**Answer NO-01**

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, anthrōpos means 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. Anthropologist Ruth Benedict says “The purpose of anthropology is to make the world safe for human differences”. “Anthropology is the most humanistic of sciences and the most scientific of  the humanities”.-Anthropologist Alfred L.kroeber.

Cultural anthropology is one of four areas of study in the broader field of anthropology like archaeology, physical or biological anthropology and linguistics being the other three. It is a branch of [anthropology](https://en.wikipedia.org/wiki/Anthropology). It’s a major division of [anthropology](https://www.britannica.com/science/anthropology). That deals with the study of [culture](https://www.britannica.com/topic/culture) in all of its aspects and that uses the methods, concepts and data of [archaeology](https://www.britannica.com/science/archaeology), [ethnography](https://www.britannica.com/science/ethnography) and ethnology, folklore and linguistics in its descriptions and analyses of the [diverse](https://www.merriam-webster.com/dictionary/diverse) peoples of the world. It focused on the study of [cultural variation](https://en.wikipedia.org/wiki/Cultural_variation) among humans. It is in contrast to [social anthropology](https://en.wikipedia.org/wiki/Social_anthropology), which perceives cultural variation as a subset of a posited anthropological constant. The portmanteau term [sociocultural anthropology](https://en.wikipedia.org/wiki/Sociocultural_anthropology) includes both cultural and social anthropology traditions. Cultural anthropologists specialize in the study of culture and peoples’ beliefs, practices, and the cognitive and social organization of human groups. Cultural anthropologists study how people who share a common cultural system organize and shape the physical and social world around them, and are in turn shaped by those ideas, behaviours and physical environments. Cultural anthropology is hallmarked by the concept of culture itself. While many definitions of “culture” have been offered and discussed in the academic literature for 100 years, a simple, yet complete definition of culture is “the knowledge people use to live their lives and the way in which they do so”. The National Park Service uses an equally simple definition of culture in its guidelines for cultural resource management: “a system of behaviours including economic, religious and social, beliefs like values, ideologies and social arrangements.” Cultural anthropology is distinguished by the research methods employed in the study of human cultures. First among a wide suite of qualitative and quantitative methods is “participant observation,” a practice of living and participating within a community and gaining a deep understanding of the cultural system by active first-hand experience and participation in daily life. Participant observation is more than simply talking to people however, and is accompanied by systematic interview techniques using one-on-one interviews with cultural experts, focus groups, questionnaires and surveys, as well as a variety of methods for exploring cultural knowledge and cultural domains. Anthropologists have pointed out that through culture, people can adapt to their environment in non-genetic ways, so people living in different environments will often have different cultures. Much of anthropological theory has originated in an appreciation of and interest in the tension between the local particular cultures and the global a universal human nature or the web of connections between people in distinct places or circumstances. Cultural anthropology has a rich [methodology](https://en.wikipedia.org/wiki/Methodology), including [participant observation](https://en.wikipedia.org/wiki/Participant_observation) often called [fieldwork](https://en.wikipedia.org/wiki/Fieldwork) because it requires the anthropologist spending an extended period of time at the research location, [interviews](https://en.wikipedia.org/wiki/Interviews) and [surveys](https://en.wikipedia.org/wiki/Statistical_survey). The rise of cultural anthropology took place within the context of the late 19th century, when questions regarding which cultures were "primitive" and which were "civilized" occupied the mind of not only [Freud](https://en.wikipedia.org/wiki/Sigmund_Freud), but many others. [Colonialism](https://en.wikipedia.org/wiki/Colonialism) and its processes increasingly brought European thinkers into direct or indirect contact with "primitive others". The relative status of various humans, some of whom had modern advanced technologies that included engines and telegraphs, while others lacked anything but face-to-face communication techniques and still lived a Paleolithic lifestyle, was of interest to the first generation of cultural anthropologists. One of the earliest articulations of the anthropological meaning of the term "[culture](https://en.wikipedia.org/wiki/Culture)" came from Sir [Edward Tylor](https://en.wikipedia.org/wiki/Edward_Burnett_Tylor) who writes on the first page of his 1871 book: "Culture, or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.” The term "civilization" later gave way to definitions given by [V. Gordon Childe](https://en.wikipedia.org/wiki/V._Gordon_Childe), with culture forming an umbrella term and civilization becoming a particular kind of culture. According to Kay Milton, former director of anthropology research at Queens University Belfast, culture can be general or specific. This means culture can be something applied to all human beings or it can be specific to a certain group of people such as African American culture or Irish American culture. Specific cultures are structured systems which means they are organized very specifically and adding or taking away any element from that system may disrupt it. In Cultural anthropology, Anthropologists study a culture by going to the place where the culture is located and living with the people of that culture. The Anthropologist collects information about the people’s way of life. Fieldwork can be anywhere people are, such as in a far-off village on the other side of the world or maybe in a supermarket in an urban area. Anthropologists typically spend several months to at least a year in the field. This allows them time to gather detailed and in-depth information on the culture they are studying.

During ethnographic fieldwork, the Anthropologist collects a combination of qualitative data and quantitative data. **Qualitative data** is data that is not numbers, like data from interviews, observations, and life histories. **Quantitative data** is data made up of numbers, like how many people are in a village, how many houses there are, and how much wood is used each day for fuel. All the data collected is written down in notebooks, which are called **field notes**. When the Anthropologist returns home, they compile all the information they gathered in their field notes and write a detailed description of the culture they studied. This is called an **ethnography**.

Some Cultural Anthropologists study past cultures. This is called ethnohistoric research. In this kind of research, Anthropologists study written accounts and other documents about a culture. For example, they study:

* Books
* Articles
* Newspapers
* Archival documents
* Journals
* Maps

They may also study any audio-visual materials about the culture, such as photographs or films. The Anthropologist tries to reconstruct the culture by studying these materials.

A Cultural Anthropologist uses several research techniques while doing ethnographic fieldwork. This can include:

* participant observation
* interviewing
* cultural consultants & key consultants
* surveys & questionnaires
* ethnographic mapping
* genealogical methods
* life histories
* photos & videos

Here I’m describing them:

**Participant observation**- **Participant observation** is when the Anthropologist observes daily life in the culture, and participates in daily life, too. For example, they live in the same type of housing the people live in, eat the same food as the people eat, and do the same daily tasks that the people do. The Anthropologist even learns the local language, so they can interact with the people every day.

**Interviewing**- Besides observing and participating in daily life, Anthropologists also interview people. **Interviewing** means asking people questions, for example, about their culture, about what they are doing, and why they are doing it. Interviews can provide information on what people think and feel, which is called **attitudinal data** and what people do, which is called **behavioural data.**

**Cultural consultants & key consultants-** Some people in a culture may be willing to teach the Anthropologist about their culture. These people are called **cultural consultants.** They used to be called **informants.** A few people may be experts in a certain aspect of the culture. These people are called **key consultants** or **key cultural consultants**. They used to be called **key informants**. For example, if an Anthropologist wants to learn about a culture’s religion, a key consultant would be a priest or shaman, because they have more knowledge of religion than the other members of the community.

**Surveys & questionnaires**- Anthropologists also use **surveys and questionnaires** to gather information about the culture they are studying. For example, the Anthropologist can take a census, and collect demographic information about a culture. This includes asking people about their age and occupation, if they are married or not, and asking who lives in the household.

**Ethnographic mapping**- **Ethnographic mapping** is when an Anthropologist creates a map of the community being studied. The map can show where people live, where important buildings are located, places where medicinal plants can be found, favourite fishing areas, where people work and more.

**Genealogical methods**- Anthropologists also use the **genealogical method**, which is making family trees. That way, the Anthropologist knows who is who in the community.

**Life histories**- Collecting **life histories** is another research method used by Anthropologists. This is when an Anthropologist interviews a person about their whole life.

**Photos & videos**- Anthropologists also take **photos and videos**, to document parts of life in the community. Photos can document things like technology, and show everything from tools to machines. Videos can document things like rituals and dances.

**Answer NO-02**

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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.

Culture is a critical aspect of social life. It is at the base of the beliefs that inform people's lifestyle, create religion and even trigger conflicts between communities. Thus, culture implies a patterned way of living and thinking, or the collective programming, which distinguishes members of a given social group from others, passed through generations. Notably, culture changes across different periods because each generation adds unique aspects before bequeathing to posterity. Other scholars define culture as the combination of language, symbols, values, and artefacts that identify members of society. A critical analysis of this definition reveals that culture has two basic components. On the one hand, there are symbols and ideas, and artefacts. The values, beliefs, language, and symbols constitute the nonmaterial elements of culture, while the artefacts, consisting of physical objects, technology, and clothing, are some of the material elements of culture. Cultural change is a concept that denotes some internal and external factors leading to change in the cultural pattern of societies. It can be material as well as non-material in nature. Cultural change may come from many sources but most of them comes through contact with other culture, inventions and internal adjustment of culture. A culture change refers to a change in beliefs, values, methods, processes and systems, which can lead to changes in individual behaviour. A culture change can be present in society and organisations of varying sizes. Understanding how a change in culture affects employees can help you prepare for organisational change and ensure its success. In this article, we define cultural change, outline how it affects individual behaviours, list the benefits of a culture change, discuss reasons change occurs and share some tips for changing organisation culture. Cultural change is essentially the adoption or change of values, beliefs and behaviours experienced in a group, such as a society, community or organisation. There are many reasons for a change in culture, whether situational or deliberate. For example, the invention of innovative technology can change the way individuals in society behave, such as the invention of the smartphone, the automobile and the internet. New knowledge and scientific discoveries may also change cultures. For example, the discoveries of the health implications of tobacco use shifted how society views and uses the product. Some changes to cultural aspects may be deliberate, such as an organisation wanting to improve its culture. For example, if an organisation experienced poor employee relations, they might implement policies and change management procedures to improve the culture, leading to improved employee relations. Deliberate cultural changes are typically common in professional environments, as organisations may gain new leadership personnel and implement new social policies. The term "cultural change" is used by sociologists and in public policy to denote the way society is changed. The society takes on new cultural traits, behaviour patterns, and social norms, and creates new social structures as a result. This level of societal change occurs from contact with another society. For example, through war or mass migration. A cultural change is an organization’s commitment to change. They want to change their beliefs, behaviours, practices, and processes. The goal is to transform the work environment for the better. There are many reasons that an organization can face cultural change. Most cultural changes are a collective reaction to a movement. A movement is something that has set the change in motion. The people driving the change are motion makers. Cultural change is a broad term that may encompass changes in behaviours, attitudes, beliefs, and values. Cultural change must be preceded by a performance improvement process that will allow individuals to accept new ways of thinking and behaving (e.g., better ways of working). Organizations seeking to cultivate a culture of innovation may need to change how employees think about and respond to change. Therefore, efforts to change the “organizational culture” should address the underlying elements of cultural transformation that drive the resulting behaviour. Cultural change encourages an organization to establish a core set of values and beliefs that guides its employees in making decisions. When attitudes and behaviours are consistent with these core beliefs, they will encourage the organization to attain its business objectives and maintain stability. Change agents should regularly evaluate all aspects of an organizational transformation improvement initiative to strengthen positive results and refine or discontinue tactics that are not being adopted adequately. Cultural change occurs when help from a provider improves the way an organization works or makes the performance more consistent with its culture and values. The Cultural Change Framework tool (CCFT) was designed and developed by a diverse team to be a comprehensive, practical process for enacting cultural change across the organization. This framework provides a systematic approach to assess desired new behaviours to implement cultural change and provides diagnostics to determine whether the culturally desired behaviour change is taking root. Culture change is a term used in [public policy](https://en.wikipedia.org/wiki/Public_policy) making that emphasizes the influence of [cultural capital](https://en.wikipedia.org/wiki/Cultural_capital) on individual and community behaviour. It has been sometimes called repositioning of culture, which means the reconstruction of the cultural concept of a society. It places stress on the social and cultural capital determinants of decision making and the manner in which these interact with other factors like the availability of information or the financial incentives facing individuals to drive behaviour. These cultural capital influences include the role of parenting, families and close associates; organizations such as schools and workplaces; communities and neighbourhoods; and wider social influences such as the media. It is argued that this cultural capital manifests into specific values, attitudes or social norms which in turn guide the behavioural intentions that individuals adopt in regard to particular decisions or courses of action. These behavioural intentions interact with other factors driving behaviour such as financial incentives, regulation and legislation, or levels of information, to drive actual behaviour and ultimately feed back into underlying cultural capital. In general, cultural stereotypes present great resistance to change and to their own redefinition. Culture, often appears fixed to the observer at any one point in time because cultural mutations occur incrementally.[[3]](https://en.wikipedia.org/wiki/Culture_change#cite_note-3) Cultural change is a long-term process. Policymakers need to make a great effort to improve some basics aspects of a society’s cultural traits.

**Factors of Cultural Change**

There are three main factors of cultural change:

**Contact**-The contact between two societies will obviously change the culture of both the societies through the process of “cultural diffusion” and “acculturation”.

**Technology Evolution-** Any technological evolution in the country will bring a change their culture also. For example, changes in production technology, changes in the means of communication, changes in the means of transportation, etc.

**The geographical and ecological factor-** The geographical and ecological factor is a natural or a physical factor. The climate or rainfall, attitude of the place, closeness to the sea decides the culture and lifestyle of the people. Any change in the physical features will automatically lead to a change in their culture, habits and way of living.

**Common reasons for a cultural change**

There are many reasons an organization might want to change its culture. The paradox is that culture change is hard, yet your culture is always evolving. In fact, cultural evolution is one of the reasons you might find you need a cultural change. One day, you realize that over time, bit by bit, your organizational culture, values, and behaviours are not what they once were.

Below are some common scenarios but the causes are limitless-

* Sometimes members of a society are often confronted by customs that differ from those which they have learnt to accept. In such a situation they adopt some of the new customs, reject others, and follow modified versions of still others. This might be called cultural eclecticism.
* New customs and practices are likely to be more readily adopted under two conditions if they represent what is viewed as socially desirable and useful and if they do not clash with re-existed and still valued customs and practices.
* Changes in culture are always super imposed on existing culture especially during cultural contact.
* All the cultural changes are not equally important. Some changes are introduced to culture because they are considered necessary for human survival. Some other changes are accepted in order to satisfy socially acquired needs not essential for survival.
* It is a fact of common observation that crisis tends to produce or accelerate cultural changes. If the changes are accepted once due to the crisis, they tend to persist. For example, women were included in military during the Second World War, and even now they continue to be there.
* Cultural change is cumulative in its total effect. Much is added and little is lost. It is growth is like the growth of a tree that ever expands but only loses it leaves, sometimes its limbs from time to time, as long as it survives.

**Answer NO-06**

Value is the monetary, material or assessed worth of an asset, good or service. Value is attached to a myriad of concepts including [shareholder value](https://www.investopedia.com/terms/s/shareholder-value.asp), the value of a firm, fair value and market value. Some of the terms are well-known business jargon and some are formal terms for accounting and auditing standards of reporting to the [Securities and Exchange Commission. In short “SEC”.](https://www.investopedia.com/terms/s/sec.asp) It’s A fair or proper equivalent in money, commodities etc. Especially for something sold or exchanged. Like fair price or return. Value is the monetary, material or assessed worth of an asset, good or service. It is attached to a myriad of concepts including shareholder value, the value of a firm, fair value and market value. The process of calculating and assigning a value to a company or an asset is called valuation. Comparing the different values and valuations of a company to other companies can help with determining investment opportunities. Common types of value include market value, book value, enterprise value and value stock. The first known use of value was in the 14th century. Values are basic and fundamental beliefs that guide or motivate attitudes or actions. They help us to determine what is important to us. Values describe the personal qualities we choose to embody to guide our actions; the sort of person we want to be; the manner in which we treat ourselves and others and our interaction with the world around us. They provide the general guidelines for conduct. Values in a narrow sense is that which is good, desirable or worthwhile. Values are the motive behind purposeful action. They are the ends to which we act and come in many forms. Personal values are personal beliefs about right and wrong and may or may not be considered moral. Cultural values are values accepted by religions or societies and reflect what is important in each context. Values are essential to ethics. Ethics is concerned with human actions, and the choice of those actions. Ethics evaluates those actions, and the values that underlie them. It determines which values should be pursued, and which shouldn't. Those who value courage are willing to stand up for what they believe, even in the face of strong condemnation. Courage is a moral value when it deals with right and wrong conduct. Value specifies a relationship between a person and a goal. It is relational in the sense that what one person values may not be what another person values even in the same situation. For example, a person who values honesty might blow the whistle on financial wrongdoing by a superior whereas another person who values loyalty may remain silent. This is an example of values conflict. The honest person may believe there are limits to loyalty and keeping quiet about a wrongful act out of loyalty might harm others. The loyal person may believe in the importance of keeping one’s confidence even if it might harm others because of the trusting relationship. Some values stand up well over the test of time; they are always good or rightful behaviour. Honesty and kindness are two such examples. It is difficult to imagine having a satisfying relationship without them because they build trust in relationships. There are always exceptions but they are rare. Value can mean a quantity or number, but in finance, it's often used to determine the worth of an asset, a company, and its financial performance. Investors, stock analysts and company executives estimate and forecast the value of a company based on numerous financial metrics. Companies can be valued based on how much profit they generate on a per-share basis, meaning the profit divided by how many equity shares are outstanding. [Value](https://oboloo.com/glossary/value/) can be a tricky concept to define. It’s something that almost everyone has an opinion on and there are countless ways to measure it. From a business perspective, the [definition of value](https://oboloo.com/blog/what-is-best-value-definition/) can be even more complicated. Value is the degree to which a good or [service](https://oboloo.com/glossary/services/) meets the needs or desires of a customer. It can be measured in terms of [quality](https://oboloo.com/glossary/quality-2/), price or convenience. Value is created when a [customer](https://oboloo.com/glossary/customer/) perceives that they are getting more than they are paying for. It is [important to note that value](https://oboloo.com/blog/why-are-values-important/) is subjective and what one customer may perceive as valuable, another may not. The process of calculating and assigning a value to a company or an asset is a process called [valuation](https://www.investopedia.com/terms/v/valuation.asp). However, the term valuation is also used to assign a fair value for a company's stock price. Equity analysts that work for investment banks often calculate a valuation for a company to determine whether it's fairly valued, [undervalued](https://www.investopedia.com/terms/u/undervalued.asp), or [overvalued](https://www.investopedia.com/terms/o/overvalued.asp) based on the financial performance as it relates to the current stock price. When we value something, we consider it important and worthwhile. For example, if we value someone’s opinion, we’ll ask that person's advice before making a big decision. Values refer to stable life goals that people have, reflecting on what is most important to them. **These are established throughout one’s life as a result of accumulating life experiences and tend to be relatively stable. The values that are important to people tend to affect the types of decisions they make, how they perceive their environment, and their actual behaviours. Moreover, people are more likely to accept job offers when the company possesses the values people care about. Value attainment is one reason people stay in a company, and when an organization does not help them attain their values, they are more likely to leave**[**if they are dissatisfied with the job itself**](https://www.iedunote.com/job-dissatisfaction-causes)**.**

**Values are different for each person. These can be defined as a person’s ideas or beliefs, desirable or undesirable. The variability in that statement is, first, what a person could value, and, second, the degree to which they value it. Values may be specific, such as honouring one’s parents or owning a home or they may be more general, such as health, love and democracy. ‘Truth prevails”, “love thy neighbour as yourself, “learning is good as ends itself are a few examples of general values. Individual achievement, personal happiness and materialism are major values of modem industrial society. It is defined as a concept of the desirable, an internalized creation or standard of evaluation a person possesses. Such concepts and standards are relatively few and determine or guide an individual’s evaluations of the many objects encountered in everyday life.**

**The characteristics of values are:**

* **These are extremely practical, and valuation requires techniques and an understanding of the strategic context.**
* **These can provide standards of competence and morality.**
* **These can go beyond specific situations or persons.**
* **Personal values can be influenced by culture, tradition, and a**[**combination of internal and external factors**](https://www.iedunote.com/factors-influencing-financial-decision)**.**
* **These are relatively permanent.**
* **These are more central to the core of a person.**
* **Most of our core values are learned early in life from family, friends, neighbourhood school, the mass print, visual media, and other sources within society.**
* **Values are loaded with effective thoughts about ideas, objects, behaviour, etc.**
* **They contain a judgmental element in that they carry an individual’s ideas as to what is right, good, or desirable.**
* **Values can differ from culture to culture and even from person to person.**
* **Values play a significant role in the integration and fulfilment of man’s basic impulses and desire stably and consistently appropriate for his living.**
* **They are generic experiences in social action made up of both individual and social responses and attitudes.**
* **They build up societies and integrate social relations.**
* **They mould the ideal dimensions of personality and depth of culture.**
* **They influence people’s behaviour and serve as criteria for evaluating the actions of others.**
* **They have a great role to play in the conduct of social life. They help in creating norms to guide day-to-day behaviour.**

**The values of a culture may change, but most remain stable during one person’s lifetime. Socially shared, intensely felt values are a fundamental part of our lives. These values become part of our personalities. They are shared and reinforced by those with whom we interact. Since values often strongly influence attitude and behaviour, they serve as a personal compass for employee conduct in the workplace. This help determines whether an employee is passionate about work and the workplace, which can lead to above-average returns, high employee satisfaction, strong team dynamics and synergy.**

**Types of Value**

**Classifying values has always been a complicated task since there is no hard and fast rule to classify values as they are closely interlinked. Values refer to stable life goals that people have, reflecting on what is most important to them. These are established throughout one’s life as a result of accumulating life experiences and tend to be relatively stable. The values that are important to people tend to affect the types of decisions they make, how they perceive their environment, and their actual behaviours. Moreover, people are more likely to accept job offers when the company possesses the values people care about. Value attainment is one reason people stay in a company, and when an organization does not help them attain their values, they are more likely to leave**[**if they are dissatisfied with the job itself**](https://www.iedunote.com/job-dissatisfaction-causes)**. The values important to people tend to affect their decisions, how they perceive their environment, and their actual behaviours.**

Here are some types of values:

* **Personal Values** – It is personal to an individual both in terms of their possession and their use. It is a desire and cherished by the individual irrespective of his social relationship. These values make a person good for himself. Examples being ambition, cleanliness, discipline etc.
* **Family Values** – Family as a social institution is based on certain universally defined value system which are nurtured and cultivated within a family system. Mainly, these values comes from the lead of the family mostly father who transfer these values to their children, who further impart these values to future generation.
* **Social Values –**It refers to certain behaviours and beliefs that are shared within specific cultures and social groups. These values are good for the society and form the basis of the relationship of an individual with other people in society. Examples being courtesy, charity, civic duty etc.
* **Moral Values –** These values constitute attitude and behaviour that a society consider essential for co-existence, order and general well-being. It enables an individual in making a distinction between right and wrong and good and bad etc. Example being fairness, justice, human dignity etc.
* **Ethical Values –** Ethical values are a set of moral principles that apply to a specific group of people, professional field or form of human conduct. These values presuppose moral courage and the power to act according to one’s moral convictions even at the risk of financial, emotional or social security. These relate to our personal behaviour with our fellow beings. All moral values are also covered under ethical values.
* **Spiritual Values –** it refers to the process of reflecting on non-material dimensions of life and acquiring insights into personal experiences. They affect the individual in his relations with himself and concerned with the realisation of the ‘Self’ and being one with ‘Divinity’. Examples being truth, beauty, goodness etc.
* **Cultural Values –** Cultural values are the standards of what is acceptable or unacceptable, important or unimportant, right or wrong in a society. It gives importance to preserve cultural practices, ceremonies, traditions etc. which might be threatened by the materialistic culture of modern times. Examples being hospitality, social order, tolerance etc.
* **Trans-cultural values** – Values that are similar in practice among different cultures throughout the whole world. These can be categorized as universal values since these values are followed across the cultures.
* **Instrumental Values –** These are such values that are useful in deriving some other benefit through them such as economic gain or an increase in status. A subject is said to have instrumental value when it is pursued, not for its own sake but for some ends beyond itself. Example being education for success in life, political power to do public service etc.
* **Aesthetic Values –** It seeks to emulate the beauty of the Divine through the arts. Things and activities which gives joys of beauty are aesthetic values. Example being beauty, taste, architecture etc.
* **Democratic Values –** These values are characterized by the respect for individuality, equal treatment to all, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions.
* **Dis-Value** – Values which demoralize and undermine the human growth and development can be termed as dis-value. This includes jealousy, envy, revenge etc.

**Value changes based on time, place and people in relation to changing environmental factors. It is a creative energy exchange between people and organizations in our marketplace. Values are general principles to regulate our day-to-day behaviour. They not only give direction to our behaviour but are also ideals and objectives in themselves. They are the expression of the ultimate ends, goals, or purposes of social action. Our values are the basis of our judgments about what is desirable, beautiful, proper, correct, important, worthwhile and good as well as what is undesirable, ugly, incorrect, improper, and bad. Indian sociologist R.K. Mukherjee writes: “By their nature, all human relations and behaviour are embedded in values.**

* **Value is the foundation for understanding the level of motivation.**
* **It influences our perception.**
* **Value helps to understand what ought to be or what ought not to be.**
* **It contains interpretations of right or wrong.**
* **These influence attitudes and behaviour.**
* **It implies that certain behaviours on outcomes are preferred over others.**
* **These allow the members of an organization to interact harmoniously. These make it easier to reach goals that would be impossible to achieve individually.**
* **These goals are set for achievements, and they motivate, define, and colour all our cognitive, affective, and add connective activities.**
* **They are the guideposts of our lives and direct us to who we want to be.**
* **Values and morals can guide, inspire, and motivate a person giving energy and a zest for living and doing something meaningful.**

**Actually, values are important to the study of organizational behaviour because they lay the foundation for the understanding of attitudes and motivation.**

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, anthrōpos means 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. Anthropologist Ruth Benedict says “The purpose of anthropology is to make the world safe for human differences”. “Anthropology is the most humanistic of sciences and the most scientific of  the humanities” by Anthropologist Alfred L.kroeber.

**Economic anthropology is a field that attempts to explain human**[**economic**](https://en.wikipedia.org/wiki/Economy)**behaviour in its widest historic, geographic and cultural scope. It is an amalgamation of**[**economics**](https://en.wikipedia.org/wiki/Economics)**and**[**anthropology**](https://en.wikipedia.org/wiki/Anthropology)**. It is practiced by anthropologists and has a complex relationship with the discipline of economics, of which it is highly critical. Its origins as a sub-field of anthropology began with work by the Polish founder of anthropology**[**Bronislaw Malinowski**](https://en.wikipedia.org/wiki/Bronislaw_Malinowski)**and the French**[**Marcel Mauss**](https://en.wikipedia.org/wiki/Marcel_Mauss)**on the nature of**[**reciprocity**](https://en.wikipedia.org/wiki/Reciprocity_(cultural_anthropology))**as an alternative to**[**market exchange**](https://en.wikipedia.org/wiki/Market_(economics))**. For the most part, studies in economic anthropology focus on**[**exchange**](https://en.wikipedia.org/wiki/Trade)**. Post-**[**World War II**](https://en.wikipedia.org/wiki/World_War_II)**, economic anthropology was highly influenced by the work of economic historian**[**Karl Polanyi**](https://en.wikipedia.org/wiki/Karl_Polanyi)**. Polanyi drew on anthropological studies to argue that true market exchange was limited to a restricted number of western, industrial societies. Applying formal economic theory Formalism to non-industrial societies was mistaken, he argued. In non-industrial societies, exchange was "embedded" in such non-market institutions as kinship, religion and politics an idea he borrowed from Mauss. He labelled this approach**[**Substantivism**](https://en.wikipedia.org/wiki/Substantivism)**. The**[**formalist substantivist debate**](https://en.wikipedia.org/wiki/Formalist%E2%80%93substantivist_debate)**was highly influential and defined an era. As**[**globalization**](https://en.wikipedia.org/wiki/Globalization)**became a reality, and the division between market and non-market economies between "the West and the Rest" became untenable, anthropologists began to look at the relationship between a variety of types of exchange within market societies. Neo-substantivists examine the ways in which so-called pure market exchange in market societies fails to fit market ideology. Economic anthropologists have abandoned the primitivist niche they were relegated to by economists. They now study the operations of corporations, banks, and the**[**global financial system**](https://en.wikipedia.org/wiki/Global_financial_system)**from an anthropological perspective.** Economic Anthropology is a department of anthropology. It researches human financial conduct across various aspects. It also considers the societal components. When the individual disciplines of Economics and Anthropology were synthesised, it gave rise to Economic Anthropology. The theme of economic anthropology is well researched. Economics solely deals with market mechanisms, demand and supply. Contrastingly, Anthropology primarily deals with human societies. The ideologies and standards of both the subjects were found reciprocally associative with each other. Further, we have discussed economic Anthropology, Economic Anthropology, the meaning and scope. Economic anthropology is an empirical science that describes production, exchange and consumption cross-culturally. All societies have economies, but they are variable. Anthropologists evaluate the operations of individual economies and the applicability of Western theories to these cases. Some economic processes work broadly; for example, strategic decision-making, the law of competitive advantage, and calculations of transaction costs help explain many observed patterns. Human economies, however, are often structured as intertwined sectors with distinctive processes. Differences observed in productivity, specialization, institutional structure and social motivations across history and across modern societies are of theoretical significance when constructing the limits of general theory. Economic anthropologists study processes of production, circulation and consumption of different sorts of objects in social settings. 'Objects' includes material things, as well as what people do for each other such as provide labour and services and less visible objects such as names, ideas and so forth. The settings range from small and intimate social units like households through intermediate ones, like firms, villages or local markets, to very large entities like regional systems of ceremonial exchange or global systems of advertising and consumption. Economic Anthropology is an integral sub-part of Anthropology and it directs the way to improve social and economic features of the society. Themes in Economic Anthropology have been elaborated. Economic Anthropology, the meaning and scope have been defined in the article. The importance of this subject in our society is immense as the researchers of this subject tend to strategies ways that administer the improved allocation of the limited resources available with optimum efficacy. Economic anthropologists study the financial nature of human societies and decipher their effect on social aspects of the community. They expanded their studies in all organisations, including primitive and contemporary. Economic anthropologists analyse the determinants of the economy in society and suggest ways to maximise profitability.

**Answer NO-03**

Biological evolution is the progression of an entity's hereditary features across successive generations of its population. Evolutionary changes in features occur whenever a variant is introduced into a population, whether by genetic recombination or mutations or through the elimination of genetic drift or natural selection. Biological evolution is a change in hereditary features in populations of organisms across generations. When variety is brought into the population by gene mutation or genetic recombination or when variation is eliminated through natural selection or genetic drift, it is referred to as evolutionary modification of features. Biological evolution is the process through which the characteristics of organisms change over successive generations, by means of genetic variation and natural selection. Biological evolution is defined as any genetic change in a population that is [inherited](https://www.thoughtco.com/polygenic-inheritance-373444) over several generations. These changes may be small or large, noticeable or not so noticeable. For an event to be considered an instance of evolution, changes have to occur on the genetic level of a population and be passed on from one generation to the next. This means that the [genes](https://www.thoughtco.com/genes-373456), or more specifically, the [alleles](https://www.thoughtco.com/allele-a-genetics-definition-373460) in the population change and are passed on. These changes are noticed in the [phenotypes](https://www.thoughtco.com/phenotype-373475) of the population. A change on the genetic level of a population is defined as a small-scale change and is called microevolution. [Biological evolution](https://www.thoughtco.com/introduction-to-evolution-130035) also includes the idea that all of life is connected and can be traced back to one common ancestor. This is called macroevolution. When looking at theories and patterns within biological evolution, there are fascinating examples of order demonstrated in nature. Whether through comparing patterns across geography and time, or scrutinizing what happens at the molecular level, there seems to be a system. Biological evolution is an explanation for the way that complex organisms have come about and continue to change. It is a field of science that links the expansive and ancient universe with our very selves living beings who can think about and understand our universe.

Biological evolution encompasses three issues: (1) the fact of evolution; that is, that organisms are related by common descent with modification; (2) evolutionary history; that is, when lineages split from one another and the changes that occur in each lineage; and (3) the mechanisms or processes by which evolutionary change occurs. Biological evolution is the most fundamental issue and the one established with utmost certainty. During the nineteenth century, [Charles Darwin](https://www.encyclopedia.com/people/science-and-technology/biology-biographies/charles-robert-darwin) gathered much evidence in its support, but the evidence has accumulated continuously ever since, derived from all biological disciplines. The evolutionary origin of organisms is today a scientific conclusion established with the kind of certainty attributable to such scientific concepts as the roundness of the [Earth](https://www.encyclopedia.com/earth-and-environment/geology-and-oceanography/geology-and-oceanography/earth), the motions of the planets, and the molecular composition of matter. This degree of certainty beyond reasonable doubt is what is implied when biologists say that evolution is a fact; the evolutionary origin of organisms is accepted by virtually every biologist. The theory of Biological evolution seeks to ascertain the evolutionary relationships between particular organisms and the events of evolutionary history the second issue above. Many conclusions of evolutionary history are well established; for example, that the chimpanzee and gorilla are more closely related to humans than is any of those three species to the baboon or other monkeys. Other matters are less certain and still others such as precisely when life originated on [earth](https://www.encyclopedia.com/earth-and-environment/geology-and-oceanography/geology-and-oceanography/earth) or when multicellular animals, plants and fungi first appeared remain largely unresolved. This entry will not review the history of evolution, but rather focus on the processes of evolutionary change the third issue above, after a brief review of the evidence for the fact of evolution.