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299677840AnthropologyThe study of the human species and its immediate ancestors. 299677841HolisticEncompassing past, present, and future; biology, society, language and culture. 299677842CultureTraditions and customs transmitted through learning. 299677843General anthropologyAnthropology as a whole; cultural, archaeological, biological, and linguistic anthropology. 299677844Food productionAn economy based on plant cultivation and/or animal domestication. 299677845BioculturalCombining biological and cultural approaches to a given problem. 299677846EthnologyThe study of sociocultural differences and similarities 299677847Cultural anthropologyThe comparative, cross-cultural, study of human society and culture. 299677848EthnographyFieldwork in a particular cultural setting. 299677849Archaeological anthropologyThe study of human behaviour through material remains. 299677850Biological anthropologyThe study of human biological variation in time and space. 299677851Physical anthropologySame as biological anthropology 299677852Linguistic anthropologyThe study of language and linguistic diversity in time, space, and society. 299677853SociolinguisticsThe study of language in society. 299677854ScienceField of study that seeks reliable explanations, with reference to the material and physical world. 299677855Applied anthropologyUsing anthropology to solve contemporary problems. 299677856Cultural resource managementDeciding what needs saving when entire archaeological sites cannot be saved. 299677857TheoryA set of ideas formulated to explain something. 299677858AssociationAn observed relationship between two or more variables. 299677859HypothesisA suggested but as yet unverified explanation. 302624323What characterizes anthropology among disciplines that study humans?It is holistic and comparative. 302624324What is a critical element of cultural traditions?Their transmission through learning rather than through biological inheritance. 302624325Over time, how has human reliance on cultural means of adaptation changed?Humans have become increasingly more dependent on them. 302624326The fact that anthropology focuses on both culture and biology ...allows it to address how culture influences biological traits and vice versa. 302624327In Chapter 1, what is the point of describing the ways humans cope with low oxygen pressure at high altitudes?To illustrate human capacities for cultural and biological adaptation, variation, and change. 302624328Four field anthropology...was largely shaped by early American anthropologists' interests in Native Americans. 302624329The study of nonhuman primates is of special interest to which sub-discipline of anthropology?Biological anthropology. 302624330About practicing or applied anthropology, this is false.It is less relevant for archaeology since archaeology typically concerns the material culture of societies that no longer exist. 302624331What term is defined as a suggested but yet unverified explanation for observed things and events?Hypothesis. 302624332The scientific method...Characterizes any anthropological endeavour that formulates research questions and gathers or uses systematic data to test hypothesis. Next | 2 3 4 5 6 7 8 9 data-url= Brainscape Certified flashcards(0)User Generated flashcards(30) Cultural anthropology, also known as sociocultural anthropology, is the study of cultures around the world. It is one of four subfields of the academic discipline of anthropology. While anthropology is the study of human diversity, cultural anthropology focuses on cultural systems, beliefs, practices, and expressions.Cultural anthropology is one of the four subfields of anthropology. The other subfields are archaeology, physical (or biological) anthropology, and linguistic anthropology. Cultural anthropologists use anthropological theories and methods to study culture. They study a wide variety of topics, including identity, religion, kinship, art, race, gender, class, immigration, diaspora, sexuality, globalization, social movements, and many more. Regardless of their specific topic of study, however, cultural anthropologists focus on patterns and systems of belief, social organization, and cultural practice. Some of the research questions considered by cultural anthropologists include: How do different cultures understand universal aspects of the human experience, and how are these understandings expressed?How do understandings of gender, race, sexuality, and disability vary across cultural groups?What cultural phenomena emerge when different groups come into contact, such as through migration and globalization?How do systems of kinship and family vary among different cultures?How do various groups distinguish between taboo practices and mainstream norms?How do different cultures use ritual to mark transitions and life stages? Cultural anthropologists roots date back to the 1800s, when early scholars like Lewis Henry Morgan and Edward Tylor became interested in the comparative study of cultural systems. This generation drew on the theories of Charles Darwin, attempting to apply his concept of evolution to human culture. They were later dismissed as so-called armchair anthropologists, since they based their ideas on data collected by others and did not personally engage first-hand with the groups they claimed to study. These ideas were later refuted by Franz Boas, who is widely hailed as the father of anthropology in the U.S. Boas strongly denounced the armchair anthropologists belief in cultural evolution, arguing instead that all cultures had to be considered on their own terms and not as part of a progress model. An expert in the indigenous cultures of the Pacific Northwest, where he participated in expeditions, he taught what would become the first generation of American anthropologists as a professor at Columbia University. His students included Margaret Mead, Alfred Kroeber, Zora Neale Hurston, and Ruth Benedict. Boas influence continues in cultural anthropologists focus on race and, more broadly, identity as forces that are social constructed and not biologically based. Boas fought staunchly against the ideas of scientific racism that were popular in his day, such as phrenology and eugenics. Instead, he attributed differences between racial and ethnic groups to social factors. After Boas, anthropology departments became the norm in U.S. colleges and universities, and cultural anthropology was a central aspect of study. Students of Boas went on to establish anthropology departments across the country, including Melville Herskovits, who launched the program at Northwestern University, and Alfred Kroeber, the first professor of anthropology at the University of California at Berkeley. Margaret Mead went on to become internationally famous, both as an anthropologist and scholar. The field grew in popularity in the U.S. and elsewhere, giving way to new generations of highly influential anthropologists like Claude Lvi-Strauss and Clifford Geertz. Together, these early leaders in cultural anthropology helped solidify a discipline focused explicitly on the comparative study of world cultures. Their work was animated by a commitment to true understanding of different systems of beliefs, practice, and social organization. As a field of scholarship, anthropology was committed to the concept of cultural relativism, which held that all cultures were fundamentally equal and simply needed to be analyzed according to their own norms and values. The main professional organization for cultural anthropologists in North America is the Society for Cultural Anthropology, which publishes the journal Cultural Anthropology. Ethnographic research, also known as ethnography, is the primary method used by cultural anthropologists.The hallmark component of ethnography is participant observation, an approach often attributed to Bronislaw Malinowski. Malinowski was one of the most influential early anthropologists, and he pre-dated Boas and the early American anthropologists of the 20th century. For Malinowski, the anthropologists task is to focus on the details of everyday life. This necessitated living within the community being studiedknown as the fieldsiteand fully immersing oneself in the local context, culture, and practices. According to Malinowski, the anthropologist gains data by both participating and observing, hence the term participant observation. Malinowski formulated this methodology during his early research in the Trobriand Islands and continued to develop and implement it throughout his career. The methods were subsequently adopted by Boas and, later, Boas students. This methodology became one of the defining characteristics of contemporary cultural anthropology. While the traditional image of cultural anthropologists involves researchers studying remote communities in faraway lands, the reality is far more varied. Cultural anthropologists in the twenty-first century conduct research in all types of settings, and can potentially work anywhere that humans live. Some even specialize in digital (or online) worlds, adapting ethnographic methods for todays virtual domains. Anthropologists conduct fieldwork all around the world, some even in their home countries. Many cultural anthropologists remain committed to the disciplines history of examining power, inequality, and social organization. Contemporary research topics include the influence of historical patterns of migration and colonialism on cultural expression (e.g. art or music) and the role of art in challenging the status quo and effecting social change. Cultural anthropologists are trained to examine patterns in daily life, which is an increasing demand for experts in the field of user experience research. Additional common possibilities for anthropologists include nonprofits, market research, consulting, or government jobs. With broad training in qualitative methods and data analysis, cultural anthropologists bring a unique and diverse skill set to a variety of fields.McGranahan, Carol. "On Training Anthropologists Rather Than Professors" Dialogs, Cultural Anthropology website, 2018."Social and Cultural Anthropology" Discover Anthropology UK, The Royal Anthropological Institute, 2018."What is Anthropology?" American Anthropological Association, 2018. Philosophy & Religion Humanities cultural anthropology, a major division of anthropology that deals with the study of culture in all of its aspects and that uses the methods, concepts, and data of archaeology, ethnography and ethnology, folklore, and linguistics in its descriptions and analyses of the diverse peoples of the world. Etymologically, anthropology is the science of humans. In fact, however, it is only one of the sciences of humans, bringing together those disciplines the common aims of which are to describe human beings and explain them on the basis of the biological and cultural characteristics of the populations among which they are distributed and to emphasize, through time, the differences and variations of these populations. The concept of race, on the one hand, and that of culture, on the other, have received special attention; and although their meaning is still subject to debate, these terms are doubtless the most common of those in the anthropologists vocabulary. Anthropology, which is concerned with the study of human differences, was born after the Age of Discovery had opened up societies that had remained outside the technological civilization of the modern West. In fact, the field of research was at first restricted to those societies that had been given one unsatisfactory label after another: savage, primitive, tribal, traditional, or even preliterate, prehistorical, and so on. What such societies had in common, above all, was being the most different or the most foreign to the anthropologist; and in the early phases of anthropology, the anthropologists were always European or North American. The distance between the researcher and the object of his study has been a characteristic of anthropological research; it has been said of the anthropologist that he was the astronomer of the sciences of man. Anthropologists today study more than just primitive societies. Their research extends not only to village communities within modern societies but also to cities, even to industrial enterprises. Nevertheless, anthropology's first field of research, and the one that perhaps remains the most important, shaped its specific point of view with regard to the other sciences of man and defined its theme. If, in particular, it is concerned with generalizing about patterns of human behaviour seen in all their dimensions and with achieving a total description of social and cultural phenomena, this is because anthropology has observed small-scale societies, which are simpler or at least more homogeneous than modern societies and which change at a slower pace. Thus they are easier to see whole. What has just been said refers especially to the branch of anthropology concerned with the cultural characteristics of man. Anthropology has, in fact, gradually divided itself into two major spheres: the study of mans biological characteristics and the study of his cultural characteristics. The reasons for this split are manifold, one being the rejection of the initial mistakes regarding correlations between race and culture. More generally speaking, the vast field of 19th-century anthropology was subdivided into a series of increasingly specialized disciplines, using their own methods and techniques, that were given different labels according to national traditions. Thus two large disciplinesphysical anthropology and cultural anthropologyand such related disciplines as prehistory and linguistics now cover the program that originally was set up for a single study of anthropology. The two fields are largely autonomous, having their own relations with disciplines outside anthropology; and it is unlikely that any researchers today work simultaneously in the fields of physical and cultural anthropology. The generalist has become rare. On the other hand, the fields have not been cut off from one another. Specialists in the two fields still cooperate in specific genetic or demographic problems and other matters. Prehistoric archaeology and linguistics also have notable links with cultural anthropology. In posing the problem of the evolution of mankind in an inductive way, archaeology contributed to the creation of the first concepts of anthropology, and archaeology is still indispensable in uncovering the past of societies under observation. In many areas, when it is a question of interpreting the use of rudimentary tools or of certain elementary religious phenomena, prehistory and cultural anthropology are mutually helpful. Primitive societies that have not yet reached the metal age are still in existence. Relations between linguistics and cultural anthropology are numerous. On a purely practical level the cultural anthropologist has to serve a linguistic apprenticeship. He cannot do without a knowledge of the language of the people he is studying, and often he has had to make the first survey of it. One of his essential tasks, moreover, has been to collect the various forms of oral expression, including myths, folk tales, proverbs, and so forth. On the theoretical level, cultural anthropology has often used concepts developed in the field of linguistics: in studying society as a system of communication, in defining the notion of structure, and in analyzing the way in which man organizes and classifies his whole experience of the world. Cultural anthropology maintains relations with a great number of other sciences. It has been said of sociology, for instance, that it was almost the twin sister of anthropology. The two are presumably differentiated by their field of study (modern societies versus traditional societies). But the contrast is forced. These two social sciences often meet. Thus, the study of colonial societies borrows as much from sociology as from cultural anthropology. And it has already been remarked how cultural anthropology intervenes more and more frequently in urban and industrial fields classically the domain of sociology. There have also been fruitful exchanges with other disciplines quite distinct from cultural anthropology. In political science the discussion of the concept of the state and of its origin has been nourished by cultural anthropology. Economists, too, have depended on cultural anthropology to see concepts in a more comparative light and even to challenge the very notion of an economic man (suspiciously similar to the 19th-century capitalist revered by the classical economists). Cultural anthropology has brought to psychology new bases on which to reflect on concepts of personality and the formation of personality. It has permitted psychology to develop a system of cross-cultural psychiatry, or so-called ethnopsychiatry. Conversely, the psychological sciences, particularly psychoanalysis, have offered cultural anthropology new hypotheses for an interpretation of the concept of culture. The link with history has long been a vital one because cultural anthropology was originally based on an evolutionist point of view and because it has striven to reconstruct the cultural history of societies about which, for lack of written documents, no historical record could be determined. Cultural anthropology has more recently suggested to historians new techniques of research based on the analysis and criticism of oral tradition. And so ethnohistory is beginning to emerge. Finally, cultural anthropology has close links with human geography. Both of them place great importance on man either as he uses space or acts to transform the natural environment. It is not without significance that some early anthropologists were originally geographers. Find your answers, solutions and more... 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Essentials of cultural anthropology quizlet. What is cultural relativism quizlet anthropology. What is cultural anthropology. Which of the following is not an anthropological definition of culture. What is the definition of cultural anthropology.