of these concepts help demarcate the strength and importance of a custom held by a particular group relevant to a particular situation. The concept of folkways was developed by the American sociologist [William Graham Sumner](https://www.encyclopedia.com/people/social-sciences-and-law/sociology-biographies/william-graham-sumner) and his followers in the early 1900s. "The ways of the folk" arose and persisted over time as repetitive and accumulative patterns of expected behaviour for responding to similar social situations or individual needs. They ultimately became incorporated into tradition and received some degree of formal recognition but were not considered of moral significance.

**Answer NO-01**

**Human Evaluation**

**Human means relating to or concerning people. We refer people as human.** [**Especially**](https://www.collinsdictionary.com/dictionary/english/especially)**when we are**[**comparing**](https://www.collinsdictionary.com/dictionary/english/compare)**them with animals or machines. A member of the primate genus Homo especially a member of the species Homo sapiens distinguished from other apes by a large brain and the capacity for speech. Humans are primates belonging to the genus Homo. Humans are anatomically similar to apes but are distinguished from them by a highly developed brain. Humans or Homo sapiens are the most common and widespread**[**species**](https://en.wikipedia.org/wiki/Species)**of**[**primate**](https://en.wikipedia.org/wiki/Primate)**in the great ape family**[**Hominidae**](https://en.wikipedia.org/wiki/Hominidae) **and also the most common species of primate overall. A human is a**[**bipedal**](https://www.biologyonline.com/dictionary/bipedal)**hominin characterized by having a higher and vertical forehead compared with earlier hominins. The brain volume is about 1,400 cc. The teeth and jaw are smaller and the chin is prominent. Humans are the hominins capable of creating and using complex tools, solving problems by sense and reasoning, using symbols and language, and creating complex social structures. Over time, humans have demonstrated behavioural modernity and advancement. Humans are broadly characterized by their**[**bipedalism**](https://en.wikipedia.org/wiki/Bipedality)**and high**[**intelligence**](https://en.wikipedia.org/wiki/Intelligence)**. Humans large**[**brain**](https://en.wikipedia.org/wiki/Human_brain)**and resulting**[**cognitive**](https://en.wikipedia.org/wiki/Cognitive)**skills have allowed them to thrive in a variety of environments and develop complex societies and**[**civilizations**](https://en.wikipedia.org/wiki/Civilization)**. Humans are**[**highly social**](https://en.wikipedia.org/wiki/Sociality)**and tend to live in complex**[**social structures**](https://en.wikipedia.org/wiki/Social_structure)**composed of many cooperating and competing groups, from**[**families**](https://en.wikipedia.org/wiki/Family)**and**[**kinship**](https://en.wikipedia.org/wiki/Kinship)**networks to political**[**states**](https://en.wikipedia.org/wiki/State_(polity))**. As such,**[**social interactions**](https://en.wikipedia.org/wiki/Social_interaction)**between humans have established a wide variety of values,**[**social norms**](https://en.wikipedia.org/wiki/Norm_(sociology))**,**[**languages**](https://en.wikipedia.org/wiki/Language) **and**[**rituals**](https://en.wikipedia.org/wiki/Ritual)**, each of which bolsters human**[**society**](https://en.wikipedia.org/wiki/Society)**. The desire to understand and influence**[**phenomena**](https://en.wikipedia.org/wiki/Phenomenon)**has motivated humanity's development of**[**science**](https://en.wikipedia.org/wiki/Science)**,**[**technology**](https://en.wikipedia.org/wiki/Technology)**,**[**philosophy**](https://en.wikipedia.org/wiki/Philosophy)**,**[**mythology**](https://en.wikipedia.org/wiki/Mythology)**,**[**religion**](https://en.wikipedia.org/wiki/Religion) **and other conceptual frameworks. humans were considered the sole recent representatives of the family**[**Hominidae**](https://www.britannica.com/animal/Hominidae)**, but recent findings indicate that chimpanzees and bonobos are more closely related to humans than are gorillas and orangutans and that the last common ancestor between the**[**chimpanzee**](https://www.britannica.com/animal/chimpanzee)**and human lines lived sometime between seven million and six million years ago. Therefore, all great apes are now gathered with humans into Hominidae and within that family humans and their extinct ancestors are considered to make up the**[**tribe**](https://www.britannica.com/topic/tribe-anthropology)**[Hominini](https://www.britannica.com/topic/hominin). Humans are regarded as a member of the biological kingdom Animalia means animals. In particular, humans belong to the tribe Hominini of the**[**family**](https://www.biologyonline.com/dictionary/family)**Hominidae. Hominidae, in turn, belongs to the order**[**Primates**](https://www.biologyonline.com/dictionary/primate)**, of**[**class**](https://www.biologyonline.com/dictionary/class)[**Mammalia**](https://www.biologyonline.com/dictionary/mammalia)**means mammals and then of**[**phylum**](https://www.biologyonline.com/dictionary/phylum)[**Chordata**](https://www.biologyonline.com/dictionary/chordata)**means chordates. Chordates are characterized by their possession of a**[**notochord**](https://www.biologyonline.com/dictionary/notochord)**. Human was first recorded in the mid of 13th century, and owes its existence to the Middle French humain “of or belonging to man.” That word, in turn, comes from the Latin humanus, thought to be a hybrid relative of homo, meaning “man” and humus, meaning “earth.” Thus, a human, unlike birds, planes or even divine spirits up above, is a man firmly rooted to the earth.**

Evaluation is a [systematic](https://en.wikipedia.org/wiki/System) determination and assessment of a subject's merit, worth and significance, using criteria governed by a set of [standards](https://en.wikipedia.org/wiki/Standardization). It can assist an organization, program, design, project or any other intervention or initiative to assess any aim, realisable concept or proposal or any alternative, to help in [decision-making](https://en.wikipedia.org/wiki/Decision-making) or to ascertain the degree of achievement or value in regard to the aim and [objectives](https://en.wikipedia.org/wiki/Goal) and results of any such action that has been completed. The primary purpose of evaluation, in addition to gaining [insight](https://en.wikipedia.org/wiki/Insight) into prior or existing initiatives, is to enable [reflection](https://en.wikipedia.org/wiki/Human_self-reflection) and assist in the identification of future change. Evaluation is often used to characterize and appraise subjects of interest in a wide range of human enterprises, including the [arts](https://en.wikipedia.org/wiki/Arts), [criminal justice](https://en.wikipedia.org/wiki/Criminal_justice), [foundations](https://en.wikipedia.org/wiki/Foundation_(charity)), [non-profit organizations](https://en.wikipedia.org/wiki/Non-profit_organization), [government](https://en.wikipedia.org/wiki/Government), [health care](https://en.wikipedia.org/wiki/Health_care) and other human services. It is long term and done at the end of a period of time. Evaluation is a systematic and intentional process of gathering and analyzing data like quantitative and qualitative, to inform learning, decision-making and action. Evaluation is a process that critically examines a program. It involves collecting and analyzing information about a program’s activities, characteristics, and outcomes. Its purpose is to make judgments about a program, to improve its effectiveness, and/or to inform programming decisions. An evaluation is an appraisal of something to determine its worth or fitness. For example, before you start an exercise program, get a medical evaluation, to make sure you're able to handle the activity. There are many different ways that people use the term 'evaluation'.

Human evaluation is the [evolutionary](https://en.wikipedia.org/wiki/Evolution) process within the [history](https://en.wikipedia.org/wiki/Primate_evolution) of [primates](https://en.wikipedia.org/wiki/Primate) that led to the emergence of [Homo sapiens](https://en.wikipedia.org/wiki/Homo_sapiens) as a distinct species of the [hominid](https://en.wikipedia.org/wiki/Hominid) family, which includes all the [great apes](https://en.wikipedia.org/wiki/Great_ape). This process involved the gradual development of traits such as [human bipedalism](https://en.wikipedia.org/wiki/Human_skeletal_changes_due_to_bipedalism), [dexterity](https://en.wikipedia.org/wiki/Dexterity) and [complex language](https://en.wikipedia.org/wiki/Complex_language), as well as interbreeding with other [hominins](https://en.wikipedia.org/wiki/Hominins) a tribe of the [African hominid](https://en.wikipedia.org/wiki/Homininae) subfamily indicating that human evaluation was not linear but web like. The study of human evaluation involves [several](https://en.wikipedia.org/wiki/Consilience) scientific disciplines, including [physical](https://en.wikipedia.org/wiki/Biological_anthropology) and [evolutionary anthropology](https://en.wikipedia.org/wiki/Evolutionary_anthropology), [paleontology](https://en.wikipedia.org/wiki/Paleontology" \o "Paleontology) and [genetics](https://en.wikipedia.org/wiki/Genetics). It is the process by which [human beings](https://www.britannica.com/topic/human-being) developed on [Earth](https://www.britannica.com/place/Earth) from now-extinct [primates](https://www.britannica.com/animal/primate-mammal). Viewed zoologically, we humans are [Homo sapiens](https://www.britannica.com/topic/Homo-sapiens) a [culture](https://www.britannica.com/topic/culture)-bearing upright-walking [species](https://www.britannica.com/science/species-taxon) that lives on the ground and very likely first evolved in [Africa](https://www.britannica.com/place/Africa) about 315,000 years ago. We are now the only living members of what many zoologists refer to as the human tribe. Our evolutionary history is written into our genome. The human genome looks the way it does because of all the genetic changes that have affected our ancestors. The exact origin of modern humans has long been a topic of debate. Our species is the only surviving species of the genus Homo but where we came from has been a topic of much debate. Modern humans originated in Africa within the past 200,000 years and evolved from their most likely recent common ancestor, Homo erectus, which means ‘upright man’ in Latin. Homo erectus is an extinct species of human that lived between 1.9 million and 135,000 years ago. These are the ‘out of Africa’ model and the ‘multi-regional’ model. The ‘out of Africa’ model is currently the most widely accepted model. It proposes that Homo sapiens evolved in Africa before migrating across the world. On the other hand, the ‘multi-regional’ model proposes that the evolution of Homo sapiens took place in a number of places over a long period of time. The intermingling of the various populations eventually led to the single Homo sapiens species we see today.