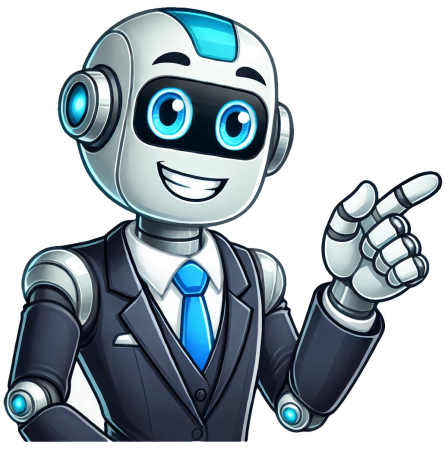


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Cultural anthropology, also known as sociocultural anthropology, is the study of culture around the world. It is one of four subfields of the academic discipline of anthropology. While anthropology is the study of human diversity, cultural anthropology 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 modern 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 progressive 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 anthropology's focus on race and, more broadly, identity as forces that are socially 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 Lévi-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 Bronisław Malinowski. Participant observation involves 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 today's 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 a useful skill in a wide range of professions. Accordingly, cultural anthropologists work in a variety of fields. Some are researchers and professors in universities, whether in anthropology departments or other disciplines like ethnic studies, women's studies, disability studies, or social work. Others work in technology companies, where there 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 well-rounded set of skills to a variety of careers.

The American Anthropological Association, 2018. Cultural anthropology is a branch of anthropology that studies human cultures and societies, with a focus on the diversity and complexity of human social life. It examines how people make sense of their worlds, their social structures and institutions, their values, beliefs, and practices, and how they interact with one another and with the natural environment. Cultural anthropology is concerned with both contemporary and historical societies, and seeks to understand the cultural and social processes that shape peoples lives and experiences. It also aims to shed light on issues of power, inequality, and social justice, and to contribute to the development of cross-cultural understanding and respect. Cultural anthropology is a significant discipline for its contributions to understanding human diversity and cross-cultural communication, informing public policy, and promoting social justice. Cultural anthropology is the science of the lived experience of human beings, in all its diversity and complexity, and therefore has the potential to contribute to the resolution of the most pressing social problems of our time. David Harvey One key contribution of cultural anthropology is its ability to promote cross-cultural understanding and communication. By studying the ways in which people from different cultures interact and communicate, anthropologists can identify commonalities and differences, and develop strategies for effective communication and collaboration (Kottak, 2013). Additionally, cultural anthropology research can inform public policy and decision-making in areas such as healthcare, education, and social services. By understanding the cultural context of these issues, policymakers can develop more effective and culturally sensitive interventions (Nichter & Vuckovic, 1994).

Furthermore, cultural anthropology can help to challenge power and inequality by exposing the ways in which cultural beliefs and practices are used to reinforce social hierarchies and exclusion. By examining the social and cultural processes that underpin power relations, anthropologists can identify ways to challenge and transform them. Finally, cultural anthropology contributes to the study of human societies and social behavior, but tends to place more emphasis on the analysis of social structures and institutions, and less on cultural variation and diversity. In contrast, cultural anthropology places greater emphasis on cultural variation and diversity, and on the ways in which culture shapes peoples lives and experiences.

Archaeology, on the other hand, is concerned with the study of human societies and cultures in the past, based on the analysis of material remains such as artifacts and structures. While cultural anthropology also examines historical cultures and societies, it does so primarily through the study of contemporary cultures and societies, with an emphasis on understanding how they have developed and changed over time. Linguistics is the study of language, and focuses on the structure, function, and evolution of languages, as well as the ways in which language shapes human thought and communication. While cultural anthropology also examines language, it does so within the broader context of culture, and explores the ways in which language is used to construct and communicate cultural meanings and values.

FieldFocusMethodsTime PeriodCultural AnthropologyCultural variation and diversity, how culture shapes peoples lives and experiencesParticipant observation, fieldwork, interviews, ethnography, data analysisContemporary cultures and societies, historical cultures and societiesSociologySocial structures and institutions, social behaviorsSurveys, statistical analysis, interviews, case studiesContemporary societiesArchaeologyMaterial remains, human societies and cultures in the pastExcavation, analysis of artifacts and structuresHistorical cultures and societiesLinguisticsLanguage structure, function, evolution, and influenceAnalysis of language data, fieldworkHistorical and contemporary languagesThe goals of cultural anthropology in the scientific study of culture are multifaceted. One of the primary goals is to describe and explain the diversity of human cultures and societies across time and space. By using a range of methods, including participant observation, fieldwork, surveys, and archival research, anthropologists seek to gain a deep understanding of the complexities of different cultures. Another goal is to explore the relationships between culture and society, and to understand how cultural practices and beliefs shape social structures and institutions. This involves conducting cross-cultural comparisons, which help to reveal similarities and differences in cultural practices and beliefs across different societies. These comparisons can also help to identify factors that contribute to cultural change and continuity over time. In addition, cultural anthropology seeks to understand the ways in which culture intersects with social phenomena such as power, inequality, and identity. This involves exploring the ways in which cultural practices and beliefs shape social relations, and examining how social structures and institutions influence cultural expressive variation. The scientific study of culture involves using systematic and empirical methods to understand the ways in which human beings create and sustain their cultural worlds. As cultural anthropologist James Clifford writes, Culture is not an object or thing that we can see or touch, but a set of meanings, values, symbols, and practices that people use to make sense of their world and to communicate with others (Clifford, 1988). To study culture scientifically, cultural anthropologists use a range of research methods, including participant observation, fieldwork, interviews, surveys, and data analysis. These methods allow researchers to immerse themselves in the cultural world they are studying, to observe cultural practices and beliefs in context, and to collect data that can be used to generate new insights and understanding about cultural phenomena. The scientific study of culture also involves a commitment to objectivity, transparency, and rigor in research methods and data analysis. Researchers aim to minimize bias and subjectivity in their work, and to clearly articulate their methods and findings in order to make their work replicable and transparent to others. Cultural variety affects how people interact with the world and interpret it, which has a basic effect on how people behave. Ruth Benedict, a pioneer in the field of cultural anthropology, once said that culture determines how we think and feel, and thus how we act. She argued that different cultures have different sets of values and customs, and that these shape the way individuals perceive and respond to the world around them. Understanding cultural differences is essential for fostering mutual respect and cooperation in a globalized world. By studying the diverse ways in which people organize their lives, anthropologists can provide valuable insights into the human condition and the challenges we face as a species.

In summary, cultural anthropology is a dynamic and interdisciplinary field that seeks to understand the rich tapestry of human cultures and societies. Through rigorous research and critical reflection, anthropologists continue to uncover the profound impact of culture on our lives and the world we inhabit. As we navigate an increasingly interconnected future, the insights gained from cultural anthropology will be invaluable in building a more inclusive and equitable society.

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management: a system of behaviors (including economic, religious, and social), beliefs (values, ideologies), and social arrangements.Cultural anthropology is distinguished by the research methods employed in the study of human cultures. First among a wide suite of qualitative and quantitative methods is participant observation, a practice of living and participating within a community and gaining a deep understanding of the cultural system by active first-hand experience and participation in daily life. Participant observation is more than simply talking to people however, and is accompanied by systematic interview techniques using one-on-one interviews with cultural experts, focus groups, questionnaires, and surveys, as well as a variety of methods for exploring cultural knowledge and cultural domains.Handwerker, V. Penn, 2002 "The Construct Validity of Cultures: Cultural Diversity, Culture Theory, and a Method for Ethnography". American Anthropologist 104(1):106-122. In order to continue enjoying our site, we ask that you confirm your identity as a human. Thank you very much for your cooperation. 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, anthropologys 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.

What is cultural anthropology. The study of cultures is called. What is the definition of cultural anthropology. Anthropology studies.