

Chapter Themes	Relates the emergence of modern professional anthropology to broader historical and philosophical questions about the origins of society, the nature of humanity, and the diagnosis and reform of social ills in Western societies
Chapter Learning Goals	<ul style="list-style-type: none">• Appreciate why some societies invented a science of anthropology while (most) others did not• Understand why indifference to, fear of, condemnation of, and often hostility to peoples unlike one's own are common if not default reactions• Perceive how lack of knowledge about other peoples, combined with certainty toward one's own group and way of life, blocks the development of an anthropological perspective• Be able to explain how events around 1500 CE began to provide the eventual foundation for anthropological thinking in the West• Recognize the theoretical questions of philosophers like Hobbes and Rousseau as similar to the questions of modern anthropology• Describe the two key developments of the nineteenth century—global imperialism and evolutionism—that set the stage for modern anthropology• Explain the contributions of Franz Boas and Bronislaw Malinowski to the formation of modern anthropology—the new questions and perspectives they advocated and the old ones they rejected• Understand why anthropology experienced a professional crisis in

	<p>the mid-twentieth century</p> <ul style="list-style-type: none">• Name and characterize the major theoretical schools of thought in contemporary anthropology• Understand that anthropology itself is a cultural activity and that other cultures might do it differently, leading to the rise of diverse “world anthropologies”
Chapter Highlights	<p>Anthropology is a very new science—no more than one hundred years in its modern form, at most two hundred years in any form.</p> <p>All human groups throughout history have been aware of different groups, near or remote, but this awareness did not lead to an anthropological perspective on human diversity.</p> <p>The pre-condition for the development of an anthropological perspective is adequate (in quantity and quality) information about other humans and a decline in certainty and satisfaction about one’s own way of life.</p> <p>Around 1400-1500 CE, Western societies began to have a series of experiences that provided the foundation for an eventual science of human diversity: intercontinental exploration and colonialism, the Renaissance, the Protestant Reformation, and the scientific revolution.</p> <p>In the seventeenth and eighteenth centuries, social and political theories—like those of Hobbes and Rousseau—began to ask questions about the origins and development of society, often using “primitive societies” as a</p>

model for the early stages of society.

“Society” began to be seen as a human product, even a voluntary “social contract,” that could be studied, reformed, and perfected.

In the nineteenth century, the completion of European global imperialism along with the theory of evolution provided the immediate pre-conditions for an anthropological science.

Cultural evolutionism attempted to reconstruct the stages of cultural change, using contemporary “primitive societies” as examples of past stages.

Modern cultural anthropology emerged from the work of scholars like Franz Boas and Bronislaw Malinowski, who urged a scientific and non-judgmental approach to the study of culture.

Malinowski suggested that culture “functioned” to fill individual needs, but other anthropologists like A. R. Radcliffe-Brown responded that society had its own needs, including integration and perpetuation, which were culture’s real function.

During the twentieth century, many specific schools of anthropological theory formed, including neo-evolutionism, structuralism, ethno-science, symbolic/interpretive anthropology, Marxist/critical anthropology, cultural materialism, and feminist anthropology.

	Recently, the diversity of anthropology itself has led some anthropologists—especially those hailing from, trained in, or investigating non-Western societies—to advocate a “world anthropologies” perspective, recognizing and encouraging the differences between local versions of anthropology and minimizing the Western influence on the science.
Chapter Key Terms	Cultural evolutionism, Cultural materialism, Diffusionism, Ethnoscience, Feminist anthropology, Marxist/critical anthropology, Neo-evolutionism, Noble savage, Structuralism, Symbolic anthropology, World anthropologies