**Terms for Morgan vs. Boas Tables**

**holistic:** an intensive approach to the study of human culture that looks at all aspects of life as interrelated and relevant. Stresses the whole rather than the parts.

**social activists**: people who believe in social reform and advocate change on behalf of oppressed peoples

**idealism:** the perspective that systems of meaning or ideas are the basis of social forms

**nomothetic:** An approach geared towards producing generalizations or scientific laws

**emic analysis:** analysis based upon rules, concepts, and categories meaningful to members of a particular culture

**data-poor**: studies are based on fragmentary information and anecdotes rather than a full corpus of documentation about particular societies

**diffusionism**: the spread of cultural traits from group to group through borrowing

**cultural constructionism**: in explaining social behavior, adopting the position that human behavior and ideas are best explained as products of culturally shaped learning.

**inductive method:** theinference of propositions on the basis of specific observations

**ideographic:** a perspective focusing on the particular and the specific

**etic analysis:** analysis based upon rules, concepts, and categories meaningful to the outsider observers’ (scientific) point of view

**historical particularism:** sees present social forms as the unique outcome of chance historical developments

**unilineal trajectory**: sees present social forms as the outcome of a predictable process of evolution that proceeds along a set trajectory, which all cultures follow

**deductive method:** logical reasoning from the general to the particular, or reasoning which starts with a proposition and stipulates the consequences that follow from that proposition

**evolutionism**: the birth of more complex cultural traits out of less complex cultural traits through the development of a “germ of an idea” present in all humans

**diachronic**: a historical view of people that looks carefully at the recent past and prospects for the near future through attention to the changes underway at present.

**noble savage**: a romantic view of non-Westerners as simpler and more moral than Westerners, who have been warped by capitalism and urbanization. Stresses their communal values and their attachment to their environment.

**unity of mankind**: the affirmation that all humans bear a fundamental similarity rather than a fundamental, irrevokable difference

**social conservatives**: people who support the status quo and do not wish to upset the hierarchical organization of society as it is.

**racism**: a judgemental approach to the study of humans, based on belief in the hierarchical organization of humankind and conviction that some people are superior to others.

**depraved savage**: a negative view of non-Westerners as inferior, stressing their sexuality and violence and general lack of socially restraint.

**extinction discourses**: the assumption that non-Western peoples are on the verge of extinction, which lends great haste to the ethnographic quest for information about these peoples.

**biological determinism:** in explaining social behavior, the tendency to give priority to innate biological features, such as people’s genes and hormones.

**cultural relativism**: a non-judgemental approach to the study of humans, advocating the objective study of non-Western cultures through analysis of the local logic of social beliefs and customs

**data-rich**: studies are based on meticulously collected data about a particular society

**ethnographer**: an anthropologist who conducts in-depth, long-term fieldwork that involves a stay of about one year with a specific society and fluency in the language of that society.

**Materialism:** the perspective based upon a material (physicalist) ontology in whch causality is attributed to the physical properties of things. The view that all things can be explained in terms of their material attributes