

# DOWNLOAD PDF SOCIAL AND CULTURAL ANTHROPOLOGY IN PERSPECTIVE

## Chapter 1 : Anthropological Perspective | [blog.quintoapp.com](http://blog.quintoapp.com)

*Social and Cultural Anthropology in Perspective: Their Relevance in the Modern World [Ioan M. Lewis] on [blog.quintoapp.com](http://blog.quintoapp.com) \*FREE\* shipping on qualifying offers. Social anthropology is, in the classic definition, dedicated to the study of distant civilizations in their traditional and contemporary forms.*

Methods[ edit ] Modern cultural anthropology has its origins in, and developed in reaction to, 19th century ethnology , which involves the organized comparison of human societies. Frazer in England worked mostly with materials collected by others – usually missionaries, traders, explorers, or colonial officials – earning them the moniker of "arm-chair anthropologists". Participant observation Participant observation is one of the principle research methods of cultural anthropology. It relies on the assumption that the best way to understand a group of people is to interact with them closely over a long period of time. Historically, the group of people being studied was a small, non-Western society. However, today it may be a specific corporation, a church group, a sports team, or a small town. This allows the anthropologist to develop trusting relationships with the subjects of study and receive an inside perspective on the culture, which helps him or her to give a richer description when writing about the culture later. To establish connections that will eventually lead to a better understanding of the cultural context of a situation, an anthropologist must be open to becoming part of the group, and willing to develop meaningful relationships with its members. Before participant observation can begin, an anthropologist must choose both a location and a focus of study. This allows the anthropologist to become better established in the community. The lack of need for a translator makes communication more direct, and allows the anthropologist to give a richer, more contextualized representation of what they witness. In addition, participant observation often requires permits from governments and research institutions in the area of study, and always needs some form of funding. This can take the form of casual, friendly dialogue, or can also be a series of more structured interviews. A combination of the two is often used, sometimes along with photography, mapping, artifact collection, and various other methods. This helps to standardize the method of study when ethnographic data is being compared across several groups or is needed to fulfill a specific purpose, such as research for a governmental policy decision. One common criticism of participant observation is its lack of objectivity. Who the ethnographer is has a lot to do with what he or she will eventually write about a culture, because each researcher is influenced by his or her own perspective. However, these approaches have not generally been successful, and modern ethnographers often choose to include their personal experiences and possible biases in their writing instead. In terms of representation, an anthropologist has greater power than his or her subjects of study, and this has drawn criticism of participant observation in general. Simply by being present, a researcher causes changes in a culture, and anthropologists continue to question whether or not it is appropriate to influence the cultures they study, or possible to avoid having influence. Ethnography In the 20th century, most cultural and social anthropologists turned to the crafting of ethnographies. An ethnography is a piece of writing about a people, at a particular place and time. Typically, the anthropologist lives among people in another society for a period of time, simultaneously participating in and observing the social and cultural life of the group. Numerous other ethnographic techniques have resulted in ethnographic writing or details being preserved, as cultural anthropologists also curate materials, spend long hours in libraries, churches and schools poring over records, investigate graveyards, and decipher ancient scripts. A typical ethnography will also include information about physical geography, climate and habitat. It is meant to be a holistic piece of writing about the people in question, and today often includes the longest possible timeline of past events that the ethnographer can obtain through primary and secondary research. Kroeber , Ruth Benedict and Margaret Mead drew on his conception of culture and cultural relativism to develop cultural anthropology in the United States. Simultaneously, Malinowski and A. Whereas cultural anthropology focused on symbols and values, social anthropology focused on social groups and institutions. Today socio-cultural anthropologists attend to all these elements. In

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the early 20th century, socio-cultural anthropology developed in different forms in Europe and in the United States. European "social anthropologists" focused on observed social behaviors and on "social structure", that is, on relationships among social roles for example, husband and wife, or parent and child and social institutions for example, religion, economy, and politics. American "cultural anthropologists" focused on the ways people expressed their view of themselves and their world, especially in symbolic forms, such as art and myths. These two approaches frequently converged and generally complemented one another. For example, kinship and leadership function both as symbolic systems and as social institutions. Today almost all socio-cultural anthropologists refer to the work of both sets of predecessors, and have an equal interest in what people do and in what people say. Cross-cultural comparison[ edit ] One means by which anthropologists combat ethnocentrism is to engage in the process of cross-cultural comparison. It is important to test so-called "human universals" against the ethnographic record. Monogamy, for example, is frequently touted as a universal human trait, yet comparative study shows that it is not. Since , its mission has been to encourage and facilitate worldwide comparative studies of human culture, society, and behavior in the past and present. The second database, eHRAF Archaeology, covers major archaeological traditions and many more sub-traditions and sites around the world. Comparison across cultures includes the industrialized or de-industrialized West. Cultures in the more traditional standard cross-cultural sample of small scale societies are: Nevertheless, many contemporary socio-cultural anthropologists have rejected earlier models of ethnography as treating local cultures as bounded and isolated. These anthropologists continue to concern themselves with the distinct ways people in different locales experience and understand their lives , but they often argue that one cannot understand these particular ways of life solely from a local perspective; they instead combine a focus on the local with an effort to grasp larger political, economic, and cultural frameworks that impact local lived realities. Looking at culture as embedded in macro-constructions of a global social order, multi-sited ethnography uses traditional methodology in various locations both spatially and temporally. Through this methodology, greater insight can be gained when examining the impact of world-systems on local and global communities. Also emerging in multi-sited ethnography are greater interdisciplinary approaches to fieldwork, bringing in methods from cultural studies, media studies, science and technology studies, and others. In multi-sited ethnography, research tracks a subject across spatial and temporal boundaries. For example, a multi-sited ethnography may follow a "thing," such as a particular commodity, as it is transported through the networks of global capitalism. Multi-sited ethnography may also follow ethnic groups in diaspora.

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## Chapter 2 : Cultural anthropology - Wikipedia

*Thematically guided by social setting and cultural expression of identity, Social and Cultural Anthropology in Perspective is a dynamic and highly acclaimed introduction to the field of social anthropology, which also examines its links with cultural anthropology.*

Anthropological Perspective It is rather hard, if not impossible, to answer the question of how long anthropology has existed. Should social scientists consider anthropology the detailed descriptions appearing in the work of ancient and medieval historians—“which deal with the culture of certain ethnic groups, such as their death rites, eating habits, and dressing customs”—just as they consider the fieldwork reports based on long-term participating observations published in the twenty-first century? Although it is not easy to find the unambiguous answer to this question, it is obvious that no work in history of science can lack a starting point, which helps its readers pin down and comprehend its argumentation. During the mid-19th century anthropology first appeared as a “new” independent discipline in the fast-changing realm of social sciences. The Evolutionist Perspective Searching the origins of society and religion, writing the “history of their evolution,” seemed to be the most popular topic of nineteenth-century anthropology. Death and the belief in the soul and the spirits play important roles in the evolutionist-intellectual theories of origin written by Edward Burnett Tylor and other scholars of the nineteenth century. Tylor assumed that in the background of the appearance of the soul beliefs, there may be such extraordinary and incomprehensible experiences as dreams and visions encountered in various states of altered consciousness, and the salient differences between the features of living and dead bodies. In his view, “the ancient savage philosophers” were only able to explain these strange, worrying experiences by considering humans to be a dual unity consisting of not only a body but of an entity that is able to separate from the body and continue its existence after death Tylor, p. Tylor argues that this concept of spirit was later extended to animals, plants, and objects, and it developed into “the belief in spiritual beings” that possess supernatural power polytheism *ibid.* Eventually it led to monotheism. Tylor, who considered “the belief in spiritual beings,” which he called animism, the closest definition and starting point of the concept of religion, argues that religion and notion of death were brought into being by human worries concerning death. He was also criticized on the grounds that a part of his concept was highly speculative and unhistorical: He basically intended to reconstruct the evolution of religion from contemporary ethnographic data and through the deduction of his own hypotheses. Although most of these critiques were correct, Tylor can only partly be grouped among the “armchair anthropologists” of his time. Frazer—are also acknowledged as pioneers during this early period of anthropology. Bachofen prepared a valuable analysis of the few motives of wall paintings of a Roman columbarium in such as black-and-white painted mystery eggs. He was among the first authors to point out that the symbolism of fertility and rebirth is closely connected with death rites. Based on his monumental collection of ethnographic data from several cultures, Frazer, in the early twentieth century and again in the 1930s, intended to prove that the fear of the corpse and the belief in the soul and life after death is a universal phenomenon. The French Sociology School The perspective of the authors of the French sociology school differed considerably from the primarily psychology-oriented, individual-focused views of these evolutionist-intellectual anthropologists. In other words, they investigated the mechanisms by which societies sustain and reproduce themselves. In his monumental work *The Elementary Forms of the Religious Life*, Durkheim argues that the most important function of death rites and religion in general is to reaffirm societal bonds and the social structure itself. In his view, a society needs religion totem as a sacral object in this case to represent itself in it, and it serves to help society to reproduce itself. In his other work of the same subject *Suicide: A Study in Sociology*, Durkheim studies the social and cultural determination of a phenomenon that is considered primarily psychological. Hertz primarily built his theory on Indonesian data, and focused his attention on the custom of the secondary burial. Hertz discovered exciting parallels among 1 the condition of the dead body, 2 the fate of the departing soul, and 3 the taboos and restricting measures concerning the

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survivors owing to their ritual pollution. In his view, where the custom of the secondary burial is practiced, the moment of death can be considered the starting point for these three phenomena: In this liminal state of being the soul is considered to be homeless and malignant. This intermediary period ends with the rite of the secondary burial, which involves the exhumation of the corpse and its burial in a new, permanent tomb. This rite also removes the taboos of the survivors, thus cleansing them from the pollution caused by the occurrence of the death. Hertz argues that the most important function of these death rites is to promote the reorganization of the social order and the restoration of faith in the permanent existence of the society, which had been challenged by the death of the individual. In addition to these functions, they serve the confirmation of solidarity among the survivors. Like Durkheim, he concentrated on the social aspects of death and not on its biological or psychological sides. According to Hertz, the deceased enters the mythic world of souls "which each society constructs in its own image" Hertz , p. Hertz emphasized that social and emotional reactions following death are also culturally determined, and called attention to numerous social variables that might considerably influence the intensity of these reactions in different cultures i. In one and the same society the emotion aroused by death varies extremely in intensity according to the social status of the deceased, and may even in certain cases be entirely lacking. At the death of a chief, or of a man of high rank, a true panic sweeps over the group. On the contrary, the death of a stranger, a slave, or a child will go almost unnoticed; it will arouse no emotion, occasion no ritual. Such events are birth, various initiations, marriage, and death. The author considers these "border-crossings" crisis situations. Van Gennep claims that these rites accompanying transitions generally consist of three structural elements: In the case of a death event, the individual leaves a preliminary state living by these rites and through a liminal phase in which the deceased usually is in a temporary state of existence between the world of the living and the dead , and reaches a post-liminary state dead. They also canalize the accompanying emotional reactions into culturally elaborated frames, thus placing them under partial social control, consequently making these critical situations more predictable. The British Functionalist School While the evolutionist-intellectual anthropologists were interested in finding the reason of the origin of religion and the followers of the French sociology school concentrated on the social determination of attitudes concerning death, members of the British functionalist school were concerned with the relation of death rites and the accompanying emotional reactions. They focused their attention on the question of the social loss caused by death such as the redistribution of status and rights. Bronislaw Malinowski considered the anxiety caused by the rationally uncontrollable happenings as the basic motivation for the emergence of religious faith. He suggested that religion was not born of speculation and illusion, but rather out of the real tragedies of human life, out of the conflict between human plans and realities. However, according to Arnold Radcliffe-Brown in the case of certain rites, "It would be easy to maintain. It was George C. Homans in who succeeded in bringing these two competing theories into a synthesis, claiming that they are not exclusive but complementary alternatives. From the s to Present There has been continual interest in the anthropological study of death, marked by the series of books and collections of studies published. Among these works, scholars note the collection of studies edited by Maurice Bloch and Jonathan Parry that intends to provide a comprehensive coverage of one single area: It studies how the ideas of fertility and rebirth are represented in the death rites of various cultures. The equally valuable book Celebrations of Death: Bloch, Maurice, and Jonathan Parry, eds. Death and the Regeneration of Life. Cambridge University Press, A Study in Sociology. The Elementary Forms of the Religious Life. The Belief in Immortality and the Worship of the Dead. The Fear of the Dead in Primitive Religion. The Rites of Passage, translated by Monika B. Vizedom and Gabrielle L. Chicago University Press, The Theories of Malinowski and Radcliffe-Brown. Huntington, Richard, and Peter Metcalf. The Anthropology of Mortuary Ritual, 2nd edition. Lessa and Evon Z. Harper and Row, Magic, Science, and Religion. Faber and West, The Ritual Economy of Death. John Murray ,

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## Chapter 3 : Social anthropology - Wikipedia

*Social and Cultural Anthropology in Perspective: Their Relevance in the Modern World / Edition 3 Social anthropology is, in the classic definition, dedicated to the study of distant civilizations in their traditional and contemporary forms.*

It is differentiated from sociology, both in its main methods based on long-term participant observation and linguistic competence, [9] and in its commitment to the relevance and illumination provided by micro studies. It extends beyond strictly social phenomena to culture, art, individuality, and cognition. Socio-cultural anthropology Specializations within social anthropology shift as its objects of study are transformed and as new intellectual paradigms appear; musicology and medical anthropology are examples of current, well-defined specialities. More recent and currently cognitive development; social and ethical understandings of novel technologies; emergent forms of "the family" and other new socialities modelled on kinship; the ongoing social fall-out of the demise of state socialism; the politics of resurgent religiosity; and analysis of audit cultures and accountability. Ethical considerations[ edit ] The subject has both ethical and reflexive dimensions. Practitioners have developed an awareness of the sense in which scholars create their objects of study and the ways in which anthropologists themselves may contribute to processes of change in the societies they study. An example of this is the " Hawthorne effect ", whereby those being studied may alter their behaviour in response to the knowledge that they are being watched and studied. History[ edit ] Social anthropology has historical roots in a number of 19th-century disciplines, including ethnology, folklore studies, and Classics, among others. See History of anthropology. Its immediate precursor took shape in the work of Edward Burnett Tylor and James George Frazer in the late 19th century and underwent major changes in both method and theory during the period with a new emphasis on original fieldwork, long-term holistic study of social behavior in natural settings, and the introduction of French and German social theory. Bronislaw Malinowski, one of the most important influences on British social anthropology, emphasized long term fieldwork in which anthropologists work in the vernacular and immerse themselves in the daily practices of local people. Thus, "savages" from the colonies were displayed, often nudes, in cages, in what has been called " human zoos ". For example, in , Congolese pygmy Ota Benga was put by anthropologist Madison Grant in a cage in the Bronx Zoo, labelled "the missing link" between an orangutan and the "white race" — Grant, a renowned eugenicist, was also the author of *The Passing of the Great Race*. In , the Colonial Exhibition in Paris still displayed Kanaks from New Caledonia in the "indigenous village"; it received 24 million visitors in six months, thus demonstrating the popularity of such "human zoos". Anthropology grew increasingly distinct from natural history and by the end of the 19th century the discipline began to crystallize into its modern form - by , for example, it was possible for T. Penniman to write a history of the discipline entitled *A Hundred Years of Anthropology*. At the time, the field was dominated by "the comparative method". It was assumed that all societies passed through a single evolutionary process from the most primitive to most advanced. Non-European societies were thus seen as evolutionary "living fossils" that could be studied in order to understand the European past. Scholars wrote histories of prehistoric migrations which were sometimes valuable but often also fanciful. It was during this time that Europeans first accurately traced Polynesian migrations across the Pacific Ocean for instance - although some of them believed it originated in Egypt. Finally, the concept of race was actively discussed as a way to classify - and rank - human beings based on difference. Tylor and Frazer[ edit ] E. Tylor, 19th-century British anthropologist E. Tylor 2 October — 2 January and James George Frazer 1 January — 7 May are generally considered the antecedents to modern social anthropology in Britain. Although Tylor undertook a field trip to Mexico, both he and Frazer derived most of the material for their comparative studies through extensive reading, not fieldwork, mainly the Classics literature and history of Greece and Rome, the work of the early European folklorists, and reports from missionaries, travelers, and contemporaneous ethnologists. Tylor advocated strongly for unilinealism and a form of "uniformity of mankind". Tylor also theorized about the origins of religious beliefs in human beings,

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proposing a theory of animism as the earliest stage, and noting that "religion" has many components, of which he believed the most important to be belief in supernatural beings as opposed to moral systems, cosmology, etc. Frazer, a Scottish scholar with a broad knowledge of Classics, also concerned himself with religion, myth, and magic. His comparative studies, most influentially in the numerous editions of *The Golden Bough*, analyzed similarities in religious belief and symbolism globally. Neither Tylor nor Frazer, however, were particularly interested in fieldwork, nor were they interested in examining how the cultural elements and institutions fit together. *The Golden Bough* was abridged drastically in subsequent editions after his first.

Malinowski and the British School[ edit ] Bronislaw Malinowski, Anthropologist at the London School of Economics Toward the turn of the 20th century, a number of anthropologists became dissatisfied with this categorization of cultural elements; historical reconstructions also came to seem increasingly speculative to them. Under the influence of several younger scholars, a new approach came to predominate among British anthropologists, concerned with analyzing how societies held together in the present synchronic analysis, rather than diachronic or historical analysis, and emphasizing long-term one to several years immersion fieldwork. Cambridge University financed a multidisciplinary expedition to the Torres Strait Islands in 1911, organized by Alfred Cort Haddon and including a physician-anthropologist, William Rivers, as well as a linguist, a botanist, and other specialists. The findings of the expedition set new standards for ethnographic description. As a subject of the Austro-Hungarian Empire resident on a British colonial possession, he was effectively confined to New Guinea for several years. Theoretically, he advocated a functionalist interpretation, which examined how social institutions functioned to satisfy individual needs. Tylor, who defined anthropology as a positivist science following Auguste Comte. Edmund Leach defined social anthropology as a kind of comparative micro-sociology based on intensive fieldwork studies. Scholars have not settled a theoretical orthodoxy on the nature of science and society, and their tensions reflect views which are seriously opposed. Radcliffe-Brown also published a seminal work in 1922. He had carried out his initial fieldwork in the Andaman Islands in the old style of historical reconstruction. Over time, he developed an approach known as structural functionalism, which focused on how institutions in societies worked to balance out or create an equilibrium in the social system to keep it functioning harmoniously. This was particularly the case with Radcliffe-Brown, who spread his agenda for "Social Anthropology" by teaching at universities across the British Commonwealth. From the late 1920s until the postwar period appeared a string of monographs and edited volumes that cemented the paradigm of British Social Anthropology BSA. Together with many of his colleagues at the Rhodes-Livingstone Institute and students at Manchester University, collectively known as the Manchester School, took BSA in new directions through their introduction of explicitly Marxist-informed theory, their emphasis on conflicts and conflict resolution, and their attention to the ways in which individuals negotiate and make use of the social structural possibilities. During this period Gluckman was also involved in a dispute with American anthropologist Paul Bohannan on ethnographic methodology within the anthropological study of law. He believed that indigenous terms used in ethnographic data should be translated into Anglo-American legal terms for the benefit of the reader. In countries of the British Commonwealth, social anthropology has often been institutionally separate from physical anthropology and primatology, which may be connected with departments of biology or zoology; and from archaeology, which may be connected with departments of Classics, Egyptology, and the like. In other countries and in some, particularly smaller, British and North American universities, anthropologists have also found themselves institutionally linked with scholars of folklore, museum studies, human geography, sociology, social relations, ethnic studies, cultural studies, and social work. British anthropology has continued to emphasize social organization and economics over purely symbolic or literary topics. Departments of Social Anthropology at different Universities have tended to focus on disparate aspects of the field. Departments of Social Anthropology exist in universities around the world. The field of social anthropology has expanded in ways not anticipated by the founders of the field, as for example in the subfield of structure and dynamics. Anthropologists associated with social anthropology[ edit ].

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## Chapter 4 : Perspectives:An Open Invitation to Cultural Anthropology

*Page 7 of 11 Theory in Social and Cultural Anthropology: An Encyclopedia: Geertz, Clifford Bali, like Java, had been extensively studied by several generations of Dutch.*

It is a scholarly discipline that aims to describe in the broadest possible sense what it means to be human. Anthropologists are interested in comparison. To make substantial and accurate comparisons between cultures, a generalization of humans requires evidence from the wide range of human societies. Anthropologists are in direct contact with the sources of their data, thus field work is a crucial component. The field of Anthropology, although fairly new as an academic field, has been used for centuries. Anthropologists are convinced that explanations of human actions will be superficial unless they acknowledge that human lives are always entangled in complex patterns of work and family, power and meaning. Applied anthropology is simply the practice of applying anthropological theory and or methods from any of the fields of Anthropology to solve human problems. For example, applied anthropology is often used when trying to determine the ancestry of an unearthed Native American burial. Biological anthropology can be used to test the DNA of the body and see if the DNA of the burial has any similarities to living populations. Medical Anthropology studies illness and healthcare within specific populations in order to form healthcare solutions that are tailored specifically to populations as well as identify unique areas of susceptibility within populations. The study and interpretation of ancient humans or animals, their history, and culture. This is done through examination of the artifacts and remains that they left behind. An example of this is the study of Egyptian culture through the examination of their grave sites and the pyramids and the tombs in the Valley of Kings. Through the examination of pyramids and tombs in which these ancient humans lived in, much about human history and Egyptian culture is learned. Archaeology is an important study in improving knowledge about ancient humans, particularly, prehistoric or the long stretch of time before the development of writing. A subfield of Anthropology that studies humanity through the human body as a biological organism, using genetics, evolution, human ancestry, primates, and their ability to adapt. This field shifted from racial classification when it was discovered that physical traits that had been used to determine race could not predict other traits such as intelligence and morality. Some biological anthropologists work in the fields of primatology, which studies the closest living relative of human beings, the nonhuman primate. They also work in the field of paleoanthropology, which is the study of fossilized bones and teeth of our earliest ancestors. Biological anthropologists focus heavily on comparing and contrasting the biology of humans to that of our nearest extant relatives, the primates, to discover what distinguishes humans from primates as well as primates from other mammals. Excavated ruins of Mohenjo-daro , Pakistan. The study of contemporary human cultures and how these cultures are formed and shape the world around them. Cultural anthropologists often conduct research by spending time living in and observing the community they study fieldwork and participant observation in order to increase understanding of its politics, social structures, and religion. Linguistic anthropologists try to understand the language in relation to the broader cultural, historical, or biological contexts that make it possible. The study of linguistics includes examining phonemes , morphemes , syntax , semantics , and pragmatics. They look at linguistic features of communication, which includes any verbal contact, as well as non-linguistic features, such as, eye contact, the cultural context, and even the recent thoughts of the speaker. Holism in Anthropology[ edit ] Anthropology is holistic [1] , comparative, field-based, and evolutionary. These regions of Anthropology shape one another and become integrated over time. Historically it was seen as "the study of others," meaning foreign cultures, but using the term "others" imposed false thoughts of "civilized versus savagery. Now, anthropologists strive to uncover the mysteries of these foreign cultures and eliminate the prejudice that it first created. In anthropology holism tries to integrate all that is known about human beings and their activities. From a holistic perspective, attempts to divide reality into mind and matter isolate and pin down certain aspects of a process that, by very nature, resists isolation and dissection. Holism holds great appeal for those

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who seek a theory of human nature that is rich enough to do justice to its complex subject matter. An easier understanding of holism is to say that the whole is greater than the sum of its parts. This approach is used to study the thoughts, behaviors, emotional, and spiritual changes we experience as humans. Anthropologists have the opportunity to use this approach to study the way humans are interested in engaging and developing as a whole person. It can also be described as the complex whole of collective human beliefs with a structured stage of civilization that can be specific to a nation or time period. Humans, in turn, use culture to adapt and transform the world they live in. Ashanti flag, note the golden stool This idea of Culture can be seen in the way that we describe the Ashanti, an African tribe located in central Ghana. The Ashanti live with their families as you might assume but the meaning of how and why they live with whom is an important aspect of Ashanti culture. The Ashanti live in an extended family. The family lives in various homes or huts that are set up around a courtyard. The head of the household is usually the oldest brother that lives there. He is chosen by the elders. He is called either Father or Housefather and everyone in the household obeys him. Culture generally changes for one of two reasons: This means that when a village or culture is met with new challenges, for example, a loss of a food source, they must change the way they live. And an anthropologist would look at that and study their ways to learn from them. Related cultural beliefs and practices show up repeatedly in different areas of social life. However, the drawback of this is it assumes first that culture is a static thing that it can be preserved, unchanged by the changing people and times it runs into. It also assumes that the people accept at face value and do not wish to change their patterns or ways of life. This relates to the "Culture" vs. Appreciation and defense of Culture do not imply blind tolerance to all aspects of all cultures. Levels of Culture[ edit ] Familial culture[ edit ] How you express culture as a family through traditions, roles, beliefs, and other areas, is what describes this aspect of culture. Familial culture is passed down from generation to generation, it is both shared and learned. As a family grows, new generations are introduced to the traditional family practices. Familial culture is learned by means of enculturation which is the process by which a person learns the requirements of the culture that he or she is surrounded by. With enculturation, an individual will also learn behaviors that are appropriate or necessary in their given culture. The influences of enculturation from the family will then direct and shape the individual. The Royal Family of Great Britain is deeply set in family tradition The present Royal family of Great Britain is a good example of family tradition, as each male member of the royal family has served in the armed forces. A micro or subculture is also not limited to how small it can be, it could be defined similarly to a clique. An example of this could be Mexican-Americans within the U. They share the same language, but they may have their own traditions that differentiate them from the whole. An example of a micro-culture would be the Japanese hip hop genba club scene that is becoming more and more popular throughout Japanese cities. The physical appearance of rappers may be the same to those in the States, however, the content of the music differs along with the preservation of Japanese traditions. Cinco de Mayo dancers greeted by former Pres. This includes attributes such as values and modes of behavior. Examples of elements that may be considered cultural universals are gender roles, the incest taboo, religious and healing ritual, mythology, marriage, language, art, dance, music, cooking, games, jokes, sports, birth, and death because they involve some sort of ritual ceremonies accompanying them, etc. The existence of these universals has been said to date to the Upper Paleolithic with the first evidence of behavioral modernity. Residents of Vanuatu making fire. Etic view minimizes the acceptance between two parties. Therefore, the importance of having an anthropological knowledge is greatly beneficial. There are so many situations where a person can have or get an etic view on. For example, if an American anthropologist went to Africa to study a nomadic tribe, their resulting case study would be from an etic standpoint if they did not integrate themselves into the culture they were observing. Some fields of anthropology may take this approach to avoid altering the culture that they are studying by direct interaction. The etic perspective is data gathering by outsiders that yield questions posed by outsiders. One problem that anthropologists may run in to is that people tend to act differently when they are being observed. It is especially hard for an outsider to gain access to certain private rituals, which may be important for understanding a culture. Etic ethnographic works

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often use exotic language when describing the "other". Emic An emic view of culture is ultimately a perspective focus on the intrinsic cultural distinctions that are meaningful to the members of a given society. While this perspective stems from the concept of immersion in a specific culture; the emic participant is not always a member of that culture or society. Studies done from an emic perspective often include more detailed and culturally rich information than studies done from an etic point of view. Because the observer places themselves within the culture of intended study, they are able to go further in-depth on the details of practices and beliefs of a society that may otherwise have been ignored. However, the emic perspective has its downfalls. Studies done from an emic perspective can create bias on the part of the participant, especially if said individual is a member of the culture they are studying, thereby failing to keep in mind how their practices are perceived by others and possibly causing valuable information to be left out. The emic perspective serves the purpose of providing descriptive in-depth reports about how insiders of a culture understand their rituals, beliefs, and traditions.

Enculturation[ edit ] Enculturation is a process by which we obtain and transmit culture. This process is experienced universally among humans. Enculturation results in the interpretation of these ideals established by our culture and the establishment of our own individual behaviors and beliefs. In general, enculturation is a refereed journal devoted to contemporary theories of rhetoric, writing, and culture, and invites submissions on rhetoric, composition, media, technology, and education.

Cultural Transmission[ edit ] Barack Obama shows multi-cultural respect by hosting a Seder dinner. Seder is a Jewish tradition passed down through families for generations. Cultural Transmission is the passing of new knowledge and traditions of culture from one generation to the next, as well as cross-culturally. Cultural Transmission happens every day, all the time, without any concept of when or where. Everything people do and say provides cultural transmission in all aspects of life. With every family, there are traditions that are kept alive. The way each family acts and communicates with others and an overall view of life are passed down. Parents teach their kids every day how to behave and act by their actions alone. Outside of the family, culture can be transmitted at various social institutions.

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## Chapter 5 : Anthropology and Social Theory | Duke University Press

*Social anthropology is, in the classic definition, dedicated to the study of distant civilizations in their traditional and contemporary forms. But there is a larger aspiration: the comparative study of all human societies in the light of those ch.*

A theory suggests a relationship between different phenomena. Theories allow us to reduce the complexity of reality into an abstract set of principles, which serve as models to compare and contrast different types of realities. Theories are based on hypotheses, which provide a proposition that needs to be tested through empirical investigations. If what is found is consistent with what was expected, the theory will be strengthened; if not, the theory will be either abandoned or some more time will be spent on it to revise it. Anthropological theory changes constantly as new data comes forth. Anthropological theories attempt to answer such questions as, why do people behave the way they do? And, how do we account for human diversity? These questions guided the early nineteenth attempts to theorize and continue to be relevant today. We will explore in chronological order, the major theoretical schools of cultural anthropology that have developed since the mid-nineteenth century. Some of the earlier theoretical orientations such as diffusionism no longer attract much attention; however others such as evolutionism have been modified and re-worked into something new. It is easy in hindsight, to demonstrate the inherent flaws in some of the early theoretical orientations. However, we should keep in mind, however, that contemporary anthropological theories that may appear plausible today were built on what we learnt from those older theories. Cultural Evolutionism According to this theory, all cultures undergo the same development stages in the same order. To develop a better understanding of these various development stages it is important to briefly review these various stages and their sub stages. Savagery, barbarism and civilization were three classifications that classical anthropologists used to divide culture. However in Lewis Henry Morgan wrote a book titled Ancient Society, in it the three stages of cultural anthropology were further classified into 7 stages, which are as follows: From the earliest forms of humanity subsisting on fruits and nuts. Began with the discovery of fishing technology and the use of fire. Began with the invention of bow and arrow. Began with the art of pottery making. Began with the smelting of iron and the use of iron tools. Began with the invention of the phonetic alphabet and writing A deductive approach used to apply a general theory to specific cases. Evolutionists were often ethnocentric as they put their own societies on top of the evolutionary ladder. Yet, it did explain human behavior by rational instead of supernatural causes. Diffusionism Like evolutionism, diffusionism was deductive and rather theoretical, lacking evidence from the field. It maintained that all societies change as a result of cultural borrowing from one another. The theory highlighted the need to consider interaction between cultures but overemphasized the essentially valid idea of diffusion. Collection of ethnographic facts must precede development of cultural theories inductive approach. Direct fieldwork is considered essential, which has provided the approach a solid methodological base emphasizing the need for empirical evidence. Each culture is, to some degree, unique. So ethnographers should try to get the view of those being studied, not only rely on their own views. Historicists emphasized the need for training female anthropologists to gain access to information about female behavior in traditional societies. Their anti-theoretical stance is criticized for retarding growth of the anthropological discipline. Psychological Anthropology Anthropologists need to explore the relationships between psychological and cultural variables according to this theory. Personality is largely seen to be the result of learning culture. Universal temperaments associated with males and females do not exist in practice, based on research conducted by psychological anthropologists for example, it was noticed that there are no universally consistent personality traits like being hard working on the basis of being a male or a female. Functionalism Like historicism, functionalism focused on understanding culture from the viewpoint of the native. It stated that empirical fieldwork is absolutely essential. Functionalists stressed that anthropologists should seek to understand how different parts of contemporary cultures work for the well

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being of the individual and the society, instead of focusing on how these parts evolved. Society was thought to be like a biological organism with all of the parts interconnected. The theory argued that change in one part of the system brings a change in another part of the system as well. Existing institutional structures of any society are thought to perform indispensable functions, without which the society could not continue. Neo-Evolutionism Neo-Evolution states that culture evolves in direct proportion to their capacity to harness energy. The theory states that culture evolves as the amount of energy harnessed per capita per year increases or as the efficiency of the means of putting energy to work increases" Leslie White, Therefore, people facing similar environmental challenges, are thought to develop similar technological solutions and parallel social and political institutions. Cultures evolve when people are able to increase the amount of energy under their control according to this theory. Given this emphasis on energy, the role of values, ideas and beliefs is de-emphasized. Suggested Readings Students are advised to read the following chapters to develop a better understanding of the various principals highlighted in this hand-out:

### Chapter 6 : Cultural Anthropology/Introduction - Wikibooks, open books for an open world

*Association of Social Anthropology in U.K. and Commonwealth - The ASA was founded in to promote the study and teaching of social anthropology, to present the interests of social anthropology and to maintain its professional status. Its aim is to assist in any way possible in planning research, to collate and publish information on social.*

### Chapter 7 : - Anthropological Theories - Department of Anthropology - The University of Alabama

*Social and cultural anthropology and archaeology are rich subjects with deep connections in the social and physical sciences. Over the past years, the subject matter and different theoretical perspectives have expanded so greatly that no single individual can command all of it.*

### Chapter 8 : Social and Cultural Anthropology in Perspective : Ioan M. Lewis :

*Culture and Personality, Cultural Ecology, and Cultural Materialism have all been jumping off points for more modern theoretical perspectives. Social Evolution Proposed in the 19th century, social evolution, which is sometimes referred to as Unilineal Evolution, was the first theory developed for anthropology.*