

## 1.1. MEANING SCOPE AND DEVELOPMENT OF ANTHROPOLOGY

**Anthropology** is the academic study of humanity. It majorly deals with *Homo sapiens* origin and evolution, the organization of human social and cultural relations, human physical traits, how humans behave, the variations among different groups of humans, how the evolutionary past of *Homo sapiens* has influenced its social organization and culture, and so forth.

Anthropology is usually classified as a social science along with disciplines such as sociology, economics, political science and psychology but it has much in common with natural sciences like biology and geology as also with religion and art in the field of humanities. The diverse field of anthropology has broader scope than other social sciences. Anthropologists are interested in all human beings and their different aspects such as skin color, kinship system, religious beliefs, technologies and other aspects of life.

In physical anthropology, investigation of the evolution of the human species, physical variations among different human groups and anatomy of monkeys, apes and humans are studied. Primatology is a line of specialization within anthropology and it specializes in the evolution, anatomy, adaptation and social behaviour of primates which constitutes the taxonomic order including humans. Anthropologists studying the variation in the human beings seek to measure and explain the similarities and differences among the people of the world.

Archaeology studies the human past on the basis of examination of the material remains of the past in order to understand human life has changed over centuries. Cultural anthropology also known as ethnology involves the study of historically recent and contemporary human cultures and societies. They study a wide range of subjects of which some main are -

1. Study and preparation of reports about the ways of life of particular human societies.
2. Comparison of diverse cultures to understand their common features and influences operating on the cultures.
3. Understanding the mutual relationship and influence of the various aspects of like economics, family life, religion and art etc.

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. It is possible to view all human cultures as part of one large, ever-changing global culture. 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.

Biological anthropologists are interested in both human variation and in the possibility of human universals (behaviors, ideas or concepts shared by virtually all human cultures) They use many different methods of study, but modern population [genetics](#), [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.

At the same time, anthropologists urge, as part of their quest for scientific objectivity, [cultural relativism](#), which has an influence on all the sub-fields of anthropology. This is the notion that particular cultures should not be judged by one culture's values or viewpoints, but that all cultures should be viewed as relative to each other. There should be no notions, in good anthropology, of one culture being better or worse than another culture.

Ethical commitments in anthropology include noticing and documenting [genocide](#), [infanticide](#), [racism](#), [mutilation](#) including [circumcision](#) and [subincision](#), and [torture](#). Topics like racism, slavery or human sacrifice, therefore, attract anthropological attention and theories ranging from nutritional deficiencies to genes to [acculturation](#) have been proposed, not to mention theories of [colonialism](#) and many others as root causes of [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.

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](#) and the [Neolithic](#), of particular use in





## UNIT-VII

### LANGUAGE

**Language** is a set of arbitrary symbols shared among a group. These symbols may be verbal, signed, or written. It is one of the primary ways that we **communicate**, or send and receive messages. Non-verbal forms of communication include body language, body modification, and appearance (what we wear and our hairstyle).

Even non-human primates have a **communication system**; the difference, as far as we can determine, is that non-human primates use a **call system**, which is a system of oral communication that uses a set of sounds in response to environmental factors, e.g., a predator approaching. They can only signal one thing at a time. For instance, 'here is food,' or 'a leopard is attacking.' They cannot signal something like 'I've found food but there's a leopard here so run away.'

Linguists assume that human language cannot be evaluated or judged, and they are more interested in how language works or doesn't work than in how language should be improved.

The linguists' descriptive stance is somewhat similar to the anthropological principle of cultural relativism. Throughout childhood, we received instruction on the proper way to speak our language, and any mistakes we made were quickly corrected. In much the same way, we are taught that our culture is the best culture. This attitude, or **ethnocentrism**, is common in every culture.

**Linguistic anthropology:** The science of language is called linguistics, linguistic anthropology is a branch of linguistics that deals with the social and the cultural aspects of the language.

**Linguistic anthropology** is the interdisciplinary study of how **language** influences social life. It is a branch of **anthropology** that originated from the endeavor to document endangered languages, and has grown over the past century to encompass most aspects of **language** structure and use

**phoneme** is the basic unit of a language which combines with other phonemes to form a meaningful unit like morpheme.

**Morpheme** is a meaningful linguistic unit consisting of a word element like 'ed' in walked that cannot be divided into smaller meaningful units.

3. **Polychronic time schedule (P time):** A time schedule in which people tend to do several things at the same time and place higher value on personal involvement than on getting things done on time. People are more important than time.

- **Kinesis** : Communication by body movement and body position
- **Kineme**- a set of body movements which are different but can convey the same meaning, a set of movements used without altering the meaning, communication through body movements
- **Gesture**-It is a non verbal element of communication to express a meaning Eg: crying, smile
- **Emblem**- a symbolic body movement is called emblem eg: bye-bye
- **Illustrator**- illustrating a particular activity, an illustrator may require emblem, but emblem need not be an illustrator

E.g. rotating your hand for symbolizing driving

Affect display-A smile/ a sarcastic expression

Regulators- body gestures that indicate avoidance/ that controls interaction

E.g. taking your hand away from giving handshake

- **Adaptors:** they are body gestures that indicate relaxation
- **Postures:** body position, the entire body's position is used for communication
- **Haptics:** Communication through touch
- **Oculesics:** Communication through eye gaze

### Para language:

**Voice set:** context in which the speaker is speaking. It includes the situation, gender, mood, age, culture etc.

**Voice qualities:** volume, pitch, tempo, rhythm, resonance, nasality, accent etc. a combination of all of which can give a voice print to a person

**Socio linguistics:** the role of social background in communication like caste, class, gender, religion, culture

**Sociolects:** variation of language with respect to social background. Branch of language which deals with sociolects is called sociolinguistics.

## **SOCIAL CONTEXT OF LANGUAGE:**

**Linguistic influences on culture, The “Sapir Whorf Hypothesis”:**

The proposal that the culture influences language is well known. **Edward Sapir &**