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Crustaceans

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Crustacean Crustaceans, or Crustacea-morpha, are a class of arthropods made up of at least 52,000 species, many of which are of great economic and ecological importance such as **lobsters**, crabs, shrimp, **krill**, barnacles, copepods, ostracods and many more. New species are continually being discovered, particular in the **deep sea**. Many crustaceans have colourful exoskeletons that make them prized specimens for marine **aquaria**. Crustacean fossils have been found dating back to the Cambrian, 600 million years ago.

Crustaceans vary greatly in body shape and size. They range from the giant Japanese spider crab with its 4 m legspan and the giant Tasmanian crab weighing up to 14 kg to planktonic species reaching a maximum of 0.25 mm as adults. Most are **marine** species, but some species are found in freshwater and terrestrial habitats, including high mountain lakes. Despite morphological and ecological diversity, all crustaceans possess two pairs of antennae at some stage of their life cycle.

Crustaceans undergo metamorphosis during their transformation from larvae into adults. While growing they shed their exoskeleton in a process called moulting. Although some species are sessile and parasitic, most are free-living. Most use their maxillae and mandibles to eat. Free-living species usually have walking legs as well as specialized appendages known as chelipeds, which they use to capture their prey. Others such as barnacles filter **plankton** and bacteria from the water. Some are scavengers of dead animals including **whales**, while others are active predators or detritus feeders.

Crustaceans are common in dishes offered in tourist areas, particularly in tropical regions such as the **Caribbean (seafood tourism)**.

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Shelly Kannada

Cultural Relativism Cultural relativism is a key concept in anthropology. The central

idea is that judgements are based on experience, which is interpreted by each individual in terms of his or her own enculturation: an individual's beliefs, activities and other cultural elements make sense in terms of his or her own culture and can be judged only through their relevance to a given cultural context (Herskovitz, 1973). Social and economic **impacts of tourism in Pacific Islands**, for example, cannot be judged automatically to be positive (or negative) without a sensitive analysis of the host culture and how the impacts are perceived and evaluated by the hosts.

Cruise tourism to relatively isolated island cultures and the behaviour of visiting Western tourists are often based on conflicting perceptions of a host culture if local people, their habits and **value** systems are evaluated solely from a Eurocentric perspective and portrayed as primitive, uncivilized, exotic and often erotic sights that Western tourists are expecting to see (Douglas, 1996), based on their own cultural judgements, beliefs and knowledge. The conflicting misperceptions are widely circulated in tourism advertising, travel books and general media, which make them difficult to change and correct. In addition, cruise tourism to Pacific Islands, for example, has a long tradition of representing **indigenous people** based on Western imagination.

Cultural relativism has its origins in a response to evolutionary anthropology, the comparative method in anthropology and Western ethnocentrism that dominated the late 19th- and the early 20th-century studies on cultures and ways of human life. The normative assumptions of the evolutionists were challenged by Franz Boas (1858-1942) and his students, such as Ruth Benedict, Melville Herskovitz, Alfred Kroeber and Margaret Mead, who maintained that there are no superior cultures or lower cultures - all cultures are equal. Boas' criticism was directed especially against the emphasis on biology and race as opposed to culture in evolutionary anthropology. He thought that cultural relativism would help researchers to understand the environmental factors that shape a culture, to analyse the social and psychological elements that frame it and to explain the histories of place-specific traditions and customs.

Methodologically, cultural relativism has served as a social scientific tool designed to