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BRIEF DISCUSSION ON THE TOPIC SOCIAL ANTHROPOLOGY

Gosselin Barker *

Abstract

Social anthropology studies patterns of behavior, while cultural anthropology studies cultural meaning, including norms and values. A portmanteau term sociocultural anthropology is commonly used today. Linguistic anthropology studies how language influences social life. Anthropology is the scientific study of humanity. It is concerned with human behavior, human biology, cultures, societies, and linguistics, in both the present and past, including past human species. Archaeological anthropology, also known as "anthropology of the past," studies human activity through investigation of physical evidence. In North America and Asia, it is considered a branch of anthropology, while in Europe; archaeology is viewed as a discipline in its own right or grouped under other related disciplines, such as history and palaeontology.

Keywords: Socialization, Environment

1. INTRODUCTION

The major axes of cultural anthropology and social anthropology are combined in sociocultural anthropology. Social anthropology is more closely related to sociology and history, while cultural anthropology is more closely related to philosophy, literature, and the arts (how one's culture affects the experience for self and group, contributing to a more complete understanding of the people's knowledge, customs, and institutions), while cultural anthropology is more closely related to philosophy, literature, and the arts (how one's culture affects the experience for self and group, contributing to a more complete understanding of the people's knowledge, custom). There is no clear distinction between them, and these categories significantly overlap.

Cultural relativism, which tries to understand other societies in terms of their own cultural symbols and values, is a part of the research in sociocultural anthropology. Accepting other cultures on their own terms moderates reductionism in cross-cultural comparison. This project is frequently accommodated in the field of ethnography. An ethnographic monograph, for example, can be referred to as an ethnographic methodology as well. Ethnography uses long-term fieldwork in a community or other research site as its methodology. One of the fundamental methods of social and cultural anthropology is participant observation. Ethnology is the systematic comparison of various cultures. Understanding a culture from an emic (conceptual, as opposed to etic, or technical) perspective can benefit greatly from participant observation.

2. DISCUSSION

Because kinship is a human universal, sociocultural anthropology focuses primarily on the study of kinship and social organization. Material culture, technology, infrastructure, gender relations, ethnicity, childrearing and socialization, religion, myth, symbols, values, etiquette, worldview, sports, music, nutrition,

Admas University, Department of social sciences, Ethiopia, Email: barkerg@edu.et



recreation, games, food, festivals, and language (which is also the subject of study in linguistic anthropology) are all covered in sociocultural anthropology. Comparison across cultures is a key part of sociocultural anthropology's method. This includes the industrialized (and de-industrialized) West There are 186 of these cultures in the Standard Cross-Cultural Sample (SCCS).

Linguistic anthropology, which is not to be confused with anthropological linguistics, aims to comprehend human verbal and nonverbal communication processes, language variation across time and space, social uses of language, and the relationship between language and culture. Linguistic anthropology is the branch of anthropology that applies linguistic methods to anthropological issues, connecting the interpretation of sociocultural processes to the analysis of linguistic forms and processes. Sociolinguistics, pragmatics, cognitive linguistics, semiotics, discourse analysis, and narrative analysis are all related subfields of linguistic anthropology.

Ethnographic research is emphasized in media anthropology, also known as the anthropology of media or mass media, in order to comprehend producers, audiences, and other cultural and social aspects of mass media. The sorts of ethnographic settings investigated range from settings of media creation (e.g., ethnographies of newsrooms in papers, writers in the field, film creation) to settings of media gathering, following crowds in their ordinary reactions to media. Cyber anthropology, a relatively new field of internet research, and ethnographies of other media-related fields of study, such as development work, social movements, or health education, are examples of other types. In addition, since the early 1990s, media outlets like radio, the press, new media, and television have begun to establish themselves in a variety of traditional ethnographic settings.

Feminist anthropology is a four-field approach to anthropology (archaeological, biological, cultural, and linguistic) that aims to reduce male bias in anthropological hiring practices, research findings, and the production of scholarly knowledge. Feminists from non-Western traditions are frequently discussed in anthropology, and their perspectives and experiences may differ from those of white feminists from Europe, America, and other regions. Such "peripheral" perspectives have historically been ignored, observed only from an outsider's perspective, and regarded as less valid or less important than Western world knowledge. In intersectional feminist anthropology, this double bias against women from marginalized racial or ethnic groups is of particular interest.

3. CONCLUSION

This correction of systemic bias may include mainstream feminist theory, history, linguistics, archaeology, and anthropology. Feminist anthropologists have stated that their publications have contributed to anthropology while also correcting against systemic biases, beginning with the "patriarchal origins of anthropology (and) (academia)" and noting that from 1891 to 1930, doctorates in anthropology went to males more than 85 percent of the time, more than 81 The social construction of gender is a common concern for feminist anthropologists. When studying sexism, gender constructs are particularly important. St. Clair Drake claims that Vera Mae Green was the only African-American female anthropologist who was also a Caribbeanist until "well into the 1960s." Zora Neale Hurston, despite being primarily regarded as a literary author, was trained in anthropology by Franz Boas and published *Tell My Horse* in 1938 about her "anthropological observations" of voodoo in the Caribbean. She also studied ethnic and family relations in the United States as well as the Caribbean.

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