

AnthropoGPT Evaluation Outputs March 2024

politics

You asked the following question: What do anthropologists mean by politics?

Based on the provided context, anthropologists mean by politics a complex and multifaceted concept that encompasses various aspects beyond traditional electoral systems and government institutions. Political ecology, a critical research field within anthropology, explores how economic structures and power relations drive environmental change in an increasingly interconnected world. Anthropologists approach politics through the lens of prefigurative politics, which refers to the creation of alternative societies and institutions that embody desired political values and principles. They also examine political strategies adopted by social movements and the role of ethnicity in political representation and practice. Furthermore, anthropologists explore the impact of large-scale resource development projects on subsistence-oriented communities in the Global South and analyze environmental politics and socio-ecological degradation in urban, industrialized settings. Overall, anthropologists view politics as a dynamic and contested process that shapes social, economic, and environmental outcomes, and they employ participant observation and other qualitative methods to understand how politics operates on the ground.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Prefigurative politics" by:
Guilherme Fians

"Infrastructure" by:

- Hannah Knox
- Evelina Gambino

"Ethnicity" by:

- Sara Shneiderman
- Emily Amburgey

"Egalitarianism" by:
Megan Laws

"Political ecology" by:
Jason Roberts

economics

You asked the following question: What do anthropologists mean by economics?

Anthropologists approach economics from a different perspective than traditional economists. While economists typically focus on how individuals and markets respond to incentives, costs, and markets, anthropologists examine the social and cultural meanings and relationships surrounding economic activities, particularly in non-Western, pre-industrial societies. This includes understanding how institutions, physical environments, and social meanings intersect to create economic systems. Key figures in this field include Karl Polanyi, who described land as a "fictitious commodity" in pre-capitalist societies, and Stacy Pigg, who argues for the importance of anthropological techniques in global health initiatives. Additionally, anthropologists grapple with reconciling the tensions between values such as freedom, autonomy, and

communalism without fostering inequality. Overall, anthropologists bring a unique lens to economics, focusing on the social and cultural dimensions of economic activity rather than just the economic outcomes.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Money" by:
Allison Truitt

"Climate change" by:
Thomas Hylland Eriksen

"Egalitarianism" by:
Megan Laws

"Cash transfers" by:

- Martin Fotta
- Mario Schmidt

"Dependence" by:
Keir Martin

kinship

You asked the following question: What do anthropologists mean by kinship?

Anthropologists define kinship as the social bonds or relationships between individuals, rather than being solely based on biological or genetic ties. This concept challenges the notion that kinship is inherently defined by biogenetic substance, as argued by David Schneider in the context provided. Instead, anthropologists argue that kinship is a social construct that is produced through social, linguistic, and legal practices. Emile Durkheim, a prominent social scientist, asserted over a century ago that kinship is "social or it is nothing," emphasizing the importance of social relationships in the construction of kinship structures. Anthropologists have studied adoption as a way to further understand the social practices that produce kinship, revealing that the intentional claiming of a kinsperson or kin group is not unique to adoption but is instead a fundamental aspect of all kinship. Therefore, kinship is not simply determined by biological ties but is actively constructed through social relationships and practices.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Adoption" by:
Jessaca Leinaweaver

"Relations" by:
Marilyn Strathern

religion

You asked the following question: What do anthropologists mean by religion?

Based on the provided context, anthropologists have historically used the terms "totemism" and "animism" to describe social and cognitive practices related to nonhuman animals and objects among non-Western societies. While these categories have been subject to debate and criticism, they were initially used to understand the importance of nonhuman animals for human societies and cultures. In contemporary

anthropology, the concept of religion is not defined in a uniform manner. Some anthropologists view religion as a set of beliefs and practices related to supernatural or spiritual beings, while others see it as a cultural system that provides meaning and identity to individuals and communities. The specific definition of religion used by anthropologists may vary depending on the context and research question at hand.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Animals" by:

- Thomas White
- Matei Candea

"Relations" by:
Marilyn Strathern

"Masculinity" by:
Matthew Gutmann

"Ethnography" by:
Signe Howell

"Science" by:
Matei Candea

health

You asked the following question: What do anthropologists mean by health?

Based on the provided context, anthropologists mean by health a multifaceted concept that goes beyond just the physical body and encompasses the "mental" and "social" dimensions as well. They encourage treating the division of health into these categories as a matter of ethnographic interest, recognizing that some people conceptualize health in terms of "mind" and "body," and that these divisions mark out different realities deemed "psychological" and "physiological." Anthropologists also acknowledge that the biopsychosocial model, which aims to bring together different disciplines and associated realities (body, mind, society), provides a more holistic and scientifically rigorous understanding of humans as biopsychosocial beings. Therefore, in the context of mental healthcare, treatment must include "the social" in the sense of considering the social context and relationships surrounding an individual's mental health. Overall, anthropologists view health as a complex and dynamic construct that involves cultural, social, and psychological factors, rather than just biological ones.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Mental Health" by:
Mikkel Kenni Bruun

"Global health" by:

- Emily Yates-Doerr
- Kenneth Maes

nations and states

You asked the following question: How are nations and states understood in anthropology?

In anthropology, nations and states are not merely political institutions like councils, governments, military, and courts, but also encompass a broader range of people, objects, and processes that contribute to the generation of "state effects" (Coronil 1999). These include taxpayers, citizens, businesses, charities, forms, elections, referendums, consultations, policies, and standards, through which norms of appropriate behavior and conditions of belonging are worked out (Taussig 1997). Anthropologists have found value in studying state infrastructure as a means of tracing and following the subjects and objects that generate these effects in practice (Harvey 2005). However, the classical understanding of citizenship as related to the nation-state is not always applicable, as people are members of varying political communities governed by different entities, including transnational and global political entities such as corporations and religious networks (see Document 2). Therefore, while the dominant political community for most citizens is the nation-state, anthropologists should question the scale at which they perceive a given political community and enhance their contribution to developing more universal understandings of the human past, present, and possible futures by engaging in more South-South dialogues and reflecting on the different perspectives on issues offered by different scholarly communities (see Document 3). Overall, anthropology challenges white supremacist ideas and aims to build a more inclusive international and intercultural conversation about knowledge, power, and the future of anthropology everywhere (see Document 4).

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Infrastructure" by:

- Hannah Knox
- Evelina Gambino

"Citizenship" by:

Sian Lazar

"Latin America" by:

John Gledhill

"Ontological turn, the" by:

Paolo Heywood

"Mind" by:

Tanya Marie Luhmann

rights

You asked the following question: What do anthropologists understand rights to be?

Anthropologists recognize that rights, as described in documents such as the Universal Declaration of Human Rights, are both moral and legal principles that apply to all human beings regardless of their characteristics. However, they acknowledge that these rights can only be claimed and applied in specific historical and cultural circumstances. This understanding stems from recognizing the paradox between the universality of human rights principles and their practical application. Anthropologists approach the study of human rights from this perspective, allowing them to address fundamental questions in their discipline while contributing a distinct perspective to actual human rights controversies. They explore how grand ideas such as freedom and equality have been deployed and experienced in particular ethnographic settings, drawing on the rich disciplinary legacy that includes debates on cultural relativism, the comparative project, and the study of justice, obligation, and social order before the emergence of human rights as a distinct field. Anthropologists also recognize the importance of locating rights in social relations, in the contentious practices of

membership and obligation, suggesting a perspective on situated universals rather than an absolute universal rooted in possessive individualism.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Citizenship" by:
Sian Lazar

"Human rights" by:
Harri Englund

race

You asked the following question: What do anthropologists say about race?

Answer: According to the provided context, anthropologist Franz Boas critiqued the concept of "race" by debunking anthropometry, which involves measuring people's bodies as an indicator for socio-cultural similarity and difference. While Boas did not explicitly offer "ethnicity" as an alternative, subsequent commentators have linked his arguments against essentialist visions of race and their resulting eugenicist policies with this concept. The context also mentions that anthropologists have long criticized interpretations of the term "ethnicity" that take group characteristics as inherent and objectively real, instead foregrounding its constructed nature. However, ethnicity remains a meaningful category for political representation and practice, particularly for marginalized communities around the world. The context also notes that references to a population as "ethnic" still connote a sense of marked minoritization in relational difference to whatever the unmarked dominant community is in a given nation-state context. Overall, the context suggests that anthropologists have moved away from studying particular ethnic groups and have focused more on dominant institutional and political networks, often "at home." Some anthropologists have sought to distance themselves from identity politics around the world, recognizing the often highly politicized material consequences of ethnic claims for representation. The context also mentions that the term "ethnicity" gained traction in both American and British scholarship around the same time as embedded assumptions of colonial anthropology began to give way to greater introspection about systems of classification often taken for granted at home. This recognition came with a need for new terminologies that could decouple discussions of human difference and social inequality from the Darwinian hierarchies embedded in biologically-based understandings of "race."

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Ethnicity" by:

- Sara Shneiderman
- Emily Amburgey

"Masculinity" by:
Matthew Gutmann

gift exchange

You asked the following question: What is gift exchange?

Gift exchange refers to the act of giving and receiving presents or items without the expectation of immediate material return. It is a social practice that exists in various cultures around the world and serves multiple functions, including creating, maintaining, and strengthening social relationships, defining personal identity, and reflecting the values and beliefs of a particular society. Gift exchange can take different forms, such as

horizontal gift exchange among social equals or vertical gift exchange across social status boundaries. The obligation to return a gift places the recipient in a position of indebtedness, which can be used to establish political authority or fight against political opponents. The three obligations of giving, receiving, and returning gifts form the foundation of gift-exchange systems worldwide, despite cultural and temporal variations. Understanding gift exchange provides insights into the formation of personhood and the structure of social relations in a given society.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Gifts" by:
Yunxiang Yan

property

You asked the following question: What is property as understood by anthropologists?

According to the provided context, anthropologists understand property as a fundamental criterion for membership in Republican and Liberal regimes from the late eighteenth century onward. However, the implementation of individual, universal ideals of citizenship through property rights has presented practical difficulties, particularly in Latin America where attempts to abolish collective land-holding in favor of individual property rights have been unpopular, especially among indigenous communities. Anthropologists have shed light on the complexities of these processes in the contemporary world, highlighting the historical, economic, and political backgrounds involved. Additionally, anthropologist Karl Polanyi described land as a "fictitious commodity" in pre-capitalist societies, as it could not typically be sold and purchased. This highlights the fact that in societies where "the economy" has not been disembedded from everyday life, making people accountable to their surroundings involves ways that are unknown and perhaps unknowable to those who own and profit from property elsewhere. Overall, anthropologists recognize that conflicts between group rights and legal regimes based on liberal notions of individual rights often occur in gray zones imbued with complex power relations, particularly regarding land rights and the exploitation of natural resources.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Citizenship" by:
Sian Lazar

"Climate change" by:
Thomas Hylland Eriksen

"Money" by:
Allison Truitt

"Infrastructure" by:

- Hannah Knox
- Evelina Gambino

capitalism

You asked the following question: What is capitalism?

Capitalism, as identified by Karl Marx in his seminal work "Das Kapital" (1867), is a socio-economic system characterized by the relationship between two primary factors: capital (money and material resources used to produce goods and services) and labor power (the capacity of largely propertyless individuals to work). This

relationship is structured and enforced by institutions and market forces, which regulate and synchronize the reproduction of society as a whole. In capitalist society, the pursuit of profit through market-mediated activities becomes a driving force, compelling capitalists to compete and forcing workers to sell their labor power in order to survive. The concept of social reproduction highlights the tension between this logic of accumulation and the survival and wellbeing of those subject to it, revealing the ways in which capitalism shapes the dynamics of any chosen fieldsite and the struggles of its inhabitants. While the commodification of resources like water can lead to the domination of some people over others, understanding the interdependence of production, consumption, and circulation of both people and things is crucial to comprehending the complexities of capitalist society.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Social reproduction" by:
Hadas Weiss

"Water" by:
Veronica Strang

gender

You asked the following question: How do anthropologists understand gender?

Anthropologists understand gender as a complex and multifaceted construct that goes beyond traditional binary categories of male and female. They recognize that gender is socially constructed and varies significantly across cultures and historical periods. Anthropologists study not only individuals who identify as men, but also those who challenge or blur traditional gender norms, as well as individuals with non-binary gender identities. They emphasize the importance of language and discourse in shaping gender identities and roles, and explore the intersections of gender with other social and political factors, such as race, class, and sexuality. Anthropologists also acknowledge the impact of environmental factors, such as poverty and oppression, on gender expression and identity. Through their research, anthropologists aim to challenge limiting gender paradigms and promote greater human flourishing. However, their work can sometimes come into conflict with institutions that seek to limit gender discourse, as seen in the Vatican's recent statement on "gender theory."

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Masculinity" by:
Matthew Gutmann

sexuality

You asked the following question: What have anthropologists said about sexuality?

According to the provided context, anthropologists in the past have described sexuality through the lens of Christianity's theology of sin, leading to the criminalization of certain sex or gender conduct in Europe and its colonies. In the 19th century, following Charles Darwin's theory of evolution, anthropologists provided a scientific explanation for social differences around sexuality, attributing maleness, femaleness, and sexuality to nature. They described people as 'man' or 'woman' based on binary categories of sex differences, even in societies where alternate gender identities were recognized. Homosexuality was viewed as gender crossing because a homosexual had the sexual orientation that properly belonged to the opposite sex. As anthropologists developed cultural relativist approaches to sex/gender variations, they struggled to find universal vocabulary to translate specific cultural categories into science while reproducing their own cultural attitudes. Functionalist frameworks were often used to explain non-heterosexual sex, which was seen as

falling outside the "ordinary pale of nature" due to its lack of connection to reproduction. However, in the 20th century, anthropologists radically changed their interpretation of cross-cultural variations in sexual codes, rejecting evolutionary ranking and instead asking why expressions considered deviant according to Western norms were accepted in other societies. This new approach focused on understanding why the Navajo, for example, treated intersex and transgender individuals differently from how US society treated comparable people. Overall, the provided context suggests that anthropologists have discussed sexuality in relation to religion, evolution, cultural relativism, and functionalism.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Queer anthropology" by:
Ara Wilson

care

You asked the following question: What do anthropologists mean by care?

Based on the provided context, anthropologists mean by care a multifaceted concept that encompasses various forms and guises. Care can refer to the provision of physical, emotional, and practical support to individuals in need, as well as the structures and systems that distribute and regulate care in society. Anthropological work on care demonstrates that dominant assumptions about care, such as those arising from contemporary Euro-American capitalist states, may not apply universally and can blind us to the complexity of caring relationships within these societies. To fully understand the role of care in human life, anthropologists argue that we must expand our imagination about what, where, and how care is given. Therefore, care involves both the act of providing assistance and the broader societal structures that shape its distribution and regulation.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Care" by:

- Patrick McKearney
- Megha Amrith

"Mental Health" by:
Mikkel Kenni Bruun

magic

You asked the following question: How do anthropologists understand magic?

Based on the provided context, anthropologists understand magic as a phenomenon that is not necessarily irrational or delusional, but rather a resource that people across different cultures and historical periods use to cope with experiences of negativity, such as illness, trauma, and uncertainty. Anthropologists recognize the social meaning and therapeutic efficacy of magic, and they seek to understand what makes it valuable in the eyes of its practitioners. They also acknowledge that magic is not limited to "primitive" or "barbarous" societies, but can be found in complex technological and scientifically advanced societies as well. However, understanding magic requires shedding or bracketing ingrained prejudices against it, as anthropologists recognize that definitions like "primitivism" and "barbarity" are misleading and derogatory. Therefore, anthropologists approach the study of magic with an open mind, recognizing its complexity and significance in human culture and experience. Key figures mentioned in the context include Luhrmann, Greenwood, De Martino, Lévi-Strauss, Lindquist, Favret-Saada, Yates, Saunders, and J√^otte.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Magic" by:
Matteo Benussi

ritual

You asked the following question: What do anthropologists mean by ritual?

Based on the provided context, anthropologists define ritual as a complex happening that is simultaneously religious, mythological, economic, social, and aesthetic in nature. Rituals involve a high degree of social coordination, the accumulation and expenditure of significant resources, and shape the arrangements in which people live and the values they live by. Anthropologists study rituals because they provide windows into everything of prime interest to them, including socially efficacious ritual gestures where the mere act of saying or doing something makes it socially true. While bureaucracy is often dismissed as too boring to be of value, anthropologists recognize that paperwork and associated bureaucracies are socially efficacious in most existing societies today. However, unlike rituals, feasting, which involves the consumption of food in large quantities as part of a social gathering, does not exist as a defined area of study in socio-cultural anthropology.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Tourism" by:
Rupert Stasch

"Feasting" by:
Chloe Nahum-Claudel

"Bureaucracy" by:
Nayanika Mathur

"Ethnography" by:
Signe Howell

"Revolution" by:
Alice Wilson

values

You asked the following question: How do anthropologists understand values?

According to the provided context, anthropologists understand values as objective phenomena embedded in cultural structures, as well as something that must be continually produced by human activity. These perspectives fall into two main approaches in anthropology: structuralist and action-oriented. Structuralists treat values as fixed and inherent in cultural structures, while action-oriented approaches recognize that values are actively produced through human activity. However, a third approach attempts to link both structure and action perspectives. Anthropologists also acknowledge that the study of value requires a holistic style of analysis due to the nature of value, which derives from reference to sets of relations and often larger wholes. Additionally, scholars of value reject flat ontologies of the social and recognize the subordination of inequality to equality as a fundamental hierarchy of value. Overall, anthropologists see the study of value as returning to anthropology a perspective that was foundational to it but has increasingly gone missing over the years: the interest in what really matters to people around the world and in how cultures differ not simply as

systems of power, production, or meaning, but as schemes that help to define what is ultimately good and desirable in life.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Freedom of speech" by:

- Matei Candea
- Fiona Wright
- Paolo Heywood
- Taras Fedirko

"Values" by:

- Joel Robbins
- Julian Sommerschuh

"Egalitarianism" by:
Megan Laws

the body

You asked the following question: How do anthropologists understand the body?

Based on the provided context, anthropologists understand the body as both an object and a subject. On the one hand, anthropologists have studied the body as an object, examining cultural beliefs and practices related to health, illness, and disability. This includes the historical legacy of colonialism and its impact on the measurement and classification of bodies and health outcomes. On the other hand, anthropologists have also emphasized the importance of understanding the body as a subject, as the experiential ground for culture. This perspective, championed by Thomas Csordas, highlights the embodied nature of human experience and the role of the body in shaping cultural practices and beliefs. Additionally, anthropologists have explored the complex relationship between the mind and body, recognizing that different cultures may map this distinction differently. Some have even challenged the idea that non-Western cultures do not make distinctions between the mind and body, arguing instead that these distinctions may be collapsed or expressed in unique ways. Overall, anthropologists approach the study of the body with a nuanced and multidimensional lens, recognizing its role as both an object and a subject in cultural life.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Ontological turn, the" by:
Paolo Heywood

"Mental Health" by:
Mikkel Kenni Bruun

"Phenomenology" by:

- Jarrett Zigon
- Jason Throop

"Metrics" by:
Marlee Tichenor

"Mind" by:
Tanya Marie Luhmann

medicine

You asked the following question: How do anthropologists understand medicine?

Anthropologists understand medicine as a complex and dynamic phenomenon that goes beyond just the biological aspects of healing. They recognize that medicine is not limited to Western biomedicine but encompasses a wide range of traditional, indigenous, and alternative medical systems. Anthropologists examine how medicine is practiced and experienced in different cultural and societal contexts, recognizing that medical knowledge and practice are shaped by cultural, medical, and socioeconomic factors. They also acknowledge that medical traditions are not static and fixed but evolve and adapt over time through patient-doctor negotiations, political-economic factors, and state regulation. Therefore, anthropologists approach medicine as a pluralistic and multifaceted field that requires a nuanced understanding of its historical, cultural, and social dimensions. Key figures in this area include Jim Yong Kim, Paul Farmer, Marc Nichter, and Charles Leslie, who have contributed significantly to our understanding of medical pluralism and its implications for global health.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Medical pluralism" by:
Venera Khalikova

"Global health" by:

- Emily Yates-Doerr
- Kenneth Maes

science

You asked the following question: How do anthropologists understand science?

Answer: Anthropologists have a dual understanding of science. On the one hand, they recognize science as an object of anthropological inquiry, similar to other topics such as kinship, religion, or nationalism. They have studied scientific practices and knowledge through ethnographic methods and explored the impact of scientific knowledge on other aspects of human activity. Alongside scholars in science and technology studies, anthropologists have raised questions about the social construction of scientific knowledge, the role of scientific culture, the nature of objectivity, and whether science is distinct from other activities or domains. They have also examined whether science is Western or transformative. On the other hand, for much of its history, anthropology itself was understood as a science of society or culture, and some practitioners still hold this view. Anthropologists have also challenged this distinction by recognizing that all science, including Western science, is an ethnoscience that must be understood in context and cannot serve as a privileged vantage point for judging others. They seek to trace the multiple power-laden interactions between different ethnosciences.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Science" by:
Matei Candea

"Ethnography" by:
Signe Howell

string theory

You asked the following question: What is string theory?

String theory is not mentioned in the provided context. Based on the given information, it cannot be directly answered. However, I can provide a definition of string theory for your reference. String theory is a theoretical framework in physics that proposes that fundamental particles are not point-like, as previously believed, but instead are one-dimensional strings. This theory aims to unify all known fundamental forces and particles into a single consistent theory, which could potentially resolve some of the biggest unsolved problems in physics, such as the nature of dark matter and dark energy, and the reconciliation of general relativity and quantum mechanics. However, as of now, string theory remains a highly speculative and mathematically complex theory that has yet to be proven experimentally.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Queer anthropology" by:
Ara Wilson

"Masculinity" by:
Matthew Gutmann

"Emic and etic" by:

- Till Mostowlansky
- Andrea Rota

"Ethics / morality" by:
James Laidlaw

"Deleuze" by:
Jon Bialecki

tensors

You asked the following question: What is the difference between a vector and a tensor?

In the context provided, the question asks about the difference between a vector and a tensor. However, neither of the extracted documents directly address this question. Therefore, based on the information available, I am unable to provide a direct answer.

A vector is a mathematical object that has both magnitude and direction. It is often represented as an arrow in two or three dimensions. Vectors can be added, subtracted, and multiplied by scalars (numbers), and they follow certain rules called vector algebra. Examples of vectors include force, velocity, and displacement.

A tensor, on the other hand, is a mathematical object that describes relationships between vectors or scalars. Tensors can be thought of as generalizations of matrices, which are arrays of numbers used to represent linear transformations. Tensors can have any number of dimensions, and their components are subject to certain transformation laws when the coordinate system is changed. Tensors are used in physics and engineering to describe properties such as stress, strain, and electric and magnetic fields.

In summary, while both vectors and tensors are mathematical concepts, a vector represents a quantity with magnitude and direction, whereas a tensor describes how those quantities relate to each other.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Animism" by:
Katherine Swancutt

"Landscape" by:
Paola Filippucci

"Deleuze" by:
Jon Bialecki

"Relations" by:
Marilyn Strathern

LLMs

You asked the following question: What is a large language model?

Based on the provided context, there is no mention of a large language model. Therefore, I must assume that this is not a question related to the given material. If you could provide more context or clarify your question, I may be able to assist you further. However, if this question is not related to the provided context, please let me know so I can update my response accordingly. Thank you.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Literacy" by:

- Mark Turin
- Robert Hanks

"Dependence" by:
Keir Martin

technology

You asked the following question: What is technology?

Based on the provided context, technology can be defined as tools, systems, or processes that utilize digital or binary code to shape and modify human behavior, facilitate communication and transactions, and enable the creation of new worlds and experiences. Examples of technologies discussed in the context include digital payment ecosystems, cybernetic approaches to intelligence and evolution, and self-tracking devices associated with the Quantified Self movement. These technologies have the potential to impact social relations, reinforce existing inequalities, and offer opportunities for resistance or refusal. The concept of "the digital" refers to technologies that can be reduced to binary code and have made cultural artifacts easier to reproduce and share. Overall, technology is presented as a powerful force that shapes and modifies human behavior, and has the potential to significantly impact society and culture.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Transhumanism" by:
Abou Farman

"Cash transfers" by:

- Martin Fotta
- Mario Schmidt

"Literacy" by:

- Mark Turin
- Robert Hanks

"Digital anthropology" by:
Daniel Miller

virtue ethics

You asked the following question: What are virtue ethics?

Virtue ethics is a philosophical tradition that emphasizes the cultivation of virtuous character traits and behaviors rather than adherence to strict rules or principles. It focuses on the development of moral wisdom through practical experience and learning, rather than relying solely on abstract principles or consequences. Key figures in this tradition include Aristotle, Alasdair MacIntyre, Michael Lambek, and Cheryl Mattingly, among others. Virtue ethics aims to provide a more holistic and contextually sensitive approach to understanding and analyzing moral issues, taking into account the social, cultural, and historical contexts in which they arise. It contrasts with traditional approaches such as consequentialism and deontology, which tend to be more abstract, deductive, normative, and ahistorical.

This answer draws from the following source(s) in the Open Encyclopedia of Anthropology:

"Ethics / morality" by:
James Laidlaw