[Template:About](/wiki/Template:About" \o "Template:About) [Template:Use dmy dates](/wiki/Template:Use_dmy_dates) [Template:Anthropology](/wiki/Template:Anthropology) [thumb|5 volume Encyclopedia of Anthropology](/wiki/File:Encyclopedia_of_Anthropology.jpg) **Anthropology** is the study of various aspects of [humans](/wiki/Human) within [societies](/wiki/Society) of the past and present.<ref name=oed>[Template:Cite web](/wiki/Template:Cite_web)</ref><ref name=eb>[Template:Cite web](/wiki/Template:Cite_web)</ref><ref name=aaa>[Template:Cite web](/wiki/Template:Cite_web)</ref> [Social anthropology](/wiki/Social_anthropology) and [cultural anthropology](/wiki/Cultural_anthropology)<ref name=oed/><ref name=eb/><ref name=aaa/> study the norms and values of societies. [Linguistic anthropology](/wiki/Linguistic_anthropology) studies how language affects social life. [Biological or physical anthropology](/wiki/Biological_anthropology)<ref name=oed/><ref name=eb/><ref name=aaa/> studies the biological development of humans.

[Archaeology](/wiki/Archaeology), which studies past human cultures through investigation of physical evidence, is thought of as a branch of anthropology in the United States,[[1]](#cite_note-1) while in Europe, it is viewed as a discipline in its own right, or grouped under other related disciplines such as history.

## Contents

* 1 Origin and development of the term[[edit](/index.php?title=(none)&action=edit&section=1)]
  + 1.1 Through the 19th century[[edit](/index.php?title=(none)&action=edit&section=2)]
  + 1.2 20th and 21st centuries[[edit](/index.php?title=(none)&action=edit&section=3)]
* 2 Fields[[edit](/index.php?title=(none)&action=edit&section=4)]
  + 2.1 Sociocultural[[edit](/index.php?title=(none)&action=edit&section=5)]
  + 2.2 Biological[[edit](/index.php?title=(none)&action=edit&section=6)]
    - 2.2.1 Nutritional[[edit](/index.php?title=(none)&action=edit&section=25)]
    - 2.2.2 Psychological[[edit](/index.php?title=(none)&action=edit&section=26)]
    - 2.2.3 Cognitive[[edit](/index.php?title=(none)&action=edit&section=27)]
    - 2.2.4 Transpersonal[[edit](/index.php?title=(none)&action=edit&section=28)]
  + 2.3 Political and legal[[edit](/index.php?title=(none)&action=edit&section=29)]
    - 2.3.1 Political[[edit](/index.php?title=(none)&action=edit&section=30)]
    - 2.3.2 Legal[[edit](/index.php?title=(none)&action=edit&section=31)]
    - 2.3.3 Public[[edit](/index.php?title=(none)&action=edit&section=32)]
  + 2.4 Nature, science and technology[[edit](/index.php?title=(none)&action=edit&section=33)]
    - 2.4.1 Cyborg[[edit](/index.php?title=(none)&action=edit&section=34)]
    - 2.4.2 Digital[[edit](/index.php?title=(none)&action=edit&section=35)]
    - 2.4.3 Ecological[[edit](/index.php?title=(none)&action=edit&section=36)]
    - 2.4.4 Environmental[[edit](/index.php?title=(none)&action=edit&section=37)]
  + 2.5 Historical[[edit](/index.php?title=(none)&action=edit&section=38)]
  + 2.6 Religion[[edit](/index.php?title=(none)&action=edit&section=39)]
  + 2.7 Urban[[edit](/index.php?title=(none)&action=edit&section=40)]
* 3 Key topics by field: archaeological and biological[[edit](/index.php?title=(none)&action=edit&section=41)]
  + 3.1 Anthrozoology[[edit](/index.php?title=(none)&action=edit&section=42)]
  + 3.2 Biocultural[[edit](/index.php?title=(none)&action=edit&section=43)]
  + 3.3 Evolutionary[[edit](/index.php?title=(none)&action=edit&section=44)]
  + 3.4 Forensic[[edit](/index.php?title=(none)&action=edit&section=45)]
  + 3.5 Palaeoanthropology[[edit](/index.php?title=(none)&action=edit&section=46)]
* 4 Organizations[[edit](/index.php?title=(none)&action=edit&section=47)]
  + 4.1 List of major organizations[[edit](/index.php?title=(none)&action=edit&section=48)]
* 5 Controversial ethical stances[[edit](/index.php?title=(none)&action=edit&section=49)]
  + 5.1 Ethics of cultural relativism[[edit](/index.php?title=(none)&action=edit&section=50)]
  + 5.2 Ethical stance to military involvement[[edit](/index.php?title=(none)&action=edit&section=51)]
* 6 Post–World War II developments[[edit](/index.php?title=(none)&action=edit&section=52)]
  + 6.1 Basic trends[[edit](/index.php?title=(none)&action=edit&section=53)]
  + 6.2 Commonalities between fields[[edit](/index.php?title=(none)&action=edit&section=54)]
* 7 See also[[edit](/index.php?title=(none)&action=edit&section=55)]
* 8 Notes[[edit](/index.php?title=(none)&action=edit&section=56)]
* 9 References[[edit](/index.php?title=(none)&action=edit&section=57)]
* 10 Further reading[[edit](/index.php?title=(none)&action=edit&section=58)]
  + 10.1 Dictionaries and encyclopedias[[edit](/index.php?title=(none)&action=edit&section=59)]
  + 10.2 Fieldnotes and memoirs[[edit](/index.php?title=(none)&action=edit&section=60)]
  + 10.3 Histories[[edit](/index.php?title=(none)&action=edit&section=61)]
  + 10.4 Textbooks and key theoretical works[[edit](/index.php?title=(none)&action=edit&section=62)]
* 11 External links[[edit](/index.php?title=(none)&action=edit&section=63)]

## Origin and development of the term[[edit](/index.php?title=(none)&action=edit&section=1)]

[Template:Main article](/wiki/Template:Main_article) The abstract noun [*anthropology*](/wiki/Wiktionary:anthropology) is first attested in reference to [history](/wiki/History).<ref name=oed2/>[Template:Refn](/wiki/Template:Refn) Its present use first appeared in [Renaissance](/wiki/German_Renaissance) [Germany](/wiki/Holy_Roman_Empire) in the works of [Magnus Hundt](/wiki/Magnus_Hundt) and [Otto Casmann](/wiki/Otto_Casmann).[[2]](#cite_note-2) Their [New Latin](/wiki/New_Latin) [*Template:Lang*](/wiki/Template:Lang) derived from the [combining forms](/wiki/Combining_form) of the [Greek](/wiki/Ancient_Greek) words *ánthrōpos* ([Template:Lang](/wiki/Template:Lang), "[human](/wiki/Human)") and *lógos* ([Template:Lang](/wiki/Template:Lang), "[study](/wiki/Science)").<ref name=oed2>*Oxford English Dictionary*, 1st ed. "anthropology, *n.*" Oxford University Press (Oxford), 1885.</ref> (Its adjectival form appeared in the works of [Aristotle](/wiki/Aristotle).)<ref name=oed2/> It began to be used in English, possibly via [French](/wiki/French_language) [*Template:Lang*](/wiki/Template:Lang), by the early 18th century.<ref name=oed2/>[Template:Refn](/wiki/Template:Refn)

### Through the 19th century[[edit](/index.php?title=(none)&action=edit&section=2)]

In 1647, the Bartholins, founders of the [University of Copenhagen](/wiki/University_of_Copenhagen), defined [*Template:Lang*](/wiki/Template:Lang) as follows:<ref name=frenchy>[Template:Cite book](/wiki/Template:Cite_book).</ref>

Anthropology, that is to say the science that treats of man, is divided ordinarily and with reason into Anatomy, which considers the body and the parts, and Psychology, which speaks of the soul.[Template:Refn](/wiki/Template:Refn)

Sporadic use of the term for some of the subject matter occurred subsequently, such as the use by [Étienne Serres](/wiki/Étienne_Serres) in 1838 to describe the natural history, or paleontology, of man, based on comparative anatomy, and the creation of a chair in anthropology and ethnography in 1850 at the [National Museum of Natural History (France)](/wiki/National_Museum_of_Natural_History_(France)) by [Jean Louis Armand de Quatrefages de Bréau](/wiki/Jean_Louis_Armand_de_Quatrefages_de_Bréau). Various short-lived organizations of anthropologists had already been formed. The [Société Ethnologique de Paris](/wiki/Société_Ethnologique_de_Paris), the first to use [Ethnology](/wiki/Ethnology), was formed in 1839. Its members were primarily anti-slavery activists. When slavery was abolished in France in 1848 the Société was abandoned.

Meanwhile, the Ethnological Society of New York, currently the [American Ethnological Society](/wiki/American_Ethnological_Society), was founded on its model in 1842, as well as the [Ethnological Society of London](/wiki/Ethnological_Society_of_London) in 1843, a break-away group of the [Aborigines' Protection Society](/wiki/Aborigines'_Protection_Society).<ref name=Schiller131>[Template:Harvnb](/wiki/Template:Harvnb)</ref> These anthropologists of the times were liberal, anti-slavery, and pro-[human-rights activists.](/wiki/Human_rights) They maintained international connections.

Anthropology and many other current fields are the intellectual results of the comparative methods developed in the earlier 19th century. Theorists in such diverse fields as [anatomy](/wiki/Comparative_anatomy), [linguistics](/wiki/Comparative_method_(linguistics)), and [Ethnology](/wiki/Ethnology), making feature-by-feature comparisons of their subject matters, were beginning to suspect that similarities between animals, languages, and folkways were the result of processes or laws unknown to them then.[[3]](#cite_note-3) For them, the publication of [Charles Darwin's](/wiki/Charles_Darwin) [*On the Origin of Species*](/wiki/On_the_Origin_of_Species) was the epiphany of everything they had begun to suspect. Darwin himself arrived at his conclusions through comparison of species he had seen in [agronomy](/wiki/Agronomy) and in the wild.

Darwin and Wallace unveiled evolution in the late 1850s. There was an immediate rush to bring it into the social sciences. [Paul Broca](/wiki/Paul_Broca) in Paris was in the process of breaking away from the [Société de biologie](/wiki/Société_de_biologie) to form the first of the explicitly anthropological societies, the [Société d'Anthropologie de Paris](/wiki/Society_of_Anthropology_of_Paris), meeting for the first time in Paris in 1859.<ref name=Fletcher>[Template:Cite book](/wiki/Template:Cite_book).</ref>[Template:Refn](/wiki/Template:Refn) When he read Darwin he became an immediate convert to *Transformisme*, as the French called [evolutionism](/wiki/Evolutionism).[[4]](#cite_note-4) His definition now became "the study of the human group, considered as a whole, in its details, and in relation to the rest of nature".[[5]](#cite_note-5) Broca, being what today would be called a [neurosurgeon](/wiki/Neurosurgery), had taken an interest in the pathology of speech. He wanted to localize the difference between man and the other animals, which appeared to reside in speech. He discovered the speech center of the human brain, today called [Broca's area](/wiki/Broca's_area) after him. His interest was mainly in [Biological anthropology](/wiki/Biological_anthropology), but a German philosopher specializing in psychology, [Theodor Waitz](/wiki/Theodor_Waitz), took up the theme of general and social anthropology in his six-volume work, entitled *Die Anthropologie der Naturvölker*, 1859–1864. The title was soon translated as "The Anthropology of Primitive Peoples". The last two volumes were published posthumously.

Waitz defined anthropology as "the science of the nature of man". By nature he meant matter animated by "the Divine breath";[[6]](#cite_note-6) i.e., he was an [animist](/wiki/Animism). Following Broca's lead, Waitz points out that anthropology is a new field, which would gather material from other fields, but would differ from them in the use of comparative anatomy, physiology, and psychology to differentiate man from "the animals nearest to him". He stresses that the data of comparison must be empirical, gathered by experimentation.[[7]](#cite_note-7) The history of civilization as well as ethnology are to be brought into the comparison. It is to be presumed fundamentally that the species, man, is a unity, and that "the same laws of thought are applicable to all men".[[8]](#cite_note-8) Waitz was influential among the British ethnologists. In 1863 the explorer [Richard Francis Burton](/wiki/Richard_Francis_Burton) and the speech therapist [James Hunt](/wiki/James_Hunt_(speech_therapist)) broke away from the [Ethnological Society of London](/wiki/Ethnological_Society_of_London) to form the [Anthropological Society of London](/wiki/Anthropological_Society_of_London), which henceforward would follow the path of the new anthropology rather than just ethnology. It was the 2nd society dedicated to general anthropology in existence. Representatives from the French *Société* were present, though not Broca. In his keynote address, printed in the first volume of its new publication, *The Anthropological Review*, Hunt stressed the work of Waitz, adopting his definitions as a standard.<ref name=hunt>[Template:Harvnb](/wiki/Template:Harvnb)</ref>[Template:Refn](/wiki/Template:Refn) Among the first associates were the young [Edward Burnett Tylor](/wiki/Edward_Burnett_Tylor), inventor of [cultural anthropology](/wiki/Cultural_anthropology), and his brother [Alfred Tylor](/wiki/Alfred_Tylor), a geologist. Previously Edward had referred to himself as an ethnologist; subsequently, an anthropologist.

Similar organizations in other countries followed: The [American Anthropological Association](/wiki/American_Anthropological_Association) in 1902, the Anthropological Society of Madrid (1865), the Anthropological Society of Vienna (1870), the Italian Society of Anthropology and Ethnology (1871), and many others subsequently. The majority of these were evolutionist. One notable exception was the [Berlin Society of Anthropology](/wiki/De:Berliner_Gesellschaft_für_Anthropologie,_Ethnologie_und_Urgeschichte) (1869) founded by [Rudolph Virchow](/wiki/Rudolph_Virchow), known for his vituperative attacks on the evolutionists. Not religious himself, he insisted that Darwin's conclusions lacked empirical foundation.

During the last three decades of the 19th century a proliferation of anthropological societies and associations occurred, most independent, most publishing their own journals, and all international in membership and association. The major theorists belonged to these organizations. They supported the gradual osmosis of anthropology curricula into the major institutions of higher learning. By 1898 the American Association for the Advancement of Science was able to report that 48 educational institutions in 13 countries had some curriculum in anthropology. None of the 75 faculty members were under a department named anthropology.[[9]](#cite_note-9)

### 20th and 21st centuries[[edit](/index.php?title=(none)&action=edit&section=3)]

This meagre statistic expanded in the 20th century to comprise anthropology departments in the majority of the world's higher educational institutions, many thousands in number. Anthropology has diversified from a few major subdivisions to dozens more. Practical anthropology, the use of anthropological knowledge and technique to solve specific problems, has arrived; for example, the presence of buried victims might stimulate the use of a forensic archaeologist to recreate the final scene. Organization has reached global level. For example, the World Council of Anthropological Associations (WCAA), "a network of national, regional and international associations that aims to promote worldwide communication and cooperation in anthropology", currently contains members from about three dozen nations.[[10]](#cite_note-10) Since the work of [Franz Boas](/wiki/Franz_Boas) and [Bronisław Malinowski](/wiki/Bronisław_Malinowski) in the late 19th and early 20th centuries, *social* anthropology in Great Britain and [*cultural* anthropology](/wiki/Cultural_anthropology) in the US have been distinguished from other social sciences by its emphasis on [cross-cultural comparisons](/wiki/Cross-cultural_studies), long-term in-depth examination of context, and the importance it places on [participant-observation](/wiki/Participant_observation) or experiential immersion in the area of research. Cultural anthropology in particular has emphasized [cultural relativism](/wiki/Cultural_relativism), [holism](/wiki/Holism), and the use of findings to frame cultural critiques.[[11]](#cite_note-11) This has been particularly prominent in the United States, from Boas' arguments against 19th-century racial [ideology](/wiki/Ideology), through [Margaret Mead's](/wiki/Margaret_Mead) advocacy for [gender equality](/wiki/Gender_equality) and sexual liberation, to current criticisms of [post-colonial](/wiki/Post-colonialism) oppression and promotion of [multiculturalism](/wiki/Multiculturalism). [Ethnography](/wiki/Ethnography) is one of its primary [research designs](/wiki/Research_design) as well as the text that is generated from anthropological fieldwork.[[12]](#cite_note-12)[[13]](#cite_note-13)[[14]](#cite_note-14) In Great Britain and the Commonwealth countries, the British tradition of [social anthropology](/wiki/Social_anthropology) tends to dominate. In the United States, anthropology has traditionally been divided into the [four field approach](/wiki/Four_field_approach) developed by [Franz Boas](/wiki/Franz_Boas) in the early 20th century: [*biological* or *physical* anthropology](/wiki/Biological_anthropology); [*social*](/wiki/Social_anthropology), [*cultural*](/wiki/Cultural_anthropology), or [*sociocultural* anthropology](/wiki/Sociocultural_anthropology); and [archaeology](/wiki/Archaeology); plus [anthropological linguistics](/wiki/Linguistic_anthropology). These fields frequently overlap, but tend to use different methodologies and techniques.

European countries with overseas colonies tended to practice more [ethnology](/wiki/Ethnology) (a term coined and defined by [Adam F. Kollár](/wiki/Adam_František_Kollár) in 1783). In non-colonial European countries, [social anthropology](/wiki/Social_anthropology) is now defined as the study of social organization in non-state societies. It is sometimes referred to as sociocultural anthropology in the parts of the world that were influenced by the European tradition.[[15]](#cite_note-15)

## Fields[[edit](/index.php?title=(none)&action=edit&section=4)]

[Template:Further](/wiki/Template:Further)

Anthropology is a global discipline where humanities, social, and natural sciences are forced to confront one another. Anthropology builds upon knowledge from [natural sciences](/wiki/Natural_sciences), including the discoveries about the origin and evolution of [*Homo sapiens*](/wiki/Human), human physical traits, [human behavior](/wiki/Human_behavior), the variations among different groups of humans, how the evolutionary past of *Homo sapiens* has influenced its social organization and culture, and from [social sciences](/wiki/Social_sciences), including the organization of human social and cultural relations, institutions, social conflicts, etc.[[16]](#cite_note-16)[[17]](#cite_note-17) Early anthropology originated in Classical Greece and Persia and studied and tried to understand observable cultural diversity.[[18]](#cite_note-18)<ref name=Ahmed>[Template:Cite journal](/wiki/Template:Cite_journal)</ref> As such, anthropology has been central in the development of several new (late 20th century) interdisciplinary fields such as [cognitive science](/wiki/Cognitive_science),[[19]](#cite_note-19) [global studies](/wiki/Global_studies), and various [ethnic studies](/wiki/Ethnic_studies).

According to [Clifford Geertz](/wiki/Clifford_Geertz), [Template:Quotation](/wiki/Template:Quotation)

[Sociocultural anthropology](/wiki/Sociocultural_anthropology) has been heavily influenced by [structuralist](/wiki/Structuralism) and postmodern theories, as well as a shift toward the analysis of modern societies. During the 1970s and 1990s, there was an [epistemological](/wiki/Epistemological) shift away from the [positivist](/wiki/Positivist) traditions that had largely informed the discipline.[[20]](#cite_note-20)[Template:Page needed](/wiki/Template:Page_needed) During this shift, enduring questions about the nature and production of knowledge came to occupy a central place in cultural and social anthropology. In contrast, archaeology and biological anthropology remained largely positivist. Due to this difference in epistemology, the four sub-fields of anthropology have lacked cohesion over the last several decades.

### Sociocultural[[edit](/index.php?title=(none)&action=edit&section=5)]

[Template:Main article](/wiki/Template:Main_article) Sociocultural anthropology draws together the principle axes of [cultural anthropology](/wiki/Cultural_anthropology) and [social anthropology](/wiki/Social_anthropology). Cultural anthropology is the comparative study of the manifold ways in which people *make sense* of the world around them, while social anthropology is the study of the *relationships* among persons and groups.[[21]](#cite_note-21) Cultural anthropology is more related to [philosophy](/wiki/Philosophy), literature and [the arts](/wiki/The_arts) (how one's culture affects experience for self and group, contributing to more complete understanding of the people's knowledge, customs, and institutions), while social anthropology is more related to [sociology](/wiki/Sociology) and history.[[21]](#cite_note-21) in that it helps develop understanding of social structures, typically of others and other populations (such as minorities, subgroups, dissidents, etc.). There is no hard-and-fast distinction between them, and these categories overlap to a considerable degree.

Inquiry in sociocultural anthropology is guided in part by [cultural relativism](/wiki/Cultural_relativism), the attempt to understand other societies in terms of their own cultural symbols and values.[[12]](#cite_note-12) Accepting other cultures in their own terms moderates reductionism in cross-cultural comparison.[[22]](#cite_note-22) This project is often accommodated in the field of [ethnography](/wiki/Ethnography). Ethnography can refer to both a methodology and the product of ethnographic research, i.e. an ethnographic monograph. As methodology, ethnography is based upon long-term fieldwork within a community or other research site. [Participant observation](/wiki/Participant_observation) is one of the foundational methods of social and cultural anthropology.[[23]](#cite_note-23) [Ethnology](/wiki/Ethnology) involves the systematic comparison of different cultures. The process of participant-observation can be especially helpful to understanding a culture from an [emic](/wiki/Emic) (conceptual, vs. [etic](/wiki/Etic), or technical) point of view.

The study of [kinship](/wiki/Kinship) and [social organization](/wiki/Social_organization) is a central focus of sociocultural anthropology, as kinship is a [human universal](/wiki/Human_universal). Sociocultural anthropology also covers [economic](/wiki/Economic_anthropology) and [political organization](/wiki/Political_anthropology), law and conflict resolution, patterns of consumption and exchange, material culture, technology, infrastructure, gender relations, ethnicity, childrearing and socialization, religion, myth, symbols, values, etiquette, worldview, sports, music, nutrition, recreation, games, food, festivals, and language (which is also the object of study in linguistic anthropology).

Comparison across cultures is a key element of method in sociocultural anthropology, including the industrialized (and de-industrialized) West. Cultures in the [Standard Cross-Cultural Sample](/wiki/Standard_Cross-Cultural_Sample) (SCCS)[[24]](#cite_note-24) of world societies are:

|  |  |
| --- | --- |
| **Africa** [**border|30px**](/wiki/File:African_sccs_cultures.jpg) | [Template:Hlist](/wiki/Template:Hlist) |
| **Circum-Mediterranean** [**border|30px**](/wiki/File:Circum-mediterannean_sccs_cultures.jpg) | [Template:Hlist](/wiki/Template:Hlist) |
| **East Eurasia** [**border|30px**](/wiki/File:East_eurasian_sccs_cultures.jpg) | [Template:Hlist](/wiki/Template:Hlist) |
| **Insular Pacific** [**border|30px**](/wiki/File:Insular_pacific.jpg) | [Template:Hlist](/wiki/Template:Hlist) |
| **North America** [**border|30px**](/wiki/File:North_american_sccs_cultures.jpg) | [Template:Hlist](/wiki/Template:Hlist) |
| **South America** [**border|30px**](/wiki/File:South_america_SCCS_cultures.jpg) | [Template:Hlist](/wiki/Template:Hlist) |

[Template:See also](/wiki/Template:See_also)

### Biological[[edit](/index.php?title=(none)&action=edit&section=6)]

[Template:Main article](/wiki/Template:Main_article) [thumb|left|Forensic anthropologists can help identify skeletonized human remains, such as these found lying in scrub in Western Australia, c. 1900–1910.](/wiki/File:Human_remains.jpg)

Biological Anthropology and Physical Anthropology are synonymous terms to describe anthropological research focused on the study of humans and non-human primates in their biological, evolutionary, and demographic dimensions. It examines the biological and social factors that have affected the evolution of humans and other primates, and that generate, maintain or change contemporary genetic and physiological variation.[[25]](#cite_note-25) Currently, research in medical anthropology is one of the main growth areas in the field of anthropology as a whole. It focuses on the following six basic fields:[Template:Citation needed](/wiki/Template:Citation_needed)

* the development of systems of medical knowledge and medical care
* the patient-physician relationship
* the integration of alternative medical systems in culturally diverse environments
* the interaction of social, environmental and biological factors which influence health and illness both in the individual and the community as a whole
* the critical analysis of interaction between psychiatric services and migrant populations ("critical ethnopsychiatry": Beneduce 2004, 2007)
* the impact of biomedicine and biomedical technologies in non-Western settings

Other subjects that have become central to medical anthropology worldwide are violence and social suffering (Farmer, 1999, 2003; Beneduce, 2010) as well as other issues that involve physical and psychological harm and suffering that are not a result of illness. On the other hand, there are fields that intersect with medical anthropology in terms of research methodology and theoretical production, such as *cultural psychiatry* and *transcultural psychiatry* or *ethnopsychiatry*.

#### Nutritional[[edit](/index.php?title=(none)&action=edit&section=25)]

[Template:Main article](/wiki/Template:Main_article)

Nutritional anthropology is a synthetic concept that deals with the interplay between [economic systems](/wiki/Economic_systems), [nutritional status](/wiki/Nutrition) and [food security](/wiki/Food_security), and how changes in the former affect the latter. If economic and environmental changes in a community affect access to food, food security, and dietary health, then this interplay between culture and biology is in turn connected to broader historical and economic trends associated with globalization. Nutritional status affects overall health status, work performance potential, and the overall potential for economic development (either in terms of human development or traditional western models) for any given group of people.

#### Psychological[[edit](/index.php?title=(none)&action=edit&section=26)]

[Template:Main article](/wiki/Template:Main_article) Psychological anthropology is an interdisciplinary subfield of anthropology that studies the interaction of [cultural](/wiki/Cultural_anthropology) and [mental processes](/wiki/Psychology). This subfield tends to focus on ways in which humans' development and [enculturation](/wiki/Enculturation) within a particular cultural group—with its own history, language, practices, and conceptual categories—shape processes of human [cognition](/wiki/Cognition), [emotion](/wiki/Emotion), [perception](/wiki/Perception), [motivation](/wiki/Motivation), and [mental health](/wiki/Mental_health). It also examines how the understanding of cognition, emotion, motivation, and similar psychological processes inform or constrain our models of cultural and social processes.[[34]](#cite_note-34)[[35]](#cite_note-35)

#### Cognitive[[edit](/index.php?title=(none)&action=edit&section=27)]

[Template:Main article](/wiki/Template:Main_article) Cognitive anthropology seeks to explain patterns of shared knowledge, cultural [innovation](/wiki/Innovation), and transmission over time and space using the methods and [theories](/wiki/Theories) of the [cognitive sciences](/wiki/Cognitive_sciences) (especially [experimental psychology](/wiki/Experimental_psychology) and [evolutionary biology](/wiki/Evolutionary_biology)) often through close collaboration with historians, ethnographers, archaeologists, linguists, musicologists and other specialists engaged in the description and [interpretation](/wiki/Interpretation_(logic)) of cultural forms. Cognitive anthropology is concerned with what people from different groups know and how that implicit knowledge changes the way people perceive and relate to the world around them.[[34]](#cite_note-34)

#### Transpersonal[[edit](/index.php?title=(none)&action=edit&section=28)]

[Template:Main article](/wiki/Template:Main_article) Transpersonal anthropology studies the relationship between [altered states of consciousness](/wiki/Altered_states_of_consciousness) and culture. As with [transpersonal psychology](/wiki/Transpersonal_psychology), the field is much concerned with altered states of consciousness (ASC) and [transpersonal experience](/wiki/Transpersonal_experience). However, the field differs from mainstream transpersonal psychology in taking more cognizance of cross-cultural issues—for instance, the roles of [myth](/wiki/Mythology), [ritual](/wiki/Ritual), [diet](/wiki/Diet_(nutrition)), and [texts](/wiki/Literature) in evoking and interpreting extraordinary experiences.[[36]](#cite_note-36)

### Political and legal[[edit](/index.php?title=(none)&action=edit&section=29)]

[Template:Political anthropology](/wiki/Template:Political_anthropology)

#### Political[[edit](/index.php?title=(none)&action=edit&section=30)]

[Template:Main article](/wiki/Template:Main_article) Political anthropology concerns the structure of [political systems](/wiki/Form_of_government), looked at from the basis of the structure of societies. Political anthropology developed as a discipline concerned primarily with politics in stateless societies, a new development started from the 1960s, and is still unfolding: anthropologists started increasingly to study more "complex" social settings in which the presence of states, bureaucracies and markets entered both ethnographic accounts and analysis of local phenomena. The turn towards complex societies meant that political themes were taken up at two main levels. First of all, anthropologists continued to study [political organization](/wiki/Political_organization) and political phenomena that lay outside the state-regulated sphere (as in patron-client relations or tribal political organization). Second of all, anthropologists slowly started to develop a disciplinary concern with states and their institutions (and of course on the relationship between formal and informal political institutions). An anthropology of the state developed, and it is a most thriving field today. Geertz' comparative work on "Negara", the Balinese state is an early, famous example.

#### Legal[[edit](/index.php?title=(none)&action=edit&section=31)]

[Template:Main article](/wiki/Template:Main_article) Legal anthropology or anthropology of law specializes in "the cross-cultural study of social ordering".[[37]](#cite_note-37) Earlier legal anthropological research often focused more narrowly on conflict management, crime, sanctions, or formal regulation. More recent applications include issues such as [human rights](/wiki/Human_rights), [legal pluralism](/wiki/Legal_pluralism),[[38]](#cite_note-38) and political uprisings.

#### Public[[edit](/index.php?title=(none)&action=edit&section=32)]

[Template:Main article](/wiki/Template:Main_article) Public Anthropology was created by Robert Borofsky, a professor at Hawaii Pacific University, to "demonstrate the ability of anthropology and anthropologists to effectively address problems beyond the discipline - illuminating larger social issues of our times as well as encouraging broad, public conversations about them with the explicit goal of fostering social change" ([Borofsky 2004](http://www.publicanthropology.org)).

### Nature, science and technology[[edit](/index.php?title=(none)&action=edit&section=33)]

[Template:Cyber anthropology](/wiki/Template:Cyber_anthropology)

#### Cyborg[[edit](/index.php?title=(none)&action=edit&section=34)]

[Template:Main article](/wiki/Template:Main_article) Cyborg anthropology originated as a sub-focus group within the [American Anthropological Association's](/wiki/American_Anthropological_Association) annual meeting in 1993. The sub-group was very closely related to [STS](/wiki/Science_and_technology_studies) and the [Society for the Social Studies of Science](/wiki/Society_for_the_Social_Studies_of_Science).[[39]](#cite_note-39) [Donna Haraway's](/wiki/Donna_Haraway) 1985 [*Cyborg Manifesto*](/wiki/Cyborg_Manifesto) could be considered the founding document of cyborg anthropology by first exploring the philosophical and sociological ramifications of the term. Cyborg anthropology studies humankind and its relations with the technological systems it has built, specifically modern technological systems that have reflexively shaped notions of what it means to be human beings.

#### Digital[[edit](/index.php?title=(none)&action=edit&section=35)]

[Template:Main article](/wiki/Template:Main_article) Digital anthropology is the study of the relationship between humans and digital-era technology, and extends to various areas where anthropology and [technology](/wiki/Technology) intersect. It is sometimes grouped with [sociocultural anthropology](/wiki/Cultural_anthropology), and sometimes considered part of [material culture](/wiki/Material_culture). The field is new, and thus has a variety of names with a variety of emphases. These include techno-anthropology,[[40]](#cite_note-40) digital ethnography, cyberanthropology,[[41]](#cite_note-41) and virtual anthropology.[[42]](#cite_note-42)

#### Ecological[[edit](/index.php?title=(none)&action=edit&section=36)]

[Template:Main article](/wiki/Template:Main_article) Ecological anthropology is defined as the "study of [cultural adaptations](/wiki/Cultural_adaptation) to environments".[[43]](#cite_note-43) The sub-field is also defined as, "the study of relationships between a population of humans and their [biophysical environment](/wiki/Biophysical_environment)".[[44]](#cite_note-44) The focus of its research concerns "how cultural [beliefs](/wiki/Beliefs) and practices helped human populations adapt to their environments, and how people used elements of their culture to maintain their [ecosystems](/wiki/Ecosystems)."[[43]](#cite_note-43)

#### Environmental[[edit](/index.php?title=(none)&action=edit&section=37)]

[Template:Main article](/wiki/Template:Main_article) Environmental anthropology is a sub-specialty within the field of anthropology that takes an active role in examining the relationships between humans and their environment across space and time.[[45]](#cite_note-45) The contemporary perspective of environmental anthropology, and arguably at least the backdrop, if not the focus of most of the ethnographies and cultural fieldworks of today, is [political ecology](/wiki/Political_ecology). Many characterize this new perspective as more informed with culture, politics and power, globalization, localized issues, and more.[[46]](#cite_note-46) The focus and data interpretation is often used for arguments for/against or creation of policy, and to prevent corporate exploitation and damage of land. Often, the observer has become an active part of the struggle either directly (organizing, participation) or indirectly (articles, documentaries, books, ethnographies). Such is the case with environmental justice advocate Melissa Checker and her relationship with the people of Hyde Park.[[47]](#cite_note-47)

### Historical[[edit](/index.php?title=(none)&action=edit&section=38)]

[Template:Main article](/wiki/Template:Main_article) [Template:See also](/wiki/Template:See_also) Ethnohistory is the study of [ethnographic](/wiki/Ethnography) cultures and [indigenous](/wiki/Indigenous_peoples) customs by examining [historical records](/wiki/History). It is also the study of the history of various [ethnic groups](/wiki/Ethnic_group) that may or may not exist today. Ethnohistory uses both historical and ethnographic data as its foundation. Its historical methods and materials go beyond the standard use of documents and manuscripts. Practitioners recognize the utility of such source material as maps, music, paintings, photography, folklore, oral tradition, site exploration, archaeological materials, museum collections, enduring customs, language, and place names.[[48]](#cite_note-48)

### Religion[[edit](/index.php?title=(none)&action=edit&section=39)]

[Template:Anthropology of religion](/wiki/Template:Anthropology_of_religion) [Template:Main article](/wiki/Template:Main_article) The anthropology of religion involves the study of religious institutions in relation to other social institutions, and the comparison of religious beliefs and practices across cultures. Modern anthropology assumes that there is complete continuity between [magical thinking](/wiki/Magical_thinking) and religion,[[49]](#cite_note-49)[Template:Refn](/wiki/Template:Refn) and that every religion is a cultural product, created by the human [community](/wiki/Community) that worships it.[[50]](#cite_note-50)

### Urban[[edit](/index.php?title=(none)&action=edit&section=40)]

[Template:Main article](/wiki/Template:Main_article) Urban anthropology is concerned with issues of [urbanization](/wiki/Urbanization), poverty, and [neoliberalism](/wiki/Neoliberalism). [Ulf Hannerz](/wiki/Ulf_Hannerz) quotes a 1960s remark that traditional anthropologists were "a notoriously [agoraphobic](/wiki/Agoraphobic) lot, anti-urban by definition". Various social processes in the [Western World](/wiki/Western_World) as well as in the "[Third World](/wiki/Third_World)" (the latter being the habitual focus of attention of anthropologists) brought the attention of "[specialists in 'other cultures'](/wiki/Anthropology#Focus_on_the_"other_cultures")" closer to their homes.[[51]](#cite_note-51) There are two principle approaches in urban anthropology: by examining the types of cities or examining the social issues within the cities. These two methods are overlapping and dependent of each other. By defining different types of cities, one would use social factors as well as economic and political factors to categorize the cities. By directly looking at the different social issues, one would also be studying how they affect the dynamic of the city.[[52]](#cite_note-52)

## Key topics by field: archaeological and biological[[edit](/index.php?title=(none)&action=edit&section=41)]

[Template:Main article](/wiki/Template:Main_article)

### Anthrozoology[[edit](/index.php?title=(none)&action=edit&section=42)]

[Template:Main article](/wiki/Template:Main_article) [Anthrozoology](/wiki/Anthrozoology) (also known as "human–animal studies") is the study of interaction between living things. It is a burgeoning [interdisciplinary](/wiki/Interdisciplinary) field that overlaps with a number of other disciplines, including anthropology, [ethology](/wiki/Ethology), medicine, [psychology](/wiki/Psychology), [veterinary medicine](/wiki/Veterinary_medicine) and [zoology](/wiki/Zoology). A major focus of anthrozoologic research is the quantifying of the positive effects of human-animal relationships on either party and the study of their interactions.[[53]](#cite_note-53) It includes scholars from a diverse range of fields, including anthropology, sociology, biology, and philosophy.[[54]](#cite_note-54)[[55]](#cite_note-55)[Template:Refn](/wiki/Template:Refn)

### Biocultural[[edit](/index.php?title=(none)&action=edit&section=43)]

[Template:Main article](/wiki/Template:Main_article) Biocultural anthropology is the [scientific](/wiki/Scientific) exploration of the relationships between [human biology](/wiki/Human_biology) and culture. [Physical anthropologists](/wiki/Biological_anthropology) throughout the first half of the 20th century viewed this relationship from a [racial](/wiki/Race_(classification_of_human_beings)) perspective; that is, from the assumption that [typological](/wiki/Typology_(anthropology)) human biological differences lead to cultural differences.<ref name=Biocult\_syn>[Template:Cite book](/wiki/Template:Cite_book)</ref> After World War II the emphasis began to shift toward an effort to explore the role culture plays in shaping human biology.

### Evolutionary[[edit](/index.php?title=(none)&action=edit&section=44)]

[Template:Main article](/wiki/Template:Main_article) Evolutionary anthropology is the interdisciplinary study of the [evolution](/wiki/Human_evolution) of [human physiology](/wiki/Human_physiology) and [human behaviour](/wiki/Human_behaviour) and the relation between [hominins](/wiki/Hominins) and non-hominin [primates](/wiki/Primate). Evolutionary anthropology is based in [natural science](/wiki/Natural_science) and [social science](/wiki/Social_science), combining the [human development](/wiki/Human_development_(biology)) with socioeconomic factors. Evolutionary anthropology is concerned with both biological and cultural evolution of humans, past and present. It is based on a [scientific](/wiki/Scientific) approach, and brings together fields such as [archaeology](/wiki/Archaeology), [behavioral ecology](/wiki/Behavioral_ecology), [psychology](/wiki/Psychology), [primatology](/wiki/Primatology), and [genetics](/wiki/Genetics). It is a dynamic and [interdisciplinary](/wiki/Interdisciplinary) field, drawing on many lines of evidence to understand the human experience, past and present.

### Forensic[[edit](/index.php?title=(none)&action=edit&section=45)]

[Template:Main article](/wiki/Template:Main_article) Forensic anthropology is the application of the science of [physical anthropology](/wiki/Physical_anthropology) and human [osteology](/wiki/Osteology) in a legal setting, most often in criminal cases where the victim's remains are in the advanced stages of [decomposition](/wiki/Decomposition). A forensic anthropologist can assist in the identification of deceased individuals whose remains are decomposed, burned, mutilated or otherwise unrecognizable. The adjective "forensic" refers to the application of this subfield of science to a court of law.

### Palaeoanthropology[[edit](/index.php?title=(none)&action=edit&section=46)]

[Template:Main article](/wiki/Template:Main_article) Paleoanthropology combines the disciplines of [paleontology](/wiki/Paleontology) and [physical anthropology](/wiki/Physical_anthropology). It is the study of ancient humans, as found in [fossil](/wiki/Fossil) [hominid](/wiki/Hominidae) evidence such as [petrifacted](/wiki/Petrifaction) bones and footprints.

## Organizations[[edit](/index.php?title=(none)&action=edit&section=47)]

Contemporary anthropology is an established science with academic departments at most universities and colleges. The single largest organization of Anthropologists is the [American Anthropological Association](/wiki/American_Anthropological_Association) (AAA), which was founded in 1903.[[56]](#cite_note-56) Membership is made up of anthropologists from around the globe.[[57]](#cite_note-57) In 1989, a group of European and American scholars in the field of anthropology established the [European Association of Social Anthropologists](/wiki/European_Association_of_Social_Anthropologists) (EASA) which serves as a major professional organization for anthropologists working in Europe. The EASA seeks to advance the status of anthropology in Europe and to increase visibility of marginalized anthropological traditions and thereby contribute to the project of a global anthropology or world anthropology.

Hundreds of other organizations exist in the various sub-fields of anthropology, sometimes divided up by nation or region, and many anthropologists work with collaborators in other disciplines, such as [geology](/wiki/Geology), [physics](/wiki/Physics), [zoology](/wiki/Zoology), [paleontology](/wiki/Paleontology), [anatomy](/wiki/Anatomy), [music theory](/wiki/Music_theory), [art history](/wiki/Art_history), [sociology](/wiki/Sociology) and so on, belonging to professional societies in those disciplines as well.[[58]](#cite_note-58)

### List of major organizations[[edit](/index.php?title=(none)&action=edit&section=48)]

[Template:Main category](/wiki/Template:Main_category) [Template:Colbegin](/wiki/Template:Colbegin)

* [American Anthropological Association](/wiki/American_Anthropological_Association)
* [American Ethnological Society](/wiki/American_Ethnological_Society)
* [Asociación de Antropólogos Iberoamericanos en Red, AIBR](/wiki/AIBR._Asociación_de_Antropólogos_Iberoamericanos_en_Red)
* [Moving Anthropology Student Network](/wiki/Moving_Anthropology_Student_Network)
* [Anthropological Society of London](/wiki/Anthropological_Society_of_London)
* [Center for World Indigenous Studies](/wiki/Center_for_World_Indigenous_Studies)
* [Ethnological Society of London](/wiki/Ethnological_Society_of_London)
* [Institute of Anthropology and Ethnography](/wiki/Institute_of_Anthropology_and_Ethnography)
* [Max Planck Institute for Evolutionary Anthropology](/wiki/Max_Planck_Institute_for_Evolutionary_Anthropology)
* [Network of Concerned Anthropologists](/wiki/Network_of_Concerned_Anthropologists)
* [N. N. Miklukho-Maklai Institute of Ethnology and Anthropology](/wiki/N._N._Miklukho-Maklai_Institute_of_Ethnology_and_Anthropology)
* [Radical Anthropology Group](http://www.radicalanthropologygroup.org/)
* [Royal Anthropological Institute of Great Britain and Ireland](/wiki/Royal_Anthropological_Institute_of_Great_Britain_and_Ireland)
* [Society for anthropological sciences](/wiki/Society_for_anthropological_sciences)
* [Society for Applied Anthropology](/wiki/Society_for_Applied_Anthropology)
* [USC Center for Visual Anthropology](/wiki/USC_Center_for_Visual_Anthropology)

[Template:Colend](/wiki/Template:Colend)

## Controversial ethical stances[[edit](/index.php?title=(none)&action=edit&section=49)]

Anthropologists, like other researchers (especially historians and scientists engaged in field research), have over time assisted state policies and projects, especially colonialism.[[59]](#cite_note-59)[[60]](#cite_note-60) Some commentators have contended:

* That the discipline grew out of colonialism, perhaps was in league with it, and derived some of its key notions from it, consciously or not. (See, for example, Gough, Pels and Salemink, but cf. Lewis 2004).<ref name=Gellner>Gellner, Ernest (1992) *Postmodernism, Reason, and Religion*. London/New York: Routledge. Pp: 26–29.</ref>
* That ethnographic work was often [ahistorical](/wiki/Ahistoricism), writing about people as if they were "out of time" in an "ethnographic present" (Johannes Fabian, *Time and Its Other*).

### Ethics of cultural relativism[[edit](/index.php?title=(none)&action=edit&section=50)]

As part of their quest for [scientific objectivity](/wiki/Scientific_objectivity), present-day anthropologists typically urge [cultural relativism](/wiki/Cultural_relativism), which has an influence on all the sub-fields of anthropology.[[12]](#cite_note-12) This is the notion that cultures should not be judged by another's values or viewpoints, but be examined dispassionately on their own terms. There should be no notions, in good anthropology, of one culture being better or worse than another culture.[[61]](#cite_note-61) Ethical commitments in anthropology include noticing and documenting [genocide](/wiki/Genocide), [infanticide](/wiki/Infanticide), [racism](/wiki/Racism), [mutilation](/wiki/Mutilation) (including [circumcision](/wiki/Circumcision) and [subincision](/wiki/Subincision)), and [torture](/wiki/Torture). Topics like racism, slavery, and human sacrifice attract anthropological attention and theories ranging from nutritional deficiencies[[62]](#cite_note-62) to genes[[63]](#cite_note-63) to [acculturation](/wiki/Acculturation) have been proposed, not to mention theories of [colonialism](/wiki/Colonialism) and many others as root causes of [Man's inhumanity to man](/wiki/Man's_inhumanity_to_man). To illustrate the depth of an anthropological approach, one can take just one of these topics, such as "racism" and find thousands of anthropological references, stretching across all the major and minor sub-fields.[[64]](#cite_note-64)[[65]](#cite_note-65)

### Ethical stance to military involvement[[edit](/index.php?title=(none)&action=edit&section=51)]

Anthropologists' involvement with the U.S. government, in particular, has caused bitter controversy within the discipline. Franz Boas publicly objected to US participation in World War I, and after the war he published a brief expose and condemnation of the participation of several American archaeologists in espionage in Mexico under their cover as scientists.

But by the 1940s, many of Boas' anthropologist contemporaries were active in the allied war effort against the "Axis" (Nazi Germany, Fascist Italy, and Imperial Japan). Many served in the armed forces, while others worked in intelligence (for example, [Office of Strategic Services](/wiki/Office_of_Strategic_Services) and the [Office of War Information](/wiki/Office_of_War_Information)). At the same time, [David H. Price's](/wiki/David_H._Price) work on American anthropology during the Cold War provides detailed accounts of the pursuit and dismissal of several anthropologists from their jobs for communist sympathies.

Attempts to accuse anthropologists of complicity with the CIA and government intelligence activities during the Vietnam War years have turned up surprisingly little (although anthropologist [Hugo Nutini](/wiki/Hugo_Nutini) was active in the stillborn [Project Camelot](/wiki/Project_Camelot)).[[66]](#cite_note-66) Many anthropologists (students and teachers) were active in the antiwar movement. Numerous resolutions condemning the war in all its aspects were passed overwhelmingly at the annual meetings of the [American Anthropological Association](/wiki/American_Anthropological_Association) (AAA).

Professional anthropological bodies often object to the use of anthropology for the benefit of the [state](/wiki/State_(polity)). Their codes of ethics or statements may proscribe anthropologists from giving secret briefings. The [Association of Social Anthropologists of the UK and Commonwealth](/wiki/Association_of_Social_Anthropologists_of_the_UK_and_Commonwealth) (ASA) has called certain scholarship ethically dangerous. The AAA's current 'Statement of Professional Responsibility' clearly states that "in relation with their own government and with host governments ... no secret research, no secret reports or debriefings of any kind should be agreed to or given."

Anthropologists, along with other social scientists, are working with the US military as part of the US Army's strategy in Afghanistan.[[67]](#cite_note-67) The [*Christian Science Monitor*](/wiki/Christian_Science_Monitor) reports that "Counterinsurgency efforts focus on better grasping and meeting local needs" [in Afghanistan](/wiki/War_in_Afghanistan_(2001–present)), under the [*Human Terrain System*](/wiki/Human_Terrain_System) (HTS) program; in addition, HTS teams are working with the [US military in Iraq](/wiki/US_military_in_Iraq).[[68]](#cite_note-68) In 2009, the American Anthropological Association's Commission on the Engagement of Anthropology with the US Security and Intelligence Communities released its final report concluding, in part, that, "When ethnographic investigation is determined by military missions, not subject to external review, where data collection occurs in the context of war, integrated into the goals of counterinsurgency, and in a potentially coercive environment – all characteristic factors of the HTS concept and its application – it can no longer be considered a legitimate professional exercise of anthropology. In summary, while we stress that constructive engagement between anthropology and the military is possible, CEAUSSIC suggests that the AAA emphasize the incompatibility of HTS with disciplinary ethics and practice for job seekers and that it further recognize the problem of allowing HTS to define the meaning of "anthropology" within DoD."[[69]](#cite_note-69)

## Post–World War II developments[[edit](/index.php?title=(none)&action=edit&section=52)]

Before WWII British 'social anthropology' and American 'cultural anthropology' were still distinct traditions. After the war, enough British and American anthropologists borrowed ideas and methodological approaches from one another that some began to speak of them collectively as 'sociocultural' anthropology.

### Basic trends[[edit](/index.php?title=(none)&action=edit&section=53)]

There are several characteristics that tend to unite anthropological work. One of the central characteristics is that anthropology tends to provide a comparatively more [holistic](/wiki/Holism) account of phenomena and tends to be highly empirical.[[11]](#cite_note-11) The quest for holism leads most anthropologists to study a particular place, problem or phenomenon in detail, using a variety of methods, over a more extensive period than normal in many parts of academia.

In the 1990s and 2000s (decade), calls for clarification of what constitutes a culture, of how an observer knows where his or her own culture ends and another begins, and other crucial topics in writing anthropology were heard. These dynamic relationships, between what can be observed on the ground, as opposed to what can be observed by compiling many local observations remain fundamental in any kind of anthropology, whether cultural, biological, linguistic or archaeological.[[70]](#cite_note-70) Biological anthropologists are interested in both human variation[[71]](#cite_note-71) and in the possibility of human universals (behaviors, ideas or concepts shared by virtually all human cultures).[[72]](#cite_note-72) They use many different methods of study, but modern population [genetics](/wiki/Genetics), [participant observation](/wiki/Participant_observation) and other techniques often take anthropologists "into the field," which means traveling to a community in its own setting, to do something called "fieldwork." On the biological or physical side, human measurements, genetic samples, nutritional data may be gathered and published as articles or monographs.

Along with dividing up their project by theoretical emphasis, anthropologists typically divide the world up into relevant time periods and geographic regions. Human time on Earth is divided up into relevant cultural traditions based on material, such as the [Paleolithic](/wiki/Paleolithic) and the [Neolithic](/wiki/Neolithic), of particular use in archaeology.[Template:Citation needed](/wiki/Template:Citation_needed) Further cultural subdivisions according to tool types, such as [Olduwan](/wiki/Olduwan) or [Mousterian](/wiki/Mousterian) or [Levalloisian](/wiki/Levallois_technique) help archaeologists and other anthropologists in understanding major trends in the human past.[Template:Citation needed](/wiki/Template:Citation_needed) Anthropologists and geographers share approaches to [Culture regions](/wiki/Culture_regions) as well, since mapping cultures is central to both sciences. By making comparisons across cultural traditions (time-based) and cultural regions (space-based), anthropologists have developed various kinds of [comparative method](/wiki/Comparative_method), a central part of their science.

### Commonalities between fields[[edit](/index.php?title=(none)&action=edit&section=54)]

Because anthropology developed from so many different enterprises (see [History of Anthropology](/wiki/History_of_Anthropology)), including but not limited to [fossil-hunting](/wiki/Fossil_collecting), [exploring](/wiki/Exploration), documentary film-making, [paleontology](/wiki/Paleontology), [primatology](/wiki/Primatology), antiquity dealings and curatorship, [philology](/wiki/Philology), [etymology](/wiki/Etymology), [genetics](/wiki/Genetics), regional analysis, [ethnology](/wiki/Ethnology), history, [philosophy](/wiki/Philosophy), and [religious studies](/wiki/Religious_studies),[[73]](#cite_note-73)[[74]](#cite_note-74) it is difficult to characterize the entire field in a brief article, although attempts to write histories of the entire field have been made.[[75]](#cite_note-75) Some authors argue that anthropology originated and developed as the study of "other cultures", both in terms of time (past societies) and space (non-European/non-Western societies).[[76]](#cite_note-76) For example, the classic of [urban anthropology](/wiki/Urban_anthropology), [Ulf Hannerz](/wiki/Ulf_Hannerz) in the introduction to his seminal *Exploring the City: Inquiries Toward an Urban Anthropology* mentions that the "[Third World](/wiki/Third_World)" had habitually received most of attention; anthropologists who traditionally specialized in "other cultures" looked for them far away and started to look "across the tracks" only in late 1960s.[[77]](#cite_note-77) Now there exist many works focusing on peoples and topics very close to the author's "home".[[78]](#cite_note-78) It is also argued that other fields of study, like History and [Sociology](/wiki/Sociology), on the contrary focus disproportionately on the West.[[79]](#cite_note-79) In France, the study of Western societies has been traditionally left to [sociologists](/wiki/Sociologist), but this is increasingly changing,[[80]](#cite_note-80) starting in the 1970s from scholars like Isac Chiva and journals like [*Terrain*](/wiki/Terrain_(journal)) ("fieldwork"), and developing with the center founded by [Marc Augé](/wiki/Marc_Augé) ([*Le Centre d'anthropologie des mondes contemporains*](/wiki/École_des_hautes_études_en_sciences_sociales), the Anthropological Research Center of Contemporary Societies).

Since the 1980s it has become common for social and cultural anthropologists to set ethnographic research in the North Atlantic region, frequently examining the connections between locations rather than limiting research to a single locale. There has also been a related shift toward broadening the focus beyond the daily life of ordinary people; increasingly, research is set in settings such as scientific laboratories, social movements, governmental and nongovernmental organizations and businesses.[[81]](#cite_note-81)

## See also[[edit](/index.php?title=(none)&action=edit&section=55)]

[Template:Wikipedia books](/wiki/Template:Wikipedia_books) [Template:Main article](/wiki/Template:Main_article) [Template:Refbegin](/wiki/Template:Refbegin)

* [Anthropological Index Online](/wiki/Anthropological_Index_Online) (AIO)
* [Anthropological science fiction](/wiki/Anthropological_science_fiction)
* [Engaged theory](/wiki/Engaged_theory)
* [Ethnology](/wiki/Ethnology)
* [Ethnobiology](/wiki/Ethnobiology)
* [Ethology](/wiki/Ethology)
* [Folklore](/wiki/Folklore)
* [Human ethology](/wiki/Human_ethology)
* [Human evolution](/wiki/Human_evolution)
* [Human Relations Area Files](/wiki/Human_Relations_Area_Files)
* [Intangible Cultural Heritage](/wiki/Intangible_Cultural_Heritage)
* [List of anthropologists](/wiki/List_of_anthropologists)
* [Memetics](/wiki/Memetics)
* [Origins of society](/wiki/Origins_of_society)
* [Prehistoric medicine](/wiki/Prehistoric_medicine)
* [Qualitative research](/wiki/Qualitative_research)
* [Sociology](/wiki/Sociology)
* [Theological anthropology](/wiki/Theological_anthropology), a sub-field of theology
* [Philosophical anthropology](/wiki/Philosophical_anthropology), a sub-field of philosophy
* Anthropology in [Tinbergen's four questions](/wiki/Tinbergen's_four_questions)

[Template:Refend](/wiki/Template:Refend)

## Notes[[edit](/index.php?title=(none)&action=edit&section=56)]

[Template:Reflist](/wiki/Template:Reflist)

## References[[edit](/index.php?title=(none)&action=edit&section=57)]

[Template:Reflist](/wiki/Template:Reflist)

## Further reading[[edit](/index.php?title=(none)&action=edit&section=58)]

[Template:Main article](/wiki/Template:Main_article)

### Dictionaries and encyclopedias[[edit](/index.php?title=(none)&action=edit&section=59)]

[Template:Refbegin](/wiki/Template:Refbegin)

* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia).
* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite book](/wiki/Template:Cite_book)

[Template:Refend](/wiki/Template:Refend)

### Fieldnotes and memoirs[[edit](/index.php?title=(none)&action=edit&section=60)]

[Template:Refbegin](/wiki/Template:Refbegin)

* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)

[Template:Refend](/wiki/Template:Refend)

### Histories[[edit](/index.php?title=(none)&action=edit&section=61)]

[Template:Refbegin](/wiki/Template:Refbegin)

* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite journal](/wiki/Template:Cite_journal)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite journal](/wiki/Template:Cite_journal)
* [Template:Cite journal](/wiki/Template:Cite_journal)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book).
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book) [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)

[Template:Refend](/wiki/Template:Refend)

### Textbooks and key theoretical works[[edit](/index.php?title=(none)&action=edit&section=62)]

[Template:Refbegin](/wiki/Template:Refbegin)

* [Carneiro's circumscription theory](/wiki/Carneiro's_circumscription_theory)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)

[Template:Refend](/wiki/Template:Refend)

## External links[[edit](/index.php?title=(none)&action=edit&section=63)]

[Template:Sister project links](/wiki/Template:Sister_project_links) [Template:Library resources box](/wiki/Template:Library_resources_box)

* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)

[Template:Humanities](/wiki/Template:Humanities) [Template:Social sciences](/wiki/Template:Social_sciences) [Template:Ethnicity](/wiki/Template:Ethnicity) [Template:Zoology](/wiki/Template:Zoology)

[Template:Authority control](/wiki/Template:Authority_control)

[Category:Anthropology](/wiki/Category:Anthropology) [Category:Humanities](/wiki/Category:Humanities) [Category:Social sciences](/wiki/Category:Social_sciences)