

I'm not robot!

NAME _____

FERN GULLY: THE LAST RAINFOREST

READ THE QUESTIONS BEFORE VIEWING THE MOVIE. ANSWER THEM AS YOU WATCH.



1. WHAT IS ONE IDEAL OF THE SETTING OF THIS MOVIE TAKEN FROM _____
2. WHAT DOES BATTY SAY THAT THE FAIRIES COEXISTED WITH? _____
3. DESCRIBE THE MAJOR PROBLEM CRISTA, PIPS, BATTY, & EMILIE HAVE TO FACE WITH THEIR ENVIRONMENT. _____
4. CREATE A FOOD WEB OF THE ANIMALS & PLANTS SEEN IN THE MOVIE (WITH AT LEAST 4 ORGANISMS)

5. DESCRIBE AT LEAST 2 DIFFERENT TYPES OF RELATIONSHIPS THAT ARE SHOWN IN THE VIDEO. (I.E. COMMENSALISM, PARASITISM, MUTUALISM, COMPLICATION)

ORGANISM #1	ORGANISM #2	TYPE OF RELATIONSHIP

Trimester 1
Grade 8

Theme: Our Environment

Part three:
Human Impact on environment



Name _____ Date _____
Science _____ Block _____

Human Impacts Vocabulary Worksheet

Word	Picture	Definition
Carrying Capacity		Maximum number of individuals in a species that the planet will support
Composting		Piling yard wastes where they can gradually decompose
Conservation		Careful use of resources that reduces damage to the environment
Hazardous Waste		Poisonous, cancer causing or radioactive waste
Landfill		An area where waste is deposited
Population		Total number of individuals in a particular species in a particular area
Recyclable		Any object that can be processed and used again
Sanitary Landfill		Waste disposal area that is lined with plastic or concrete and where each day's deposits are covered with dirt

Name _____

HUMAN IMPACT STARTS WITH
(Chapter 6)

- _____ the sum total of the variety of organisms in the biosphere, it is a measure of the health of an ecosystem.
- A _____ resource is a necessity of life (resource) which can NOT be replenished by natural means. (Ex fossil fuels)
- The destruction of forests is called _____.
- Farming strategy in which large fields are planted with a single crop variety year after year is _____.
- A species that has died out is said to be _____.
- A _____ resource is a necessity of life (resource) which can regenerate quickly and that is replaceable. (Ex forest, water)
- The development of highly productive crop strains and the use of modern agriculture techniques to increase yields of food crops happened during the _____.
- _____ development is a way of using natural resources without depleting them and of providing for human needs without causing long term harm to the environment.
- Increasing the concentration of harmful substance in organisms at higher trophic levels in a food chain or web is _____.
- Any harmful material that can enter the biosphere through land, water, or air is called a _____.
- Soil _____, wearing away of the surface soil by water and wind happens when plants are removed and roots don't anchor the soil.
- _____ is a process caused by a combination of poor farming practices, overgrazing, and drought that turns productive land in areas with dry climates into deserts.
- An _____ species is one whose population size is rapidly declining and will become extinct if the trend continues without intervention.
- _____ is a mixture of chemicals (smoke + fog) that occurs as a gray-brown haze in the atmosphere and can cause health problems for humans.
- _____ rain containing nitric and sulfuric acids caused by burning fossil fuels can damage ecosystems.
- A _____ species is likely to become endangered if not protected.

Name: _____Date: _____

word search clues

Human Impact on Environment

Environmental problems.

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OOICLIMATECHANGE
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1 Everything that surrounds us and affects our lives.

2 A house or hotel to rest safely in

3 Extraction of raw materials.

4 Roads, airports and railways to connect populated areas.

5 Able to be used without being completely used up or destroyed.

6 _____ forms of energy can be produced as quickly as they are used.

7 The cutting down of trees in a large area, or the destruction of forests by people.

8 Consumption of natural resources faster than they can be replenished.

9 The act of putting harmful materials into the air, soil, or water.

10 _____ pollution is caused by gases released by vehicles, industries or burning fossil fuels.

11 _____ pollution is caused by chemicals, industrial waste, oil leaks or urban wastewater.

12 _____ pollution is caused by chemicals used in agriculture, human rubbish and industrial waste.

13 Refers to major variations to weather elements such as temperature, precipitation and wind patterns.

14 The burning of fossil fuels produces _____.

Word Search Clues

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Loading... Humanism is a philosophy that stresses the importance of human factors rather than looking at religious, divine, or spiritual matters. Humanism is rooted in the idea that people have an ethical responsibility to lead lives that are personally fulfilling while at the same time contributing to the greater good for all people. Humanism stresses the importance of human values and dignity. It proposes that people can resolve problems through the use of science and reason. Rather than looking to religious traditions, humanism instead focuses on helping people live well, achieve personal growth, and make the world a better place. The term "humanism" is often used more broadly, but it also has significance in a number of different fields including psychology. Humanistic psychology is a perspective that emphasizes looking at the whole individual and stresses concepts such as free will, self-efficacy, and self-actualization. Rather than concentrating on dysfunction, humanistic psychology strives to help people fulfil their potential and maximize their well-being. This area of psychology emerged during the 1950s as a reaction to psychoanalysis and behaviorism, which had dominated psychology during the first half of the century. Psychoanalysis was focused on understanding the unconscious motivations that drive behavior while behaviorism studied the conditioning processes that produce behavior. Humanist thinkers felt that both psychoanalysis and behaviorism were too pessimistic, either focusing on the most tragic of emotions or failing to take into account the role of personal choice. However, it is not necessary to think of these three schools of thought as competing elements. Each branch of psychology has contributed to our understanding of the human mind and behavior. Humanistic psychology added yet another dimension that takes a more holistic view of the individual. Some religious traditions incorporate elements of humanism as part of their belief systems. Examples of religious humanism include Quakers, Lutherans, and Unitarian Universalists. Secular humanism rejects all religious beliefs, including the existence of the supernatural. This approach stresses the importance of logic, the scientific method, and rationality when it comes to understanding the world and solving human problems. Humanism focuses on each individual's potential and stresses the importance of growth and self-actualization. The fundamental belief of humanistic psychology is that people are innately good and that mental and social problems result from deviations from this natural tendency. Humanism also suggests that people possess personal agency and that they are motivated to use this free will to pursue things that will help them achieve their full potential as human beings. The need for fulfillment and personal growth is a key motivator of all behavior. People are continually looking for new ways to grow, to become better, to learn new things, and to experience psychological growth and self-actualization. Some of the ways that humanism is applied within the field of psychology include: Humanistic therapy: A number of different types of psychotherapy have emerged that are rooted in the principles of humanism. These include client-centered therapy, existential therapy, and Gestalt therapy. Personal development: Because humanism stresses the importance of self-actualization and reaching one's full potential, it can be used as a tool of self-discovery and personal development. Social change: Another important aspect of humanism is the betterment of communities and societies. In order for individuals to be healthy and whole, it is important to develop societies that foster personal well-being and provide social support. The humanist movement had an enormous influence on the course of psychology and contributed new ways of thinking about mental health. It offered a new approach to understanding human behaviors and motivations and led to developing new techniques and approaches to psychotherapy. Some of the major ideas and concepts that emerged as a result of the humanist movement include an emphasis on things such as: Some tips from humanism that can help people pursue their own fulfillment and actualization include: Discover your own strengthsDevelop a vision for what you want to achieveConsider your own beliefs and valuesPursue experiences that bring you joy and develop your skillsLearn to accept yourself and othersFocus on enjoying experiences rather than just achieving goalsKeep learning new thingsPursue things that you are passionate aboutMaintain an optimistic outlook One of the major strengths of humanistic psychology is that it emphasizes the role of the individual. This school of psychology gives people more credit in controlling and determining their state of mental health. It also takes environmental influences into account. Rather than focusing solely on our internal thoughts and desires, humanistic psychology also credits the environment's influence on our experiences. Humanistic psychology helped remove some of the stigma attached to therapy and made it more acceptable for normal, healthy individuals to explore their abilities and potential through therapy. While humanism continues to influence therapy, education, healthcare, and other areas, it has not been without some criticism. For example, the humanist approach is often seen as too subjective. The importance of individual experience makes it difficult to objectively study and measure humanistic phenomena. How can we objectively tell if someone is self-actualized? The answer, of course, is that we cannot. We can only rely upon the individual's own assessment of their experience. Another major criticism is that observations are unverifiable; there is no accurate way to measure or quantify these qualities. This can make it more difficult to conduct research and design assessments to measure hard-to-measure concepts. The early development of humanistic psychology was heavily influenced by the works of a few key theorists, especially Abraham Maslow and Carl Rogers. Other prominent humanist thinkers included Rollo May and Erich Fromm. In 1943, Abraham Maslow described his hierarchy of needs in "A Theory of Human Motivation" published in Psychological Review. Later during the late 1950s, Abraham Maslow and other psychologists held meetings to discuss developing a professional organization devoted to a more humanist approach to psychology. They agreed that topics such as self-actualization, creativity, individuality, and related topics were the central themes of this new approach. In 1951, Carl Rogers published "Client-Centered Therapy," which described his humanistic, client-directed approach to therapy. In 1961, the Journal of Humanistic Psychology was established. It was also in 1961 that the American Association for Humanistic Psychology was formed and by 1971, humanistic psychology become an APA division. In 1962, Maslow published "Toward a Psychology of Being," in which he described humanistic psychology as the "third force" in psychology. The first and second forces were behaviorism and psychoanalysis respectively. Today, the concepts central to humanistic psychology can be seen in many disciplines including other branches of psychology, education, therapy, political movements, and other areas. For example, transpersonal psychology and positive psychology both draw heavily on humanist influences. The goals of humanism remain as relevant today as they were in the 1940s and 1950s and humanistic psychology continues to empower individuals, enhance well-being, push people toward fulfilling their potential, and improve communities all over the world. In 1962, anthropologist Charles O. Frake defined cultural ecology as "the study of the role of culture as a dynamic component of any ecosystem" and that's still a fairly accurate definition. Between one-third and one-half of the land surface of the earth has been transformed by human development. Cultural ecology argues that we humans were inextricably embedded in earth surface processes long before the invention of bulldozers and dynamite. American anthropologist Julian Steward coined the term cultural ecology in the 1950s. Cultural ecology explains that humans are part of their environment and both affect and are affected by the other. Modern cultural ecology pulls in elements of historical and political ecology as well as rational choice theory, post-modernism, and cultural materialism. "Human impacts" and "cultural landscapes" are two contradictory concepts that may help to explain the past and modern flavors of cultural ecology. In the 1970s, concern over human impacts on the environment arose: the roots of the environmental movement. But, that isn't cultural ecology, because it situates humans outside of the environment. Humans are part of the environment, not an outside force making impacts on it. Discussing cultural landscapes—people within their environment—attempts to address the world as a bio-culturally collaborative product. Cultural ecology is part of a suite of environmental social science theories that provide anthropologists, archaeologists, geographers, historians, and other scholars a way to think about why it is people do what they do, to structure research and ask good questions of the data. In addition, cultural ecology is part of a theoretical division of the whole study of human ecology, broken into two parts: human biological ecology (how people adapt through biological means) and human cultural ecology (how people adapt through cultural means). Looked at as the study of the interaction between living things and their environment, cultural ecology involves human perceptions of the environment as well as the sometimes unperceived impacts of us on the environment and the environment on us. Cultural ecology is all about humans—what we are and what we do, in the context of being another animal on the planet. One part of cultural ecology with immediate impact is the study of adaptation, how people deal with, affect and are affected by their changing environment. That is vital to our survival on the planet because it offers understanding and possible solutions to important contemporary problems, like deforestation, loss of species, food scarcity, and soil loss. Learning about how adaptation worked in the past can teach us today as we grapple with the effects of global warming. Human ecologists study how and why cultures do what they do to solve their subsistence problems, how people understand their environment and how they share that knowledge. A side benefit is that cultural ecologists pay attention to and learn from traditional and local knowledge about how we really are part of the environment, whether we pay attention or not. The development of cultural ecology as a theory has its start with a scholarly grappling with understanding cultural evolution (now called unilinear cultural evolution and abbreviated as UCE). Western scholars had discovered there were societies on the planet who were "less advanced" than elite white male scientific societies: how did that come about? UCE, developed in the late 19th century, argued that all cultures, given enough time, went through a linear progression: savagery (loosely defined as hunters and gatherers), barbarism (pastoralists/early farmers), and civilization (identified as a set of "characteristics of civilizations" such as writing and calendars and metallurgy). As more archaeological research was accomplished, and better dating techniques were developed, it became clear that developing ancient civilizations did not follow neat or regular rules. Some cultures moved back and forth between agricultural and hunting and gathering or, quite commonly, did both at once. Preliterate societies did build calendars of sorts—Stonehenge is the best known but not the oldest by a long way—and some societies such as the Inca developed state-level complexity without writing as we know it. Scholars came to realize that cultural evolution was, in fact, multi-linear, that societies develop and change in many different ways. That first recognition of the multi-linearity of cultural change led to the first major theory of the interaction between people and their environment: environmental determinism. Environmental determinism said it must be that the local environments in which people live force them to select methods of food production and societal structures. The problem with that is that environments change constantly, and people make choices on how to adapt based on a wide range of successful and unsuccessful intersections with the environment. Cultural ecology arose primarily through the work of anthropologist Julian Steward, whose work in the American southwest led him to combine four approaches: an explanation of culture in terms of the environment in which it existed; the relationship of culture and environment as an ongoing process; a consideration of small-scale environments, rather than culture-area-sized regions; and the connection of ecology and multi-linear cultural evolution. Steward coined cultural ecology as a term in 1955, to express that (1) cultures in similar environments may have similar adaptations, (2) all adaptations are short-lived and constantly adjust to local conditions, and (3) changes can either elaborate on earlier cultures or result in entirely new ones. Modern forms of cultural ecology pull in elements of tested and accepted theories (and some rejected) in the decades between the 1950s and today, including: historical ecology (which discusses the impact of individual interactions of small-scale societies); political ecology (which includes the effects of power relations and conflicts on the household to global scale); rational choice theory (which says that people make decisions about how to achieve their goals); post-modernism (all theories are equally valid and the "truth" is not readily discernible to subjective western scholars); and cultural materialism (humans respond to practical problems by developing adaptive technologies). All of those things have found their way into modern cultural ecology. In the end, cultural ecology is a way to look at things; a way to form hypotheses about understanding the broad range of human behaviors; a research strategy; and even a way to make sense of our lives. Think about this: much of the political debate about climate change of the early 2000s centered around whether or not it was human-created. That is an observation of how people still attempt to put humans outside our environment, something cultural ecology teaches us cannot be done. Berry, J. W. A Cultural Ecology of Social Behavior. "Advances in Experimental Social Psychology." Ed. Berkowitz, Leonard. Vol. 12: Academic Press, 1979. 177–206. Print. Frake, Charles O. "Cultural Ecology " American Anthropologist 64.1 (1962): 53-59. Print.and Ethnography. Head, Lesley. "Cultural Ecology: Adaptation—Retrofitting a Concept?" Progress in Human Geography 34.2 (2010): 234-42. Print. 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