

Chapter Themes	Introduces the processes by which cultures persist or change over time, with an anthropological critique of the concepts of “traditional culture” and “tradition” itself
Chapter Learning Goals	<ul style="list-style-type: none">• Understand that cultural anthropology is not merely the study of exotic or “primitive” or “traditional” culture—and that it never was• Appreciate how anthropology has changed as the its subject—the societies of the world—has changed• Be able to explain how “tradition” is a cultural concept and therefore diverse and relative• Know why the concepts of “culture” and “society” are problematic and relative and why anthropology began to critique them in the 1960s and 1970s• Discuss how dynamic cultural processes can result in the reproduction of culture or the alteration of culture• Understand how cultural novelty is introduced into a society and how and why that novelty is accepted, rejected, or modified• Realize how change in one part of culture can lead to change in other parts as well• Know why aspects of culture may be lost or forcibly taken from a society• Contrast genocide and ethnocide• Be able to describe how and why a society directs change on itself or another society, and who is affected by such directed change

<p>Chapter Highlights</p>	<p>Culture is not a static phenomenon: even when it persists it is dynamically reproduced</p> <p>Anthropology is not the study of “primitive” or “traditional” societies but the study of all societies in their contemporary and evolving form</p> <p>Anthropology has always been engaged in the real-world problems of complex and changing societies</p> <p>“Tradition” is not an objective thing but a cultural concept, with shifting meanings and rhetorical and political implications</p> <p>As non-Western societies—the conventional subjects of anthropology—conspicuously changed, anthropology went through a crisis of self-definition in the 1960s and 1970s</p> <p>Anthropology explores and critiques its own concepts, including “culture,” “society,” and “ethnography”</p> <p>Cultural change begins with innovation or diffusion, but these sources of novelty only start a process that can end in acceptance, rejection, or modification of the novelty</p> <p>There are specific local contextual reasons why a change may be accepted, rejected, or modified</p>
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	<p>A change (even a small change) in one aspect of culture can lead to changes (even large changes) in other aspects of culture</p> <p>An item of culture may be lost or abandoned</p> <p>When sustained and unbalanced contact occurs between societies, acculturation may take place</p> <p>One society may, intentionally or unintentionally, destroy the members of another society or destroy the culture of another society</p> <p>A society may impose and direct change on its own culture or on the culture of another society: the most important and sustained recent forms of directed change are colonialism and development</p>
<p>Chapter Key Terms</p>	<p>Acculturation, Cultural loss, Deculturation, Diffusion, Directed change, Ethnocide, Genocide, Innovation, Primary innovation, Secondary innovation, Tradition</p>