

Model Answers_AS-2963
B.A/ B.Sc. Fifth Semester
End Semester Examination, 2013
ANTHROPOLOGY

Paper: First (Social and Cultural Anthropology)

Time Allowed: Three hours

Section – ‘A’

2x10=20

Note: *Select one of the most appropriate answer from the following objective questions.
Each question carries 2 mark.*

- 1(i) For the first time, an anthropological definition of culture was given by
- a. Herbert Spencer
 - b. Franz Boas
 - c. Edward B. Tylor**
 - d. Malinowski
- (ii) *Primitive Culture* was written by
- a. A.R. Radcliffe Brown
 - b. Malinowski
 - c. L.H.Morgan
 - d. Edward B. Tylor**
- (iii) Among which tribes the practice of Couvade has been practiced
- a. Khasi and Maria
 - b. Baiga and Maria
 - c. Khasi and Toda**
 - d. Toda and Baiga
- (iv) Punishment in tribal society is given as per
- a. Indian penal code (IPC)
 - b. Criminal procedure code (CrPC)
 - c. Moral pressure**
 - d. Cash punishment
- (v) National character study is a recent development in anthropological research on the problems of personality and culture.
- a. Margaret Mead**
 - b. Edward Sapir
 - c. Franz Boas
 - d. Ruth Benedict
- (vi) In which book Frazer made a detail analysis of magic and religion
- a. Primitive religion
 - b. Golden Bough**
 - c. Magic and Religion
 - d. Primitive magic
- (vii) White arm-shell bracelets in Kula exchange were termed as
- a. Mwali**
 - b. Soulwa
 - c. Guinea
 - d. None of the above

- (viii) Earliest form of political system is
- a. Band**
 - b. Tribe
 - c. Chiefdom
 - d. State
- (ix) *Ancient Law* (1861) was written by
- a. L.P. Vidyarthi
 - b. Sir Henry Maine**
 - c. E.A. Hoebel
 - d. Cardozo
- (x) The ethnographic details of ancient Egypt were theorized in '*Diffusion of Culture*', was written by
- a. William Perry
 - b. Elliot Smith**
 - c. W.H.R. Rivers
 - d. Clark Wissler

Section-'B

4x10=40

Note: Write long answer of the following questions. Attempt any **four** questions.
Each question carries 10 marks.

2. Give a detailed account of the concept of Culture and Personality?

Answer 2:

The primary aim of the authors of the Culture and Personality school of thought, among whom special mention may be made of Margaret Mead, Ralph Linton, A. Kardiner, Cora-Du-Bois etc, is to examine the interrelationships between culture and personality. This is also known as psychological anthropology in which attempts are made to study culture as it is embodied in the character of its members, rather than seeking to analyse culture as it is manifested in material items or social institutions.

The three main approaches suggested to study the interrelationship was:

1. Anthropologists who examined the impact of culture on personality (Margaret mead)
2. Anthropologists who suggest examining the impact of personality on culture, the leader of which was Ruth Benedict.
3. Anthropologists who confine the first two approaches and thus, form a new approach to examine culture and personality, and the authors of this approach are Ralph Linton, Kardiner and Cora-Du-Bois.

Margaret Mead:

- Margaret mead focused particularly on child-rearing as the means by which culture is installed in an individual.
- She has written the book '*Coming of Age in Samoa*' most popular anthropological work ever argued that a stressful adolescence was a cultural artifact, not a natural experience.

- Margaret studied differences in Gender Roles in three cultures (egalitarian Arapesh, violent Mundugumor, arty-farty (male, anyway) Tchambuli).
- She has given the idea of orientation, which is felt as a protection rather than a straitjacket and its loss provokes extreme anxiety.

Mead's concept of National Character Studies was a recent development in anthropological research on the problems of personality and culture. The two features include, the group of persons with a shared social tradition, whose culture is studied, is selected because they are the citizens – the national – of a sovereign political state. Secondly the society may be so inaccessible to apply direct field observation may be difficult and as such applied the national character study.

This concept focused on the way human beings embody the culture they have been reared in or to which they have immigrated. These studies delineate how the innate properties of human beings, the idiosyncratic elements in each human beings and the general and the individual patterns of human maturation are integrated within a shared social tradition that certain regularities appear in the behavior of all members of the culture, which can be described as a culturally regular character.

It traces the way in which the identified cultural behavior of the individual members of the culture, combining cultural theory, psychological theory into a new psychological theory to explain how human beings embody the culture-learn it and live it.

Ruth Benedict:

- Ruth Benedict has given the idea of **gestalt** to illustrate that cultures have **patterns**
- Illustration of **apollonian v. Dionysian** (Zuni v. Dobu) illustrates that one cultures good man (who embodies the cultures **core values**) is another cultures deviant
- Concerned with the relationship between culture and individual unlike Kroeber, allowed that the individual could rebel (the deviant)

Ruth Benedict has given the methodological model for studying human culture in terms of pattern rather than social contents. She opined that life crisis rites are only one of several ways in which patterns of culture emerge and are reflected in the behavior of members of a group. All the basic institutions that are a part of the culture tend to mirror the overall pattern for that culture. This point was successfully highlighted by Ruth Benedict in her book 'Patterns of Culture' (1934) which is considered to be a classic work in anthropology.

Benedict emphasized that cultures must be taken as wholes, each one integrated on its own principles, each with its own configuration. She stressed that a culture is organized around a basic theme, and that all of the various elements of that culture fit together. She explained this concept by studying two cultures of North –American Indian groups, the Zuni Indians of the South-Western United States and the Kwakiutl Indians of the North-West Coast.

Benedict's study of cultural configurations illustrates how numerous aspects of life in a culture reinforce the basic pattern of culture. Based upon the configuration of culture, the personality is more likely to conform to one type than to other and recognize cultural differences as valid and not impose our own morals and values on all people.

3. Write short note on

a. Bongaism

b. Psychological functions of Religion

Answer 3a:

Bongaism

According to some anthropologists, belief in '*mana*' is the beginning of religion. It is a supernatural power and exists as a quality or attribute of objects. Such a religious complex of beliefs has been found among the Indian the Indian tribe of Munda, Ho and other cognate tribes of Chota Nagpur. They use the term *bonga* to designate this power and quality.

Among the Ho, the *bonga* are understood as powers indefinite and impersonal, they do not seem to have any objective appearance or existence. The overall supremacy of the *bonga* over Munda life shows only the extent of anthropomorphism. The impersonal *bonga* use the medium of dreams to foretell, day dreams being used for fore warning about bad things. *Bonga* is manifestation of a vague supernatural power one that is the cause of all energy.

Differences between individuals, differences of power, prestige and so on are regarded to be due to the degree of the *bonga* power possessed by a person. Anything that is new requires a new adjustment and anything that upsets the personality is a *bonga*. Tradition and myth may also separate certain things and animals as not parts of the environment to which man adapts himself. These may then become the *bonga*.

Answer 3b:

Psychological functions of Religion

The psychosocial functions of religion are having important curative effects. Religious commitment and adherence to the religious rules and teachings are associated with health status of individuals, families and communities. Some research findings indicate that those persons who have strong religious affiliation and commitment are found to be relatively in better mental and physical health than those with low or no religious commitment. The degree of suicide rates is also considered to be higher among individuals with less religious commitment.

Religious beliefs, practices and institutions have been important parts of the health care sector throughout the centuries. As part of traditional, alternative medicine, religion continues to play a very important role in health care provision. Faith-based curing and healing of some serious

health problems such as mental illness and various other visible bodily and psychosomatic diseases are witnessed among many organized religious denominations. In fact, in areas and for people where access to modern, scientific medication is limited, religion and traditional medical beliefs, practices and centers are the best alternatives. Even in areas where there are no problems of access to modern medicine, many people may prefer traditional treatments for various ailments (Howard and Dunaif-Hattis, 1992) In short, in almost all societies, religious beliefs and practices are important parts of health and health care. In traditional societies, religion and traditional medicine are highly interconnected. In such societies, traditional religious medical beliefs and practices play significant roles in the explanation of causes of illnesses, in the care for patients, in the treatment of diseases-both physical and psychological-and other misfortunes (bad happenings). Religious rituals and prayers accompany all the preparation of traditional drugs and their administration on patients.

4. Briefly discuss the contributions of Franz Boas and about Historical Particularism?

Answer 4:

Franz Boas is considered to be the founder of American and modern anthropology. He included the expansion of sociocultural anthropology, linguistics, physical anthropology and archaeology into his works. He was a strong believer in fieldwork over office work. Boas brought in the idea that cultural traits must be explained in specific cultural contexts instead of a broad reference to evolutionary trends. He said “The art and characteristic style of a people can be understood only by studying its productions as a whole”. Boas’ basic approach to work was that culture was to be understood from detailed studies of specific cultures. Throughout his work, Boas influenced many students. Some of his most memorable students include; Alfred Kroeber, Ruth Benedict, Edward Sapir, and Margaret Mead.

Contributions of Franz Boas

Franz Boas received his doctorate at the age of twenty-three, in 1881, at Kiel University. He then spent a year in the German military. After the military, Boas studied language and culture with the Native Americans, mostly Kwakiutl. His first expedition was a German expedition to the Arctic to study the Inuit in 1883. Soon after that, he went to spend a year on Baffin Island in the Canadian Arctic, leading him to realize he wants to study what determines the behavior of human beings.

In 1887 Boas moved to New York, where he became the assistant editor of Science. That year he also got married and became a United States Citizen. In 1888 he worked for the British Association for the Advancement of Science (BAAS) in the Northwest Coast. In 1889 he became a teacher at Clark University. Then in 1892 he joined the World’s Columbian Exposition in Chicago. In 1895 Boas was appointed to the American Museum of Natural History (AMNH) where he obtained his first permanent position and was no longer worried

about financials. In 1896 he was hired as a teacher in physical anthropology at Columbia College. By 1899 he was promoted from teacher to professor at Columbia College. In 1900 Boas was elected to the National Academy of Sciences. He then helped to establish the American Anthropological Association. He Founded the International Journal of American Linguistics short after. He also helped establish an archaeological field school in Mexico.

Historical Particularism

The term historical particularism refers to the idea that each culture has its own particular and unique history that is not governed by universal laws. This idea is a big component of Boasian anthropology because it is where Boasians put their focus on when studying cultures. Historical particularism was developed in contrast to Boas’ rejection of Lewis Henry Morgan’s idea of an evolutionary path and the use of the comparative method. The evolutionary path used generalities and universal themes to explain cultural similarities, but Boas “contended that cultural traits first must be explained in terms of specific cultural contexts rather than by broad reference to general evolutionary trends”. Boas and his followers would argue that cultures cannot be compared or be subjected to generalities because each culture experienced a different and unique history, even if it led to a similar cultural aspect. Historical particularism and the concept of diffusion mentioned actually go quite hand in hand. Traits that are similar between cultures may have diffused through interaction between various cultures. However, while these traits are similar, they will develop different and unique histories from their movement through various societies.

5. Write an essay on Frazer’s contribution on Magic, Religion and science.

Answer 5:

James Frazer in his book *Golden Bough* made a detail analysis of magic and religion. As he was classical evolutionist, he attempted to explain the evolution of culture through the evolution of magic, religion, and science.

As Tylor made an attempt to explain evolution of culture from savagery to barbarism and then finally to civilization, similarly, Frazer suggested that when there was period of savagery, it was the stage of development of magical rites and practices. Again, when there was a state of barbarism as suggested by Tylor, it was the period of development of religious rites and practices according to Frazer. However, the period of civilization is compared with the period of science by Frazer. This may be demonstrated through a diagram.

Evolution of Culture, Religion and Science:



Thus, from the evolutionary point of view, magic, religion and science have been evolved according to the corresponding stages of savagery, barbarism and civilization. Both Tylor and Frazer are universally accepted as the classical evolutionists.

However, from the functional point of view, Malinowski's book *Magic, Science and Religion* (1925) is an excellent attempt to throw light on the differences between these three important phenomena. In the same year, R.H. Lowie's book, *Primitive Religion*, was also published which provided many theoretical insights of primitive magic and religion.

According to Frazer, Magic is the bastard sister of science. He suggested that in scientific analysis 'cause and effect' works together but in magical rites which are practiced indirectly, usually in darkness, are not to be observed by the public as in the case of physical sciences. Hence, magical rites are called pseudo-science. Frazer has suggested that, magic may be categorized into two categories,

1. Homeopathic magic

2. Contagious magic

On the basis of evidences collected from different parts of the world Frazer found that magical formulae are based on two main principles.

- a. Like produces like which means 'Law of Similarity' and the magic associated with it is called Homeopathic magic or Imitative magic or mimetic magic
- b. Second one called as Law of Contact or Contagious and the magic associated with it is was called as Contagious magic.

On these two principles are based all the various magical rites found in primitive society. All types of magic were called by Frazer sympathetic because he considered them to be based on the principles of sympathy between cause and effect.

6. Write short note on

- a. Culture area and Culture circle
- b. Kula exchange

Answer 6a:

Culture area and Culture circle

The theory of diffusion emerged in the early years of this century wherein the authors interpreted the growth of culture in terms of 'cultural similarities', 'mutual contact', 'cultural cradle', 'cultural area', 'Kulturkreise' or 'culture circle or culture district', etc. Thus, diffusionists opined that various culture complexes develop at various times in different parts of the world and later on diffuse over corresponding parts of the earth. According to them culture traits may also be carried by migrating people into an area where they settle down temporarily and may be communicated to the local inhabitants living there. Thus, diffusionists are of opinion that culture has growth in course of history, not because of evolution, but because of transmission of culture due to historical happenings and mutual contact. Such historical happening, which led to the transmission of culture are provided a theory to the study of culture growth and culture parallels, was called 'diffusion'.

The German diffusionists are considered superior to their British counterparts. They opposed the oversimplification evolutionary schemes put forward by the classical evolutionists. The German diffusionists further pointed out that the development in the universe is not uniform and that's why a group of people with simple technology, may have an advanced social structure or may practice a complex form of worship. Thus, unlike, the pro-Egyptians, the German

diffusionists established a multiple form of development of culture. Thus, the culture-historical movement, that became known as the Kulturkreis or 'Culture circle' was much more scholarly. Their adherent examined all cultural traits in detail and with thoroughness. This school of scholars also questioned the psychic unity and the inventive capacities of man, although their major explanatory device was migration rather than diffusion.

Answer 6b:

Kula Exchange

Malinowski well known for his concept of functionalism in anthropological thought worked among the Trobriand Islanders consisting of four major matrilineal tribes, i.e., the Papuan, the Mailu, the Massin and the Pygmy of New Guinea, wrote elaborately on the Kula exchange prevailing among them.

Kula trade is carried on by the tribal communities inhabiting a wide range of islands which form a closed circuit. The articles are of two kinds, which travel constantly in opposite directions. In the direction of the hands of a clock, moves constantly one of these kinds—long necklaces of red shells, called Soulava. In the opposite direction or the anti-clockwise moves the other kind of bracelet of white shells known as Mwali. Each of these articles, as it travels in its own direction on the closed circuit, meets on the way articles of the other class are constantly being exchanged for them. Every movement of the Kula articles, every details of the transactions, are fixed and regulated by a set of traditional rules and conventions and some-acts of the Kula are accompanied by elaborate magical rituals and public ceremonies.

On every island or in a village or more or less, limited number of men take part in the Kula i.e. to receive the goods, hold them for a short time and then pass them on. Therefore, every man who is in the Kula, periodically though not regularly receives one or several Mwali or Soulava and then has to hand it on to them of his partners, from which he received the opposite commodity in exchange.

Once transaction does not finish the Kula relationship, the rule being 'once in kula, always in kula' and a partnership between two men is a permanent and life long affair. The ceremonial exchange of the two articles is the main and fundamental aspect of the Kula system. We also find a great number of secondary activities and features associated with it. Thus, side by side with the ritual exchange of armshells and necklaces, the natives carry on ordinary trade, bartering from one island to another. Kula, thus, is an extremely big and complex institution, both in its geographical extent and in the manifoldness of its components pursuits. The kula is concerned with the exchange of wealth and utilities and therefore, it is an economic institution.

7. What is primitive law? Describe the differences between Primitive law and Modern law?

Answer 7:

Primitive Law:

Definition and Meaning of Law:

Law is defined as social norm whose violation is beyond permissible limits evokes a formal procedural response initiated by individual groups.

In primitive law we do not find legal institutions in many of such societies. Radcliffe Brown stated that some simple societies do not have law though they have customs supported by sanctions. In tribal societies one finds normative rules designed the protecting human life and

property, the prohibition of incest, condemnation of adultery and other sexual offences. Such rules found in modern societies are also sanctioned through sanctions.

Law is a spontaneous growth in primitive societies when same practices handed over to junior generations. When somebody commonly takes steps to deal with a breach of customs, it results into law.

Differences between primitive law and modern law:

1. The growth of law in primitive society is slow, gradual and spontaneous with the usage, customs, sanction and force while modern law is a deliberate planning and legislation.
2. Primitive law is predominately a criminal law, while modern law includes criminal, civil and several branches of law.
3. Primitive law is based on kinship bonds on territorial ties, while modern law is based on territorial ties.
4. Primitive law is based on ethical norms and public opinion, but modern law does not depend on ethical norms and public opinion.
5. Primitive law does not distinguish between crime and norms in public and private life while modern law differentiates between public and private wrongs.
6. Sin and supernatural punishment are associated with primitive law, but modern law does not give importance to sin and supernatural punishment.
7. Intention in crimes is not recognized in primitive law, but intentions are taken into account in modern law.
8. In primitive law collective responsibility is associated, but in modern law state looks after it.
9. In primitive law there are no grade of punishment but in modern law there are grades of punishment.
10. Primitive law is not associated with legislations, judiciary and executive processes, but in modern law these are necessary.

8. What do you mean by economic organization? Describe in detail the different economic stages with examples.

Answer 8:

Economic organization is concerned with the study and analysis of the economic activities and pursuits in the context of social-cultural background in different human societies, primitive to modern. These include the social framework, economic process, nature and types of economic pursuits, nature of economic transactions, relation of primitive economic system to socio-cultural system. This cross cultural comparative study of economic systems constitutes what is called 'Economic Anthropology'. In this context, it is essential to understand the relational meanings of economics and anthropology. It is generally held that the differences between economics and anthropology lie in their theory and method respectively.

Economic stages:

1. Production: In this process by which the members of a society appropriate and transform natural resources to satisfy basic needs and wants in which the individual participate.
2. Exchange: It is a process that enables individual to acquire the products into which he wishes to convert the quantity allocated to him through distribution.
3. Consumption: Through this products are individually appropriated as objects of use and enjoyment.

The family in the tribal economy is the unit of production. Thus, the mode of production of tribal people is styled 'familial' or 'domestic'. All members of the family whether husband or wife, parents or children, together form the production unit. The allocation of labour, and decisions for food quests are taken at the family level. The family is constituted for production by age groups and is equipped to govern production by possession of the necessary tools which are made indigenously.

In the tribal economy, the production and consumption are more or less, complimentary. The tribal people do not aspire for profit in production. Hence, we find absence of profit in the production of tribal economy. Thus, the production in the tribal economy is usually based on very simple technology.

Exchange is prevalent as a part of economic relationship among the tribals. Gift is given and hospitality is accorded to the social intimates which is an important part of the tribal economy. Herskovits is of opinion that in the tribal society, the production and distribution involve little of the profit, motive, and the labor is only in special instances for higher. The process of distribution in many tribes is thus, set in a non-economic matrices which takes the form of gifts and ceremonial exchange.

Malinowski suggested the mode of transaction, among the tribe, is based on reciprocity, i/e. material gifts and counter-gifts giving based on social obligation derived typically from kinship relation.