

UNIT-1
INTRODUCING TO SOCIAL AND CULTURAL ANTHROPOLOGY

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1.0. OBJECTIVES:

After reading this Chapter, you will be able to:

- Define anthropology and describe its basic concerns and subject matter;
- Describe the different sub-fields of anthropology;
- Explain how and why socio cultural anthropology as a science emerged;

1.1. INTRODUCTION:

Anthropology is the study of humans, past and present. To understand the full sweep and complexity of cultures across all of human history, anthropology draws and builds upon knowledge from the social and biological sciences as well as the humanities and physical sciences. A central concern of anthropologists is the application of knowledge to the solution of human problems. Historically, anthropologists in the United States have been trained in one of four areas: socio cultural anthropology, biological/physical anthropology, archaeology, and linguistics. Anthropologists often integrate the perspectives of several of these areas into their research, teaching, and professional lives.

The term anthropology is a combination of two words derived from Greek language: anthropos and logos. The term anthropos is equivalent to the word mankind or human being, while logos means study or science. So putting the two words together, anthropology is the study or science of mankind or humanity. The following are two important, simple, definitions of anthropology.

Anthropology is a broad scientific discipline dedicated to the comparative study of humans as a group, from its first appearance on earth to its present stage of development.

Anthropology as subject of study or branch of knowledge has assumed the present form after passing through various stages of the development. It deals with the development of man and his origin the creation and evolution. Every society and religion has its own views about it. But there is no branch of knowledge that studies it in a scientific manner.

Like every other creature, man is also an animal. To explain human variations Anthropology combines the study of both human biology as well as part of human behavior which is beyond biology.

Since man is a social animal, he has two dimensions; one deals with the socio-cultural aspect whereas the other is concerned with the biological aspect. Thus anthropology as a whole is specifically divided into two main branches, which is discussed in detail in section

1.2. DEFINITIONS OF ANTHROPOLOGY

In German and other Central European countries, anthropologists applied the word *anthropologie* as an equivalent to anthropology. The meaning they gave to the word has the meaning which now is same as *physical anthropology*. Supporting this, Magnus Hundi in his “*Anthropologie de Hominis*” defines “anthropology is a study of human anatomy and human physiology”.

To the German biologists and other Central European scholars, anthropology means ‘physical anthropology’. On the other hand, the German philosophers and theologians defined the term anthropology as ‘study of physical and moral aspects of man’.

The German philosophers and theologians and the practitioners in Austria and Russia, defined the term as “a study of cultural and social aspect of man”. A book called ‘*Anthropologie Abstracted*’ by an anonymous writer in 1655 depicts anthropology as “the history of the human soul and human anatomy”.

Alexander Pope in his book, ‘*An Essay of Man*’ wrote that, ‘the proper study of mankind is man’. James Hunt defines anthropology as the ‘study of man’s nature in its totality’.

E.B.Tylor, in his book ‘*An introduction to the study of man and civilization*’ defines anthropology as ‘a science of man’, revealing, ‘the biological and cultural evolution and variation of mankind all over the world’.

Frans Boas, in his book, ‘*the central Eskimo*’, writes that anthropology is the ‘science of man and it deals with the biological, social and cultural aspects of mankind’.

The 20th C. witnessed a revolution in giving a definite scientific meaning to the word anthropology. A.L.Kroeber defined anthropology as ‘the science of groups of men and their behavior and production’. M.J.Herskovits defines, “Anthropology may be defined as the measurement of human beings, it is the study of man and his works’. Clyde Kluckhohn , in his book ‘the mirror of man’ defines, “anthropology is the science of man in toto”.

Topinard defines Anthropology as: ‘it is a branch of natural history and deals with man and races of mankind’. As such, Clackhohn has defined Anthropology in the following words: “Out of all the sciences which studies various aspects of man, Anthropology is one which comes nearest to break the total of man”.

Lexicologists, in 2nd half of the 20th C. define anthropology as “study of mankind especially of its societies and customs; study of structure and evolution of man as an animal”. This is the same definition in Concise Oxford Dictionary. Anthropologists like Jacobs and Stern defines, “anthropology is the scientific study of the physical, social and cultural development and behavior of human beings since their appearance on this earth”.

During 1960s and 70s there were many woman liberation movements, which replaced the word *man* in the general definitions of anthropology to *humankind*.

So from all these aspects, the definition given by Jacobs and Stern seems to be more convincing, comprehensive and best.

The scientific definition of anthropology involves one more factor, time and space aspect. Hence “anthropology is the study of human behavior aspects irrespective of time and space”.

1.3. SCOPE OF ANTHROPOLOGY:

The subject matter of anthropology is very vast. The subject covers all aspects of human ways of life and culture, as humans live in a social group relationship.

Discovering the meaning, nature, origin, and destiny of humanity is one of the key concerns of anthropology. According to the present stage of scientific knowledge attained in anthropology, the term *humanity* or *mankind* is a very difficult term to define. Anthropologists seem to be unsure whether humanity is absolutely dichotomous with other lower forms of animals. Some may even tend to regard humanity and non-humanity as something that is best understood in the form of

continuum. This sense of continuum may be particularly in terms of time scale. Thus, the farther we go in time backwards, the narrower becomes the difference between humanity and non humanity. It has now become a generally accepted fact in anthropology, although no full evidences are forthcoming, that humanity is a product of the evolutionary processes, and that humans have evolved from their closest living primates (Bryan, 1997; Behe,1996).

Anthropology is interested in some of the following questions and issues about humans:

- Where did human species come from (i.e. what are the origins of mankind)?
- Were human beings created in the image and likeness of God, or were they just the products of millions of years of the natural, evolutionary process?
- In what ways does man differ from other animal species?
- How did mankind arrive at the present stage of biological, intellectual, and cultural development? Is there a common human nature, and if so, what is it like?
- In what ways do humans who live in various times and places differ?
- How can we explain why cultures vary?

Such and many other related questions are the concerns of anthropology.

Anthropologists try to know and explain about the technological, economic, political and intellectual development of humanity. They attempt to discover the extent to which different human populations vary in their biological and social characteristics and to understand why these differences exist. Anthropologists are, for example, interested to know and explain why a pregnant woman in Gumuz goes to a bush to give birth during labour, how the Nuer practice birth control methods and why they put horizontal line marks on their forehead, or why the Wolayta put a circular body mark on their cheek while the Tigreans put a cross mark on their foreheads, etc.

Although anthropologists investigate the distinctive features of different **cultures**, they also study the fundamental similarities among people throughout the world (Scupin and De Corse, 1995). They try to find out what factors account for the

similarities in certain beliefs, practices and institutions that are found across cultures. They grapple with explaining why **cultural universals** exist. Are these cultural similarities results of **diffusion** (i.e., a certain **material culture** or **non-material culture** created in a certain society diffuses to other societies through contact, war, trade, etc)? Or are they due to independent creation (i.e., certain cultural items created by two or more societies without one copying from the other)? Anthropologists have debated taking different sides while attempting to answer these questions.

1.4. BRANCHES OF ANTHROPOLOGY:

The mammoth tree of anthropology has several branches and many sub branches . the elementary branches of **Socio cultural anthropology** is the broadest and the longest of all, having several sub branches. **Physical and /or biological Anthropology** is another major branch. **Archaeological anthropology** is an interesting intermediary branch between the above mentioned two major branches. While **Linguistic Anthropology**, **Applied Anthropology** and **Ecological Anthropology** are sub branches of socio cultural anthropology, **Ethno archaeology** has emerged as major methodological branch of Archaeological Anthropology. In recent times, however, Linguistic Anthropology has assumed larger proportions, and so has **Applied Anthropology** with **Action Anthropology** shooting prominently out of it.

We shall here examine the focus of the branches of Anthropology

1.4.1. Socio cultural Anthropology

Socio cultural anthropologists examine social patterns and practices across cultures, with a special interest in how people live in particular places and how they organize, govern, and create meaning. A hallmark of socio cultural anthropology is its concern with similarities and differences, both within and among societies, and its attention to race, sexuality, class, gender, and nationality. Research in socio cultural anthropology is distinguished by its emphasis on participant observation, which involves placing oneself in the research context for extended periods of time to gain a first-hand sense of how local knowledge is put to work in grappling with practical problems of

everyday life and with basic philosophical problems of knowledge, truth, power, and justice. Topics of concern to socio cultural anthropologists include such areas as health, work, ecology and environment, education, agriculture and development, and social change.

The life of people has several dimensions, and the attempts to study each one in detail has resulted in the origin and growth of several sub branches from the elementary branch of Socio cultural Anthropology, such as Economic Anthropology, Political Anthropology, Psychological Anthropology, Anthropology of Religion, and so on and forth.

1.4.2. Biological (or Physical) Anthropology:

Biological anthropologists seek to understand how humans adapt to diverse environments, how biological and cultural processes work together to shape growth, development and behavior, and what causes disease and early death. In addition, they are interested in human biological origins, evolution and variation. They give primary attention to investigating questions having to do with evolutionary theory, our place in nature, adaptation and human biological variation. To understand these processes, biological anthropologists study other primates (primatology), the fossil record (paleoanthropology), prehistoric people (bio archaeology), and the biology (e.g., health, cognition, hormones, growth and development) and genetics of living populations.

1.4.3. Archaeological anthropology:

Archaeologists study past peoples and cultures, from the deepest prehistory to the recent past, through the analysis of material remains, ranging from artifacts and evidence of past environments to architecture and landscapes. Material evidence, such as pottery, stone tools, animal bone, and remains of structures, is examined within the context of theoretical paradigms, to address such topics as the formation of social groupings, ideologies, subsistence patterns, and interaction with the environment. Like other areas of anthropology, archaeology is a comparative discipline; it assumes basic human continuities over time and place, but also recognizes that every society is the

product of its own particular history and that within every society there are commonalities as well as variation.

1.4.4. Linguistic Anthropology:

Linguistic anthropology is the comparative study of ways in which language reflects and influences social life. It explores the many ways in which language practices define patterns of communication, formulate categories of social identity and group membership, organize large-scale cultural beliefs and ideologies, and, in conjunction with other forms of meaning-making, equip people with common cultural representations of their natural and social worlds. Linguistic anthropology shares with anthropology in general a concern to understand power, inequality, and social change, particularly as these are constructed and represented through language and discourse.

1.4.5. Applied Anthropology:

Applied Anthropology can well be defined as the organized interaction between professional anthropologists and policy making bodies public or private. In this sense, the administration can well utilize the services of the anthropologists and their works for policy making and administration of various regions in a heterogeneous or multinational state by utilizing their knowledge of the cultural variations and felt needs of the people, Anthropologists can render greater service in terms of action anthropology by involving themselves in planning, administering the policy of development and advising the administration. The services of anthropologists and anthropology and action anthropology have been precious to the society.

Anthropologists are required most urgently in the third world countries for its progress, but are neglected. This is because an anthropologist has a genuine concern for the society but an administrator or a politician has to achieve his selfish ends while following the policy of development. Applied Anthropology is concerned with techniques based on the recognition of scientific principles.

According to Eliot D. Chapple, “Applied Anthropology is regarded as that aspect of anthropology which deals with the description of changes in human relations and in isolation of the principles that control them and includes an examination of those terms and factors which restrict the possibility of change in human organization”.

Applied Anthropology is useful for people taking community decisions to know something about the population for which they are responsible. It can be applied to any kind of inquiry into the customs of non-European people subject to the rule of European’s rule.

The first attempt of the British anthropologists to turn their knowledge to practical use came at the close of the South African War of 1899-1902. Thus the enlightened policy of administration was provided for that nation. Then came the administrative officials, their training, government sociologists. The study of tribals gave rise to many applications as such the administrative plans for their welfare and development. The population genetics gave new arena to the application of family planning programmes etc which is a applied branch of the anthropology.

Health studies with specializations gave impetus to nutritional anthropology and have given remedies to many diseases. Also Forensic anthropology helped in individual detection during complications in criminal cases. The paternity and maternity disputes can now be solved through various applied techniques. Anthropology of sports have helped us to improve the physique and healthy activities of sports persons. It can be applied in a limited extent to persons other than sports personalities. Anthropologists are employed as consultants in a no. of technical-assistance projects undertaken by the governments. They have most to offer in health projects, agricultural projects and community development projects.

Anthropologists are still not invited to pass judgment on the merits of the projects in which their cooperation is sought, but these are in practice congenial to most of them in a way that moral-improvement policies often were not. They are not asked, nor do they now seek, to advise on the total process of social change; their role is now to indicate where existing social structures and idea systems may present obstacles to specific projects.

1.5. SOCIAL CULTURAL ANTHROPOLOGY: NATURE, SCOPE AND FIELDS

INTRODUCTION:

This is also often called social anthropology or cultural anthropology. It is concerned with the social and cultural dimensions of the living peoples and with the description and analysis of people's lives and traditions. Socio-cultural anthropology studies the social, symbolic or nonmaterial and material lives of contemporary and historically recent human societies, taking the concept of culture central to its goal (Howard and Dunaif-Hattis, 1992).

Cultural anthropologists conduct studies of living peoples, most often by visiting and living among a particular people for an extended period of time, usually a year or longer (Keesing 1981). They conduct fieldwork among the people they study and describe the results of their investigations in the form of books and articles called *ethnographies*. Cultural anthropology is also concerned with making generalizations about, and seeking explanations for, similarities and differences among the world's people. Those who conduct comparative studies to achieve these theoretical goals are called *ethnologists*. Thus, two important aspects of social/cultural anthropology are ethnography and ethnology. The former is more of empirical study or description of the culture and ways of lives of a particular group of people, while the latter is more of a theoretical study of the similarities and differences among the human groups of the world, past or present.

There are many other specialized fields of study in social or cultural anthropology. Some of these include: anthropology of art, medical anthropology, urban/rural/economic anthropology, political anthropology, development anthropology, anthropology of religion, legal anthropology, demographic anthropology, ecological anthropology, psychological anthropology, ethnomusicology, etc.

1.6. MEANING OF SOCIO-CULTURAL ANTHROPOLOGY:

Social anthropology in England and Cultural anthropology in USA became duplicating sciences for both proved to be dealing with cultures as well as society. A.L.Kroeber merged both social and cultural anthropology into a single branch in 1948.

R.H.Lowie preferred a neutral term like *ethnography* to refer to the study of both society and culture, but it was not accepted by many scholars who already favored the term “socio-cultural anthropology”.

Kroeber defined it as “a study of culture and society which are distinguishable yet inseparable”. Dube describes: “Social Anthropology is the part of Cultural Anthropology which devotes its primary attention to the study of social structure and religion rather than material aspects of culture”. He further explains that “the part of cultural anthropology which studies social phenomenon is called social anthropology”.

Srinivas defines “it is a comparative study of human societies. Ideally it includes all societies, primitive, historic and civilized”. According to Charles Winick “Social anthropology is the study of social behaviour, especially from the point of view of systematic comparative study of social forms and institutions”.

Nadel is of the opinion that “The primary object of social anthropology is to understand primitive people, the cultures they created and the social systems in which they live and interact”.

Thus we may conclude that whereas cultural anthropology is beyond biological anthropology and is learned as a member of the society; social anthropology is the comparative study of social phenomenon of men as it occurs in all the societies.

1.7. NATURE AND SCOPE OF SOCIO CULTURAL ANTHROPOLOGY

The scope of Socio Cultural Anthropology is universal. But from its origin and before World war –II was limited to the study of primitive societies and cultures. The scope widened in the second quarter of the 20th C. At present anthropologists study more than just primitive societies. Their research now extends from village communities to cities and even industrial enterprises.

In turn with its universal scope, Gopala Sarana defines socio-cultural anthropology as “the study of relations and patterns of life among all societies as seen through the institutions and groups such as marriage, family, kinship, economic activities, political life, religious beliefs and practices, folklore, mythology, symbols and so on’.

Michael Howard also emphasizes the universal scope of socio-cultural anthropology as “socio-cultural anthropology is the study of social, symbolic and material lives of humans”. Conrad Philip Kottak says “socio-cultural anthropology studies society and culture describing and explaining social and cultural similarities and differences and while considering diversity in time and space, it distinguishes between the universal, generalized and the particular cultural and social features of humans”.

Social-Cultural Anthropology studies human behavior in its social and cultural forms in all places and at all times. The term social-cultural refers to human actions, interactions, and interrelations and products as governed by the customs, traditions, programmes, and norms. Social-Cultural items include sociofacts, mentifacts and agro facts .They are transmitted through learning from generation to generation. They present variation in time and space all over the world.

Social-Cultural Anthropology is concerned with particular, generalized and universal features of culture and society .It studies human species at all levels of social-cultural development ,tribes, peasants, urban groups and all other peoples living in different environments. In short , its subject matter is as infinite and as fascinating as the social-cultural life of humanity itself. Therefore the scope of social-cultural is universal.

Social-Cultural Anthropology studies societies and cultures at all levels of development. It studies with the total life of society or an aspect of society. Or it may compare different cultures and societies .It examines growth and development of societies and cultures in terms of evolution or diffusion of cultural items. It depicts the structure organization and function of societies and cultures or their specific systems. It examines the thought processes, patterns of behavior and the social-cultural variations. It also describes and explains the relation between individual, culture and society.

Social-Cultural Anthropology may either describe life of a society or some aspect of it or take up the task of classifying, comparing and interpreting the available facts about different societies and cultures.

The major points concerning the Socio-cultural Anthropology can be noted as below:

- a) To impart education and training in professional anthropology to those decisions of making a career in the field of Anthropology.
- b) To develop knowledge and skill to work with both the tribal and rural communities.
- c) To provide interdisciplinary collaboration for the better understanding of cultural practices and health, family planning programme, community development programme etc.
- d) To promote among students a sense of dedication and commitments for appropriate service to the problems of culture contact problems of natural integration etc.

- e) To promote anthropological knowledge, practice in the field of industrial and urban problems.

1.8. FIELDS OF SOCIAL CULTURAL ANTHROPOLOGY:

There are many other specialized fields of study in social or cultural anthropology. Some of these include: anthropology of art, medical anthropology, urban/rural/economic anthropology, political anthropology, development anthropology, anthropology of religion, legal anthropology, demographic anthropology, ecological anthropology, psychological anthropology, ethnomusicology, etc.

We shall here examine the focus of major fields of socio cultural anthropology

1.8.1. ECONOMIC ANTHROPOLOGY:

Economic anthropology studies how human societies provide the material goods and services that make life possible. In the course of material provisioning and during the realization of final consumption, people relate to each other in ways that convey power and meaning.

The degree to which something is 'necessary' for life has long been debated and differences between one society and another have environmental, historical, and cultural reasons; but some wants must be inescapably satisfied, otherwise death ensues. Therefore, there is a physical limit to relativism regarding material means of livelihood. On the other hand, nonmaterial goods such as the goodwill of deceased ancestors might be conceived as essential for the reproduction of a society. Most nonmaterial needs, however, have some material expression, such as food sacrifices during ancestor worship or wealth exchange during mortuary ceremonies. The domain of economic anthropology covers the recurring interaction of individuals, within and between social groups and with the wider environment, with the object of providing material goods and services necessary for social reproduction.

Traditionally, economic processes have been divided into production, distribution and circulation, and consumption. These analytical categories respond to observable social interaction in all societies, although the categories themselves are a product of scholarly Western tradition. People, however, engage in social relations that can be described as 'economic' and which can be analyzed as participating simultaneously in the production, distribution, and consumption categories. Economic anthropology originally focused on the *Economic Life of Primitive Peoples* (Herskovits 1960) where many of the elements present in the Western economy (such as money, a market system) were absent. Direct observation of non capitalist societies through ethnographic fieldwork produced impressive and contextually rich information on economic activities worldwide. The way in which anthropologists reacted to the confrontation of this diversity and how they coped with it in theoretical terms, generated most debates within economic anthropology.

1.8.2. POLITICAL ANTHROPOLOGY:

Political anthropology is a discipline of study that covers the political and social makeup of a society. The founding fathers of political anthropology are considered to be Charles-Louis de second at, Baron de Montesquieu and Alexis de Tocqueville.

The focus of Political anthropology is on the following aspects: the ubiquity of political process and the function of legitimate authority, Law, justice and sanctions in simple societies; political organisation in egalitarian and stratified societies; focus of power and leadership the anthropological points of view in the formulation of the typology of political structure based on differences and similarities observed among the societies of the world; the political process emerging among nation and complex societies; political system of the world is perceptible the undercurrent of the socio cultural mains.

1.8.3. PSYCHOLOGICAL ANTHROPOLOGY:

Psychological anthropology is the study of psychological topics using anthropological concepts and methods. Among the areas of interest are personal identity, selfhood, subjectivity, memory, consciousness, emotion, motivation, cognition, madness, and mental health. Considered thus, there is hardly a topic in the anthropological mainstream that does not offer grist for the analytical mill. Like economic or political anthropology, psychological anthropology can be seen as a perspective on the social as well as being a subfield of the broader discipline. The overlap in subject matter with the related discipline of psychology is obvious, but the approach, grounded in ethnographic fieldwork and comparativism, is usually quite different. Moreover, as a reflexive endeavour, psychological anthropology shines a light not only on the cultural vehicles of thought (language, symbolism, the body) but on the concepts we use to think about those means. Psychological anthropologists are concerned, for example, not merely with emotional practices in diverse cultures (what angers people? how do they express it?), but in the shape and cross-cultural validity of the concept of emotion. To the ethnographic question, “How do the Nuaulu classify animals?” they add, “How is their classification structured and what does that structure reveal about broader processes of cognition?” Some of the basic categories of psychology—self, mind, emotion—turn out, in cross-cultural perspective, to be less self-evident, less transparently objective than expected. While rough equivalents can often be found in other linguistic traditions, the scholar soon finds that English (or French or Malay) is not a neutral inventory of psychological universals. Comparison can be corrosive of confidence. And perhaps more than in other subfields, in psychological anthropology there is a full spectrum from the hard scientific to the soft interpretive. Indeed, a divergence between a scientific, positivist psychology—confident in its categories and methods, bent on universals—and a relativist, meaning-oriented, often doubt-ridden constructionism is one of the productive tensions that animate enquiry. Until recently, the subfield has fared very differently on either side of the Atlantic. With some exceptions, anthropologists in Britain

and France until at least the 1960s pursued strongly sociological or structuralist agendas unsympathetic to psychological anthropology.

American anthropologists, with their broader conception of culture and interest in individual experience, led the way with culture and personality studies, a diverse body of work that has a recent reinvention in person-centered anthropology. Parallel endeavours in psychoanalytic anthropology and cognitive anthropology drew on different intellectual traditions. These complementary, sometimes rival, approaches span and crosscut in surprising ways the scientific-humanistic division that characterizes anthropology generally.

1.8.4. ANTHROPOLOGY OF RELIGION:

The anthropologist has formulated many theories to account for the origin of religion among people. Some of the major theories are animism, animatism, manaism and primitive monotheism. The perception of people regarding the difference between man and women are studied first of all. The belief in natural forces and supernatural forces and beings are investigated. The operation of religious traditions including the rituals and ceremonies among primitive and peasant societies are studied in detail. Practices which fall within the domain of religion such as taboo and totemism are also examined. The differences between magic, religion and science are discussed and debated. The status and role of shamans, medicine-men, priests etc., as important personalities in the magico-religious fields are also studied. Witchcraft and sorcery are examined as important aspects of primitive magic. Above all, the social and psychological functions of magic and religion are emphasized.

1.8.5. ECOLOGICAL ANTHROPOLOGY:

The relationship between human beings and their environments has been the subject matter of study for a long period. In the anthropological context, the concept of environment has been used to explain both the origin of different cultural elements and also the diversity of cultural groups. Ecological Anthropology attempts to understand the relative influences of

environment on human societies and how it is used by different societies. The roots of ecological anthropology are found in several different traditions of environmental explain.

Man environment relationship objectively from the observers' point of view. But a different approach, which gained popularity, attempts to study man –environment relationship from the participants' points of view, the 'cognized' environment that is perceived by the cultural group. Ethno ecologist' aim is primarily to elucidate what people thin and perceive about natural and secondarily, to describe how people use this knowledge to get along in the world. This is done through constructing folk classification of nature with the surrounding environment.

1.9. LET US SUM UP:

Anthropology is broad scientific discipline, which was born lately in the 19th century, with the major aim of scientific study and documentation of the physical, socio-cultural and other diversities among people, past and present. It specially studies simple, small-scale societies in the non-western world. Its holistic, comparative and relativistic approaches, its unit of analysis and method of study along with its broad scope make it unique. However, it shares many things with the other sciences. The science of anthropology has many theoretical and practical importance and contributions.

The four main branches of anthropology are physical anthropology, socio cultural anthropology, linguistic anthropology and archaeological anthropology. Applied anthropology is sometimes regarded as a fifth sub-filed. Each of the major branches of anthropology has several specialized areas of study within it. Anthropology as a science has as its major goal the making, accumulation and dissemination of scientific knowledge on society and culture.

1.10. CHECK YOUR PROGRESS

1. What is anthropology?
2. Define anthropology; indicate the scope and nature of anthropology?

3. Bring out the distinctive nature of anthropology as a discipline.
4. Differentiate between socio-cultural anthropology and Physical anthropology?
5. What is the nature of application of anthropology in the contemporary society?
6. Give a brief description of the various branches of anthropology?
7. Explain the application of applied anthropology
8. Explain the development of anthropology
9. Define social-cultural anthropology
10. Discuss the nature, scope and fields of social-cultural anthropology

1.11. KEY WORDS:

- a. **Anthropology:** Anthropology is the study or science of mankind or humanity
- b. **Social Anthropology:** The study of societies through ages.
- c. **Cultural anthropology:** The study of human behaviour that is learned, rather than transmitted.
- d. **Ethnography:** description of the culture of a certain group of people.
- e. **Ethnology:** Anthropological attempt to discover universal human patterns and the common bio psychological traits that bind all human beings.
- f. **Applied anthropology:** Is the fifth major field of anthropology which is concerned with the application of anthropological knowledge, methods and approaches to the solving of human problems.
- g. **Archaeological anthropology:** A branch of anthropology which studies the ways of lives of people who lived in the remote and recent past.

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