Anthropological Theories :- We are basically studying how have societies & cultures evolved / developed / changed over a period of time.

- Basic format :- I. Explain about the theory?

Ans. 1) Brief defn / intro
2) school of thought :- scholars associated
3) Basic underlying concept.
4) Merits & Demerits.
5) Conclusion.

II. write about a scholar?

Ans. 1) Intro - scholar associated with which school of thought.
2) His publications & work. (also write place of his field work)
3) His contribution → Methodology

1) E B Tylor.

- Intro :→ He is a British anthropologist of 19th century. He defined the concepts of culture & culture survivals for the 1st time.
→ Regarded as the 1st professional anthropologist who contributed to evolutionary study of anthropology through his study of origin of religion.

- His publications :- 1) Anahuac; or Mexico & mexicans, ancient & modern (1861) :- reconstructed Mexican culture & explained its evolution.
2) Researches into the early history of mankind & the development of civilisation (1865)
imp 3) Primitive culture (1871) :- contains defn of culture
4) Anthropology :- an introduction to the study of man & civilisation (1881).

- His contributions → widely accepted. KAMBLC
1) 1st to define culture in his book 'Primitive Culture (1871)' as :- 'a complex whole of knowledge, art, morals, beliefs, laws, customs or any other capability acquired by man as a member of society' ; studied cultural survivals. and postulated that different soc. are at different stages of development.

2) Tylor's cultural evolutionary scheme.

↳ cultural progress has taken place from simple to complex.

↳ 3 unilinear stages of cultural progress :-

savagery → barbarism → civilisation.

↳ He linked happiness & moral qualities to these stages stating their increase as one moves to civilised society.

- savagery :- promiscuity, no rules of marriage, endogamy. (matrilineal soc.)
- Barbarism :- exogamy, rules of marriage, polygamy. (patrilineal soc.)
- Civilisation :- mono-gamy.

3) Origin of Religion :- In his book, 'Primitive Culture' → born from the need to explain dreams & death.

↳ unilinear path of evolution of religion.

animism → polytheism → monotheism → science.

↳ He believed religion would retreat as science provided better & better explanations.

1) He gave the 'theory of savage philosopher' :- considered primitive man as philosopher.

2) Primitive man dreamt and was aware of the phenomenon of death. He ∴ thought of himself & other living & non-living objects to be in some kind of dual existence :- 1st body & 2nd in terms of soul.

3) Soul was superior to body because of greater mobility & durability.

4) So, savages started communicating with these souls through prayers & active worship :- animism

5) In barbarism, spirits elevated to the rank of gods s.t each god related to a specific aspect of nature - polytheism

6). At civilisation stage, belief that all souls belong to one entity; hierarchy of gods - monotheism.

4) Used comparative & statistical method for study.

→ compared contemporary primitive cultures with prehistoric cultures.

→ Studied about & showed correlation b/w different institutions in 282 societies.

5) Proposed cooperation theory in relation to incest taboo; further elaborated by Claude Levi Strauss.

• Criticism :-

1) Critiques could not accept that primitive man was as rational & logical as accepted by Tylor.

2) no scientific evidence.

3) neglected other process of social & cultural change eg :- diffusion of culture.

(9) ethnocentrism.

Q.2 Contributions of L.H. Morgan ?

• Intro :- He is an American classical evolutionary thinker. He contributed to evolution of society & culture through study of kinship terminology, family and marriage institutions & political structure, economic &.

• His publications :- 1) Systems of consanguinity & affinity of the human family, 1870. :- proposed American Indian tribes are of Asian origin.

2) Ancient society - Researches in the lines of human progress from savagery, Barbarism to Civilisation, 1877.

3) League of the Iroquois, 1851.

• His contributions :-

1) He conducted fieldwork in American Red Indian tribes. (Iroquois tribes). He studied kinship structure, marriage systems, tech-nological aspects & political structure in 139 societies by gathering info through questionnaire.

2) Comparative method.

→ reconstructed the cultural history based on contemporary cultures of primitive tribes.

→ proposed unilinear cultural evolutionary scheme :-

Technological evolution

savagery ⟶ barbarism ⟶ civilisation.

(present primitive soc.) — (peasant soc.) — (European soc. during times of victoria).

used bow & arrow; fishing & fire usage

⇓ used iron; pottery domestication of plants & animals.

⇓ Alphabets & writing; establishment of cities & states.

savagery & barbarism further subdivided into 3 more categories :- lower, middle, upper.

→ Every contemporary culture is in one of the above stages ; the previous stage can be identified based on culture survivals. (some savagery features seen in barbarism & few barbaric features seen in civilisation.)

→ He proposed that all human cultures in the world evolved in similar stages uni-lineally because of psychic unity of mankind :- given in his book. Ancient society, 1877.

3) He explained the evolution of social institutions like marriage, family & kinship. He also correlated progress at every stage of human evolution to developments in technology, political organisation, family structure & kinship. } • Linkage of progress / subsistence to evolution.

↳ Evolution of Marriage & family → he speculated that family evolved through 6 stages!

Lower savagery
→ Promiscuity followed by group marriage
→ Nofamily followed by consanguineal family (marriage b/w blood relatives not forbidden).

Middle savagery
→ group marriage :- Polyandry & polygyny
→ Punalian family (marriage b/w brothers & sisters forbidden)

Barbarism & establish sexual relations with them
→ Pairing
→ Pairing family
syndasmian family
loosely paired male & female who lived with other people
no exclusive cohabitation!

group marriage :- group of brothers married to a group of sisters.

Upper barbarism
→ Polygyny.
→ Patriarchal families
· Eg :- Hebrew & early Romans.
Husband dominant

Civilisation
→ Monogamy
→ Monogamous family
Husband-wife relatively equal

↳ Evolution of kinship structure

→ Described in his book 'system of consanguinity - - ..', 1871.

a) classificatory kinship terminology [lineal merging with collaterals].

↳ (i) Malayan type :→ similar to Hawaiian
↳ lineal merging for all collaterals ; eg :- mother, mother's sister, father's sister all called mother.
↓
Savagery.

(2). Turanian-Ganowanian type → similar to Iroquois tribe
↓ Barbarism.
↳ lineal merging for some collaterals not all; eg - only mother & mother's sister called mother.

(b) Descriptive kinship Terminology → Aryan-semitic-Uralian system.
↓ civilisation.
↳ different terms for different kins

↳ Evolution of economic & political institutions.

→ in response to evolution of marriage, kinship, family structures.

• Economy

No concept of property (lower & middle savagery) → owned by female (upper savagery) → owned by male. [Barbarism & civilisation].

• Politics :- broad - Societas [political system dependent on kinship] → civitas (independent of kinship)

Promiscuous hordes → sections [children of sisters & brothers divided into sections that acted as political groups] (Middle savagery) → Matri clans (upper savagery) → Phratories (Lower barbarism) → Middle tribes (~~upper~~ barbarism)

IMP. (This proposition that kinship based societies were the early form of govt. was accepted by all).

Middle tribes → confederacies (upper Barbarism) → country & states (civilisation).

• His importance

→ He responsible for development of social anthropology as branch of anthropology.
→ proposed methods for study of kinship systems.
→ identified different institutions of a culture & showed their correlation.
→ Provided imp. info about different soc. & culture all over the world through questionnaire & fieldwork.

→ Marx & Engels used Morgan's evolutionary scheme to formulate their theories of social evolution.

• Criticism :- see classical evolution criticism

↳ His postulated sequence for evolution of family not supported by ethnographic data. Eg:- no recent society that Morgan would call savage indulges in group marriage or brother-sister mating.

→ work was speculative in nature

Q.3 Contribution of Frazer to classical evolutionism?

- Frazer was a 20th century classical evolutionary thinker from Britain. His work revolved around theory of evolution of science & totemism. He is regarded as an arm-chair anthropologist since he didn't conduct field studies & relied on secondary sources data for his studies.

- His work :- 1) Golden Bough :- 3 editions b/w 1890-1915
  2) Totemism & Exogamy, 1910.
  3) The worship of nature, 1926. :- religion based on human personification of nature.
  4) Psyche's Task, 1909., 1928
     ↓
     superstitions sometimes also had true value :- promoting respect for authority & discouraging violence.

- His contribution.

1) Theory of evolution of science in his book 'Golden Bough'
   ↳ He believed society has passed through 3 developmental stages :-
   Magic → Religion → Science.
   (savagery) (Barbarism) (Civilization).
   Frazer called magic as 'Pseudo-science'
   ↳ Early men believed in magic, thus superstitions existed. But when magic didn't succeed always in producing the desired result, he contemplated existence of super natural power & magic gets replaced by religion.

2) Theory of totemism :- in his book 'Totemism & exogamy'
   ↳ article on totem & taboo for Encyclopedia Britannica, 9th ed, 1888.
   ↳ said that totems originated as belief in soul :- soul resided in plants, animals etc; hence their eating & killing tabooed.
   ↳ He defined totem as a "class of material object that a savage regards superstitiously w.r.t believing that there exists b/w him & every member of clan an intimate all together a special relation"
   ↓
   Eg :- Arunta tribe of Australia believed totems to be responsible for pregnancy

- Criticism :- 1) no field work
  2) never developed any full theoretical statements of evolutionary principles.
  3) By that time evolution discredited because of

establishment of museums & commencement of field work tradition in anthropology.

4) Magic & religion can co-exist with science.
↳ As shown by Malinowski later — Trobriand islanders employed magic to Be their crop yields but also carried out other rational tasks.

• conclusion.
His golden bough inspired Malinowski

Q.4 Compare and contrast Tylor and Morgan's evolutionism.

Ans. Both were classical evolutionists of the 19th century. Contributed towards evolution of society & culture through their studies on origin of religion & kinship terminology respectively.

• similarity :- 1) Both interested in culture survivals. :- It is the evidence that society had passed through earlier evolutionary stage.
Eg:- Belief in ghost today shows cultural survival of animism.

2) ~~Both~~ Proposed unilineal cultural evolutionary scheme :- savagery → Barbarism → civilisation.

3) Believed that evolution progressive & relied on psychic unity of mankind

4) used comparative methods.

• Differences.

Tylor

1) No substantial experience in fieldwork

2) given defn of culture; theory of origin of religion

3) concentrated more on culture while explaining evolution.

4) evolutionary scheme is simple having only 3 stages.

Morgan

1) conducted field work in American Red Indian soc.

2) explained kinship terms; not much focus on religion.

3) conc. more on society & its institutions while explaining evolution.

4) Scheme complex; savagery & barbarism further subdivided into lower, middle & upper levels.

Q.5 Classical Evolutionism / unilineal evolutionism / social or cultural evolutionism

- Intro :- It is a 19th century social theory about the evolution of societies and cultures. It refers to the notion that culture develops in a uniform progressive manner and there exists a set sequence of developmental stages that all socities pass through at some point, though the pace of progress through these stages can vary greatly.
  (in a single line)
  → Primitive Culture, 1871.

- Scholars associated :- E B Tylor, L H Morgan, James Frazer. This theory is now generally considered obsolete. → Golden Bough.

- Underlying concept
  1) unilinear social evolution :- culture develops in a uniform progressive manner. All societies pass through same 3 stages :- savagery → Barbarism → Civilisation
     (from simple to complex.)
     (drawing from Darwin's theory of Evolution :- just like species evolve from simple to complex)
     originally proposed by Montesquieu, further developed by Tylor & Morgan.
  2) Psychic unity of mankind :- human minds everywhere essentially similar ; it is responsible for parallel cultural evolution through same stages.
  3). Culture survivals :- Traces of earlier customs that survive in present day cultures.
  4) They justified differential cultural systems by proposing that different socities are in different stages of cultural evolution.

  • write individual scholars also

- Merits.
  1) It was the 1st attempt to establish scientific discipline of anthropology.
  2) It left us a legacy of the use of comparative method for studies.
  3) It provided widely accepted defn of culture by Tylor & kinship terminologies by Morgan.
  4) It offered a naturalistic approach to understanding socio-cultural variation - widely accepted.
     → in contrast to traditional Christian approach.

• Demerits.

1) Lack of proper & adequate data; no trained field work. :- criticism by Boas.
2) Neglected diffusion as a way of cultural change. [only considered unilinear evolution].
3) No concrete evidence; conjecturalism :- criticism by functionalist.
4) criticism against psychic unity since it couldn't satisfactorily account for cultural differences.
5) Criticism against comparison of current primitive societies with pre historic soc.
6) Ethnocentrism :- assumed Victorian soc. highest level of development & ∴ propounded racial theory.
7. Criticism against progressive evolution as evolution should only be seen as change rather than terming it as progressive or retrogressive.

• Conclusion

With the beginning of 20th century, the classical evolutionary theories begin to die down with the emergence of Franz Boas and his theory of historical particularism. He argued lack of sufficient data & field work in relation to classical evolutionism. Thus, historicism & functionalism developed as reaction to classical evolutionism. In the late 20th century, evolutionary theory has a come-back in the form of neo-evolutionism. Nevertheless, it marked the beginning of the phase of scientific anthropology.

Q.6 Contributions of Franz Boas? → He was called the 'Father of American Anthropology'.

- Intro :- Franz Boas is an American anthropologist associated with historicist approach to anthropology. He stressed on the importance of data collection & field work studies in anthropology and showed reluctance towards generalisation & classification.

- His publications.

1) The Central Eskimo (1888) :- fieldwork on Inuit of Baffin Island.
2) The social organisation & secret societies of the Kwakiutl Indians (1897) :- He presented the culture as it appears to the inhabitant himself.
3) The Mind of primitive man (1911)
4) Race, Language & Culture (1940)

→ Methodology :- 1) Field work
2) 4-field classification — Biological — Linguistic

- His Contributions

1) He criticised ethnocentrism of classical evolutionisms as well as their lack of data & field work. :- He stressed on meticulous collection of ethnographic data & field work. through participant observation too.

2) He proposed independent ~~regional~~ studies (& reconstructing their histories) of individual cultures, to understand the distribution of cultural traits.
↳ He opposed generalisation ~~as it reduces accuracy~~. & held that it could only be done after information ~~on this~~ regarding many different cultures had been gathered.

3) He supported multilineal evolution as opposed to ~~uniform &~~ unilineal evolution. → various forces acts on societies enabling them to evolve in different dirn.
↳ Environmental
↳ historical condn
accidents etc.

4) He proposed that race, language & culture are not linked to each other and cut across geographical regions.

5) He argued that cultural differences were not due to race, but rather due to different environmental condn & other ~~factors~~ historical accidents. :- opposed 'race theory'

↳ In 1911, his studies of round headed & long headed European immigrants showed the effect of American environment on their offspring.

6) He gave the theory of 'Cultural Relativism'
↳ It holds that customs and practices of a culture must be described objectively and understood in the context in which they originate & are manifested.

merit :- 1) Helps in understanding a soc. objectively w/o attaching our own prejudices to it.
2) reqd tolerance & refrain from quick judgement
3) rejects racial theory & ethnocentrism

demerit :- 1) In case of derogatory cultural practices - slavery, women subjugation, cultural relativism cannot be allowed to

7) He also introduced linguistics into the formal study of anthropology

• His accomplishment

1) Emphasis on importance of data collection.
↳ The information so collected provided basis for many subsequent studies & investigations.
2) His ideas formed the foundation of fieldwork.
3) His influence on the generation of anthropologists that followed him including his students :- Ruth Benedict, Mead, Kroeber.

→ contri
1) Historical particularism
2) Cultural relativism
3) Multilineal evolution
↳ Eg :- 1911 study
4) Against racial theory
5) Diffusionism

• Criticism
1) Against generalisation; didn't give any theory of evolution applicable to all socs.
2) More focus on data collection & describing cultures; while ignoring the process of evolution

→ same as that of 'historical particularism'

7) He gave four field method of anthropology.
↳ He said that while reconstructing history of a society, ethnographic evidence should be studied along with linguistic evidence, archaeological remains & physical and biological evidence

Q.7 Historical Particularism?

• Intro :- It developed out of dissatisfaction with the classical evolutionism theory. It suggests that each society has developed as a result of its unique historical past. Therefore, it rejected the idea of parallel & unilineal evolution and proposed multilineal evolution.

→ & this explains the variation in cultures.

• Scholars associated :- Franz Boas & his students (Kroeber, Benedict, Mead).

• Basic Underlying Concept:

1) Reconstruction of history of individual cultures

↳ It suggests that each culture should be studied separately in a limited geographical region to understand the distribution of cultural traits.

↳ Only After many different cultures have been studied individually, a generalisation about cultural development can be made with accuracy.

• Methodology
↳ Fieldwork & rich ethnographies
↓
Boas - 'The central Eskimo' (1888)
Mead - 'Samoan'

He explained that variation in cultures was not because they were in different stages of evolution, but because each society developed as a result of unique historical past

2) Multilineal evolution

↳ Each culture may acquire similar traits as a result of diffusion, environmental condn & historical accidents and not necessarily due to parallel evolution.

3) Focus on meticulous collection of ethnographic data and field work. (participant observation) & learning local language.

4) Town field method of anthropology
↳ 11 (same as pvs page).

• Merits.

1) emphasis on data collection & field work.
2) It rejected the race theory & ethnocentrism associated with classical evolutionists.
3) Franz Boas's work on historical particularism influenced many anthropologists of following generation - Benedict, Mead, Levi-Strauss.
4) It recognised the interplay of several factors that influence culture.

• Criticism.

1) The school of thought is anti-theoretical as it doesn't seek to establish universal theories applicable to majority cultures.
2) This aversion towards generalisation & classification could act as a limiting factor in enhancing anthropological knowledge and defies the very ~~notion of~~ purpose of collecting such detailed data.
3) Focus on describing cultures rather than explaining how & why cultures varied also limited its scope.

(4) Collecting data & reconstructing history of every soc. separately - tedious & time consuming

Historical particularism laid the ground for future field work in anthropology. Its importance increases several fold as Franz Boas influenced several other anthropologists of next

generation to ~~dddd~~ develop their own school of thoughts and contribute towards the discipline of anthropology.

Q.8 Diffusionism ?

- **Intro** :- Diffusionism as an anthropological school of thought emerged during late 19th & early 20th century as a reaction to classical evolutionism's neglect of diffusion as a medium of cultural change. It suggests that cultural traits spread from one geographical area to another through processes such as migration, colonisation, trade, wars & cultural borrowings.

- **Schools of thought** :- Diffusionists are divided into 3 schools on the question of place of origin of cultural traits. :-

1) British school :- G Elliot Smith, WHR Rivers, W J Perry
2) German school :- Ratzel, Leo Frobenius, F. Graebner, father W. Schmidt.
3) American school :- AL Kroeber, Clark Wissler, Franz Boas.

The American Indian (1917) ② Man & Culture (1923) ③ Relation of Natives Man in Aboriginal America (1926)

- **Different types of Diffusion**.

1) **Direct /1° diffusion** :- Exchange of traits when 2 cultures trade, intermarry or wage wars.
2) **Indirect / 2° diffusion** :- It occurs through the agency of 3rd parties
3) **Forced** :- when one culture subjugates another & imposes its customs on it.

- **Basic underlying concepts**.

give 3 schools views. Only one on limited no. of culture centres evolved independently; others have just borrowed traits from them.

1) It proposed that humans lack inventiveness & therefore they could not have evolved entirely independently. It argued that cultural traits

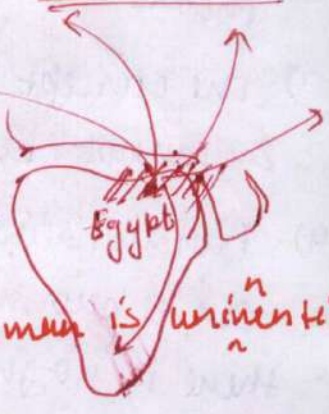
& civilisations have spread from one culture to another. → 1) Diffusion as medium of cultural change.

2) In the course of diffusion, culture traits may not remain in original form, but changes take place in it due to different environments — reason for culture variation. 2) Cultural similarity & variation

3) Lack of transport and communication facilities, ocean, river, mountains etc. act as obstacles in cultural diffusion. 3) Obstacles of diffusion

4) Man is inventive

(a) British school :- It proposed heliocentrism i.e., all cultures originated from one common culture. for GE Smith & Perry, the source of origin was ancient Egyptian culture. -because man is inventive all.



(b) German school :- They argued that cultures originated from a number of cultural centres. From these centres, cultural traits diffused outwards in a concentric manner. (Kulturkreise :- Cultural circles).

c) American school :- They proposed culture area, that is an area with alike neighbouring cultures.

- Merits / Accomplishment-

1) It helps explain the emergence of classical civilisations of Egypt, Greek & Rome. and contact b/w them helped in development of writing system. many cultural traits such as

2) Even though diffusion was replaced by more holistic approaches, it still has value with regards to studies involving diffusion of ideas & their effect on innovation. ~~It has helped in other fields — histo.~~

↓

It provided foundation for development of crucial ideas that were employed in other fields too. & it encouraged inter-disciplinary linkages.

3) It makes a modest attempt to explain similarity in cultures through contact b/w them.

④ challenged ethnocentrism of classical evolutionists.

• Criticism

1) Extreme Diffusionism propagated racial theory as they considered European style societies to be more innovative & held that non-western societies have faced degeneration.

2) Cultural change is not alone the result of diffusion and has been influenced by many different factors :- Boas argument.

3) The concept of culture centres & area is narrow., especially British diffusionists idea of heliocentric is too narrow. & cannot be used in wider context.

4) Functionalist school argued that even if it can be proven that cultural traits were borrowed; there is no justification on how these traits might be so changed that it served a completely different function than the society from which it diffused.

5) It cannot explain the origin of trait while explaining spread of cultural traits.

6) Cultures that had no contact with each other or any other culture still exhibit striking similarities, thus human creativity cannot be completely neglected → Eg:- Japanese Pagodas, Pyramids of Egypt.

7) Concept of age area lost its relevance.

• Conclusion

The diffusionist approach was slowly replaced by newly emerging functionalist school of thought and studies concerning culture & personality. Despite its limitations, ~~it~~ influenced future anthropologists as well as specialists of other disciplines the theory of diffusion of ideas and ~~its~~ how ~~impact on~~ it impacted innovation.

Q.) Explain the 3 schools of diffusion? / Bring out similarities & differences b/w them.

Alternate line
They share common historical background, but differ on basic principle & many grounds.

*Intro :- All the 3 schools developed as a reaction to classical evolutionism. They suggested that cultural traits spread from one geographical area ------ (same as pvs ques.).

Boas was German who later moved to America. Hence, he creates a link b/w German & American school & is responsible for certain similarities — Museum Methodology

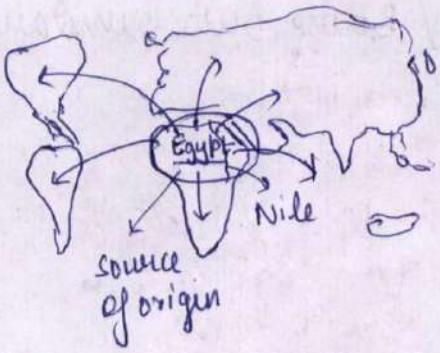
• Similarities

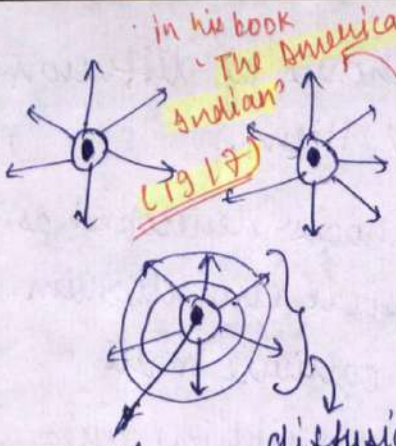
1) Emerged as a reaction to classical evolutionism's neglect of diffusion as a way of cultural change.
2) Proposed a similar basic principle that societies have borrowed cultural traits from one or a limited no. of culture centres in search of better opportunities
3) Proposed that diffusion is the reason for similarity in cultures & lack of transport & communication facilities acted as obstacles to diffusion.
4) Humans everywhere are not equally inventive.

• Differences

Feature	British	German	American
1) Nature & scholars	1) Extreme diffusionists :- Smith, Perry, Rivers. (Narrow scope)	1) Suggested limited number of culture centres — Ratzel etc.	1) Widened the scope to include culture area & age area to facilitate study of diffusionism — Kroeber & Wissler.
2) Source	2) Considered Egypt as only centre of culture from where cultural traits spread to rest of the world :- Smith in his book 'Origin of civilisation' 1928,	2) Theory of kultur-kreise / Culture centres. Different culture centres originated at multiple places & then spread & developed in a concentric manner	2) Proposed the idea of culture area. Similarities in different culture areas exist due to diffusion.

Heliocentrism





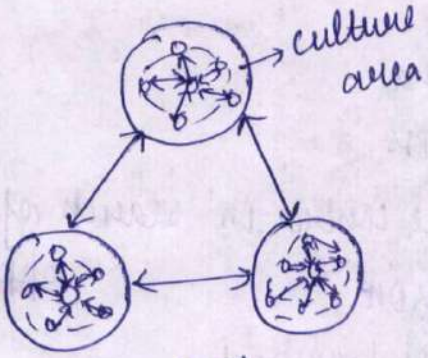
in his book 'The American Indians' (1917)

Wissler defined culture area as "portion of earth/geographical area where similar culture exist.

→ He said that every culture area has 'culture centre' where maximum conc. of culture occurs; cultural traits get diluted as they spread outwards.

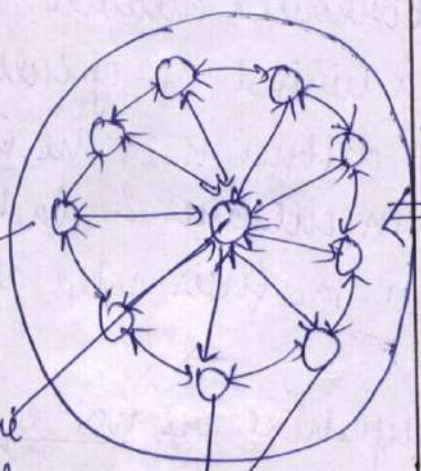
→ He further said that food can be used as criteria for constructing 'culture area'

→ Wissler's law of diffusion :-
Cultural traits tend to diffuse outwards in all directions from a point of origin in a concentric manner.



Movement of cultural traits among culture areas.

Culture area



3) Man is uninventive against psychic unity & independent inventions.
→ game theory of degeneration to explain dissimilarity b/w certain cultures; promoted ethnocentric view (1914).

3) Graebner & Schmidt also believed humans are uninventive and claimed to have reconstructed limited no. of original culture circles.

3) They stressed on importance of diffusion at the same time accepting that independent inventions have also occured depending on different environments. Against Ethnocentric view.

3) Uninventiveness given by Rivers in his book 'History of Melanesian Soc.'

4) No criteria

4) Criteria of form (Ratzel) & Criteria of quantity (Leo Frobenius)

4) Wissler's food area criterion :- using food to construct culture area.

4) Criteria

used diffusion to explain it.

Kroeber's idea regarding rise & fall of civilisation :-

rise

Civilisation is a cultural complex & it emerges from lot of borrowing from other cultures.

fall

When it reaches its climax, it becomes hostile to incoming cultural traits & becomes stationary & eventually declines.

5) Attention.	5) Paid attention to only material culture (outside form) & not to non-material part (function & meaning of cultural items) Eg:- Resemblance b/w Egyptian pyramids, European Megaliths, Japanese pagoda.	5) Paid attention to both. → used museum methodology :- grouping similar traits in different cultures whether materialistic or non-materialistic as in museum displays & then comparing them.	5) " same.
6) Typology	6) No typology.	6) Made distinction b/w 2 types of diffusion :- direct & indirect.	6) Made distinction b/w :- 1) Natural diffusion :- diffuse slowly, no cultural imposition & 2) Organised :- quickly transmitted ; there occurs cultural imposition.
7) Relationship with evolution	7) Recognised evolution but put more emphasis on diffusion; criticised classical evolutionists	7) Tried to integrate evolution & diffusion :- they agree that socio-cultural change has happened from	

simple to complex but it is accompanied by diffusion of cultural traits.

8) The other 2 schools couldn't effectively explain why diffusion took place, American school - sometimes it looks easy to borrow some traits from other cultural groups residing nearby geographically instead of inventing it separately.

7) They have said that independent evolution did occur due to unique historical past but diffusion of cultural traits also influenced it along with environment.

Q.10 Definition of criteria of form, quantity & age area.

1) Criteria of form :- Given by Ratzel and further adopted by Graebner & Schmidt (German school). (Also called - criterion of quality)

→ It states that similarities b/w two culture traits which do not automatically emerge out of nature or ~~have~~ for utility purpose, should be interpreted as resulting from diffusion, regardless of the distance that separates the two instances.

Eg:- a canoe pedal needs a blade and a spear must have a point; if however there are other similarities which ~~do~~ are not related to their utility such as similarity in carvings, material used etc - it serves as a proof of diffusion.

2) Criterion of quantity :- Given by Leo Frobenius in the form of geographical statistics, further developed by Graebner & Schmidt as criteria of quantity.

→ It states that probability of historical relationship & diffusion ~~Tses~~ between 2 cultures Tses as the no. of additional items showing similarity Tse.

Conclusion :- Diffusionist used to understand social change in tribal societies due to influx of outsiders.

→ Schmidt used criteria of form & quality to divide all the ~~to~~ cultures of the world into different stratas and culture centers.

3) Age Area :- Devised by Clark Wissler on the similar pattern of culture area. (American school)

→ It states that if a cultural trait is found in wider area, it can be inferred that it diffused a long time ago. Hence, it is an older element. Similarly, lesser the distribution, newer is the element. → Levi

→ He stated a complete study of diffusion can only be done when we combine space & time i.e., culture area & age area. → diffusion across time → diffusion across space

→ However, over the period of time age area has lost its relevance because of advanced means of transport & communication that can bring about wider distribution of a comparatively newer element in relatively shorter period.

Eg:- cold drinks / (new element) spread widely.
Mobile phones.

Q.11. Differentiate b/w cultural evolution & cultural diffusion.

- Intro :- Diffusion emerged as a school of thought in anthropology as a reaction to classical evolutionism's neglect of diffusion as a way of cultural change.
- similarity :- 1) Modest attempt in the early phase to explain cultural change.
2) Propagated ethnocentrism
3) influenced future studies.

Cultural Evolution

Defn ① It is a process of social & cultural change in a uniform progressive manner (simple to complex) in a definite unilineal direction. (savagery → barbarism → civili-)

Process ② It believes in psychic unity of mankind and independent invention in each society.

Nature ③ It may or may not aid diffusion and occurs independently. → complete disregard of diffusion.

while they criticised classical evolutionists; they integrated evolution & diffusion

④ Evolution changes existing simpler items in a society to more complex order. Hence it is ought to be progressive

⑤ It propagates racial theory & ethnocentrism on the ground that different soc. are in different stages of evolution, the highest being Victorian Europe.

explain cultural variation.

⑥ They believed that independent cultures emerged at all places. → due to psychic unity of mankind.

⑦ scholars

Cultural Diffusion

① It is a process of cultural change through spread or diffusion of cultural traits from one geographical region to another.

② It believes that humans are uninventive or not equally inventive, hence diffusion is the dominant way of cultural change & not invention

③ It aids and helps in the process of evolution (suggested by Boas too).

④ Diffusion adds more new items to a society. It can be both progressive or regressive (degenerating)

soc. change from simple to complex but heterogenous diffusion

⑤ While American school rejects racial theory, the other two propagate it on grounds that other non-western soc. despite originating from same source are different from Europe because they have degenerated.

⑥ They suggested that source of origin of culture is limited only to 1 (Egypt) or few culture centres.

⑦ 3 schools of thought & scholars.

8) No field work

5) Field work

9) Compa-rative study

9) Museum methodology

Owing to their limitations of not being able to explain cultural change in entirety, the reason for these were replaced by functionalist & other schools of thought. However, the debate b/w evolutionism & diffusionism have given way to different kinds of study of social structure & historical process.

Q.12 What is functionalism?

- Intro :- Functionalism emerged in the early 20th century as a reaction to evolutionary & diffusionist theories. The theory suggests that society as a system comprises of various parts which are interrelated and integrated. The significance of each part lies in the function they serve for a particular society in maintaining the whole.

To maintain social equilibrium or society as a whole.

R. Brown

Malinowski :- to satisfy human needs

utility or purpose of such fxn differs

→ Each part performs a vital fxn. that helps in maintaining the soc. / culture as a whole

- Schools of thought :- 2 types of functionalism developed :-

1) Bioculturual / Psychological functionalism :- Malinowski

2) Structural functionalism :- Radcliffe-Brown.

(1) & (2) connotes to structural functionalism.

→ Methodology :- 1) Field work & participant observation

2) Synchronic study rather than diachronic

- Basic Underlying concepts

1) Functionalists view society as structured into a working unity in which different parts accomodate one another and perform their respective functions to maintain the whole.

2) Functionalists believe that society always heads towards equilibrium. Therefore, a change in one part brings about change in.

other parts.

↳ Eg:- The changes society in general & local/smaller enterprises in particular have made to their business model in response to companies like Amazon.

increasing women employment has brought about a change in family & household organisation as well as age of marriage.

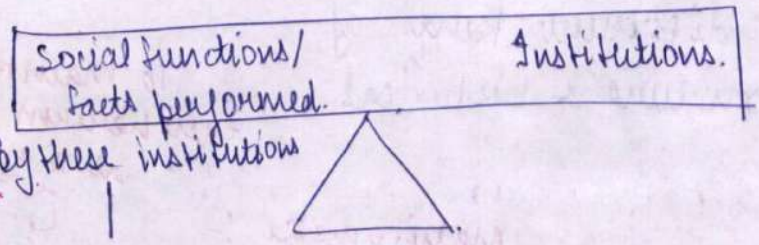


Fig. Society heads towards equilibrium

3(a) Cultural Functionalism :- Malinowski in his 'A scientific Theory of Culture' (1944) suggests that cultural traits on each institution of a society exist to satisfy human needs. (biological or psychological)

Eg:- kinship/marriage for reproduction, shelter for bodily comforts etc.

3(b) Structural functionalism :- Radcliff Brown uses an organic analogy by comparing different parts of a society to the organs of an organism. Similar to an organism, a society maintains itself through interaction b/w its different parts/ institutions.

various parts/institutions of a soc. fun in such a way to maintain social equilibrium or soc. as a whole.

4) Functionalists also lay emphasis on intensive fieldwork, involving participant observation.

5) They advocate a synchronic rather than a diachronic study, that is study societies as they exist today.

↳ Eg:- Rising women employment

Eg:- Marriage - as per Malinowski, it satisfied human needs of reproduction. As per Brown, marriage promoted social equilibrium by associating man with mother-child pair.

• Merits / Accomplishments.

1) They gave greater value to social institutions by considering them not as mere customs but as active & integrated parts of a social system.

2) They stress ~~on the part~~ that culture is shaped by the requirement that human beings must live in harmony.

3) Methodological contribution :- emphasis on intensive fieldwork (participant observation)

4) Discarded ethnocentric view.

• Criticism.

1) Tends to ignore the historical aspect which provides valuable details on social change. (only study contemporary soc; does not study social change across time).

2) It does not accomodate the conflicts, disruptions taking place in society and maintains that society is heading towards equilibrium.

3) It fails to explain cultural variations in different societies.

4) It is also criticised for being circular; that is needs are postulated on the basis of existing institutions which are, in turn, used to explain their existence.

5) Structural functionalism is criticised for diminishing the role of an individual in soc.

• Conclusion.

→ Functionalism after reaching its peak in 1950s & 1960s faced a decline subsequently. However, it paved the way for intensive field work. A form of functionalism persists in the widely still.

accepted view that social systems and their elements are functionally related so that when one part changes, others also change. The last part of 20th century experienced emergence of neo-functionalism with economic rationality as its base ~~and it tries to link human behaviour with~~ → Methodology → 1) Participant obs. 2) synchronic study

Q.13 Contributions of Bronislaw Malinowski?

- Intro :- Malinowski was one of the founding fathers of British social anthropology. He is known for his work on bicultural functionalism. He stressed on the importance of field work. and conducted studies in the Trobrian Islands. → Basic concepts 1) functionalism 2) 3 types of needs 3) Institutional 4) Discard ethno-centrism 5) Kula rings - economic anthro. 6) Incest Taboo - family disruption theory.

- His publications.

1) Argonauts of the western pacific, 1922. :- ethnographic study of native people of Melanesian New Guinea.
2) Crime & custom in savage society, 1926.
3) A scientific theory of culture, 1944 :- states his functionalist approach to understanding culture :- he calls it as
→ "essentially an instrument for accomplishing human needs functionally"
→ "system of objects, activities in which every part (cultural trait) exists as a means to an end (human needs).
4) Magic, Science & Religion, (1948) :- Provides his conception of religion & magic as means for making the world manageable, acceptable & right.

- His contributions :- He said that Culture can be analysed in 2 ways :- 1) Functionally 2) Institutionally.

1) He suggested that individuals have physiological needs and social institutions exist to meet these needs. (give few egs only until asked otherwise to explain in details)
3) He is regarded as 'father of ethnography' by virtue of his field work in Trobriand Island.
↳ He adopted participant observation

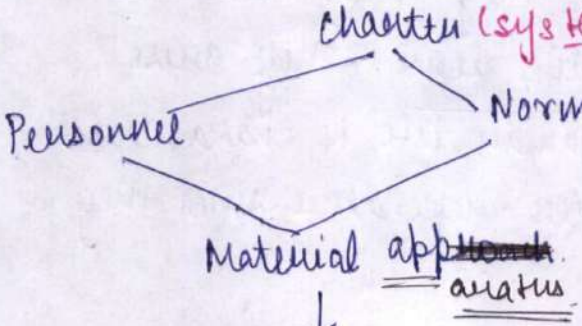
technique because he considered that there is observable difference b/w what people say they do & what they actually do.

3) He is not concerned with historical aspects but focussed on the study of contemporary cultures as they exist today. } synchronic study

4) Acc. to him, each institution has personnel, a charter, a set of norms & activities, material apparatus (technology) & a function.

He established that this structure is universal through all cultures.

Structure of an institution.



5) Additional point to write only if this aspect asked in detail :-

→ He classified human needs into 3 categories :-

1) Basic needs / biological imperatives :-

Those needs that are biological requirements

Eg :-	Type of need	Cultural response
~~a)~~	Metabolism	Commensality
~~b)~~	Reproduction	Kinship
~~c)~~	Bodily comforts	shelter
d)	Safety	protection
e)	Movement	Activities & communication
f)	Growth	Training
g)	Health	Hygiene

Discarded ethnocentrism.

6) He concluded that what armchair anthropologists thought about non-western culture as being savage & irrational, those cultures are actually just like the western society in almost all aspects.

Eg :- The crown jewels of British & Kula shell strings of Trobriand islanders have same value associated to them purely historical sentiments because of the ~~-~~ -nt that surrounds them.

2) Secondary / derived needs :- Emerge from the condn of collective life of human beings.

Eg:-

Type of need	Cultural response
a) Transmission of culture	Education
b) Communication	language.
c) Material satisfaction	Economic system.
d) Social control	law & customs.
e) Organisation of collective activities	Leadership & political organisation.

3) Integrative needs :- They cater more to ideological & aesthetic level. They arise from the fact that human life is characterised by cooperation & inter-dependence since they live in a society.

Eg:-

Type of need	Cultural response
a) Confidence & feeling of collective unity	Magico-religious system.
b) Relaxation, playing, aesthetic satisfaction	Recreational & ceremonial activities.

- Criticism

→ functionalism points ①, ③, ④

- Conclusion

Malinowski inspired by Golden Bough of Frazer, in turn also influenced Indian anthropologists like NK Bose, DN Majumdar. inspired many following anthropologists through his emphasis on detailed field work & participant observation. His theory remain intact even today however it has changed from its original form with new & shifting paradigms.

Q. 14 Contributions of Radcliffe-Brown?

• Intro :- Radcliffe Brown is associated with structural functionalism school of thought. He conducted his emphasis on examining the contribution of phenomenana to the maintenance of the social structure reflects the influence of French sociologist, Emile Durkheim. He conducted fieldwork in the Andaman islands & western Australia.

• Methodology → 1) Field work.
→ 2) Synchronic study.

• His works

1) Structure & Function in Primitive society (1939)
2) The Andaman Islanders (1922) :- Ethnographic work. ← this book.
3) African systems of Kinship & Marriage (1950)

• Social structure :- Total N/w of its existing social relationships of a soc.

• His contributions

1) He established an analogy b/w society and living organism to explain the concept of function. He says that similar to organism having different organs, the society also has different components.

(1) Organic analogy
Eg :- Marriage → social structure

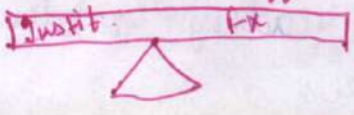
2) He emphasised on the role played by each component to maintain the society as a whole.

3) He showed a disregard to individual needs in his analogy and stated that although individuals may leave the society by death etc, other may enter it. Thus, continuity is maintained and social structure is not disrupted.

(2) • Theory of continuity & equilibrium
Eg :- women's participation in labour force impacts the structure of family, household

4) He also emphasised on focussing on synchronic studies rather than diachronic studies as he regarded the historical information so collected to be pseudo/ in nature or inaccurate

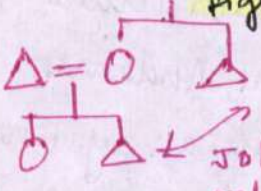
Synchronic studies
age of marriage



5) He focused on the institutions of kinship & descent and ~~sgo~~ suggested that, at least in tribal societies, they determined the character of family organisation, politics, economy & inter-group relations.
↳ same proposed by Morgan.

(2) Kinship & descent

Eg:- Joking relationship b/w the mother's brother & sister's son among the Bathonga of Eastern Africa. can be explained in light of patriarchal society mother & therefore her brother seen as a warm & indulgent figure.



- Criticism
→ Points (1), (2), (3) & (5) from functionalism.

- Conclusion

Radcliffe Brown is credited with founding the functionalist school of thought along with Malinowski. His emphasis on ~~sync~~ studying the societies/cultures as they exist today led to efforts to combine diachronic & synchronic interests among later functionalist studies.

Q. 15 Compare functionalism & structural functionalism.

- Intro :- Functionalism emerged in the early 20th century as a reaction to evolutionist & diffusionist theories. It suggests that society comprises of various parts which are interrelated and ~~both~~ in maintaining the society as a whole. perform functions that help

Though both the versions of functionalism are fundamentally same, they differ in their approach.

Functionalism	Structural functionalism
Background 1) It was given by Malinowski who turned into anthropologist after reading Golden Bough of Frazer.	1) It was developed by Radcliffe Brown who was influenced by French sociologist Emile Durkheim.

a) Deals with culture

a) Deals majorly with society.

2) Studies — He studied indigenous people of Trobriand Islands & emphasised on field work especially through participant observation.

2) He carried out field work in Andaman islands & western Australia.

3) Premises — He stated institutions & cultural traits are a result of human needs. and they perform their function to satisfy those needs.

3) He disregarded individual needs. He proposed an organic analogy of society wherein each part performs its function to maintain society as a whole. Thus he focussed on needs of society as a whole.

4) He focussed on biological and integrative needs and gave structural organisation universal of an institution.

4) He correlated social structure and function. He looked for continuity even if it social meant discontinuity of individuals forming the society.

(4) focussed on individual needs.
(6) focussed more on culture aspect

(6) Society

(4) Discarded role of individual.

• Similarities

1) Common historical background as they developed as a reaction to evolutionism & diffusionism.

2) Both opined that society as a system consists of various parts that are interrelated & integrated

3) They also believed that change in one part would bring about change in other too.

4) Field work

5) Synchronic study.

Cogs
1) Marriage - reproduction / social continuity
2) Magic-religion
Malinowski — satisfy needs of collective unity, and relaxation of mind
Brown — social equilibrium by ensuring cooperation

• Conclusion

The two versions of functionalism influenced many - - - - - - - - - - - - - - - (same as Malinowski conclusion)

Q.16 what is structuralism?

• Intro :- structuralism is a 20th century anthropological school of thought. It suggests that elements of human culture should be understood by way of their relationship to a broader system and with each other. It studies the underlying & unobservable structure that guides human behaviour and have observable effects on society.

≡ It suggests that various aspects of a society should be understood in terms of underlying & unobservable structure, that guides human behaviour instead of functions performed by them.

(i.e., human mind).

• Scholars Associated :- Claude Levi Strauss, E-Leach, Althussen, Saussure.

• Basic Underlying Concepts (include Leach's view too)

methodology
1) structural linguism
2) field work.

1) Levi Strauss drew inspiration from Saussure's work in structural linguistics.

1a) Based on that, he suggested that like language culture is composed of hidden rules that govern the behaviour of its practitioners. He defined the goal of structural anthropology to identify/examine these underlying rules that participants understand & unconsciously use but are unable to articulate

2) Binary oppositions :- structuralism proposes that the structure of human thought processes is same in all cultures and it exists in the form of binary oppositions. These include male-female, good-evil, hot-cold etc.

& Psychic unity of mankind

humans see things in terms of 2 forces that are opposite to each other.

2(a) These binary oppositions help in understanding the underlying meanings in human thought as expressed in cultural expressions.

Binary oppositions, thus help in understanding human thought process and how it impacts cultural traits in different societies.

3). The school regards elements of culture as relational that can be understood in terms of their relationship with the entire system. They are not independent entities.

Eg:- Belief in God & ghost shows binary opposition of good-evil

u) ~~Structuralism~~ underlying ~~regards~~ structure to be more important than surface phenomena or function.

• Merits.

1) It is applied in different fields like linguistics, anthropology, sociology, etc. (Inter-disciplinary).

(1) All the cultural aspects making up social structure are the manifestation of human mind. Thus, social structure is the outcome of human thought process. This can be different from empirical reality.

2) It helps in understanding the underlying meanings behind human behaviour and paints a more holistic picture of a system rather than focussing on individual entities. (more imp.) (can be omitted)

3) It neglects the racial theory based on its belief that humans everywhere think alike

u) It stresses on the study of human mind.

• Criticism

1) It can be reductive in the sense that it relies so much on structure that it ignores the value of functionality.

(2) Levi-strauss thus stresses on study of human mind & not any particular soc. to understand culture.

2) It is criticised for being deterministic and anti humanistic since it diminishes the value of human will and portrays it largely as a construct in a larger system.

since there is ignorance of historical context.

3) He doesn't talk of social change and theory promotes generalisation & universalism which is not always true.

teach criticism the generalisation.

• Conclusion

(5) Geertz criticised Strauss for not focusing on separate meanings of each symbol, he just combinedly viewed them as binary oppositions.

Despite the various critiques, structuralism has generated much important work in several fields. and holds the promise the of continuing to do so. It paved way for post-structuralism that accounted for historical context & other critiques of structuralism.

Q.17 Contributions of Claude Levi Strauss?

• Intro :- Claude Levi Strauss is regarded as the father of anthropological structuralism. His work is inspired by structural linguistics model of Saussure, N.S Trubetzkoy and Jacobson. He was interested in understanding the human mind

inspired cognitive & symbolic anthropology

• His publications.

1) Tristes Tropiques (1955) :- ethnographic info about Amazonian Indians.
2) Structural anthropology Vol. 1 (1963) & Vol. 2 (1976)
3) The elementary structures of kinship (1949)
4) The Savage Mind (1966)
5) Race & history :- against racism & ethnocentrism
6) Structuralism & ecology (1972)

• His contributions.

1) same as (1) of structuralism. [Based on that, in his book Structuralism & Ecology (1972), he suggested ---

2) He also proposed it to be the basis of similarity of human thought process across all cultures. These include male-female --- etc.

as a methodological means to identify these underlying rules.

3) He further regards elements of culture to be relational ---

--- entire system.

3(a) He has applied this theory to myths & folktales. He studies the relationship between individual elements called 'mythemenes' and how they effect the broader narratives.

3) His book on Race and History (1952) became instrumental in UNESCO's campaign against racism & ethnocentrism.

4) He stresses on the need to search for deep, innate and unobservable principle underlying any system. This requires unravelling & understanding of human mind.

He stresses on unravelling & understanding the human mind to better understand the deep, innate underlying any system.

3(b)

5) His work on kinship also reiterates his theory that kin terms are integrated to system and acquire meaning only when viewed in relation to one another.

5) He concludes that observable phenomena in all cultures are a result of general-istic laws that arise due to fundamental similarity of human mind everywhere. These generalistic laws

- Criticism

→ Same as structuralism

- Conclusion.

Levi Strauss contribution to structuralism along with his ethnographic studies on Amazonian tribes continue to guide the work in several other fields. His work paved the way for agen action theory by E. Leach.

Q.18 Contributions of Edmund Leach?

• Intro :- Edmund Leach was a British social anthropologist of 20th century associated with the structuralist school of thought. His form of structuralism is more empirically based than the intellectual versions of it offered in Europe.

• His publications

1) Political systems of Highland Burma (1954)
2) Levi strauss (1920)
3) Pul Eliya :- A village in Ceylon (1961)

• His contributions

1) He tried to build upon Levi Strauss structuralist theory by addressing the question of societal & cultural change. (2) He rejected the generalisation & universal aspect put forward by Levi-Strauss as reaching to a universal law with regards to human mind is highly ambitious.

(3) He is associated with the action (practice) theory. It states that individuals work to achieve power and in the process their actions can transform the society they live in.

4 2). In his book, 'Political systems of Highland Burma' (1954), Leach has identified 3 forms of sociopolitical organisations in the Kachin hills. - gumlao, gumsa & shan. The book's importance is largely due to its focus on regional rather than local study of single tribe.

4 (a) He showed how creatively Kachins use power struggles to coexist within the system.

3(a) It recognises a reciprocal relation b/w culture and individual. That is, culture shapes individual behaviour, and in turn, individuals through their actions can change the society or culture.

This point not required as such

2) He is credited for spanning the gap between British functionalism (Malinowski, Radcliffe Brown) & French structuralism (Levi-Strauss)

- Criticism

1) His aversion to generalistic theories which are useful in anthropological studies.

- Conclusion.

Edmund Leach was known for his studies in the field of kinship, marriage, ritual etc. He provided a fresh perspective to Levi-Strauss's structuralism by stressing on the importance of empirical studies. → addressing the question of societal change &

Q.19 Describe the culture & personality school of thought.

- Intro :- Culture and personality school of thought emerged in the first half of the 20th century as a reaction against evolutionism & diffusionism. It examined the interaction between psychological and cultural ~~fact~~ forces at work on the human experience. It further analyses the interdependence of culture and personality and how they shape each other.

Just for understanding :- I am a vegetarian, it is a result of household I live in [culture] as well as overtime the psychological resistance I have built towards non veg food.

- Schools of thought :- There are 3 sub-schools :-

1) Ruth Benedict :- Analyses the influence of personality on culture.

2) Margaret Mead :- Analyses the influence of culture on personality.

3) Linton, Kardiner, Cora-du Bois :- Analyses both the influence of culture on personality & vice versa.

→ Methodology

1) Participant observation - on - learn local language
2) Questionnaire, interview, life history etc
3) Nat. character study.

- Basic Underlying concepts.

1) The basic ideas on which all the sub-schools would agree are :-

1(a) Adult behaviour is "culturally patterned" and people who have cultural similarities are likely to have common behaviour though individual personalities may still be distinct.

Eg :- All Indians tend to show general ~~to~~ lik-eliness and tolerance towards spicy food while they have significant differences in individual personalities.

[child rearing customs etc.]

1(b). Childhood experiences influence the individual's personality as an adult. This was based on the work of Sapir & Freud.

1(c) adult personality characteristics are reflected in the cultural beliefs and social institutions, such as religion, magic.

2) The school examines different personality types resulting from socialisation practices :-

↳ Eg :- Ruth Benedicts

2) The school ~~is~~ marked an interdisciplinary movement that united psychology with anthropology.

3) It examines the influence of socialisation practices on personality types and vice-versa.

↳ The former is shown in Margaret Mead's book 'Coming of Age in Samoa' (1928) which

tells about different personality types of adolescents in Samoa and America owing to their different societies.

(5) 3) Many anthropologists belonging to this school such as Benedict, Mead etc. took under National Character Studies during WW2. to interpret personality traits of nations.

4) The culture and personality school generally held that data should be collected through participant observation, interviews, learning language. questionnaires etc. dream analysis, life histories.

• Accomplishments

1) It led to development of new ~~emphasis~~ links b/w anthropology & psychology.

2) It was instrumental in limiting the racist theories. as child rearing etc. were now increasingly correlated with human behaviour. This was distinct from early racist approaches that simply held race as a cause for difference in human behaviour. for self-understanding

3) It also moved the focus on individual since human behaviour was being studied more closely instead of running behind universalistic laws.

4) It provided the world with groundbreaking ethnographic works that still remain popular.

Eg:- Benedict's Patterns of Culture (1934), Mead's 'Coming of Age in Samoa' (1928).

• Criticism

1) It is criticised for being unscientific as it ignores the influence of genetics on personality.

2) Benedict & Mead were critiqued for not considering individual variation within a culture and treating the society as a homologous unit.

3) The national character study is criticised for lack of field work and being too general

4) ~~It is criticised for~~ It is also criticised for lack of uniformity among different anthropologist in the study of culture & personality.

5) Point (3) Q. 23

• Conclusion

Although the theory of culture & personality declined after 1950, it led to the development of psychological anthropology. The field still undertakes studies on relationship between cultures and human identity.

Q. 20. Contributions of Ruth Benedict? / Concept of 'Culture Patterns'?

• Intro :- Ruth Benedict, a student of Franz Boas was a culture personality scholar. She gave the concept of 'culture pattern' to study the ~~influence of~~ relationship between culture and personality. She is also associated with the configurati-onal approach.

• Her publications.

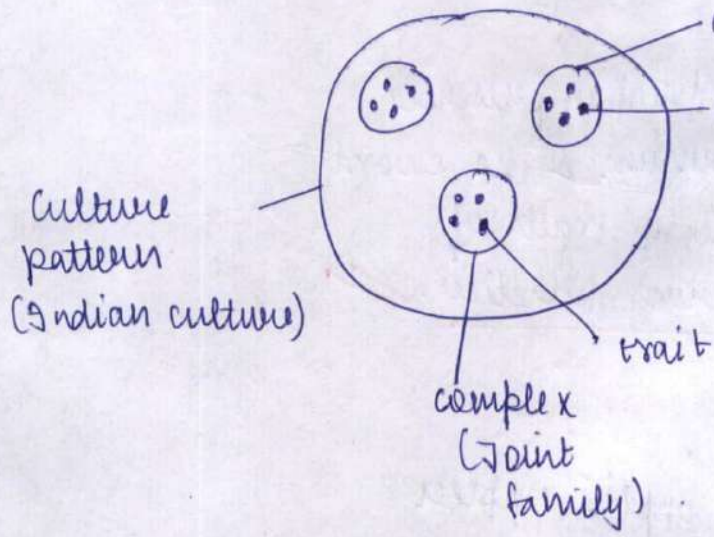
1) Patterns of Culture (1934)
2) The Chrysanthemum & the Sword (1946)
:- Patterns of Japanese Culture.
3) Zuni Mythology (1935)
4) Race : Science & Politics (1940) :- refuted the race theory and among contemporary European & Americans etc.

• Her contributions. :- (1) (a) she did her fieldwork in the American West among the Seminano, Zuni, Cochiti, ~~Pima & Mestalano Apache~~ ~~She is associated with the following theories :-~~

(2) Culture pattern :- she developed the idea of culture pattern in her book 'Patterns of Culture' (1934). to understand the way culture is patterned / organised.

2(a) Every culture consists of cultural traits which are the smallest elements of a culture. when these elements are organised around a nuclear point of reference, they form culture complex. These cultural complexes are combined to form culture pattern

~~Like Boas, she believed that~~ she believed that every culture is arranged in a particular manner / pattern & this contributes towards shared personality.



other culture complexes :- religion, political, economic system etc.

2(b) It is due to this culture pattern that people belonging to a particular society share similar personality.

she said that such patterns of culture is made by the basic & dominant personality traits of the members.
→ culture is nothing but personality of members magnified hence they share same characteristics

3) Configurational Approach :- Like Boas, she believed that culture was the product of human choices, rather than cultural determinism personality of members

Thus, members of a culture ~~share~~ display similar personalities and this brings about its integration

4) She proposed 2 major patterns / personality types after conducting field work among Pueblo, Dobu & Kwakiutl tribes :-

4(a) Apollonian :- Pattern which is peaceful, disciplined & promotes kindness, non-aggressiveness. Eg :- Pueblo Zuni of New Mexico

4(b) Dionysian :- It is characterised with aggression, competition and conflicts.

Eg :- Dobu (Indonesia) & Kwakiutl (Vancouver Island) cultures

→ She suggested that ~~these~~ societies differ, for eg, among Pueblo magic is used for fulfilling common aims like bringing rain whereas ~~Kwakiutl~~ Dobu use magic to harm others or themselves. These differences in culture arise from different personalities of their members.

5) National character study of Japan presented in her book 'The Chrysanthemum & the sword' (1946). She traces personality traits of Japanese to early child training practices.

• Criticism

1) She was criticised by Morris ~~Opplr~~ Oppler for a narrow approach where she categorised patterns only into 2 types - Apollonian & Dionysian. He considered that there could be many such patterns.

2) Point (2), from Q. 19.

(3)

(4) Neglects influence of culture on personality.

• Conclusion

Benedict is hailed as one of the first women anthropologist along with Margaret Mead. Her theories of culture pattern and different kinds of personalities influenced many social scientists to undertake more and more researches in those areas.

Benedict & Mead both believed in cultural relativism approach, both students of Boas.

Q.21 Contributions of Margaret Mead?

Margaret Mead was a cultural anthropologist associated with culture and personality school of thought. She studied the impact of culture on individual personalities by conducting cross-cultural researches in both American and foreign societies.

→ Methodology :- 1) Participant observation
2) Photographic Technique
- using cams & tape recorders
4) And Keep your powder dry - 1942.

• Her publications.

1) Coming of Age in Samoa (1928)
2) Sex and temperament in three primitive societies (1935)
3) Growing up in New Guinea (1930).

• Her contributions

1) In her book 'Coming of Age in Samoa' (1928), she analyses the adolescent personality of American and Samoan societies.

1(a) She suggests that Samoan girls unlike their American counterparts show little evidence of emotional upheaval & rebelliousness during adolescent period.

1(b) She attributed this to the difference in two cultures and not to biological factors.

1(c) Later, Schlegel & Barry also supported her findings by stating that rebelliousness

in Western cultures is a mark of preparation ~~for~~ of children to leave their homes as they grow up & enter into the world at large. Societies like Samoans where children live with or near kins even when they grow up, don't have feature of adolescent rebelliousness.

2) In her book 'Sex & temperament' she compared 3 ~~primitive~~ societies of Arapesh, Mondugmor and Tchambuli. She observed that, culture, practices and environmental different factors were responsible for differing personalities of males & females.

Eg:- Arapesh lived in geographical isolation, hence there was no fear of attack and therefore men & women had submissive temperament and there was no conflict or competition.

whereas, mondugmor were always suspicious of attacks, hence they have aggressive temperament and ~~they~~ are quarrelsome & competitive.

3). She also showed the difference in personality of American & Manus individuals by comparing their child rearing practices in her book 'Growing up in New Guinea' (1930)

↳ Manus children not supervised by, through elders, they were not taught riddles, stories etc. and spent all time playing

↳whereas American kids lived under supervision of parents and have a balance b/w education & play.

4) Hence, through all her ethnographic work she demonstrated that personality of individuals is shaped by the culture they live in and not biological factors.

5) She carried out national character study of British as well as Americans. The latter is described in her book 'And Keep your powder dry' (1942)

5(a). She suggested 3 steps to national character study:-

→ Analysis of approved & disapproved behaviour. Impact of childhood formative experiences on adult behaviour.

→ Identification of mechanisms within a culture that reinforce behavioral patterns, that is how approved behavior is rewarded & disapproved behavior punished.

→ Finally, national character gets identified by analysing how individuals through their experiences refrain from certain activities and develop certain pattern of conformity involving emotions such as fear, pride, guilt etc.

• Criticism → criticised by Derek Freeman

Points ①, ② & ③ of Q. 19.

• Conclusion

Mead's theory of culture & personality was widely acclaimed as one of the best theoretical tools to study society, culture & individuals. Her theory still forms the

This was a strong statement in that time since everything was linked to Races; & she gave a hope that culture instead of genes has a predominant effect

[She established that we have the ability to change our society for the good as human personality was not solely the product of nature ('genes') but nurture (culture).]

basis of glocalisation strategies of food franchise like McDonalds that goes through local culture to understand the personality & ~~pe~~ preferences of customers and accordingly launch their product in the region.

Q.22 Contribution of Ralph Linton?

- Intro :- Ralph Linton was an American anchaeologist turned anthropologist of the 20th century. He was associated with the culture-personality and was considered as one of the founders of basic personality structure theory. He partnered with Kardiner to develop the personality mediation view.

- His publications

1) The study of man (1936) :- describes adaptation of culture traits in American culture.

2) The culture Background of personality (1945)

3) The tree of Culture (1955)

- His contributions

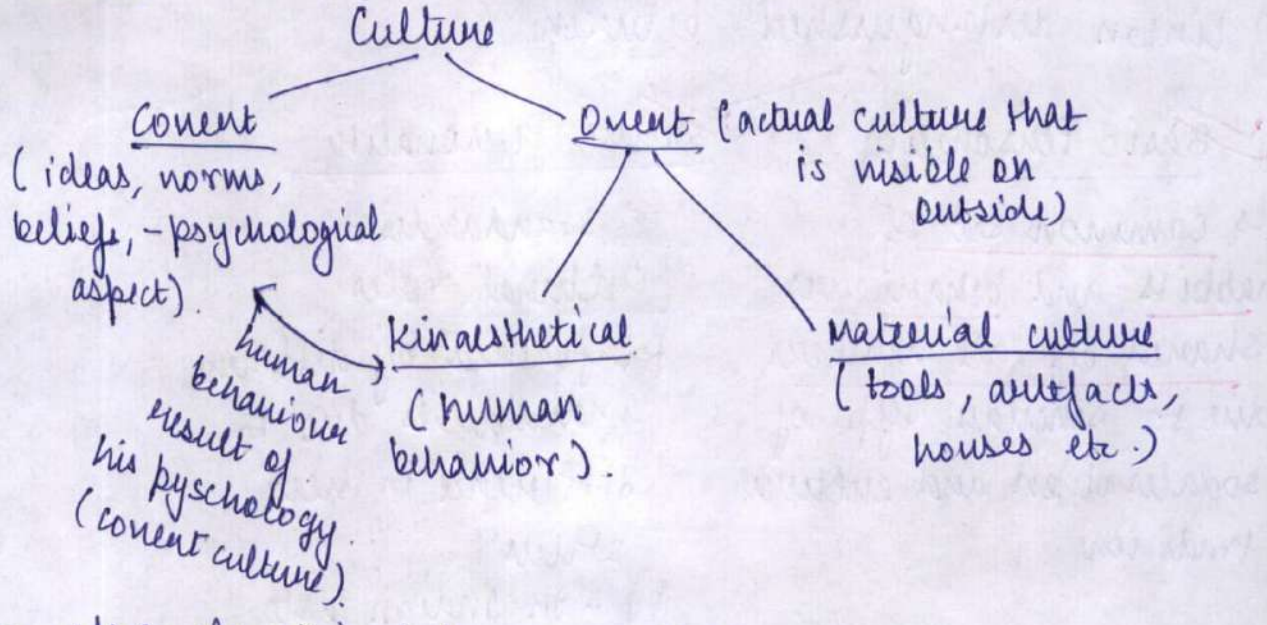
(1) He ~~along with Kardiner & Cora du Bois emphasised~~ emphasised on the interdependence of culture and personality. He showed how personality is formed in a given culture and how personality influences cultural behaviour.

(2) Linton in his book 'The Culture bg- - .' (1945) defined culture as "the way of life of its members". He emphasised both on common habbits and ideas that are passed from generation to generation as well as the way people think & feel, as the part of culture. Can omit it and start with overt & covert directly.

3(a) On the same book, he noted 2 types of culture Overt (~~Real culture~~) & Covert (~~Ideal culture~~)

3(a) Overt culture is what is seen, the actual society and behavior of its members. It is further divided into :- Material culture (including tools, artefacts, houses etc) & kinaesthetical culture :- behavior of people.

3(a)
3(b) Covert ~~or Ideal~~ culture is the hidden psychological aspect that gives real meaning to culture.



(4)
4). He also classifies between real & ideal culture :-

→ Real culture :- Behaviour of people in reality.

→ ideal culture :- Cultural pattern which is considered proper & ideal; it is also referred to as cultural construct.

(6)
6) He further talks about cultural universals, cultural alternatives & cultural specialists. That is, some cultural traits are followed by all members (cultural universals) while other are shared by only some members.

② Personality mediation view

(2) He collaborated with Kardiner to develop this theory. It states that environment affects primary institutions (family, kinship). ~~This~~ which shapes the basic personality structure. This, in turn affects the secondary institutions (religion, myth etc.)

1° institutions (kinship, family etc)
↓
Basic Personality
↓
2° institutions (religion, myth)

(3) Linton distinguished between

Basic Personality	Status Personality
Is common set of habbits and behaviours shared by all members due to similar type of socialisation and cultural traditions	→ standardised cultural roles performed by different individuals due to difference in their status Eg:- In Indian caste system, each caste used to perform a particular function.

- **Criticism**

1) Linton was criticised for not supporting his theoretical statements with empirical evidences.

- **Conclusion**

Linton occupies an important palace in the culture and personality school of thought due to ~~this~~ sound and scientific nature of his studies. His definition of culture is still widely accepted and considered as a basis of cultural anthropology.

Q.23 Contributions of Kardiner?

- Intro :- Abram Kardiner is known for his psycho-dynamic approach to the study of culture & personality. His concept of basic personality structure (developed along with Linton) received worldwide recognition.

- His publications.

1). The individual and his society (1939)
2) Psychological frontiers of society (1945).

- His contributions

1) He developed the personality mediation view along with Linton :- → described in his book "Psychological - - -" (1945).

Primary institutions (like family, kinship etc.) influence basic personality. He attributed this to uniformity in child rearing practices. In turn, common personality structure shapes the 2° institutions. (Eg:- religion, art, myth etc.)

→ Hence secondary institutions have little relation to adaptive requirements of the society. But they may reflect motives & anxities of members of the society.

1° institution.
↓
Basic personality type.
↓
2° institution.

2(a) Eg:- Kardiner did analysis of Marquesan culture and observed that:-

1° institution	basic personality	2° institution
1) Food scarcity	1) Food anxiety among inhabitants	1) Cannibalism, food taboos.
2) Maternal neglect	2) Fear of being eaten up & anxiety among children.	2) Hostile mythical representation of women – Vahini-Hai

① He defined the basic personality structure in his book 'Psychological frontiers of society' (1945) as the common habits & personality shared by members of a society because they are all the product of same kind of socialisation & cultural practices.

↳ He put great emphasis on child-rearing practices & childhood experiences in framing the adult personality.

↳ He also didn't deny existing differences in individual personalities but held that despite the differences, they share some common features.

③ He further proposed that changes in 1° institution brings about changes in 2° institution. To comprehensively understand the impact of culture on personality, both the institutions should be studied together.

• Criticism

1) He couldn't explain the existence of 1° institutions as such.

2) His concept of basic personality was replaced by 'Modal personality' of Cora-du-Bois. She unlike Kardiner said that all members don't necessarily share the common personality traits.

3) Difficulty in demonstrating necessary connection b/w early childhood experiences & adult behaviour.

• Conclusion

Kardiner combined the fields of anthropology and psychoanalysis. His ~~basic personality theory along with categorisation of 1° & 2° institutions~~ personality mediation view still holds relevance in contemporary anthropology (Add some eg.).

Q.24 Contributions of Cora-du-Bois?

• Intro :- Cora-du-Bois was associated with culture-personality school of thought. and was influenced by her mentor, Kardiner. She carried out field work in the Alor island and gave the modal personality structure theory.

• Her publications :-

1) The People of Alor (1944).
2) Social forces in south east Asia (1949).

• Her contributions

1) She carried out intensive fieldwork in Alor island through participant observation, life history interviews, questionnaire, ~~dream~~ personality tests etc. On her return she submitted the life histories to Kardiner and others who carried out exclusive research on them without consulting one another and without knowledge of the ethnographic data. → 'dream analysis' → 'drawings' of children

→ However, all reached at the same results. for eg:- all noted the shallowness of Alorese emotional life, insecurity, suspiciousness, apathy

2) Her book 'The People of Alor' (1944) gave the modal personality structure which replaced Kardiner's basic personality.

↳ It states that certain personality structure is the most frequently occuring structure within a society and is found in majority of the members. But this doesn't necessarily mean that it is common to all members.

3). Her conclusions are ~~empirical~~ based on statistics & empirical evidence collected through projective tests, life histories etc. Hence, they create a more reliable & stronger basis. → methodology

4) She proposed that different modal personalities are formed as a result of difference in cultural practices. This was shown

through the book 'Psychological frontiers of society' coauthored by Cora dubois, Kardiner (1945) & Linton. It consisted of descriptions of 3 cultures - Comanche, Alorese & American rural community.

- Criticism

1) Criticised for ignorance of genetics on personality type and over-importance given to culture.

2) (3)rd point of Q.23

- Conclusion

Cora dubois was hailed by her contemporaries for the range and variety of psychological techniques applied by her for the study of Alorese people. Her emphasis on the use of statistics and projectives tests influenced many other social scientists. In India, many anthropologists used the technique to study the psychology of Rajputs (kshatriyas)

Q.25 What do you understand by National Character study?

- Intro :- National Character ~~study~~ Studies were undertaken during the 2nd world war to understand and interpret the behavioural patterns and personality traits of nations such as Japan, Britain, Russia etc. such research was used to guide government

& military policy & plan for a post war would.

- Some egs of studies

1) Ruth Benedict's 'The Chrysanthamum & the sword' (1946) regarding Japanese Culture. She traced adult personality traits of Japanese to early child rearing practices.

2) Margaret Mead's 'And keep your powder dry' (1942) on American National character.

3) Geoffrey Gorer's 'The People of Great Russia' (1949) describing Russian National character.

- Methodology

- There developed 2 main methods :-

1) 'Studies of culture at a distance' :- since most studies were done during the war period, researchers could not carry out field work (here in the subject nation. Hence, alternatively nationals of the concerned country residing outside it were interviewed, novels, newspaper articles etc. were studied to decipher the national character

2) Studying the national character by conducting field work in the subject nation. analysing
   - approved & disapproved behaviour.
   - mechanism that reinforces such behaviour.
   - childhood rearing effect

→ Margaret Mead suggested 3 steps to carry out national character studies :-
(Take from Q.21)

• Basic underlying concepts

1) Within a nation, there are wide individual differences. Even then, there are certain common personality traits among the members of a country.
2) This is because of similar child rearing practices and socialisation patterns.
3) Eg:- Geoffrey Gorer in his book 'The People of Great Russia' (1949) held that Russian technique of swaddling their infants led them to become cold and distant as adults.
4) Anthropologists from the culture-personality school studied the child rearing practices and cultural traits to develop the national character of different countries

• Merits

1) It provided a way to analyse culture & personality of modern nation-states in totality.
2) It made contributions to development of international relations in the post war period and helped in making political decisions.
3) The studies provided an atmosphere for inter-disciplinary cross stimulation and team work.

• Demerits

1) Unsuitability of techniques used for studying the culture as the same methodology

used for small tribal groups may not work for highly complex modern nation-states.

2) Arbitrary nature of persons selected for interview to represent the whole nation.

3) Lack of field work and over generalisation.

4) set the ground for new kind of racism based on national character studies. imp

- conclusion

National character studies were one of the major contributions of culture-personality scholars. while they are criticised for overgeneralisation and other reasons, they helped in building international cooperation and relations in the post would period.

Initially, born in a specific form. Gradually develop in different dir., finally move towards original dir. but in new developed form

culture develops in form of parabola

(1) Parabolic scheme for neo-evolutionary

Q.26 Neo-evolutionism ?

- Intro :- Neo-evolutionism emerged in the 1930s. It was inspired by classical evolutionism while discarding some of its dogmas. It is concerned with long term, directional, evolutionary social change and development of similar patterns in unrelated cultures. Therefore, it seeks to establish universal laws of culture and cultural development based on empirical evidences.

It is concerned with universal and multilineal evolution of soc. while all societies show some broad regularities, they differ in local cultural aspects.

- School of thought

1) Universal evolution :- Childe & White
2) Multilineal " :- Steward
3) General & specific evolution :- Sahlins & Service.

• Basic Underlying Concepts

1) Neo evolutionists were concerned with both the regularities in cultural change over time in different societies, as well as the diversity in developmental levels showcased by these societies.

→ Neo-evolutionists recognised the role of diffusion & migration of cultural traits too.

2) According to them, unilineal and multilineal evolution are not contradictory but complement each other.

unilineal - broad similarities among all cultures

multilineal - specific differences due to local context

→ The former tries to ~~found~~ find out to what extent there has been an overall uni-directional development in the culture as a whole. The later studies the difference in developmental levels of societies pertaining to their diverse environmental conditions.

3) They are also interested in the way different cultures adapt to similar environments & examine the similarities & differences in the long-term historical trajectories of such groups.

3)a. White proposed universal law of cultural development by directly correlating energy and technology with developmental levels.

3(b) similarly, Stewards emphasised on individual evolution of each society depending on their environmental conditions. → culture ecology

3(c) Sahlins & Service combined the views of White & Steward in their general & specific evolution approach.

4) Neoevolutionary thinkers were generally interested in the influence of environment and technology on the changes taking place in society. Hence, they are sometimes

referred to as cultural ecologist.

5) Unlike classical evolutionists, they stressed on the importance of empirical evidence and relied on measurable information for analysing the process of cultural evolution. ① Methodology

6) Counterfactual history :- Neo-evolutionism ② also supports the counterfactual history. That is, it ponders upon 'what if' and considers different possible paths social evolution might have taken, and thus allows for the fact that various cultures may have developed in different ways.

7

• Accomplishments

1) Neo evolutionary thinkers brought back the evolutionary thought after its negligence by Boas and functionalist. Their emphasis on scientific empirical evidence made it acceptable to contemporary anthropology to be.

2) They rejected the racial theory propagated by ethnocentrism of classical evolutionists and attributed ~~the difference~~ cultural diversity to unique environmental conditions.

3) They brought into light the impact of technology and environment on cultural change.

• Criticism.

1) There is lack of consensus among different neo-evolutionists
Ls White is criticised for ignoring the influence of environmental, historical & psychological factors on cultural evolution.

3) some social scientists are critical of evolutionism based on the fact that it is only possible to do limited theorising about specific historical trajectories of societies.

2) Stewards approach is criticised for being narrowly focussed on economy and neglecting several other factors like religion, political institutions etc.

• Conclusion

Neo-evolutionism revived the early 19th century evolutionary theories. It emphasised on the importance of studying long term cultural and social change to obtain a more holistic picture of different societies.

Q.27 Contribution of Gordon Childe ?

Gordon Childe was a 20th century archaeologist associated with neo-evolutionary school of thought. He presented a universal evolutionary process by dividing the entire process into different archaeological periods and developed the idea of Neolithic revolution.

that is, transition from hunting & gathering to agriculture.

- His publications.

1) What happened in history (1942)
2) Social Evolution (1951)
3) Man makes himself (1936)
4) What is History (1953)

- His contributions

Universal evolution

1) In his book, Social Evolution (1951), he described evolution in terms of 3 major events:- . He considered all these stages to be universally true for all cultures, hence he is associated with universal evolution.
   a) invention of food production.
   b) Urbanisation
   c) Industrialisation.

He analysed the transition ~~leading to societal change~~ from one stage to another and made it the basis of societal change universal.

~~Therefore~~, These were based on his large number of excavations.

2) Based on his archaeological findings, he divided the stages of cultural development as follows:-

Palaeolithic → Mesolithic → Neolithic → Copper age → Bronze age → Iron age.

2a) He was the one of the first to use technological determinism in the study of cultural evolution. That is, each archaeological stage can be linked to certain types of tools (artefacts). As societies progressed large crude stone implements got replaced by small refined stone tools and finally they were taken over by metal artefacts. These further influenced the primary nature of occupation of humans in these stages.

His book 'Man makes himself' (1936) shows parallel evolution of technology & society.

3) He also related each of the stage with particular kind of society.

Archaeological period	Tools	Type of society	Characteristic feature
1) Palaeolithic	Crude chopper & chopping tools.	Savagery	hunter-gatherer
2) Neolithic	small & refined microliths - dagger on handle, axe	Barbarism	agriculturalists: domestication of plants & animals
3) Bronze age - iron	metal plough	Emergence of civilisation.	usage of metal & scripts.

4). Childe also emphasised on the role of diffusion, ~~invention and adaptation~~ as the cause of cultural diversity. He was of the view that during pre-historic times, migration took place and cultural traits diffused from one place to another.

(4) He coined the term 'urban revolution' to denote shift from small, village based societies to those with towns & cities.

3(a)

5) He also developed climate change and decline in summer rainfall as a reason for introduction of agriculture and domestication of plants and animals in the Near East. He called this agriculture or neolithic revolution.

• Criticism

1) He relied too much upon the archaeological data. Therefore, information about evolution of only material culture could be obtained; ignorance of non-material cultural evolution.

2) He rejected the idea of universal existence of institutions like matriarchy, sexual promiscuity etc. without giving much evidence.

(3) point (3) of ans. 26.

(4) His work was mostly concentrated in Europe & Middle East.

- Conclusion.

Childe's neo-evolutionary theory is upheld for the introduction of techno-logical determinism approach. His contribution towards cultural anthro-pology and archaeology still holds ground in the form of retention of terms like urban & agricultural evolution coined by him.

He revived the evolutionary ideas of 19th century, however this time they were based on empirical evidence.

Q.28 Contributions of Leslie White? → known for his materialistic approach.

- Intro:- Leslie White is associated with ~~universal~~ neo-evolutionary school of ~~thts~~ thoughts.

He proposed a universal law of cultural development wherein energy use per capita & technology ~~was~~ were directly correlated to the level of development.

- His publications

1) The science of culture (1949)
2) The evolution of culture (1959)
3) Energy & Tools (1959)
4) The concept of culture (1973)

- His contributions

1) White was interested in developing a universal scheme of evolution. The consumption of energy became the core of his evolutionary approach. → That is, a scheme in which all the cultures evolve along a general direction.

Therefore,

4) He gave the law of cultural development. It states that culture evolves ~~when~~ as the amount of energy harnessed per capita per year increases, or ~~when~~ as the efficiency of the means of ~~controlling~~ putting that energy (i.e., technology) is increased. to work

2) He believed that for the advancement of culture, more amount of energy is required. Eg:- Simple societies use much less energy than used by modern civilis-ations.

3) He also subscribed to technological determinism because energy cannot be harnessed by itself, it required technology to be put into use. Hence, technology influenced the process of cultural development.

$$C = E \times T.$$

where C = culture, E = Energy & T = Tech.

5) Culturology :- The term was coined by Leslie white in his book 'The Science of Culture' (1949). and it refers to science of culture. White believed that primary focus of anthropology should be culture and scientific methodological approach should be used to derive explanations for cultural development.

Methodology

- Criticism

1) He is criticised for neglecting the differential

evolutionary path of particular societies as opposed to his proposed universal evolutionary theory.

(2) He is criticised for ignoring the environmental factor's role in evolution. This resulted in Julian steward's theory.

(3) Sahlin criticised him for equating human progress with growth of technology as tech. had both the +ve potentials. After all, wars, colonisation etc. were also a result of technology. He held that material progress could not be equated with better quality of life & happiness.

• Conclusion

White's materialist neo-evolutionary approach correlating energy and cultural development was quite convincing. His negligence of environmental factors resulted in Julian Steward proposing his theory of multilinear evolution.

Q.29 Contributions of Julian Steward, a critic of Leslie White?

• Intro :- Julian steward was a neo-evolutionist concerned with multilinear evolution. He developed the cultural ecology pardigm and introduced the idea of culture core.

• His publications :-

1) Theory of cultural change (1955)
2) Evolution & Ecology : Essays on social transformation (1977)
3) Development of Early Civilisations (1949).
4) Changes in shoshonean Indian Culture (1939)

• His contributions

1) Julian Steward divided evolution into 3. types :-

a) Unilinear Evolution :- It proposed that evolution takes place in same sequence and direction in all societies due to psychic unity of mankind. Eg :- Morgan, Tylor.

b) Universal evolutions :- It is concerned with evolution of culture of mankind as a whole rather than of particular culture. Eg :- White & Childe.

c) Multilinear evolution :- It believed that culture evolved in multiple directions. Each culture has its own characteristics owing to its unique environmental conditions.

2) Julian Steward in his book 'Theory of Cultural Change' (1955) proposed the idea of multilinear evolution. It advocates that certain basic types of culture may develop in similar ways under similar conditions but few concrete aspects of culture will appear among all groups of mankind in a regular sequence.

3) There are multiple parallel lines of evolution. The existence of cross-cultural regularities is due to the development of cultures in similar ways under similar environments.

3) Cultural ecology :- He proposed the inter-relationship between culture and environment. He considered that different societies have developed differently owing to their unique environmental conditions. He defined such adaptation to their environment as culture ecology. of human societies

Eg :- His book 'Shoshonean Indian culture' (1939) demonstrated that hunter-gatherers of great basin were heavily dependent on pinon nut tree. This helped him in developing the culture ecology paradigm.

Eg :- Kungs of Kalahari have a nomadic lifestyle as an adaptation to excessive heat

b) He specified 3 steps ~~in the investigation~~ for identification of culture ~~ecology~~ core of a society :-

a) describing the natural resources & the technology used to extract & process them. → / behaviour patterns

b) Analysing the ~~social organisation~~ involved in a particular subsistence strategy.

c) Determining how these behaviour patterns affect other aspects of society.

c) He opined that environment is dynamic & keeps changing. Therefore, to survive cultural material resources such as tools, equipment etc. also need to keep changing with the environment. Thus, over a period of time, society and culture evolves.

5) Culture Core :- Steward held that not all parts of culture are related equally to environment and certain parts are more closely related. He proposed that economic system is more closely related to the environment and other institutions are related to the economic system as they are not directly related to environment.] superstructure.

E.g:- political institutions, religion etc.

→ These features that are most closely related to subsistence activities or economic arrangements are defined as culture core.

- Criticism.

1) Steward's idea that economic system is directly related to environment and other institutions don't have direct linkage to environment, hence are related to economic arrangement is not necessarily true.

Roy Rappaport in his study of Tsembaga Tribes (book - 'Pig for Ancestors' (1968)) said that there was a direct relationship b/w religion & environment. → Deep Ecology & Animism

2) Criticised for focusing more on adaptation of culture to environment rather than focusing on individual. (neglect of biological ecology).

- Conclusion.

steward's work provided an alternative to unilear evolution. His idea of culture ecology paved the way for development of ecological

anthropology with its focus on certain selected aspects and local ecosystem rather than the entire environment. It holds relevance in contemporary world as it has the potential to inform humans about how to live in harmony and sustainably with the surrounding environment.

Q.30 Distinguish b/w unilinear, universal & multilinear evolution.

- Intro :- Evolutionary theory emerged as an anthropological school of thought in 2 phases. first, in the 19th century as unilinear scheme of classical evolutionists. and second in 1930s. in the form of neo-evolutionism. Julian steward classified evolution into 3 categories - unilinear, universal & multilinear in his book 'Theory of Cultural Change' (1955)

- School of thought

1) Classical evolution :- unilinear evolution by Tylor & Morgan.

2) Neo-evolutionism :→ Universal " :- Childe & White
↳ Multilinear " :- Steward
↳ General & specific " :- Sahlins & Service

- ~~Julian Steward~~ Basic similarities

1) The fundamental meaning of evolution- any study, that is, study of long term changes taking place in societies and cultures remain the same.

2) All the three approaches draw an analogy between biological evolution and cultural evolution.

• Difference.

Unilinear	Universal	Multilinear
1) Explained by classical evolutionists like Morgan & Tylor.	1) Explained by neo-evolutionists ~~by~~ like White & Childe	1) Explained by Julian Steward.
2) Evolution takes place in one direction from simple to complex in all societies passing through the same stages. savagery → barbarism → civilisation	2) Concerned with evolution of mankind as a whole rather than of particular culture.	2) Believed that evolution occurs in multiple lines parallely in different societies and there are no set stages through which all societies pass.
3) Believed in Psychic unity of mankind as a reason for unilineal evolution	3) Correlated general evolution in all societies with energy use and technology.	3) Concerned with interrelationship between environment & cultural develop-ment - cultural ecology
4) Evolution is always progressive.	4) Did not think that evolution is always progressive	4) ——→ "
5) ~~D~~Discards any cultural variation or diversity. / role of diffusion.	5) Excludes cultural variation and focuses on general evolution of societies as a whole.	5) It accepts cultural variation & diversity arising out of unique environmental conditions.

6) Propagated the ethnocentric view & racial theory by considering Victorian Europe as highest stage of evolution.

6) Rejected the ethnocentrism

6) → 4

- Conclusion.

Julian Stewards who classified evolution into 3 types, further went to develop a detailed theory on multilinear evolution. His theory was widely accepted and provided an alternative for classical evolutionists unilinear scheme. Later, Sahlins and Service combined the ideas of universal & multilinear evolution as proposed by White & Steward respectively in their general & specific evolution theories.

Q. 31 Contribution of Sahlins & Service?

- Intro :- Marshall Sahlins & Elman Service were associated with neo-evolutionism. They were the students and colleagues of White and Steward, and combined their ideas ~~into~~ ~~by~~ into their theory of general & specific evolution, thus filling the erstwhile gap in neo-evolutionism.

• Their publications.

1) Evolution & Culture, 1960.
2) Primitive social organisation - by Service, 1962.
3) Culture in Practice - by Sahlins, 2000

• Their contributions → In their book, 'Evolution & Culture' (1960)

1). They tried to integrate the two ideas of universal and multilinear evolution of White and Steward respectively through their scheme of general & specific evolution.

1a) General evolution :- It resembles White's Universal evolution. It refers to the evolution of human culture as a whole. and doesn't take into account cultural variation.

→. Service in his book 'Primitive ...' (1962) proposed a staircase model for general evolution. That is, human culture as a whole evolves through a series of stages, each higher than the previous one. Major stages include agriculture, urbanisation, industrialisation, literacy etc.

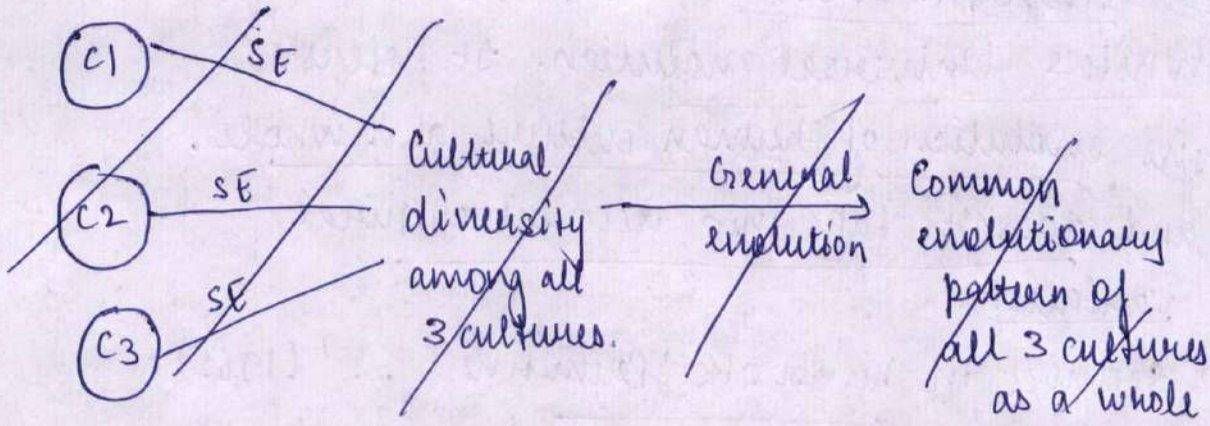
1(b) Specific evolution :- It resembles steward's Multilinear evolution. It is concerned with evolution of particular cultures in their given environments. As a result, owing to different or similar environmental conditions, cultures may also develop differently or showcase similarities respectively. Hence, it accounts for cultural diversity.

(2) They proposed that general & specific evolution are not conflicting in nature, but they complement each other and are part of the same total process.

(1)(B) continued

(3) They viewed specific evolution as phylogenetic lines of dissent.

(4) They considered factors such as diffusion, invention, environment etc. to explain the process of social change.



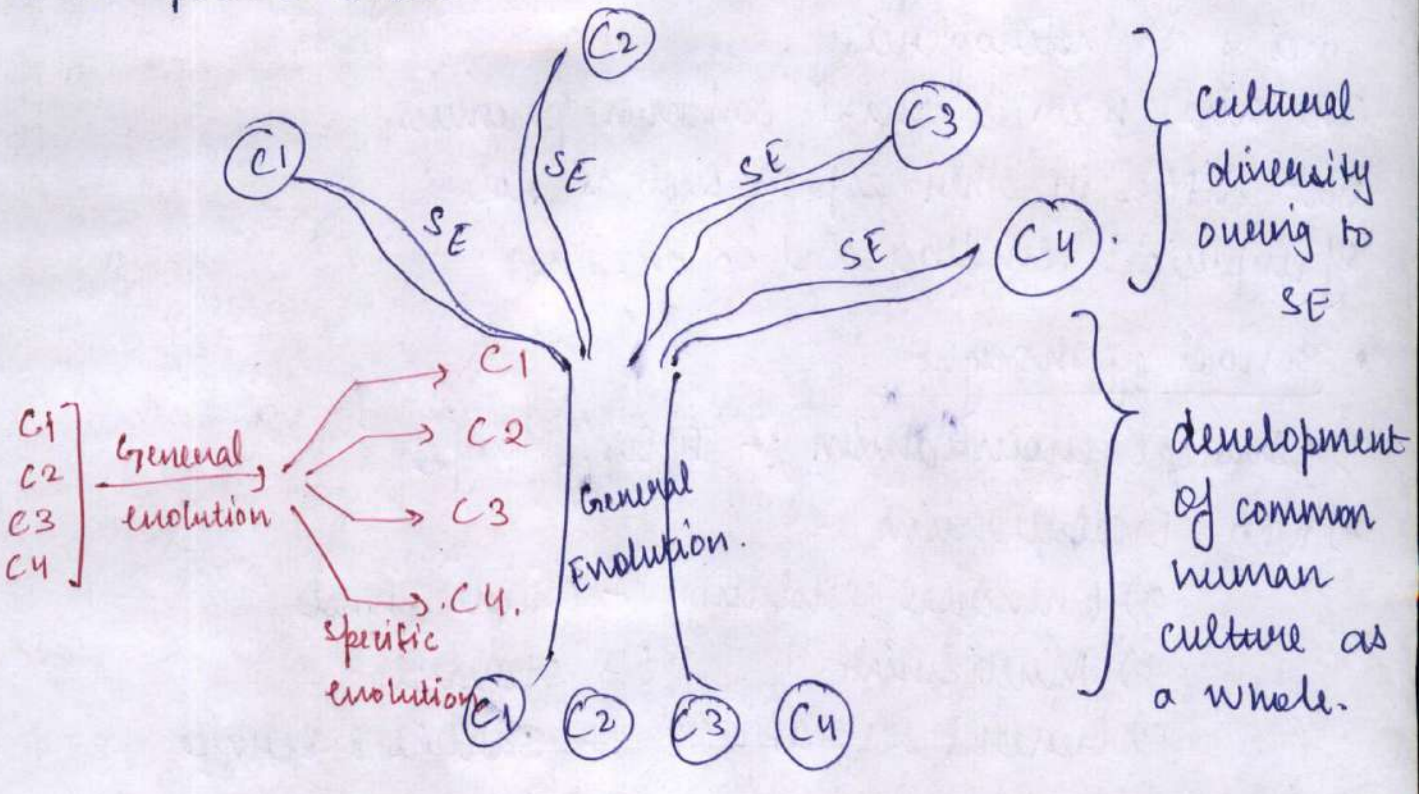
- Criticism.

1) No explanation as to why general evolutionary process has occured. ? why.
2) Criticised for weighing down the role of material culture in evolutionary process.

(2) They used imagery of a tree to describe general & specific evolution. The main trunk is analogous to general evolution whereas individual branches represent specific evolution.

Eg :- agriculture is general evolution, development of

but growing of tropical crops like sugarcane and coffee ~~in~~ near equator, wheat in temperate belts etc. is a specific evolution.



- Conclusion

Sahlins and service through their ethnographic studies in the pacific succeeded in developing a balanced evolutionary scheme. Their theory revived the evolutionary perspective which lost its relevance in the early 20th century with the emergence of Boas's historical particularism.

Q.32 Compare & contrast b/w classical & neo-evolutionist theories.

- Intro :- Evolutionary theories emerged as anthropological school of thought in 2 phases :- Classical evolutionism of 19th century and neo-evolutionism

~~of 1930s~~ beginning from 1930s. Evolution in simple terms refers to a gradual process of change in a society from simple to complex or homog-neity to heterogeneity.
The two theories share common premises but differ in other aspects such as role of empirical evidence and so on.

- School of thought

1) Classical evolutionism :- Tylor, Morgan
2) Neo - Evolutionism :-
   a) Universal evolution :- Childe & White
   b) Multilinian " :- Steward
   c) General & specific " :- Sahlins & Service

- Similarity.

1) The fundamental meaning and objective of evolutionary study, that is, tracing the origin & sequence of evolution of socities & cultures remains the same.
2) ~~All~~ Both the schools describe evolution as a ceaseless process that forms the basis of anthropological study.
3) Neo-evolutionist like White & Childe were influenced by the work of Tylor & Morgan.
4) Childe compared his archaelogical stages - paleolithic, neolithic, bronze age to evolutionary stages of Tylor & Morgan - savagery, barbarism & civilisation respectively. imp.

4) Both applied their evolutionary concepts to study the changes in cultural traits, institutions and even the whole culture.

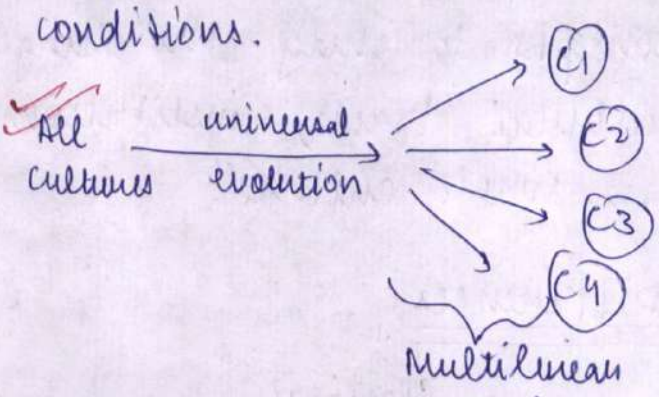
• Differences.

	Classical Evolutionism	Neo-Evolutionism
① Background	1) They were influenced by Darwin's theory of evolution and hence drew ideas from it to develop the theory of cultural evolution.	1) They were influenced by the work of classical evolutionist though condemning their general ideas. Moreover, they emerged as a reaction against Boas school of historical particularism & functionism.
② Period	It emerged in the 19th century.	2) It took pace from 1930s.
③ Basic premise	It is considered with unilinear evolution, that is all societies necessarily pass through the same evolutionary stages :- Savagery → Barbarism → civilisation.	③ It is concerned with universal (general) & multilinear (specific) evolution. That is, all societies showcase certain broad regularities while differing from each-other in local cultural aspects owing to their unique environmental conditions.
Reasoning ④	It stated the reason for unilinear evolution as psychic unity of mankind.	④ It did not confer to psychic unity. It correlated general & universal evolution to energy use & technology and multilinear

savagery → barbarism → civilisation.

unilinear evolution

evolution to environmental conditions.



(5) Evidence & field work	They were considered armchair anthropologists due to lack of field work and were associated with conjecturalism.	(5) Their studies were based on empirical evidence collected through field work. Eg: Steward studied shoshonean Indians of Great Basin.
(6) Diffusion	Did not consider diffusion.	(6) Took diffusion into account
(7) Cultural diversity	Absent due to unilinear evolution; failed to explain it.	(7) Talked about cultural variation & diversity as a result of multilinear evolution.
(8) Nature of change	It believed that evolutionary change is always progressive and eventually all societies will reach ~~this~~ civilisation stage.	(8) Didn't subscribe to universality of progressive evolutionary change. It can be both ways - progressive or regressive.
(9) comparative method	Compared contemporary tribal societies with prehistoric societies.	(9) Did not use comparative method of study.
(10) Ethnocentrism	They propagated ethnocentric view & racial theory by proposing that Victorian Europe is the highest evolutionary stage.	(10) They didn't support the ethnocentric view of classical evolutionists.

(11) scholars — do — (11) — do —

- Conclusion:

The evolutionary theories marked the beginning of scientific anthropology diverging from the popularly held biblical view that species always existed in the same form as they do today. This was a major landmark at that time. The criticism of classical evolutionism was addressed by empirical study based theory of neo-evolutionism. ~~Dispute~~ The two schools of thought have inspired other disciplines within and outside anthropology like ecological anthropology, archaeology etc.

2.33 Cultural Materialism?

- Intro :- Cultural Materialism emerged in the late 1960s as a reaction to strictly emic approaches of cultural relativists and idealists (structuralists). It proposed that materialistic aspects such as economic, technological and demographic factors play the primary role in shaping a society.

- Scholars associated

1) Marvin Harris in his book 'The Rise of Anthropological theory' (1968) coined the term cultural Materialism.
2) Maxine Margolis

• Basic Underlying concepts.

1) Harris developed the theory of cultural materialism to explain that any cultural change taking place is the result of change in material life of people. This is because mode of production & reproduction influence other aspects of culture. He was influenced by neo-evolutionists like White & Steward

2) According to materialists, societies can be divided as follows :-

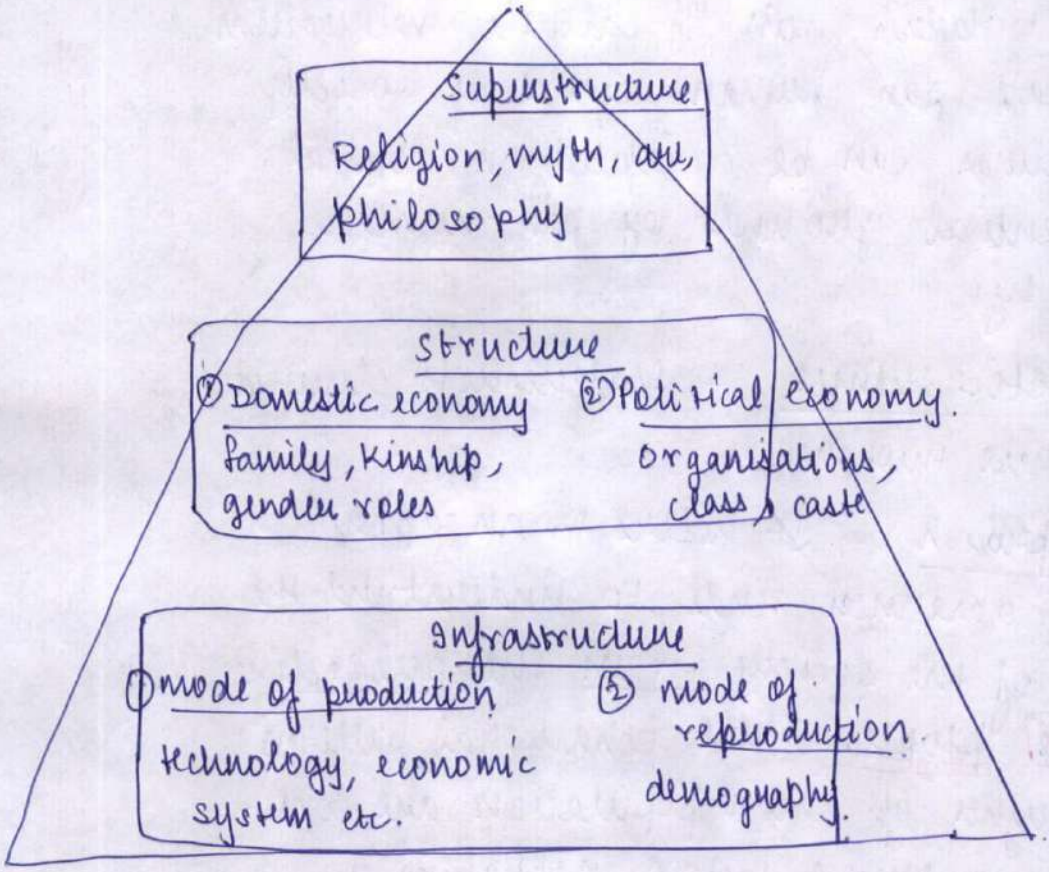
a) Infrastructure - It comprises of systems of production & reproduction without which societies could not survive. Eg :- economic system, technology, demography

b) Structure - It consists of organisational aspects of a culture. Eg :- kinship and family structure, political economy such as organisation, class, caste etc.

c) Superstructure :- It consists of ideologic and symbolic aspects of a society.
Eg :- religion, myth, art, philosophy etc.

It further suggested that infrastructure determines the structure and superstructure. Any change in the former will induce changes in structure and superstructure.

Eg: ① Women's role in post WW2 USA. Maxine Margolis suggested that women started entering the workforce because it was an economic necessity. Hence, it can be seen that how infrastructure (economy) determined the structure (role of women) and superstructure (traditional duties of women).



Eg - ② Harris in his book, 'Culture Ecology of India's sacred cattle' (1966) explained the religious sacredness associated with cows in Hindu culture (superstructure) in terms of their economic importance in agrarian Indian society (infrastructure). Moreover, their wandering around to forage causes no strain on the food-producing economy.

(4)

3). Cultural materialism promoted scientific methods and empirical researches to study societies. & events

↳ It focused on those entities, that are observable and quantifiable, and hence they can be studied using replicable operations/methods.

4) According to Harris, aim of cultural materialism is to "create pan human science of society whose findings can be accepted on logical & evidential grounds by pan-human community'.

5) Emic & etic themes :- Materialists classified between these two themes.

→ Emic approach :- It refers to an approach wherein observer tends to understand the culture of the society from the perspective of native people. These behavioral patterns and thoughts of native population are considered the supreme factor in shaping a society. Eg :- structuralists approach.

→ Etic approach :- Here, the observer uses scientific method and focuses on observable and quantifiable cultural aspects.

→ Hence, cultural materialism emphasises on etic approach to explain cultural change. Etic modes of production & reproduction determine emic superstructure.

- Merits.

1) It made the field of anthropology more scientific. Encouraged use of empirical and replicable methods.

2) To derive It promoted studies of cultural change across geographic & temporal boundaries to derive universal nomothetic theories.

3) It emphasised the use of etic approaches. ~~as~~ over emic analysis as the latter can sometimes miss vital information.

- Criticism.

1) Marxist criticised it from its simple & straightforward approach. They criticised the one-directional infrastructure-superstructure relationship to explain cultural change [as in certain cases the latter also shapes the former.] & opined for a more dialectical view.
& idealists

2) Structuralists criticised the over-emphasis on materialistic culture

3) Post-modernists criticised it because of its strict scientific method and lack of flexibility in its approach. They advocated use of particularism & relativism to study culture.

- Conclusion.

Cultural Materialism can be credited with introduction of ~~the~~ more scientific ~~the~~ research methods in anthropology. Despite its limitations, the 3 fold division of society by materialists have been used to explain many cultural aspects like sacredness of cow in Hindu mythology.

Q.34 Contributions of Marvin Harris?

- Intro :- Marvin Harris was a 20th century anthropologist associated with cultural materialism school of thought. He is credited with introducing scientific research methods in anthropology through his emphasis on observable and quantifiable materialistic aspects of culture.

- His publications

1) The rise of anthropological theory (1968)
2) The cultural ecology of India's sacred cattle (1966).
3) Cannibals and Kings : The Origins of Culture (1977)
4) Cultural Materialism : The Struggles for the Science of culture (1979) 5) Culture, People & Nature (1975)

- His contributions.

1) Harris coined the term Cultural Materialism in his book, 'The rise of - - ' (1968). as a reaction to strictly emic approaches of cultural relativist & idealist. It states that materialistic aspects of culture such as economic, technological and ~~economic~~ demographic factors play the primary role in shaping a society.

(2) same as (2) of Q.33

(3) He divided the socio-cultural system into 3 categories :- _ _ _ _ same Point (3) of Q.33 + Eg. (2) (Hindu culture - cow).

④ He explained evolutionary trajectories of human society, that is, population growth, technological and economic change in terms of cultural materialism. That is, all the changes occur due to change in basic ideological & materialistic needs of a society.

→ He was influenced by ~~the~~ neo-evolutionists such as White & Steward. In his book 'Cannibals & Kings' (1977)

⑤ Same as ④ of Q.33.

- Criticism

same as Q.33.

- Conclusion

In spite of his critics, Harris left a significant legacy in form of cultural materialism. The theory has been used to explain many cultural aspects, for example, it was used by Maxine Margolis to explain the role of women in post WW2 USA.

Q.35. Symbolic and interpretive theories?

- Intro.

Q.35 Contributions of Victor Turner?

- Intro. Victor Turner was a British anthropologist associated with symbolic anthropology. He was influenced by Durkheim and is best known for his work on symbols, rituals, rites of passage and liminality; his insights on liminality and communitas are of much importance.

He was concerned with analysis of symbols to gain a better understanding of human behaviour & customs of a particular society.

He was concerned with analysis of symbols used by members of a society and how those symbols aid in better understanding

- His publications :- He conducted fieldwork among Ndembu of Zambia

1) The Forest of Symbols, 1967.
2) Schism and Continuity in an African Society (1968)
3) The Drums of Affliction (1968)
4) Liminality, Kabbalah and the media (1985)
5) The Ritual process. (1969)

emic

→ Methodology

- His contributions.

1) Turner's idea of symbol :- a) He believed that social order depended on rituals, which in turn are constructed of symbols. Thus, he viewed symbols as 'operators in social process' which lie at the centre of human relationship.

Eg for understanding :- social order based on marriage/wedding ceremonies (rituals); the wedding ritual contains symbols like ring exchange, mangalsutra etc.; & these symbols lie or form the basis of human relationship

b) According to him, symbols instigate social action and bring about social solidarity and cohesion.

c) He felt that symbols through their arrangement and meaning produce social transformation, that is, they connect people with each other & to society's norms, help resolve conflicts and aid in changing the status of actors.

d) Eg:- Ndembu of the Zambia gave white sap of a tree to the child as milk. Here, the tree and white sap symbolise breast which instigates an action i.e., nursing a baby. This in turn, stands for relationship between mother & child.

by feeding milk

Q. Edward B. Tylor?

Tylor was a 19th century classical evolutionist. He was the first one to define culture and gave the concept of cultural survivals. He is also associated with theory of origin of religion.

- **His publications**

1) Anahuac ; Mexico and Mexicans (1861)
2) Primitive culture (1871)

- **Methodology**

1) Comparative analysis :- He compared contemporary primitive societies with prehistoric cultures.

2) No field work ; studied as much as 282 societies through secondary data

- **Basic Contribution**

1) Classical evolutionary scheme :- Societies have evolved in a unilinear fashion from simple to complex.

Savagery (Promiscuity) → Barbarism (Polygamy) → Civilisation (Monogamy)

2) Culture :- He defined culture as -
"It is a complex whole of knowledge, art, morals, belief, law, custom and any other capabilities acquired by man as a member of society"

3) Cultural survivals :- He stated that certain traces of previous evolutionary stages are found in current societies.

4) Origin of Religion :- He mentioned in 'Primitive culture' (1871) that early man was a philosopher and believed in souls.
↳ Thus, animism is the earliest form of religion.

Animism → ~~Mono~~ Polytheism → Monotheism

5) Cooperation theory of incest & taboo was also given by him.

- Criticism

1) Ethnocentrism - superiority of victorian culture
2) No field work or scientific study.
3) He did not acknowledge diffusionism
4) His theory of savage philosopher was too far fetched.

Tylor was accompanied by Morgan in classical evolutionary studies. However, his work was criticised by Boas which led to emergence of Historical particularism.

Q. Contributions of L.H. Morgan?

L.H Morgan was a 19th century anthropologist associated with classical evolutionary theory. He contributed towards evolution of culture and societies through his study of kinship terminology, family and marriage institutions and political and economic structure.

His Publications.

- He carried out fieldwork among the Iroquois tribes.

1) League of the Iroquois (1851)
2) Systems of Consanguinity and affinity of the human family (1870)
3) Ancient Society (1877)

His Contributions

1) Unilineal Evolutionary Scheme:-

He opined that all cultures evolved in a uniform progressive way from simple to complex. They pass through following stages:-

Savagery → Barbarism → Civilisation.
(Bow & arrow, fishing, fire) (iron, pottery, domestication of plants, animals) (writing, establishment of cities)

↳ savagery and Barbarism are further divided into upper, middle and lower categories.

2) Psychic unity of mankind :- similar

He opined that the reason for progressive evolution across all cultures is similarity in psyche. This is given in Ancient society (1877)

↳ All contemporary societies were in one of the above stages; this explained their variation.

3) Evolution of marriage & family :-

He said that each society has made progress due to evolution of marriage, family institutions, economic & political structure etc.

4) Evolution of political and economic structure :-

His notion of kinship based societies to be earliest form of government was accepted by all.

Stages	Marriage	Family	Economy	Political structure
(1) Civilization ↑	Monogamy ↑	Monogamous & nuclear family ↑		States / Countries. ↑
(2) Upper barbarism ↑	Polygyny ↑	Patriarchal family ↑	Property owned by male ↑	Confederacies ↑
(3) Middle & lower barbarism ↑	Pairing (loosely paired male & female) ↑	Pairing family ↑		tribes ↑
(4) Upper savagery ↑	Group marriage ↑	Punalian family ↑	Property owned by female ↑	Sections & matri clans ↑
(5) Lower & Midde savagery.	Promiscuity	No family / consanguinial family	No property	Promiscuous hordes

5) Kinship Terminology :- Explained in his book Systems of Consanguinity & Affinity (1870)

- Classificatory
  - Malayan :- Savagery
    - ↳ lineal merging with all collaterals
    - Eg :- mother, mother's sister, father's sister all called mother.
  - Iroquois type :- Barbarism
    - ↳ lineal merging with some collaterals
    - Eg :- only mother and mother's sister called mother.
- Descriptive :- Civilisation.
  - ↳ Each kin has different terms for addressing
  - ↳ Eg :- Aryan - Uralian system

CRITICISM

- His work was more speculative not supported by ethnographic evidence.
- His work propagated ethnocentrism.
- Criticism for ignorance of diffusion and multilinear evolution.

Morgan's work despite its limitations influenced the neo-evolutionists in the 20th century. He also influenced Marx and Engels in the development of their Social Evolutionary theory.

प्रश्न संख्या
(Question No.)

U.P.S.C.

इस भाग में कुछ न लिखें
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3) Rites of passage and liminality :-

rites of passage :- ceremony marking beginning of an important new stage
Eg :- from childhood to adulthood

a) Turner was intrigued by rituals associated with rites of passage. He explored Van Gennep's threefold structure of the same and expanded his theory of liminal phase in his book 'the Ritual Process' (1969)

b) The three fold structure consists of :-

pre liminal phase (separation) → liminal phase (transition) → post-liminal phase (re-incorporation)

c) Turner noted that liminality is kind of a transitional state between two phase. During this period, they neither belonged to the society they were previously part of, nor they were re-incorporated into that society.

Hence, liminality is an ambiguous period characterised by humility, seclusion, sexual ambiguity and 'communitas'.

4) ~~Anti structure~~ - Liminality & Communitas

a) Turner used the term anti structure to describe both liminality and communitas.

The mother-child bond symbolises a family which further stands for formation of a basic society.

Hence, symbols act as tools which bind the societies together through their shared meaning to all the members.

society
↕
family
↕
mother-child bond
↕
nursing of baby
↕
Breast
↕
white sap of a tree

b) The term communitas was coined by him. He conceived it as characteristics of people experiencing liminality together. Hence it is marked by intense community spirit, feeling of great social equality, solidarity and togetherness.

c) Hence, through anti-structure he emphasised on the period of liminality and communitas characterised by liberation from normative constraints of social status and norms, wherein everyone is at the equal level. (social solidarity).

Eg:- adolescent males of Ndembu (including the king too) undergoing rites of passage into adulthood experience a communitarian bond when they are separated from their tribes.

5) Social Drama :- In his book, 'Schism & ---', (1968), he explained the concept of social drama as a result of conflict within societies. It consists of 4 parts :-

a) Rupture in social relations.
b) Crisis that cannot be handled by normal strategies
c) Redressal and re-establishment of social relations.
d) Either reintegration & return to status quo; or recognition of schism and alteration in social arrangement.

Hence, the resolution of conflict is marked by rituals comprising of various symbols. The entire process of development of crisis and its resolution through rituals is termed social drama.

2) Rituals :- Rituals are constructed of symbols and in turn form an essential element of religious belief. They have of 3 ~~types~~ meanings :-

a) Exegetical :- subjective, i.e., as explained by person performing the ritual.

b) Operational :- objective, i.e., as observed by the researcher.

c) Positional :- It takes all symbols into account and understand the meaning of ritual through studying relationship b/w symbols. Turner was interested in analysing how symbols actually do 'social work'.

• Criticism

1) Criticised by cultural ecologist for unscientific approach. Their results cannot be reproduced by other anthropologists as since each of them can view the symbols in different ways.

2) Turner's communitas concept criticised as oversimplified and idealised.

3) There is too much focus on individual symbols and social conduct at large remains unaddressed. - Marxist.

• Conclusion

Turners work on 'liminality' and 'communitas' is pioneering, contributing to our understanding of social change. His work along with that of clifford Geertz added a new dimension to systematic study of culture in a holistic manner.

Q.35 Contributions of Clifford Geertz?

- Intro :- Clifford Geertz developed his interpretive approach to symbolism as a reaction against scientific models of cultural ecologists and materialists. He was influenced by Max Weber and emphasised on interpreting the meaning of symbols in a culture through actor-centric approach.

- His publications :- He conducted field work in Java, Bali & Morocco.
  1) Religion of Java (1960)
  2) The Interpretation of Cultures (1973) → In this book; essay 'Deep play: Notes on Balinese cockfight' (1972)
  3) Peddlers and princes (1963)

- His contributions

1) Geertz's Interpretive Theory :-

a) He suggests that culture is a system of shared symbols which have meanings. These symbols are interpreted by members to understand their surroundings as well as to guide their actions. Thus, he adopted an actor-centric approach.

b) In his book, 'The Interpretation of Cultures' (1973), he suggests that analysis of culture should not be an experimental science in search of law but an interpretive one in search of meaning'

2) His idea of symbol :- Geertz adopted an actor-centric approach to culture. Because he believed that each individual interprets symbols in different ways. He was interested in how symbols shape the social actors interpretation. His main interest was how symbols operate in a culture, that is, the way in which they shape

a) According to him, symbols are 'vehicles of culture'. He defined culture as "a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop knowledge & attitude towards life"

b) Thus, symbols are used by societies to express their culture. Hence, they are called 'vehicles of culture'

3) 'Thick Description' :- a) Geertz suggested that culture is like a literary text that can be analysed for meaning. Each symbol in the culture can have several different meanings according to social context and individual interpretation

b) All these meanings are arranged in different layers. In order to completely understand the culture, the observer has to combine all these different meanings by studying each layer.

c) Thus, thick description refers to method of explaining cultures with as much detail as possible by combining different meanings.

d) He illustrated thick description by using Ryle's example of difference between a 'blink' and 'wink'. While physical movement of eye in both the cases is similar, each has a distinct meaning.

4) Research strategy :- → Methodology.

a) He emphasised on fieldwork and suggested that one should follow 4 perspectives while explaining culture : ~~Three,~~ These are ideal view, ~~2) Ideal view~~ / actual view, people's perspective and lastly ethnographer's view.

b) He steered anthropological study away from a rigidly scientific model towards a humanistic and interpretive model.

5) Hermeneutics and Balinese Cockfight

→ Hermeneutics traditionally refers to interpretation of religious texts. However, it also stands for understanding human phenomena through empirical investigation.

→ Geertz used hermeneutics in his studies of symbol systems to understand the ways that people act in social, religious, & economic context. of Thick description & hermeneutics

→ 1) One instance can be found in Balinese cockfighting as expressed in his essay 'Deep play! Notes on ---'. (1972)

2) He suggests that cockfighting in Bali is much more than a simplistic art form. It represents status arrangements in the community and reflects Bali's social life.

Only this much if not asked in detail.

• Balinese Cockfight

~~2)~~ ~~Cockfighting~~ 3) Cocks are regarded as symbols of masculinity and rage. They are symbolic representation of their owner's self.

as it is only a cock-fight after all.

4) The cockfights express the existing competition and tensions. in real life society ~~through bets~~. The Winner gets respect and admiration from others while ~~the~~ defeat means shame.

→ It is a way of letting out social rivalry w/o wreaking much damage

→ Money is also involved through bets.

6) It defines the hierarchies prevalent in the society. For eg- women, children and socially disadvantaged people are not allowed to attend the cockfights and only most dominant people participate in it

5) However, The money involved in bets is only secondary to the prestige and status put at stake in the cockfights. Bets only symbolise the risk.

7). Through these cockfights, the traditional network of kinship and villages are reiterated across generations. Hence, It is a society's manner of speaking to itself about itself. The newer generations get awareness on traditional norms.

Point (3a). They are also expression of animality or cruelty which are not the characteristic of humans. Balinese follow number of norms in their society to ~~prevent~~ dissociate from such cruelty. such as children are not allowed to ~~crawl~~ etc.

~~As a result, social tensions and rivalry are expressed through cocks / animals.~~

- Criticism

① Point ① of Q. 35
② " ③ " "

- Conclusion

Geertz's actor centric view, added a new, perspective to the study of culture and thick description. & fresh
His fieldwork in Bali, Java and Morocco continue to inspire studies in several fields till date.

Q.37. Contributions of Schneider?

• Intro :- David M. Schneider was associated with 'Chicago School of Symbolic Anthropology'. He was concerned with kinship studies. by identifying the symbols and meanings embedded in the culture, and not. He identified it as a system of symbols & meanings, and not simply as a network of functionally interrelated familial roles.

• His publications :

1). American kinship : A Cultural Account (1968)

2) A critique of the study of kinship (1984)

• His contributions

1). Schneider's symbolic theory' :-

a) Schneider defined culture as a system of symbols and meanings. He further defined symbol as simply 'something which stands for something else'.

b) He was interested in the connection b/w cultural symbols and observable events. Therefore, he tried to identify the symbols and meaning that govern the rule of a society.

c) In this process, he breaks down the cultural system into categories — food symbolism, dress symbolism, socio-political symbolism economic symbolism etc.

All these types of symbolism are interrelated & their totality represents a combined cultural system.

2) Differed from Geertz :-

a) Schneider held that regularity in behaviour is not necessarily culture, therefore he ~~was of~~ differed from Geertz who associated culture with regular everyday life.

b) Schneider unlike Geertz & Turner didn't discard Levi-Strauss's idea of structuralism. He retained and modified ~~his~~ the idea of culture as a set of relationships.

- Kinship study :- Study of middle-class residents of Chicago.

a) In his book American Kinship (1968), he challenged "Blood" ties or biological ties as the primary criteria of kinship systems in US & Britain

b) He argued that cultural and social ties are more important while defining kinship systems.

c) Later, in his work 'A critique of ---' (1984) he claimed that Kinship is merely an anthropological construct that does not exist in any known culture.

d) His work on kinship giving more weightage to social & cultural considerations over biological ties have special significance with respect to issues such as surrogate motherhood, gay or lesbian partners, and new reproductive technologies.

His work on Kinship = describing it as a cultural system and not merely a set of biological facts contributed to theoretical basis of feminist anthropology, gender studies and lesbian and gay studies.

- Criticism

1), 2) Same as Q.36.

3) His later work on kinship has been criticised for over-generalisation and too much subjectivity.

- Conclusion

Schneider along with Geertz and Turner added a new dimension in anthropological study by focussing on meaning of culture through ~~emic~~ ~~approa~~ humanistic and interpretive approach steering away from rigid scientific models. His work on kinship studies revolutionised the entire field, opening research opportunities for future social scientists.

-pretationist science in search of meaning

↳ Geertz says - culture should not be studied as an experimental science in search of law; but as an interpretive science in search of meaning.

Q.38. Symbolic & interpretive theory?

- Intro :- Symbolic & interpretive theory emerged in the 1960s as a reaction against ~~nig~~ scientific models of structuralists & materialists & cultural ecologists. It suggests that culture is a system of symbols and meanings in terms of which individuals interpret their experience and guide their actions.

Methodology :-

1) Emic view :-

They ~~Geertz~~ promoted fieldwork to collect data.

↳ Culture should be understood with reference to the native's perspective.

↳ Move away from scientific approach towards a more humanistic & interpretive approach

- School of thought

1) British school :- Symbolic approach :- Victor Turner

2) Interpretive approach (American school) :- Clifford Geertz.

3) Others :- David M. Schneider, Mary Douglas.

• Basic Underlying concepts.

Actor Centric approach :-

2) Symbolic anthropology studies symbols and processes, such as myth and rituals. Humans/actors assign meaning to these symbols to understand their surroundings and in turn, ofcourse their actions are influenced by the interpreted meanings.

3) Hence, culture can be understood by studying the interpretation of symbols embedded in it by each individual. These interpretations can vary according to social context, individual personality and so on.

Hence, culture can be understood by studying how each individual interprets the symbols embedded in it.

Literary based approach :-

5) Symbolic anthropologists view culture as a mental phenomena. Therefore, they follow a more humanistic and literary based approach rather than developing scientific models.

Thick description :-

4) (a) Therefore, symbolic & interpretive anthropologists adopt the approach of thick description. This means explaining culture with as much detail as possible by combining all the meanings.

6) There are two major schools of thought in symbolic & interpretive anthropology :-

1. Meaning of culture :- This theory suggests that culture is an agglomeration of symbols which have particular meaning.

→ Geertz in his book, 'The Interpretation of Cultures' (1973) suggests that analysis of culture should not be an experimental science in search of law but an interpretive one in search of meaning.

(5) contd. a) symbolic approach :- This is associated with Victor Turner who was influenced by Durkheim. Turner views symbols as 'operators in social process' that instigate social action and brings about social cohesion.

He felt that symbols through their arrangement & meaning binds people to society's norms and aid in changing the status of actors.

Eg:- Ndembu of Zambia establish the mother-child relationship ~~through~~ by ~~symbo~~ giving the child white sap of a tree which is symbolic of breast.

b) Interpretive approach :- This is associated with Geertz who was influenced by Max Weber. Geertz views symbols as 'vehicles of culture'. He was interested in studying how symbols affect the way individuals see, feel & think about the world in which they live. ~~According to him~~ → He adopted an actor centric approach, that is, how human interpretation of symbols influence their actions.

He also gave the concept of thick description which is represented in his analysis of Balinese Cockfight [Deep play: Notes on Balinese Cockfight (1972)]

[difference :- Levi Strauss focused on studying human mind too, but collectively; Geertz focused on individual interpretation.]

c) Schneider's approach :- He unlike Geertz & Turner didn't reject Levi-Strauss' idea of structuralism, he instead retained the idea of culture as a set of relationships

He was interested in establishing a connection b/w cultural symbols and observable events.

- Merits.

1) Symbolic anthropology emphasised on understanding the basic meaning of culture & interpretation rather than developing grand theories.
2) It brought about convergence of many disciplines such as philosophy, sociology ~~etc~~ anthropology by focussing on a literary based approach rather than scientific models.
3) The actor centric view re-emphasised the importance of studying cultures from the perspective of its members (emic approach)
4) Turner's work on symbols as tools of social solidarity provided a fresh perspective to anthropological studies.

- Demerits.

(1) (2)] Point (1), (3) of Q.35.

(3) Marxists criticised for ignoring historical contexts crucial to the development of certain practices within a culture.

- Conclusion.

Symbolism despite its criticisms turned the focus of anthropologists towards understanding the underlying meanings of symbols present in a culture. Multiple examples of symbolism being at the base of Indian culture & social order can be found in the form of wedding rituals like ~~of~~ ring exchange, mangalsutra etc.

Q.39 Compare & contrast b/w Geertz & Turner?

- Intro :- Symbolism as a school of thought emerged in the 1960s as a reaction against scientific models of structuralists, materialist & cultural ecologist. It suggests that culture is a system of symbols which have particular meanings. To understand the culture, one has to interpret the symbols through emic approach.

- School of thought :-
There are two broad perspectives on symbolism :-

1) Symbolic approach (British school) - Victor Turner; he carried out field work among Ndembu of Zambia
2) Interpretive approach (American school) - Clifford Geertz; he carried out field work in Bali, Java, Morocco.

→ Other prominent anthropologists associated with symbolism are Schneider & Mary Douglas.

- Similarity between 2 schools.

→ Due to their similar premises, Turner & Geertz theories are combinedly called symbolic & interpretive theory.

1) Developed as a reaction against rigid scientific models. Their theories steered the focus towards literary based approach involving multiple disciplines such as philosophy, sociology.

2) Both viewed culture or rituals as an agglo-meration of symbols. They emphasised on analysing understanding the meanings underlying these symbols to develop a better understanding of entire society.

(3) They emphasised on understanding the basic meaning of culture rather than developing grand universal theories.

(4) They adopted emic view towards studying cultures, that is, analysing them from the perspective of culture bearers.

- Differences.

	Turner.	Geertz.
Historical Bg.	(1) He was influenced by Durkheim and his concept of social facts.	(1) He was influenced by Max Weber and his concept of social action.
Theories	(2) His theory is called symbolic theory. It suggests that social order depends on rituals which are constructed of symbols. Thus, symbols through their shared meaning bring about social cohesion.	(2) His theory is called interpretive theory. He adopts an actor-centric approach & suggested that individual actors interpret the meaning of symbols to understand their surroundings & to guide their actions.
Idea of symbol	(3) He viewed symbols as 'operators in social process' which lie at the centre of human relationship. Symbols bring about social transformation & solidarity by connecting people to norms, resolving conflicts and aiding in changing the status of social actors.	(3) He viewed symbols as 'vehicles of culture'. That is, symbols are used by societies to express their world view, value orientation, ethos and cultural aspects.
Area of interest	(4) Turner was interested in social structure, rituals & rites of passage. and the role of symbols in them.	(4) Geertz was more interested in studying how symbols and their interpretation by individuals shape the way they see, feel,

He developed the theory of liminality & anti-structure.

Q. 35 Point (3) (c) Turner noted that - - - - . communitas.

& think about the world. To account for different meanings of symbols., he gave the concept of thick description. It views culture as a literary text and suggests that culture should be explained with as much detail as possible.

(5) Area of work :- He carried out his field work among Ndem-bu of zambia. In his book, 'The forest of symbols', [milk sap eg:]

(5) → " - - in Bali, Java & Morocco. In his book, 'Interpretation of Culture' - Essay 'Deep play: - - -' [eg. of Balinese cockfight]

- Criticism

Same as Q. 38.

- Conclusion

Turner & Geertz together succeeded in providing a new dimension to culture studies by shifting the focus on more humanistic interpretation of culture rather than rigid scientific models. Their work still continue to influence studies in multiple disciplines.

Q.40. Cognitive Theories? / Ethnoscience / New Ethnography

- Intro: Cognitive anthropology emerged as a school of thought in the 1950s as ethnographers sought to discover "the native's point of view", thus adopting an emic approach. It studies culture as a mental construct, that is, how people conceive & think about the objects and events in the world.

- Scholars Associated

1) Cognitive studies can be traced back to Franz Boas's Cultural relativism

2) Influence of linguistic studies :- sapir - whorf hypothesis

3) Later Cognitive anthropologists :- Conklin, Tyler. → Methodology → 1) emic approach 2) interviews for data collection.

- Basic Underlying Concepts.

1) Cognitive Anthropology provides a link between human thought process and physical and ideational aspects of culture. It believes that culture is composed of logical rules that are based on ideas than can be accessed in the mind.

2) Emic approach :- Cognitive anthropologist studied culture from the viewpoint of indigenous people and refrained from attaching ethnographer's personal bias to the study of culture.

↳ Hence, they adopt the methodology of highly structured interviews for data collection.

Their idea of culture :-

(2) Objective of study is not material phenomena themselves (like kinship, political & economic structure) but the way they are organised in the minds of people.

Thus, culture doesn't refer to these material aspects but their organisation in human mind.

3) (4) Scope of Cognitive anthropology :- It is a broad field of enquiry. It developed in 3 phases.

4(a) Earlier studies emphasised on classification of plants & colors, food, disease etc. by people of different societies. The ultimate aim was to understand the cognitive system of inhabitants in relation to above classification. → Ethnoscience / Ethnographic semantics (1950s)

Eg:- Conklin in "Hanunoo color categories" (1955) demonstrated that Hanunoo segment the color spectrum on the basis of moisture unlike the western segmentation of color.

4(b). Study of folk Models (1960s & 1970s)

:- It includes study of games, music & other cultural phenomena. These cultural aspects cause members of a society to share common assumptions and understandings.

Eg:- A child may learn how to judge speed & distance from hide & seek, which can be used to understand traffic in later years

4(c) Schematic theory & Consensus theory (1980s)

→ It assumes that cultural knowledge as a result of past experience and other factors is shared by members of a society. However, it is unevenly distributed among the members. Therefore, culture should be studied from the perspective of the natives

(5) Role of Language :- Conklin has established an interrelationship b/w culture & language. The structure of language through which people organise & communicate their ideas tells a lot about their culture

• Accomplishments

1). It provided a detailed & reliable descriptions of native cultures without associating ethnographers bias to them.

2) It challenged the idea of monolithic culture and helped to bridge the gap b/w cultural phenomena and the functioning of the mind.

3) It developed methodologies that help in understanding the inner workings of the human mind.

4) It has assisted in convergence of anthropology with other disciplines like, neuroscience & psychology. linguistics

• Criticisms.

① Criticised for the significance given to color & plant classification to understand human culture.

② While capturing the native's point of view, large variability depending on who the anthropologist chose to interview (male or female, young or old etc.).

③ Challenge regarding reaching a generalistic universal theory for ~~understanding human mind~~. cross-cultural comparison.

④ Though, rules governing human behaviour form part of culture, but we cannot deny that the very behaviour & other material aspects are part of culture too.

• Conclusion

Despite its criticisms, cognitive anthropology is an important attempt to make more closer to actual native world & perceptions. It is a result of culmination of various other school of thoughts - structuralism, cultural relativism, functionalism, Symbolism etc

Q. 4) Contributions of Conklin ?

• Intro :- Harold C. Conklin was an American anthropologist associated with cognitive theory. He established an interrelationship between linguistic and cultural studies. He is known for his ethnographic work in the Phillippines. → is considered a pioneer of ethnoscience and

• His work :-

He conducted research among the Hanunoo of Philippines. His published works include :-

1) Lexicographical treatment of folk Taxonomies (1969)
2) Ethnogenealogical Method (1969)
3) Hanunoo Color categories (1955)

• His contributions

1) His view of culture :- He called culture a cognitive pattern, that is, a system of knowledge that is transmitted from generation to generation. According to him, materialistic aspects such as objects, events etc. don't form culture, rather it is the organisation of these things in the minds of people.

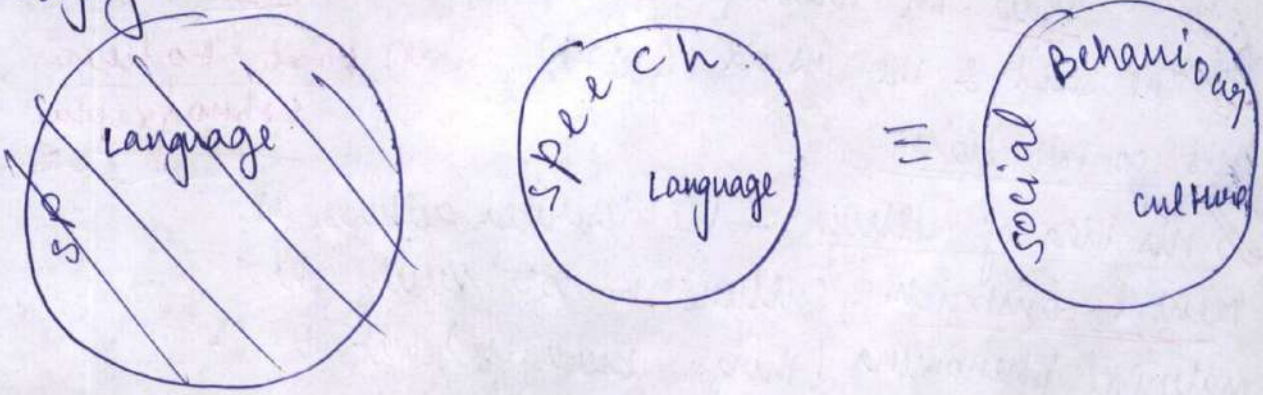
2) Emic approach :- He suggested that each culture is unique and therefore should be understood from the native's point of view. However, he also held that in spite of diversity, there is some common design to all cultures.

3. Ethnographic ~~study~~ Semantics :- He carried out research work among the Hanunoo of Philippines on diverse topics covering how they classified plants, colors, their system of shifting agriculture, kinship terminology & social organisation. The ultimate aim was to understand the cognitive system of inhabitants in relation to the above classification.

Eg:- In his article "Hanunoo Color Categories" (1955), Conklin demonstrated that Hanunoo segment the color spectrum on the basis of moisture (wetness or dryness) unlike the western segmentation of color palette. Therefore, Hanunoo's ~~idea of~~ classification is closely tied to their ideas about plant life. → depicting their close association with nature

4) Language & Culture :-
He opined that culture as a cognitive system can be understood by examining the interrelationship b/w language & culture. If language is the conceptual code underlying speech, culture is the conceptual code underlying social behaviour.

Language ! speech :: culture ! human behaviour



- Criticism

→ same as Q.40.

- Conclusion

~~Conklin's~~ Conklin's extensive research using the emic approach contributed in understanding the indigeneous ways of life. His work ~~cognitive approach to culture influenced~~ in diverse fields such as ethnoecology, linguistics, semantics etc. ~~provide~~ a ~~work~~ are hailed for their unparalleled precision and detail.

Q.42 Contributions of S.A Tyler?

- Intro :- Stephen A Tyler was associated with cognitive anthropology. He was concerned with understanding the world through native's point of view. He was interested in inferring the mental process to study culture.

- His publications

Tyler conducted his fieldwork among the Koya tribes of south India. His works include :-

1) Cognitive Anthropology (1969)
2) India : An anthropological perspective (1973)
3) The said & the unsaid (1978).
4) Post-Modern Ethnography (1986)

- His contributions

1) His idea of culture :- He described cultures as mental constructs. Culture is not merely the material phenomena (things, events etc), but it is the organisation of these material aspects in the minds of people.

2) Emic and not Etic view :- He was of the view that real culture exist only in the minds of the culture bearer. Hence, there was a need to study culture from the perspective of the natives keeping aside the ethnographer's bias.

3) Intra cultural and inter cultural variation :-

↳ He said that ~~within a~~ each class of phenomenon may be organised in more than one way in the same culture depending on the social context, individual personality & so on :- Intracultural variation.

Eg :- women especially (generally) in the upper classes can discriminate & name more colors than males.

↳ Intercultural variation :- Same class of phenomena may be organised differently in different cultures.

Eg :- In his book, "India : The anthropological --" he described that while Americans distinguished b/w dew, fog, ice & snow, the koyas of south India don't make such differentiation & refer to them collectively as Manchu.

→ on the other hand, koyas recognise at least 7 different kinds of bamboo. whereas Americans know only one type of bamboo

4) Unitary phenomenon :- Tylor held that culture is not a unitary phenomenon because each individual member may have a

unique model of culture in his mind.
It is only the anthropologist who constructs a single unitary model of culture after transcending each particular model.

- Criticism

Point ② & ③ of Q.40.

⑤ Post Modernism :- He is known for his book 'Post-Modern Ethnography (1986).' Here Tylen proposed that ethnographic studies should expand beyond its traditional role and become more reflexive.

- Conclusion

Tylen along with other cognitive anthropologist like Conklin provided a fresh impetus to study culture ~~artists~~ from the native's point of view. This helped in better understanding of the native world & perceptions.

Q.43 Post-Modernism?

- Intro :- Post-modernist anthropology emerged in the 1980s as a critic of scientific methods and ethnographies published in the ~~20th~~ 19th & 20th centuries. Post-modernists held that it is impossible for anyone to have objective and neutral knowledge of another culture, hence anthropologists should be sensitive to this limitation.

Tylen - 'Post-Modern' Ethnography (1986)

- Scholars Associated & George Marcus.
  1) James Clifford :- 'Writing Culture' (1986)
  2) Jacques Derrida :- 'Of Grammatology' (1997)
  3) Michel Foucault :- 'Subject & Power' (1982

- Basic Underlying Concepts

1) Disillusionment with Enlightenment and metanarratives

↳ According to Mathew Johnson, post-modernity is marked by disillusionment with enlightenment ideals.

of modernism. ~~This includes little faith in science, logic, rationality & so on.~~

↳ This period. This includes criticism of metanarratives of renaissance, scientific method, Rationality & so on.

2). Systematic ~~Spectacism~~ :- (SKEPTICISM).

↳ Post modernists adopt a skeptic view towards earlier ethnographic studies because according to them it is impossible to have objective knowledge of another culture.

↳ Ethnographers are bound to interpret the world according to their cultural background & personal experiences. Hence, these studies represent the voice of the ethnographer, not the voice of the people.

Eg :- Western thinkers classified the ritualised practice of lamenting as a backward custom ~~what~~ ~~due~~ due to their personal bias.

3) Role of politics & power :-

Post Modernists held that earlier ethnographic texts were influenced by the political & social context of the time. The ethnographers of powerful countries downgraded the people of colonial nations.

Methodology :-

4) ~~Representation of minority viewpoints~~ Polyvocality

↳ Post-modernists promote underrepresented viewpoints of ethnic minorities, women & others ~~in order to increase~~ include their perspective in mainstream culture.

More focus

→ They believe that there exists multiple versions of reality and attempts should be made to include all views in mainstream culture.

5) Self-Reflexivity :-

Post-modernists promote self-reflexivity, that is, increased consciousness and awareness among the ethnographers while studying any culture.

↳ They propose that ethnography should represent a vision like a work of art or literature comprising of discussion b/w anthropologist & people.

• Methodology.

→ It essentially constitutes an attack against theory and scientific methodology in 2 ways :-

1) Deconstruction

↳ It involves demystifying a text by revealing its internal arbitrary presuppositions and errors arising out of underlying biases.

2) Intuitive interpretation

↳ → The interpretation of cultures should be more than data collection.

6) Types of Post-Modernists

↓

Skeptics

↳ extremely critical of modernism ; rejection of theories

Affirmative

↳ less rigid ; they also reject theories but feel that instead of complete abolition of theories, they should be transformed.

• Merit.

1) Critical examination of ethnographic texts ; this has led to increased sensitivity in the process of data collection.

2) Demystification. that involves ~~reduced personal bias and increased attention to local people's point of view~~ → clean explanation of local cultures by keeping personal bias (unconscious) aside.

3) focus on individual behavior ; how individual agent shapes culture.

• Criticism

1) The complete dismissal of scientific method ~~and objectivity~~ is unfound. empirical data and

2) Post-modernism may undermine legitimacy of anthropology by introducing political bias due to its excessive focus on underrepresented people.

3) Many critics argue that post modernism will lead to nihilism due to ~~absence~~ aversion to theories & lack of any common ground of understanding.

• Conclusion.

Post-modernism has brought to the forefront the neglected viewpoints of local tribal cultures. Its ~~and~~ emphasis

Post-modernism with its emphasis on unconscious bias of ethnographers has shifted the focus towards a more humanistic approach of anthropological studies.

Despite its criticism, It has brought to the forefront the issues of native tribal societies and has attempted to represent their view points.

Q. American School of Diffusionism?

American School of Diffusionism emerged in the early 20th century as a reaction to classical evolutionism. It Diffusionism suggested that cultural traits have spread across societies as a result of migration, contact, trade, warfare and so on.

SCHOOL OF THOUGHT

→ There are 3 schools of thought in diffusionism :-

British
- suggested cultural traits spread out from only one source (Egypt)
- Smith, Perry, Rivers

German
- gave concept of culture circles from where traits spread out
- Schmidt, Ratzel etc

American
- gave concept of culture area i.e., areas sharing similar cultural traits
- Boas, AL Kroeber, Wissler

METHODOLOGY

- Boas acted as a link between German and American school and brought the concept of Museum Methodology
  - It states that while studying different cultures, both materialistic and non-materialistic traits have to be grouped together to understand their similarities and differences.

BASIC CONCEPTS

1) Culture Area :-

↳ Wissler gave idea of culture area in his book 'The American Indian' (1917) and 'Man and Culture' (1923).

↳ He said that at the centre of culture area there is maximum concentration of traits, it spreads outward in all directions from there. This is called Wissler's law of diffusion.

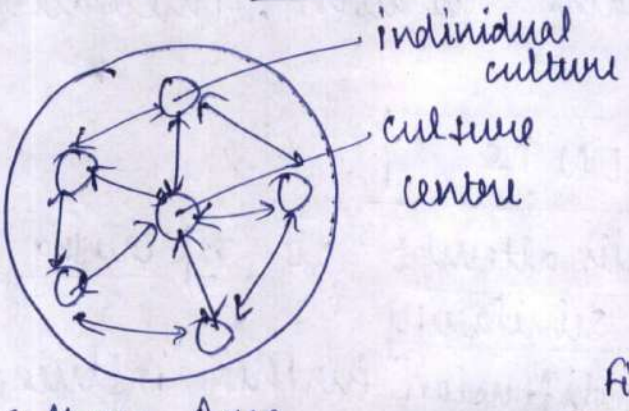


Fig. Culture Area

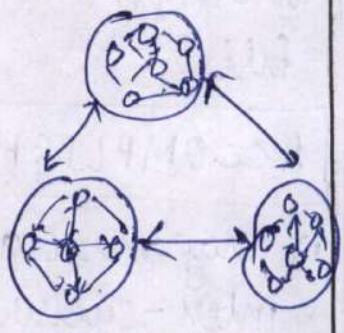


Fig.2 Spreading of cultural trait between culture area

2) Age Area

↳ Wissler described age area as a cultural trait that is in circulation in a larger area has been present for more time.

Age of trait ∝ area of distribution

↳ He said that to holistically understand diffusion both spatial and temporal study is required

3) Inventiveness of men

↳ They held that though diffusion has played a role in spreading of traits, independent evolution has also occured because of inventiveness of men.

↳ Wissler used the idea of food to classify culture area.

↳ In Indian context ; Eg:- food can be used to describe culture area → fish & rice :- Bengal
→ Dosa, idli, sambhar :- South India
→ Dal, bati - Rajasthan.

There is overtime diffusion of food items in various parts.

ii) Kroebers Rise and fall of civilisation

↳ A L Kroeber explained that diffusion from various societies leads to rise of civilisation and after it attains saturation, civilisation falls.

ACCOMPLISHMENTS

1) They made a fair attempt at explaining inter-cultural similarity
2) Their idea of diffusion further influenced inter-disciplinary studies.
3) They rejected the ethnocentrism by considering man is inventive.

CRITICISM

1) The concept of age area irrelevant in today's time of faster modes of communication.
Eg:- Cold drink a newer trait is widespread.
2) They couldn't explain origin of traits.
3) Sometimes, unrelated cultures also show similarity.

Diffusionism was gradually replaced by functional and culture - personality school. However, its relevance is still persistent as it can be used to explain the increasingly westernised world due to globalisation.

Q. What are the contributions of Radcliffe Brown?

Radcliffe Brown was a 20th century anthropologist who developed the theory of structural functionalism as a reaction against classical evolutionism and diffusionism. He was influenced by Durkheim and held that social structure comprises of various parts that function in ~~an~~ a way to maintain the whole society.

HIS PUBLICATIONS

He carried out field work among the Andaman islanders and Australian natives.

1) The structure and functions of primitive society (1939)
2) African system of kinship and marriage (1950)
3) The Andaman Islanders (1952)

HIS CONTRIBUTIONS

1) Social structure

↳ In his book 'structure & functions of primitive society' (1939), he defined social structure of a society as "the total network of its existing social relationships"

2) Organic Analogy

↳ He compared the society to a living organism. Just like the organism has various parts that are interrelated, society also consists of various parts

(Social institutions - Kinship, family, economy etc.) These parts function within the society in such a way that they help in its maintenance as a whole.

3) Theory of Continuity and Equilibrium

- It suggests that societies always tend to be in equilibrium, that is, little importance is given to individuals unlike Malinowski.
- If any one part of the society changes, it causes change in others to establish continuity and equilibrium.
- Eg :- Change in economic structure with entry of women brought about a change in family structure, age of marriage etc.

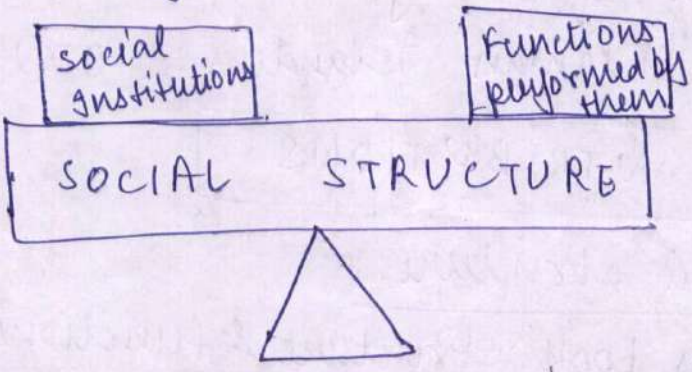


Fig 1. Society tends to be in equilibrium

4) Synchronic study

- RC Brown opined for synchronic studies rather than diachronic studies, that is he preferred study of contemporary societies as he believed no one can accurately prescribe the historical setting.

5) Kinship and Descent

↳ He said that at least in tribal societies, kinship structure determined family organi-ation, political-economic structure and so on

↳ Eg:- Among the Bathonga of Eastern Africa, there is joking relationship between mother's brother and sister's son.

↳ This represents the patriarchal nature of society as mother and similarly her brother are considered to be more indulging and warm.

CRITICISM

1) His theory is criticised for ignoring the historical perspective while studying societies.

2). He is also criticised for reducing the importance of individuals within societies

3). He didn't account for the disruptions and social conflicts.

4) He failed to explain cultural diversity in different societies.

Hence, RC Brown along with Malinowski provided a fresh perspective to the study of society and culture. ~~Their~~ His focus on synchronic studies inspired later anthropologists to combine both synchr-onic and diachronic views in their works.

• Claude Levi-Strauss

① Kinship - Alliance theory as basis of social structure
② Kinship atom :- Acc. to him, there are only 4 sets of kin around which the whole kinship network revolves. These are :- Father-son, Husband-wife, Brother-sister, & Mother's brother - sister's son.

Q. Contributions of Claude Levi-Strauss.

• Intro :- Levi-Strauss was a 20th century anthropologist and is referred to as the father of structural anthropology. He is known for his work on kinship, myths and race.

• His publications
1) The elementary structure of kinship (1949)
2) Structural anthro (1963)
3) Structuralism & ecology (1966)

• Methodology
1) Structural linguistics - He was influenced by Saussure. He held that like language, culture also has many hidden rules, which needs to be identified.
2) Binary opposition & Psychic unity - All humans think alike and see all things in terms

of two forms, which are opposite to each-other.
↳ Eg:- good-evil, male-female etc.

- **His contributions.**

1) structuralism - The various aspects of social structure are a manifestation of human thought process.
↳ He thus stressed on understanding the human mind to better comprehend deep, innate principles underlying any system.

2) Kinship and Alliance theory -
↳ He held that kinship terms like phonemes become meaningful when they are interrelated.
↳ Eg:- mother-son; sister-brother etc.
↳ 4 type of kinship relations on which all other relations are built
↳ 1) brother/sister
2) husband/wife
3) father/son
4) mother's brother/sister's son.
↳ His alliance theory was based on binary opposites of 'our group' and 'their group'
↳ Marriage can only happen between two different groups forging an alliance and preventing incest.

3) study of myths.
↳ He said that all societies have similar myths and totems

↳ This is because all humans' thought process works in the form of binary opposites.

↳ Eg:- Myth of life-death; good-evil etc.

↳ mythemes (basic unit of myths) can also be understood only when inter-related to the entire system.

→ conclude + his binary opposition was used by Louis Dumont to explain 'caste' in India based on 'pure' & 'impure'

• Criticism

1) Generalisation & universalisation - too far.

2) Ignored functional utility of social institutions.

3) Cannot explain variation b/w societies

Q. Contributions of Edmund Leach (British)?

Intro :- He was a structural anthropologist of 20th century. His idea of structuralism is known for bridging the gap between functionalists (Malinowski, Brown) and structuralist (Levi-Strauss)

• His Publications

1) Political systems of Highland Burma (1954)

2) Pul Eliya - A village in Ceylon

Methodology

1) Empirical studies - He conducted field-work in Burma and ceylon and stressed on empirical studies

2) Binary opposites - He accepted levi-strauss's idea that humans view things in terms of 2 opposite forms
   - Eg :- Good-bad, male-female etc.

His contributions.

1) Leach's structuralism - He held that social structure is a set of ideas that determine distribution of power among persons.

2) social change - Humans work to gain power and in the process, their actions can transform the society.
   - Eg :- Kachins of Burma. creatively use power struggle to co-exist

3) He denied generalisation of levi-strauss as applying a universal law to human mind was highly ambitious.

→ He rather believed that study of individual soc. is imp. for understanding various institutions.

4) His study on binary Opposites :-

He studied traffic signal color scheme the red (stop) & green color (go) are at extreme of color spectrum. while, yellow both lies in middle spectrum and shows a mid-way transition between stop and go.

↳ This is an expression of human mind

- Criticism

1) His aversion to generalistic theories.

~~2) He also ...~~

He gave an alternate approach to study structuralism by focussing on power distribution in a particular society rather than understanding the human mind.

2.1 Nature of culture

Q.1 Concept of culture ?/ Discuss the development of concept of culture in anthropology.

- Intro :- Although anthropologists differ in their views about culture, a common perception has been established that culture is the set of learned behaviours and ideas that are characteristic of a particular social group.

Edward B Tylor gave the earliest and widely accepted definition of culture in his book 'Primitive Culture' (1871). "Culture is a complex whole of knowledge, art, morals, beliefs, laws, customs or any other capability acquired by man as a member of society" KAMBLE.

CONCEPT OF CULTURE :- DEFINED BY DIFFERENT SCHOLARS

- According to Tylor's definition stated above culture is a social heritage given by a society to the members. ["acquired by men"].
- Malinowski's functional view of culture :-
  - He defined culture in his book 'A scientific theory of culture' (1944) as "It is essentially an instrument for accomplishing human needs functionally".
  - According to him, culture can be divided into :-
    - Material
      - includes artifacts, goods, tools, machines etc.
    - Non-Material
      - includes ideas, values, norms, attitudes etc.

not needed.

Non-Material

Cognitive | Normative

Both these aspects are complementary to each other and help in fulfillment of human needs. not needed.

- Ralph Linton in his book 'The Culture background of personality' (1945) defined culture as "the total way of life of its members"
- Herskowitz defined culture as "the artificial environment created by man around himself" in his ~~work~~ book "Man and his Works" (1948).
- Leslie White's symbolic view of culture :-
  - He states that culture is a means of adding meaning to objective reality.
  He used the example of people regarding water from a particular source as holy.
- Clifford Geertz interpretive view of culture :-
  He suggested that culture is like a literary text that should be understood with as much detail as possible. This is called 'thick description' given in his book The Interpretation of Culture (1973).
- The multiple definitions of culture led AL Kroeber and Kluckhohn to publish a comprehensive survey entitled :-
  "Culture : A critical review of concepts & Definition" (1952).

Crime :-

I. 1. Tylor's
2. Malinowski's
3. Durkheim & Brown.
4. ~~tastic~~ Levi-Strauss
5. Geertz
6. Cognitive anthropologists
7. Linton & Kardiner.

↳ Here, they describe culture as "patterns explicit & implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts" — not needed

CLASSIFICATION OF CULTURE

- As per Tylor's definition, culture is a 'complex whole'. Therefore, it can be broken down into smaller constituents called cultural traits.
- W F Ogburn was the first to divide culture into material and non-material in his work "social change" (1922)
- cultural system can be classified into:-

Material Culture
→ It includes concrete, tangible, visible objects like artifacts, goods, tools, machines etc.

Non-Material
→ It consists of intangible & abstract things like customs, values, ideas, belief etc.

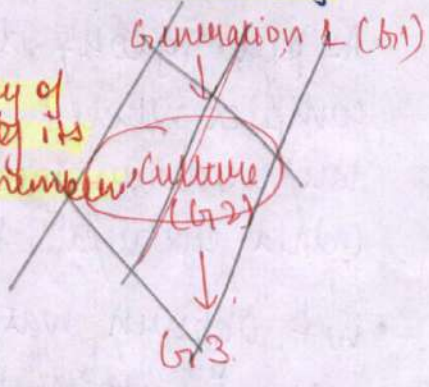
Normative
→ It refers to rules of conduct that guide social behaviour
→ Eg:- Norms, customs, law, conventions ✓

Cognitive
→ It refers to the manner in which those rules are organised & understood in the human mind.
↳ Tylor & Conklin

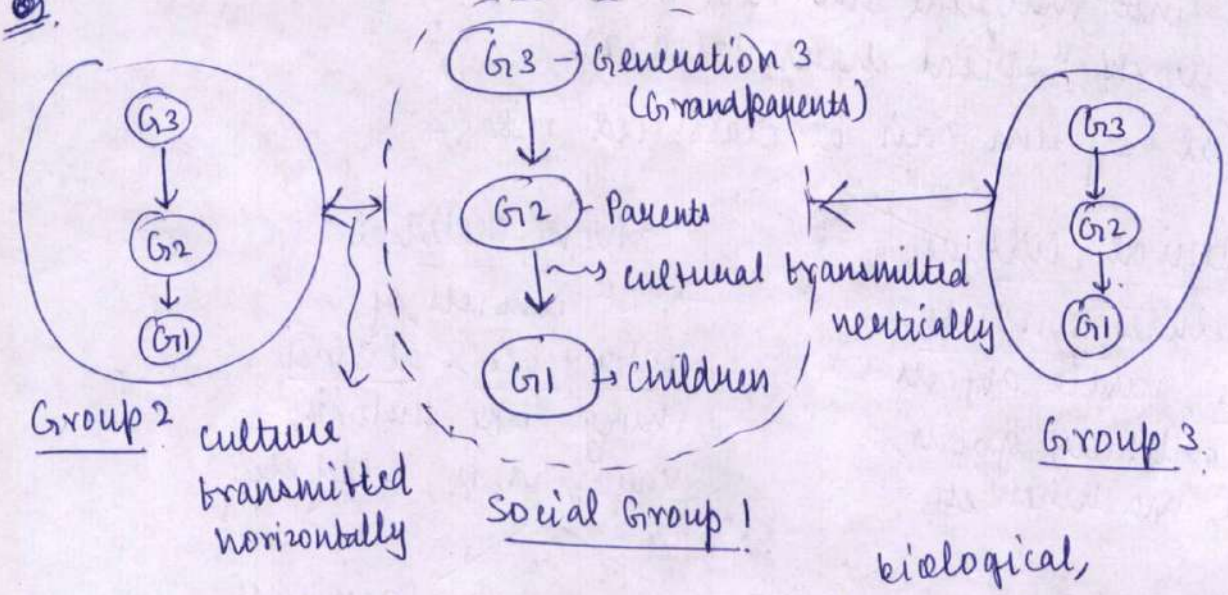
CHARACTERISTICS OF CULTURE

→ Through definitions stated above, we can identify the following characteristics of culture :-

1) Culture is an acquired quality / Learnt
   ↳ emphasised by Kroeber & Kluckhon (1952)
   ↳ The use of term "acquired by man" in Tylor's definition emphasises on this.
   ↳ they are not biologically inherited.
   ↳ Traits are learned through socialisation / social interaction; they are transmitted both horizontally & vertically.
   ~~habits & thoughts over a period of time~~
   ↳ Eg:- ~~Sacredness of cow among Hindus is a learned behaviour.~~



2) Culture is shared - Linton - "total way of life of its members"
   ↳ It means that culture is not associated with a single individual, but it is the common characteristic of a social group.



3) Culture fulfills some needs - social, psychological, moral etc. biological,
   ↳ This view propagated by Malinowski.

4) Culture is idealistic
   ↳ It embodies the ideas & norms of a group.
   ↳ Eg:- Hindu sacredness of cow.

5) Culture is adaptive
   ↳ It means culture is not static and changes according to social and physical environment

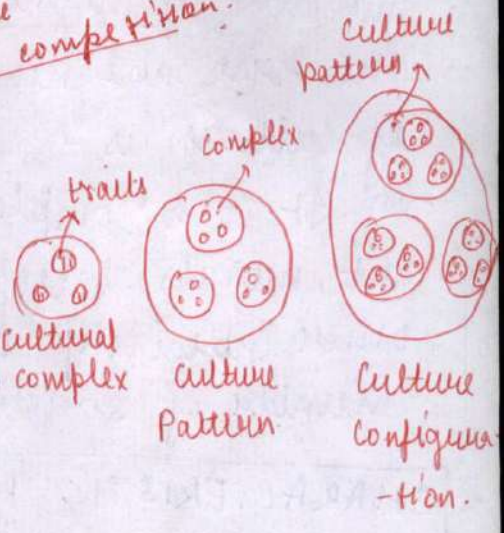
6) Culture is symbolic

↳ McGee states that humans have a unique quality of associating symbols such that "something stands for something else"

↳ Eg :- Red colour associated with danger. → Balinese cock fight symbolise inter-group competition.

7) Culture is organised / patterned

↳ It was first stated by Ruth Benedict in her patterns of Culture (1934) – culture is not random assortment of traits but it is patterned in a particular manner such that all its ~~trait~~ components are integrated.



8) Culture is communicable.

↳ This means that it is communicated through language from one generation to another.

9) Culture is unique to man – 'Herskovits'

Culture is thus an inseparable part of human life. It is culture which makes human life meaningful and simply put, distinguishes a man from animal. To be human being is to have culture.

Understanding the culture of local communities can aid in effective policy formulation & implementation.

alternative

Give some recent eg :- like [overcoming vaccine hesitancy among Kondha (PVTG) of Odisha]

Q.2 Is Culture unique to human beings? Critically Examine.

Culture can be defined as set of learned behavior and ideas that are characteristic of a particular social group. EB Tylor in his book 'Primitive culture' (1871) gave the first and widely accepted definition of culture as -

" It is a complex whole of knowledge, art, morals, beliefs, laws, customs or any other capability acquired by man as a member of society".

CHARACTERISTIC FEATURE OF CULTURE

The answer to uniqueness of culture to human beings can be both yes and no depending upon the definition and characteristics of culture we resort to.

1) Culture is shared.
   - This means that it is not individualistic and shared by the entire group.

2) Culture is learned and acquired
   - It means that culture is not intuitive or biologically transmitted; rather it is transmitted both vertically and horizontally through social interactions.

3) Culture is symbolic
   - That is, "something stands for something else" as defined by McGee
   - Eg:- color red stands for danger.

4) Culture is communicable

↳ This means that ideas are communicated through use of language in a culture.

CULTURE AS A UNIQUE FEATURE OF MAN

- Though to some extent, animals exhibit learned and shared behaviour, but more often the behavior is intuitive in animals (& not learned)

↳ for eg :- The sociable ants, they divide their labour, build their colonies without being taught to do so; hence, this behaviour by ants is not learned.

- Language is unique to human beings; our closest biological relative - chimpanzees and apes though exhibit learned behavior and imitation; this is not transmitted through language in them but acquired through observation and experience.

↳ Eg :- Humans could simply tell their children that touching a bare wire is dangerous without actually demonstrating the same or waiting for the situation to arise on its own.

while other species also make comm. signals & gesture calls. It is to for alarm, mating, locating food and so on. Humans can explain complex meta narratives and imaginary situations using language v. easily.

- Symbolism :- Though animals also use symbols for communication; but unlike humans the meaning of symbols in their case is ~~intuitive~~ instinctive and need not be learned.

↳ Eg :- As Yuval Noah Harari puts in his

book 'sapiens' :- "You could never convince a monkey to give you a banana by promising him limitless bananas after death, in monkey heaven"

4) Complexity of human culture :- This is the last thing that sets humans apart from other animals owing to their physical and mental advantage :- erect posture, chromatic vision, creation of symbols and language, intelligent mind and so on.

eg. humans can talk about completely abstract & metaphysical concepts

CULTURE FOUND IN OTHER SPECIES TOO

- As stated above, many species of animals exhibit learned and shared behavior, though not of the same complexity as compared to humans :-

1). Chimpanzees and apes have acquired behaviors such as - maternal care and ~~taste for candy~~. and courtship rituals, aimed throwing, stone & exchange, meat
↳ This is shown in studies of ~~Frans de Waal~~ Jane Goodall (her research on chimpanzees of Gombe)

Dominance hierarchy

2) Youngers chimps also learn through observation and trial and error the use of various tools.

3) Bees show a complicated social structure and ritualistic behavior.

4) Wolves and similar pack animals show a remarkable communication mechanism.

Thus, it can be concluded that though many animals exhibit cultural elements that are both learned and shared; the sheer complexity and use of language and symbolism makes human culture stand out. The topic is a matter of research and further investigations can add new dimensions to it.

Q.3 concept of civilisation?

→ According to L.H Morgans classification in his 'Ancient society' (1877).

- Intro :- Civilisation is considered the most advanced stage of human social development. A W Green in his book 'Sociology : An Analysis of life in modern society' (1968) defined civilisation as - "culture becomes civilisation only when it possesses written language, science, philosophy, specialised division of labour and a complex technology and political system".

use Gillin & Gillin instead.

LH MORGAN'S VIEW OF Civilisation.

- Morgan in his book 'Ancient society' (1877) proposed evolution of society in 3 stages :-

Stages	Savagery →	Barbarism →	Civilisation.
Characteristic	→ used bow & arrow; → fire usage → hunter & gatherer.	→ used iron; pottery; → domestication of plants & animals	• writing → • trade & commerce • Establishment of cities & state.
Marriage	Promiscuity / group marriage; →	Polygyny →	monogamy
Family	No family / consanguineal family →	Patriarchal family →	monogamous nuclear families
Politic	Promiscuity hordes / tribes →	confederacies →	Modern states / countries.

- Thus, he defined civilisation as the most advanced stage of civilisation having :-
  - ↳ script & writing
  - ↳ Metallurgy, trade & commerce
  - ↳ Modern states/nations with civil govt.
  - ↳ Monogamy & monogamous family structure
  - ↳ technological advancement

- Gordon Childe's view

→ Childe in his book 'Man Makes Himself' (1936) coined the term 'urban revolution'

↳ It signified transition from small agricultural societies to large urban societies. He called the latter as civilisation.

↳ He proposed the following scheme relating to each archaeological period with a particular society.

↳ According to him, bronze age marked the emergence of civilisation characterised by usage of metal & script

Archaeological period	Type of society	Characteristic features
1) Palaeolithic	Savagery	Hunter-Gatherers.
2) Neolithic	Barbarism	agriculturalist
3) Bronze Age	Civilisation	script & metallurgy; emergence of urban cities & modern state

- Views of other scholars.

1) MacIver (& page in their book 'Society: An introductory Analysis' (1962)) takes Utilitarian & instrumental view of civilisation. He said " civilisation denotes

utilatarian things – the whole mechanism & social organisin, techniques & material instruments – which have been devised by man in his endeavour to control the conditions of his life"

2) Ogburn & Nimkoff called civilisation as "later phase of supernorganic culture"

3) Gillin & Gillin in their work ['An introduction to Sociology' (1942)] said that "civilisation is more complex & evolved form of culture"

- Characteristics of Civilisation

→ Some of the universally accepted characteristics of civilisation are :-

(1) Division of labour :- Increased functional specialisation and a class of people performing different functions.

(2) Concentration of population
↳ Due to agricultural surplus, population concentrates in a particular area.

(3) Centre of trade & commerce, education
↳ Development of ~~modern education~~ script, art of writing, craftsmanship.

(4) Institutions :- like government, military, economy :- centralised & heirarchical political & economic system.

(5) Social stratification
↳ Concentration of wealth, power & means of production in hands of few

⑤. Technological advancement & material achievement

↳. creation of products & equipments to add to comfort & luxury.

• Conclusion :- As we are continuously moving towards a more globalised culture, civilisation has become synonymous with culture in many ways. Hence, a combined study of the two can yield rewarding results.

Q.4 Relationship between culture & civilisation.

• Intro :- Culture and civilisation, though different from each other, are interdependent and interrelated. for MacIver, "Civilisation is what we have and culture is what we are" (1871)

CULTURE :-

• EB Tylor in his book, 'Primitive Culture' defined culture as "a complex whole of knowledge, art, morals, belief, laws, customs. or any other capability acquired by man as a member of society."

• CIVILISATION :- Tylor in the same book & Morgan in his 'Ancient Society' (1877) while giving a 3-staged evolutionary scheme defined civilisation as the most advanced stage of culture or human Development.

| Savagery → Barbarism → Civilisation |

• Relationship between two.

1) Culture & civilisation are interdependent.

↳. Culture needs civilisation for further growth and civilisation needs culture for its vital force & survival.

2) Objects of civilisation after some time acquire cultural significance

↳ Eg:- Tools, pots, coins etc. of ancient civilisations (Artifacts like) are not mere commodities but reveal about their culture.

3) Culture influences civilisation.

↳ Any change in culture can be visualised in civilisation. Thus, civilisation acts as vehicle of culture.

↳ Eg:- MacDonalds provide burger services all around the world, but the product is customised to local culture (eg:-

4) Culture and civilisation are interactive

↳ In today's highly globalised world, culture and civilisation continuously influence each-other & evolve together. (add some eg.)

• DIFFERENCE

→ MacIver & Page in their book 'Society: An introductory Analysis' (1962) have differentiated between civilisation & culture. These can be summarised as follows:-

They call civilisation as means to ends (culture)

Basis	Civilisation	Culture
① Measurement standard	① Civilisation can be quantitatively measured based on efficiency. ↳ Eg:- we can say that tractor is superior to a bullock cart; or modern currency system is far better than barter system.	① Culture cannot be measured. Different ages and groups have different criteria & taste of cultural objects. ↳ Eg:- To some modern poetry may be more appealing, but to others it's no match to that of Rabindra Nath Tagore.

② Advancement.	② Civilisation is always advancing. Change in civilisation is uniliniar and shows a consistent upward trend.	② Culture might advance slowly or remain stagnant or even show retrogression.
	↳ Eg:- Automobiles have only improved through ages.	↳ Eg:- There's no proof that modern day buildings are better than Taj Mahal.
③ Effort put in passing it on	③ Civilisation is passed on without effort. We can enjoy the products of civilisation without having the capacity that creates them.	③ Culture requires specific efforts and can be assimilated only by the likeminded.
	↳ Eg:- Everyone might not know & understand how refrigerator works, but they can still enjoy a cool drink out of it.	↳ Eg:- One cannot appreciate art without the quality of an artist.
④ Basic Nature	④ Civilisation is external & mechanical. It consists of material things which acts as means to an end.	④ Culture is internal & organic. It is related to internal thoughts, feelings, ideals, values etc.
	↳ Eg:- Typewriter, press etc. aid in creation of beautiful works of poetry.	↳ Eg:- The poetry so created represents the manifestation of culture.
⑤ Scope of improvement	⑤ The works of civilisation can be improved by anybody as time proceeds and newer technology develops.	⑤ The works of culture may not always be improved by latter generations.
		↳ Eg:- It is quite possible that instead of improving we might spoil rich art of Ajanta caves or

work of Milton.

⑤ Extent of borrowing	⑤ Civilisation can be borrowed and spread quickly throughout the world without much change or loss, given adequate means of communication & transport. ↳ Eg:- we use the same model of iphone in India as used in USA.	⑤ Culture cannot spread that quickly ~~and it~~ as it has limited appeal. Even when culture is borrowed, it is largely modified by the personality of the borrowers. ↳ Eg:- The western culture of birthday celebration & candle blowing has been largely indianised by the practice of leaving one candle burning

- Conclusion:

Thus, despite some differences, culture and civilisation are closely interrelated terms. In the increasingly globalised world, civilisation has become synonymous with culture in many ways.

Q.5. What is cultural relativism? / Cultural relativism & human rights.

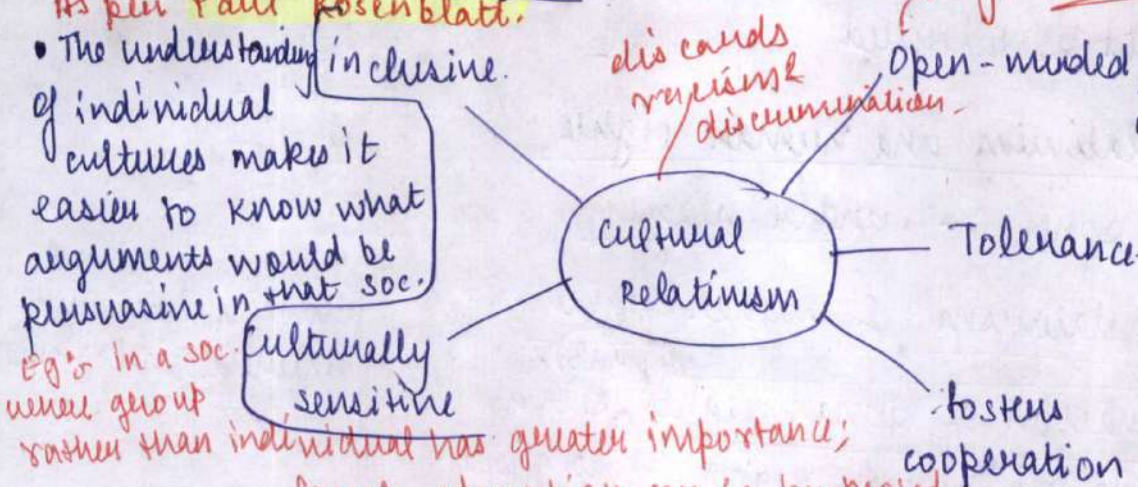
- Intro - Cultural relativism was established by Franz Boas in early 20th century and later popularised by his students such as Ruth Benedict, Melville Herskovits & Margaret Mead. He first articulated the idea in 'Museums of Ethnology & their classification' (1887): "civilisation is not something absolute, but is relative and our ideas & conceptions are true only so far as our civilisation goes".

The term was however coined by Alain Locke in 1924.

- Basic Underlying Concepts.
  - It is a view that a society's customs & ideas should be described objectively and understood in the context of that society's problems, opportunities & rationale. — Native's point of view
  - Boas during his field work among Kwakiutl Indians of Northern Vancouver established that all societies have equally developed cultures and differences arise due to distinct historical & environmental conditions. — Historical Particularism
    - This view was presented in his book, "The social organisation & secret societies of Kwakiutl Indians" (1897).
  - Thus, cultural relativism rejected the idea of ethnocentrism - western cultures being at the highest stage of evolution as propagated by early evolutionists like Tylor & Morgan. — Rejected ethno-centrism

- It established that societies are neither superior or inferior, they are just different.
It paved the way for emic approach in anthropology which was embraced by symbolic and cognitive anthropologists.

Accomplishments / Benefits.
As per Paul Rosenblatt.



- The understanding of individual cultures makes it easier to know what arguments would be persuasive in that soc.
Eg:- In a soc. where group rather than individual has greater importance; female education can be promoted by showcasing how it will improve the health & standard of living of families & hence the entire society
- dis courds revealed discrimination.
- Knowledge about other cultures without being judgemental

Criticism

1) Elizabeth Zechenter in her article 'In the name of culture: Cultural Relativism & the abuse of the individual' (1997) has criticised ~~it~~ cultural relativism as it is often used to justify traditions desired by the dominant & powerful in a society.
   b Eg:- Taliban's proposition of not allowing girls to attend schools or carry on with their jobs cannot be justified in the name of cultural relativism.

2) It is in conflict with the uniform system of human rights as what might be considered basic human right in one culture might not be given the same stature in other societies.

If we strongly adhere to cultural relativism it may not be possible to create a universal standard of human rights

- **Conclusion**

Cultural relativism ~~is~~ thus holds immense promise and played a crucial role in propagating ideals of equality & tolerance. However, there is an equal need to appreciate a universal standard of human rights that seeks to create a minimum level below which no society's behavior could be tolerated.

- **Cultural Relativism and human rights**

→ additional points :- under heading

Cultural relativism & human rights

↳ UN Declaration of human rights (1948), sets a uniform code ~~of~~ on human rights throughout the world.

↳ However, there is an increasing debate that through such a declaration the western countries are imposing their ideas about human rights on other nations. This hinders the spirit of cultural relativism

↳ In such a scenario, ~~the~~ we must remember that cultural relativism is not an absolute entity & should not be practised at the cost of rights of minority communities including women.

↳ Eg :- The cultural relativist laws of Triple Talaq or Mitakshara that prevented women from inheriting property were overturned by the supreme court.

↳ Elizabeth - - - - - - - - - - - Eg of Taliban - - - - .

is which in line with international standard

Eg :- Raising the minimum age of marriage to 18 in Zimbabwe. ignores the root cause of such child-marriages that could only be understood in their social context. It helps mitigate the fear of HIV/AIDS, poverty etc.

→ Cultural practices of slavery, violence against women, genocide cannot be justified.

↳ According to her the common standard of human rights should not be seen as an aim to impose uniformity, but it seeks to create a minimum limit beyond which no society is supposed to fall.

→ similarities :- 1) Both are extremist views :- high intolerance & tolerance

2) Both have -ve connotations
↳ racism, justifies traditional practices that violate basic human rights
↳ (Eg) :- Taliban's Shari'a law.

9.6 Ethnocentrism & cultural relativism.

William Graham Sumner defined ethnocentrism in his book 'Folkways' (1906) as "the view of things in which one's own group is the centre of everything & others are scaled & rated with reference to it". In contrast to that, the concept of cultural relativism was developed by Franz Boas & his students. They propagated objective & non-judgemental study of each culture.

→ Zimbambwe - eg.

- Ethnocentrism

↳ It is a belief that one's own values, traditions & customs are better, natural & superior than those of other cultures.

↳ ~~Eg:-~~ It is an attitude of evaluating other cultures on the basis of one's own standard.

↳ Eg:- Eating beef is considered immoral in India; whereas in US eating dog meat is considered barbaric; more so, in other cultures like China & Vietnam dog meat is part of dietary staple.

↳ Hence, ~~some~~ such practices when seen & evaluated from the lenses of one's own cultural notions may propagate ethnocentrism.

↳ The ethnocentric view was propagated by earlier classical evolutionists like Tylor & Morgan where they depicted Victorian Europe as the highest stage of human evolution.

- Cultural Relativism

→ write points from ans. 5

- Comparison b/w two

etic view - viewing other soc. from lens of our own culture

emic - native's point of view

Ethnocentrism

→ one's culture as superior, better & natural

Cultural Relativism

→ no superior or inferior, just different due to different in historical & env. condn

1) It is exclusive

2) hinders our understanding of other societies

Eg: Zimbambwe

1) It is inclusive.

2) Opens new vistas of knowledge; the understanding & awareness about other societies can help in greater cooperation.

3) It breeds intolerance for other cultures and extreme ethnocentrism may lead to violence.

4) Keeps us away from understanding our own culture as we don't question it.

5) Genesis of racism & discrimination.

3) It propagates tolerance & prevents any caste / creed / religion based tension or violence.

4) provides a better insight of our own cultural practices.

5) Propagates equality & world peace.

- Advantages of Ethnocentrism

1) Boosts a society's sense of pride & increases its efficiency & effectiveness in work.

2) Gives a society a sense of belonging & identity; Fsed solidarity & unity of action.

3) It aids safeguarding a society's norms & traditions. Thus, propagates one's unique culture.

2.2 Nature of society

Q.1 Concept of society?

- Intro. Morris Ginsberg defined society as "a collection of individuals united by certain relations or modes of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour". Therefore, society can be described as ~~an group of people~~ association of individuals.

- Intro. :- Society can be described as an association of individuals who occupy a particular territory. F H Giddings in his book 'The elements of sociology' (1898) defined society as - "~~the~~ Society is the union itself, the organisation, the sum of formal relations in which associating individuals are bound together"

Definitions of Society

There are two types of definition of society, the functional definition & structural definition.

1). Functional view :- This definition is propagated by Mc Iver, Cooley, Parson, Leacock etc.
   ↳ It focuses on society as a network of relationship b/w people that enables them to carry out their life activities.

Mc Iver & Page (1949) calls it a 'system of authority & mutual aid; that controls human behaviours & liberty.

1.1) Mc Iver & Page in their book 'Society! An Introductory Analysis' (1949) defined society as " It is a system of usages & procedures, of authority & mutual aid, of many groupings

& divisions, of controls of human behaviour & liberties."

1.2) Parsons defined society as "the total complex of human relationships in so far as they grow out of action in terms of mean-end relationship, intrinsic or symbolic" — omit.

2) Structural view :- It views society as a collection of people and institutions
↳ It was given by Ginsberg, Gidding, Cole etc.

2.1) Ginsberg called society "a collection of individuals united by certain relations or modes of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour.

3) In a wider sense, both the functional & structural approaches are complementary to each-other.

CHARACTERISTICS OF SOCIETY

① "Society is a web of social relationships"
:- This was stated by MCIver in his book 'Society - Its Structure & Changes' (1931).

② ↳ Mutual recognition of each-others' status & actions is an imp. feature of society.

② Likeness :- Likeness, that is, certain common qualities among members is the pre-requisite of a society.

③ Society also implies difference

↳ Variation among individuals ensure that they interact with each-other. and this division This results in division of labour & greater cooperation among members.

④ Interdependence :- Society in itself is an independent group ; but its members are dependent on each-other for survival

⑤ Cooperation :- Without it, no society can exist. Members cooperate to help each-other in survival and live a happy life.

Cooperations avoids mutual conflicts and results in prosperous lives.

& page MCIVER - 'system of mutual aid'.

⑥ Society is not static and is in social equilibrium :-

↳ status & role signify the structure of a society. Both ~~it~~ However, a person's status & role may change over a period of time, hence society is not static. But, at a given point in time the assigned status & role ensure that social equilibrium is maintained.

ORIGIN/NATURE OF SOCIETY

↳ Nature of society is connected with relationship b/w man & society. Many theories have been proposed to describe this relationship :-

① Familial theory

↳ Henry Maine believed that origin of family resulted in formation of society.

② Theory of social contract :-

→ Given by Hobbes, Locke & Rousseau. They believe that society is a result of social contract. That is, one or the other problems forced individuals to enter into a contract which resulted in formation of society.

③ Organic theory.

→ Herbert Spencer holds that society is like a living organism. Both, in the case of individual organism & society, parts are interrelated & integrated. This was also proposed by structural-functionalists like Radcliffe Brown.

• conclusion :- Despite certain differences about nature of society, anthropologists have developed consensus over the fact that 'man is a social animal'. Study of man cannot be accomplished without the study of societies.

0.2 Society & Culture ?

society refers to a group of people who occupy a particular territory whereas culture refers to the learned & shared behaviours & ideas of those people.

• Intro :- Society & culture are closely interrelated terms. ~~and are two complimentary ways of looking at the same reality.~~

CULTURE :-

• E B Tylor in his book 'Primitive Culture' (1871) defined culture as "a complex whole of knowledge, art, morals, beliefs, laws, customs or any other capability acquired by man as a member of society".

SOCIETY :-

• Society, on the other hand, is an association of individuals acquiring a particular territory & carrying out life activities through a network of social relationships.

× straight write defn on next page

• **SOCIETY** :- F H Giddings in his book 'The Elements of sociology' (1898) defined society as - "society is the union itself, the organisation, the sum of formal relations in which associating individuals are bound together."

• Relationship b/w society & culture

→ society refers to an association of interacting & organised individuals. Over time, a society tends to share common culture. This is because ~~their common~~ ~~close~~ the individuals in close proximity acquire shared behaviours & ideas. They ~~acquire~~ develop common understanding of objects around them.

These individuals interact with each-other.

↳ Eg:- Canada & USA form a single society. as the 2 groups share common ideas and live in close proximity. Their combined culture is called 'North American Culture'

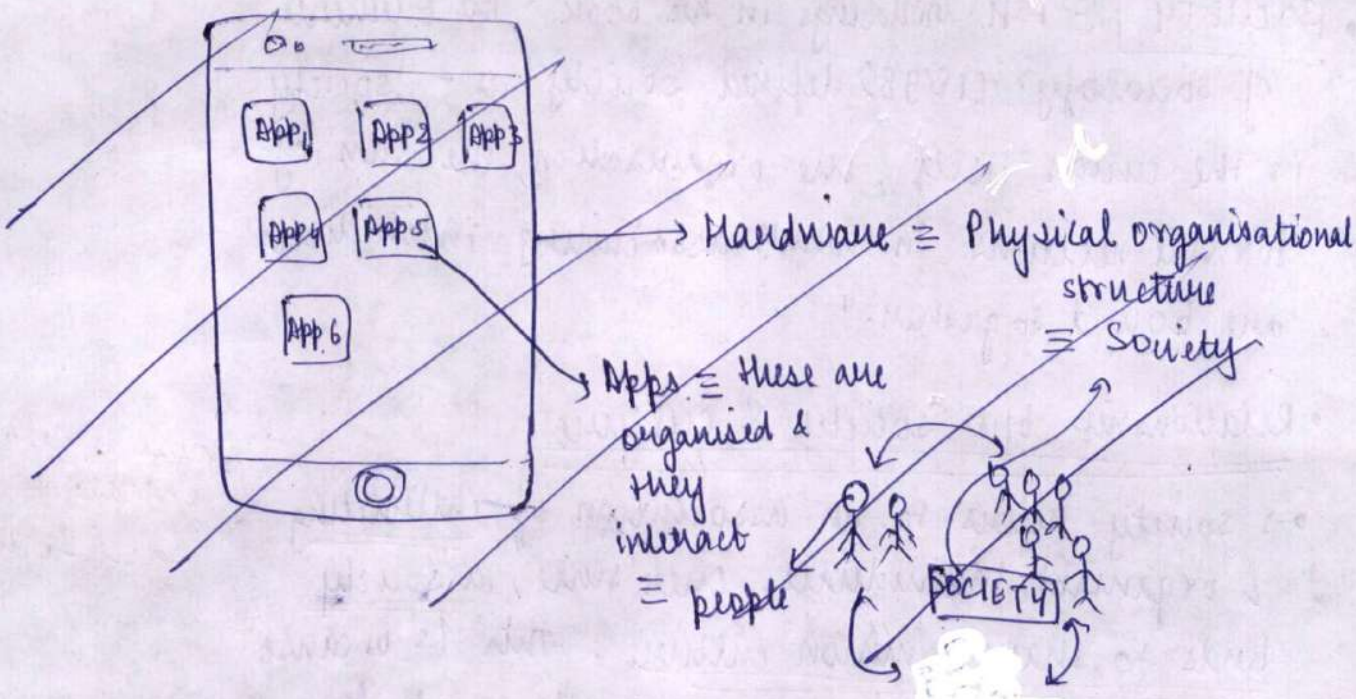
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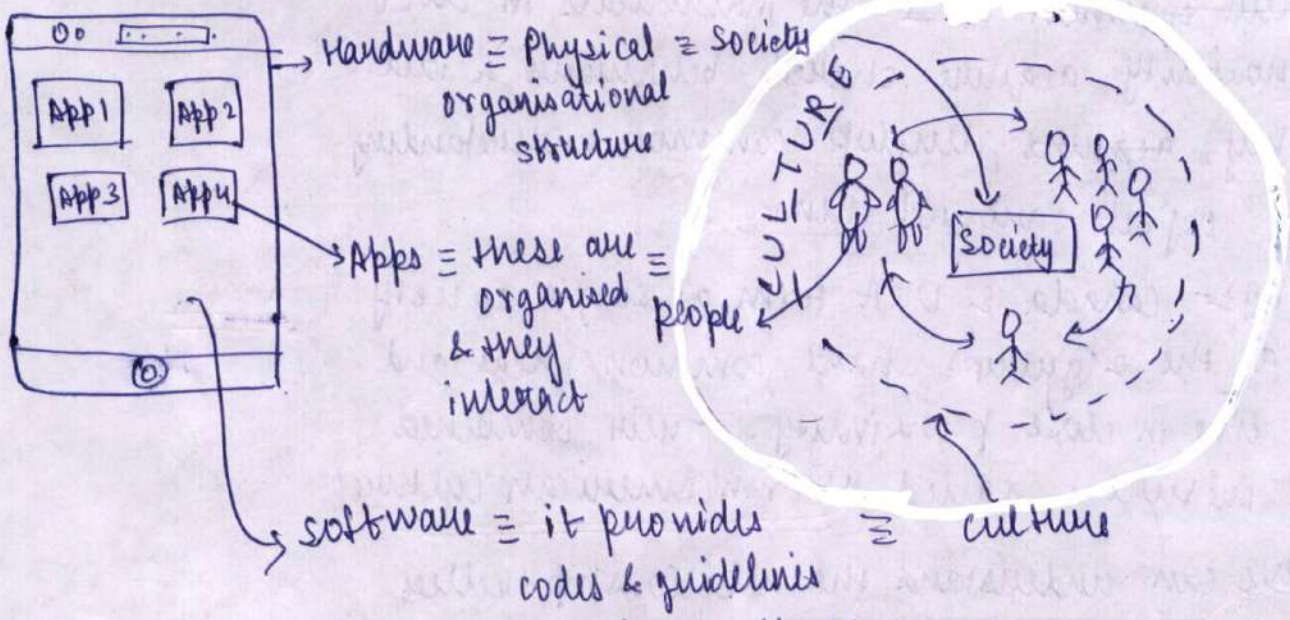
• We can understand the relationship better using 'phone analogy'

↳ society is like the hardware of a phone, that is the physical structure which ~~can be physically visualised~~ organises different people (for phone-apps) within it

↳ culture can be compared to the software of a phone. Culture like software comprises of codes & instructions (norms & guidelines) that enables the society to function.

↳ Therefore, just like ~~a~~ without software, phone is just a box incapable of functioning.





- Different views about society & culture → classical evolutionists didn't differentiate b/w the 2. Gradually distinction was estd. with emergence of social anthro in Great Britain and cultural anthro in USA.

1) Malinowski's functionalist view.

↳ It considers culture as all embracing including society. It gives more importance to culture as it fulfills needs of an individual

2) RC Brown's structural functionalist view

↳ He distinguishes b/w society & culture. For him, society is more important and culture merely acts as a tool to fulfill needs of a society & hence maintain the social structure

3) Levi-Strauss structuralist view :- balanced view.

↳ He said that culture is based in society. To understand the cultural elements, we should study ~~them~~ their relationship to the broader society.

4) Victor Turner's symbolic view

↳ He held that cultural symbols bring about social solidarity by binding people together.

5) Clifford Geertz's interpretive view

↳ He called symbols as 'vehicles of culture' & held that societies use symbols to express their cultural aspects to the outside world.

Hence, the understanding of culture & society are interwoven. They complement each-other and their combined understanding provides a holistic picture ~~about~~ of the issues & opportunities of the people residing in a particular territory.

Q.3 Concept of social group?

- Intro :- A society consists of several social groups. Sherif & Sherif defined social group in their book 'An outline of social Psychology' (1956) as "a social unit which consists of a number of individuals who stand in definite status & role relationships to one another & which possesses a set of values or norms of its own, regulating the behaviour of individual members at least in matters of consequence to the group."

- Characteristics of social group.

① Reciprocal relations :- Members of group are interrelated to each-other and this inter-relation is reciprocal in nature. (Inter dependence)

② Sense of unity :- The 'we feeling' binds the members of a group together.

③ Common interest :- Group is sometimes constituted to meet these common interests.

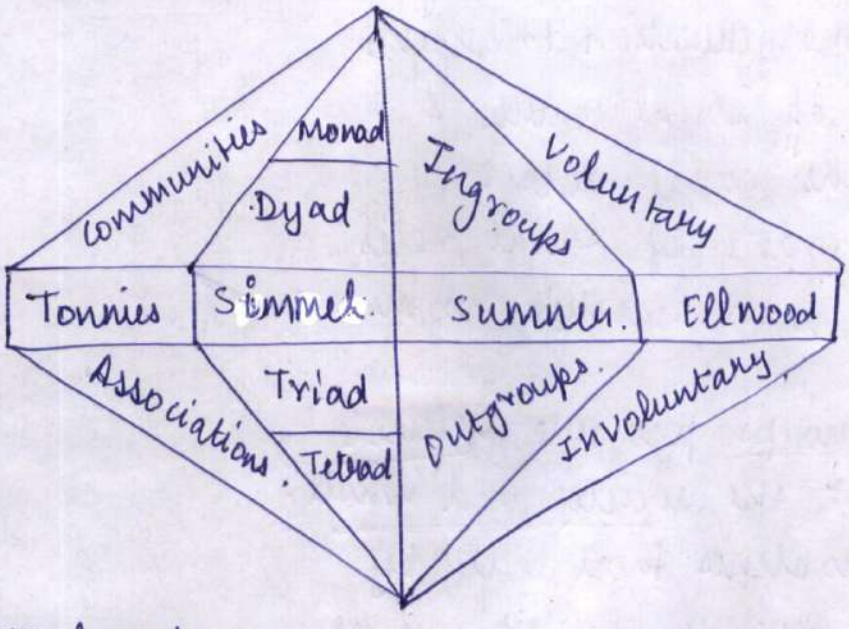
④ similar behaviour :- Members in order to pursue the common interest showcase common behaviour.

⑤ Group norms :- Group is characterised by norms that are applicable to all the members, though the degree of application may vary.

- Classification of social group.

⇒ Cooley classified social groups into primary & secondary in his book 'social Organisation' (1909).

→ other classifications are :-



(1) Primary Group.

↳ Cooley called 1° group as "nurseries of human nature" because they aid in social & cultural development of an individual.

↳ Here, small no. of people are in direct contact with one-another

↳ Eg :- studies have shown that development of 1° groups in formal organisations (Eg :- factories) makes it more profitable & meaningful

(2) Secondary Group.

↳ These are larger in size and interaction b/w members is impersonal, formal & motivated by self-interest

↳ Entry into 2° group is voluntary & guarded by certain norms

↳ Eg :- A factory having prescribed qualifications for its various jobs.

• Importance of social groups.

(1) Helps in development of personality of an individual.

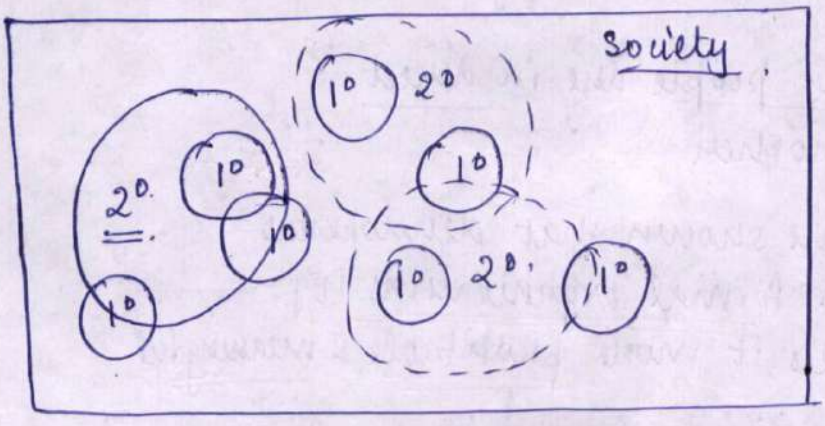
(2) Increases the efficiency of an individual & the organisation.

③ Aid in socialisation & transfer of culture from one generation to another.

④ Provide means of social control & help maintain the social order.

⑤ Ensures performance of social roles in accordance with society's norms.

Studying small social groups provide valuable information about the society as a whole. Many of the problems faced today by individuals in modern societies can be attributed to loosening of primary group bonds.



1° = Primary group.
2° = Secondary group.

Q.4 Describe concept of status & role.

- **Intro** :- Status is both the cause & result of social stratification. It refers to one's social position or ranking with or sometimes without connotations of higher or lower. Role is a resultant of interactions between social positions or statuses. It is the pattern of behaviours / fxn associated with a distinctive status.

The concept of Role can avoid.

- **STATUS**

•) Max Weber in his essay 'Classes, Stands & Parties' in 'Economy & Society' (1922)

defined status as the honour accorded to a person or group by the community.

2) This honour can be accorded on several basis like caste, family background, education, property etc.

3) Accordingly, the application and adherence of norms in a society is a function of status, that is, they don't apply equally to all members.

→ Types of status

① Ascribed status

↳ It refers to a situation where status is associated with birth.

↳ The individual makes no effort to gain the said status, and it is accorded to him by virtue of birth in a group, sex, ancestry etc.

↳ There is limited mobility in society with ascribed status -

↳ Eg:- The caste society of India; status is ascribed at birth.

• Disadv :- Such rigidity may cause society to get ossified & face disaster.

② Achieved status

↳ It refers to a status accorded to a person on account of his personal accomplishments.

↳ There is greater mobility and hence members of different strata can easily mix up.

↳ Person with ordinary status can also reach at the top solely on the basis of his efforts.

↳ Eg:- Kung tribe of Africa; here good hunters earn prestige & status on the basis of their skills

• Disadv :- There is risk of uncontrolled individualism with loss of social cohesion.

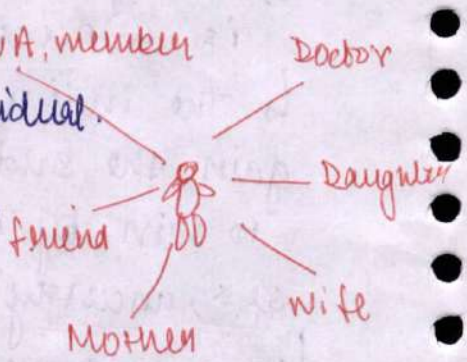
• ROLE

1) Role is a set of actions & behaviours that is associated with a social position or status. of different status
2) When people engage in collective activity, their interactions with each other are nothing but roles.
3) Roles cannot exist independently, and require a social organisation.
4) Roles are complementary. ∴ Eg - husband & wife, teacher & student. → Different roles in interaction form a role-set

→ Type of roles.

① Role Repertoires :- It is the sum total of all roles performed by an individual.

Eg :- A doctor may be a wife, daughter, friend, mother etc.

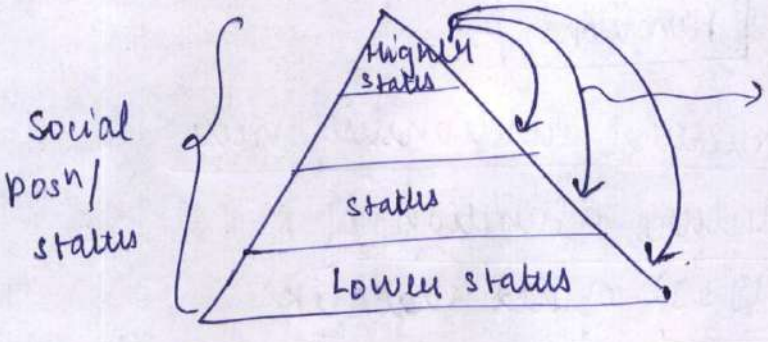


② Role partners :- It refers to persons enacting same kind of role.
↳ Eg :- friends, students, employees

③ Role conflict / Role strain :- It refers to a situation where a person performing many roles comes under conflicting pressure due to conflicting role requirements
↳ Eg :- A magistrate passing judgement on a friend; his role as a friend comes in conflict with unbiased judgement.

• Challenges / Criticism
① Ascribed status disadv.
② Achieved " "
③ Role conflict

• Conclusion :- Status & role thus form the basis of all social interactions and represents the structure of society. In order to maintain stability within society, it is important with the advent of modernity, the ~~rigid~~ ~~stat~~ ~~class~~ ~~caste~~ ascribed status society of India is increasingly turning into achieved status one with greater mobility among social groups.



Q.5 Describe the concept of social institutions?

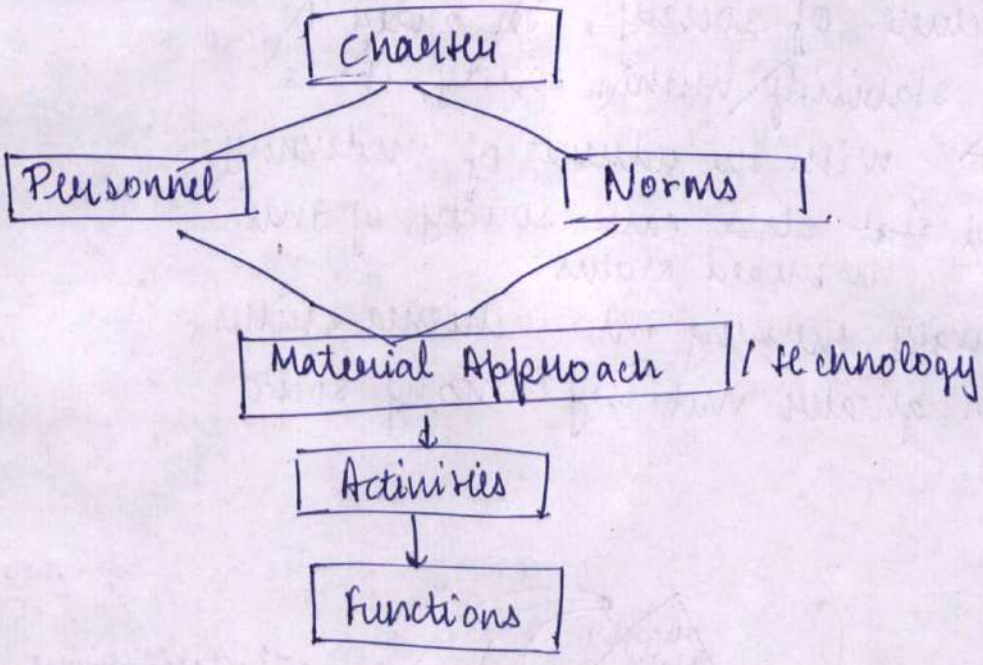
• Intro :- Morris Ginsberg defined social institutions in his book 'The Psychology of society' (1921) as " definite & sanctioned forms or modes of relationship between social beings, in respect to one another or to some external objects'. Thus, a social insti. is a network of procedures centred on some focal interest.

• Different perspectives on social institutions.

① Malinowski's functionalist perspective

→ Malinowski in his book 'A scientific theory of culture' (1944) stated that social institutions exist to fulfill the needs of an individual. Eg:- Reproduction :- marriage & kinship.

↳ He also gave a universal structure of social institutions :-



② Radcliffe Brown's structural functionalist view

→ He in his book 'structure & function of primitive society' (1939) opined that like an organism, society has different parts called institutions

→ These social institutions function in such a way to maintain society as a whole.

→ Thus, social institutions are responsible for continuity & stability within society.

③ Abraham Kardiner's personality mediation view

Kardiner along with Linton in his book 'Psychological frontiers of society' (1945) distinguished between — primary social institutions & secondary " "

3.) Primary social institution :- These are normative systems that operate in certain basic areas of life. They influence the basic personality type of people.

3.② Secondary social institutions :- The common basic personality type of members formed as a result of 1° institutions shape the 2° social institutions. They cater to 2° needs of people.

1° social institution
↓
Basic personality type
↓
2° social institution.

1° institution	2° institution (derived from 1°).
① family & kinship →	Marriage, divorce, monogamy, polog-amy
② State →	democracy, parliament, law, customs
③ economy →	trade & commerce, property
④ Education →	school, college., language
⑤ Religion →	Temple, Rituals.

CHARACTERISTICS

① Social in nature :- They depend upon the collective activities of men, hence they are essentially social.

② Act as controlling mechanism :- Institutions like morality, state, law, religion etc. control the behaviour of individuals. This preserves the social order.

③ Standardised norms & procedures :- Institutions follow definite proceedings. They have a set of rules to be followed by its members.

④ Relatively stable & permanent :- They do not undergo sudden changes. Thus, in course of time, they become the conservative elements in society.

(5) Means of satisfying needs :- They cater to fulfill the needs of individuals.
Eg:- communication :- language

(6) Synthesising symbols :- Institutions may have their own symbols, material or non-material.
Eg:- state has flag emblem, marriage has wedding ring, mangala-sutra etc.

IMPORTANCE

(1) Medium of passing on morals, ideals & knowledge from one generation to other cultural values.

(2) Institutions control & regulate human behaviour. Thus they minimise internal conflicts & promote stability.

(3) Institutions contribute to unity & uniformity found in a society.

(4) They cater to satisfaction of human needs.

(5) They simplify actions for the individuals by prescribing a particular way of life.
Thus, they help in avoiding confusion & uncertainities.

CRITICISM

(1) They do not undergo change easily & quickly even if the circumstances demand change.

(2) They retard progress if they turn too conservative.

(3) They sometimes can hamper growth of the personalities of the people.

Eg:- Religion & caste when take a rigid form prove detrimental for society's progress.

- Conclusion

Social institutions thus are instrumental in ~~promo~~ efficient functioning of the society. And,

promoting social solidarity. However, institutions must be flexible to changing circumstances in order to timely cater to individual needs and facilitate progress.

Q. 6 Difference b/w social institutions & social groups.

- ~~Ydeyo~~ :-

Institutions	Groups
① Defn	① Defn
② These are collection of folkways, mores, norms & procedures centred on some focal interest	② Groups constitute of small no. of individuals
③ Institutions are more stable & relatively permanent.	③ Groups may be temporary, particularly 2° groups which are voluntary in nature.
④ Institutions have a natural growth; they are not set up by ~~individually~~ individuals ~~to meet this~~ a short time ago. They have been existence for a long time	④ They are the result of artificial creation. Individuals create groups for pursuing common interest after which they might dissolve
⑤ They cater to satisfaction of combined needs of humans & society	⑤ They are often created for self-interest & might not serve the needs of the society as a whole. (or some specific purpose.)

- Similarities

① Characterised by norms.
② Medium of passing on cultural values etc.
③ Means of social control & help maintain social order.
④ Contribute towards social solidarity & cohesion

Q.7 Social Stratification?

- Intro :- Sorokin defined Social stratification in his book 'Social Mobility' (1927) as:-

" It is the differentiation of a given population into hierarchally superimposed classes. Its basis & very essence consists in an unequal distribution of rights & priviliges, duties & responsibilities, social values, social power & influence among the members of a society."

- Approaches to stratification / Theories of stratification.

I Marx's Conflict theory

1). Karl Marx presented the economic view-point of stratification, that is, control over productive resources like land, labour, technology.

2). He opined that " the history of hitherto existing society is the history of class struggle." Such struggle paves the way for conflict among classes.

3) According to him, the capitalist society is stratified into two fundamental classes - 'bourgeoisie' (= capital class) & 'proletariat' (working class).

II. Weber's theory - 3 component theory.

→ Three component theory of stratification by Max Weber can be found in his essay 'Classes, Stande & Parties' in the book 'Economy & Society' (1922)

→ He said that along with economic factors, status situation & political factors also] multidimensional view.

contribute to the stratification of society.

→ Thus, power within the community is distributed based on :-

a) Classes :- Wealth & economic factors

b) Status / Stande :- Prestige

c) Parties :- Political factors.

III Functionalist theory

1) This theory was propagated by Durkheim, Parsons, Davis & Merton.

2) They said that for stratification to prevail, it must have certain ~~functional~~ functional utilities, ~~that is, it must be necessary for the society to perform certain vital function.~~ → & prerequisites

3). Thus, according to them stratification ensures that the most eligible persons perform socially valuable roles to maintain the well being of the society.

↳ Eg :- ~~British~~ colonial ethnographers such as Risley, Senart & Ketkar. view Indian caste system in terms of its functionality to the society & culture — maintain harmony & discipline.

IV Surplus theory of Sahlin's & Lenski

1) It suggests that increased productivity with onset of agriculture led to surpluses.

2) The distribution & conflict around surplus gave the chiefs more control over resources ↳ ultimately more power.

3) Eg :- Ifaluk tribe of western Carolines :-

Laura Betzig observed that while the commoners received an equal share, the chiefs got extra fish. This led them to yield more power.

V Structuralist theory - Louis Dumont; binary opposition of 'pure' & 'impure' ⇒ caste.

- **Bases of stratification.**

II → 3 types of societies can be classified based on unequal access to economic resources, power & prestige. → structure it in this form.

egali-tarian | rank | class

(1) Egalitarian society :- All people have equal access to economic resources, power & prestige.
↳ Eg:- Kung & Mbuti of Africa.

(2) Rank societies (Partially stratified) :- ~~Holy~~ All have equal access to economic resources & power, but they differ in status positions or prestige.
↳ Eg:- Trobriand islanders of Melanesia, Samoans.

(3) Fully stratified :- These societies have social groups with unequal access to economic resources, power & prestige.
↳ Eg:- caste system in India, class system in western countries, slavery etc. → Burakumin caste groups in Japan.

3.1 Caste system

↳ Social groups are hierarchically arranged with membership determined by birth & endogamy:

Brahmin	higher castes / dwija
Kshatriya	
Vaishya	
Shudra	lower castes
Untouchables	

↳ The dynamics of Indian caste structure can be found in Andre Beteille's book 'Caste, Class & Power' (1965)

↳ Louis Dumount in his classic 'Homo heirarchicus' (1966) also said that caste as an ideology has remained static in India.

3.2). Class society in western countries (USA).

↳ Society is divided based on economic criteria into higher & lower classes.

↳ However, despite being an achieved status, Racial-ethical & sexual differences play their part in an individual's ability to achieve.

3.3) Estate (in medeival Europe, Latin America)

↳ Status is determined by birth, land & military force.

↳ Feudal estate consists of 3 classes :- clergy, aristocracy & the commoners.

I

Other criterias of stratification :-

① Birth or family background; Eg :- Caste, slavery.
② Wealth :- Eg - Classes
③ Gender :- It is shown in Mead's work on Arapesh, Mondugmor & Tchambuli in her book 'Sex & temperament' (1935)
④ Occupation :- blue-collared, white " , golden collared jobs
⑤ Education.
⑥ Prestige & power.

relate these

- **Characteristics of social stratification**

① Universal phenomena :- It exists in all societies - industrial, peasant, tribal societies in one form or another.

② Social in nature :- The hierarchy is usually because of socially determined and not biologically caused inequalities.

(3) Common identity :- Members of a particular strata tend to have a common life style & identity ~~them~~ that distinguishes them from other strata.

(4) Material phenomena :- It is based on differential access to goods, services & opportunities.

(5) Moral phenomena :- It is utilised by people to evaluate one-another.

Importance / Functions

(1) Brings about group solidarity by formulating a common cultural identity.

(2) According to functionalists view, social stratification motivates people to work hard and contributes in maintaining the society as a whole.

(3) It promotes economic cooperation between different group. Since work performed by each class is complementary to the other.

CRITICISM

(1) Leads to ~~to~~ economic inequality & deprivation.

(2) Oppression of lower caste & class. Eg:- untouchability.

(3) Detrimental to democracy

(4) Hampers social communication b/w different communities.

• Conclusion :- Social stratification is thus a universal phenomena. With advent of modernisation & globalisation, the degree of social mobility has enhanced. ↓ and as a result of govt. policies SC Dube's work in understanding the dynamics of caste society ~~was the backbone of the~~ & the subsequent community Development programme showcases the importance of understanding the social stratification patterns.

Q.6 Social Mobility?

• Intro P. Sorokin defined social mobility in his book 'Social Mobility' (1927) as "the shifting of people in social spaces". That is movement of individuals, families & groups from one social posn to another.

• III Types of ~~soc~~ societies based on mobility

① Open societies :- If there is some possibility of moving from one class to another. It is common in achieved status societies.
↳ Eg :- Class structure in western countries like US.
↳ Here, social status is correlated with occupation or income, hence ~~they~~ there is always possibility of moving up or down.

② Closed societies :- More common in case of ascribed status, that is, there is limited possibility of changing your social posn as status is ascribed by birth.
↳ Eg :- The Indian caste society.

↳ However, due to modernisation, govt. policies & sanskritisation dynamism is also seen among the different castes. (MN Srinivas)

↳ Eg:- The elites of Noniya caste (a shudra caste) due to their economic power were able to claim a partial kshatriya status.

I Factors for social mobility

(1) Education :- It provides means to access to higher occupation & thus aids mobility.

(2) Rapid economic development along with industrialisation & urbanisation

(3) Power :- Acquiring power through politicisation can promote mobility.

↳ Eg:- In India, many backward classes are increasingly being politicised.

(4) Social Movements :- Eg:- Ezhavas of Kerala ; Self respect Movement by EV Ramaswami Naicken.

II Classification of Mobility

↳ Sorokin distinguished social mobility in the following terms :-

I) Direction :- Vertical & horizontal

a) Vertical :- ↳ The former refers to change in the posn along the social hierarchy whereas the latter is simply a change in role or occupational posn. without any changes in the social hierarchy.

b) Horizontal :-

Eg:- rural labourer becomes a wealthy businessman

Eg:- rural labourer migrates to city to become industrial worker.

II. Time-space

a) Inter-generational :- change in social level of later generation as compared to parental generation. → filial

b) Intra-generational :- Mobility of an individual within his own lifetime.

III. Content :- economic, political and occupational mobility :- depending upon the sphere of social development

IV. • Consequences of social mobility

I) Positive :-

a) Breakdown of class prejudices & class conflicts.
b) Formation of a more uniform national culture based on equal opportunities.
c) More effective use of ability of individuals and increased efficiency of work.
d) Development of all; more inclusive development.

II) Negative :-

a) May cause disruption in families and communities.
b) Strain on individuals striving for success.
c) May result in a situation of disorientation & normlessness / disorder.

• Conclusion

Social mobility is a characteristic feature of stratification. The increased pace of globalisation, modernisation and govt. policies have also induced mobility within Indian caste society.

2.3 Marriage

Q.1 What is Marriage?

- **Intro** :- Kathleen Gough has given an all-encompassing definition of marriage in her article 'The Nayars & the definition of Marriage' (1959) as "It is a relationship established between a ~~it~~ woman and one or more other persons, which

- **Intro**

Marriage is a universal institution of all human societies with few exceptions such as Na and Nayars of China and India respectively. George Murdock in his book 'Social Structure' (1949) defined marriage as "It is a universal institution that involves residential cohabitation, economic cooperation and formation of the nuclear family"

- **Different definitions of Marriage.**

→ Several attempts have been made to define marriage, however owing to tremendous social diversity, it is difficult to capture an all-encompassing view :-

① **Malinowski & Radcliffe Brown's definition**

→ Malinowski in his book. 'Sex, Culture & Myth' (1929) proposed ~~the~~ "the principle of legitimacy". ~~the~~. → Brown also supported the view by stating that "Marriage is a social arrangement by which a child is given a legitimate position in the society"

6th edition

(2). Notes and Queries (1951) definition

→ It states that "marriage is a union between a man & a woman such that children born to woman are recognised legitimate offsprings of both parents"

Issues.
1) A man & a woman
↳ Polygyny:-
↳ Polygynandry:-
↳ Polyandry.
2) woman to woman
↳ among Nuer of south sudan
3) Ghost marriage
3) legitimacy
↳ Todas → Bow & arrow
↳ Tibetans & Khasas - elder brother

(3). Kathleen Gough's definition

→ She has defined marriage in her article "The Nayars & the definition of marriage" (1959) as. "It is a relationship established between a woman and one or more other persons, which provides that a child born to a woman under circumstances not prohibited by the rules of the relationship, is accorded full birth-status rights, common to normal members of his society or social stratum"

III Types of marriage
IV Functions

most appropriate; doesn't cover male to male

• CHARACTERISTICS OF MARRIAGE

(1). Universal phenomena :-

→ Marriage is found in almost all human societies. Its universality is due to the need to check chaos because of sexual competition & support mother-child because of prolonged infant dependency. combination.

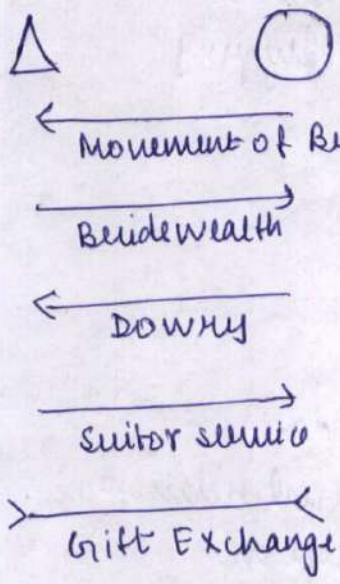
↳ Eg of exception :- Na of China, Nayars of Kerala (India).

(2) Mate choice :- In some respects, ~~certain~~ strict rules and norms guide choice of spouse. This is called
- prescription :- Eg- Incest taboo (exogamy), endogamy within one's caste group.

→ In other cases, particular kind of relations are promoted & preferred - preferences.

Eg:- cousin marriage, sororate, levirate

③ Marriage payments :- exchange of goods / services between bride's and groom's kingroups. According to Stephen, presenting wedding ring is a kind of bride price in its rudimentary form.



④ Ceremonials and rituals :- Feasting is a common public expression of marriage.

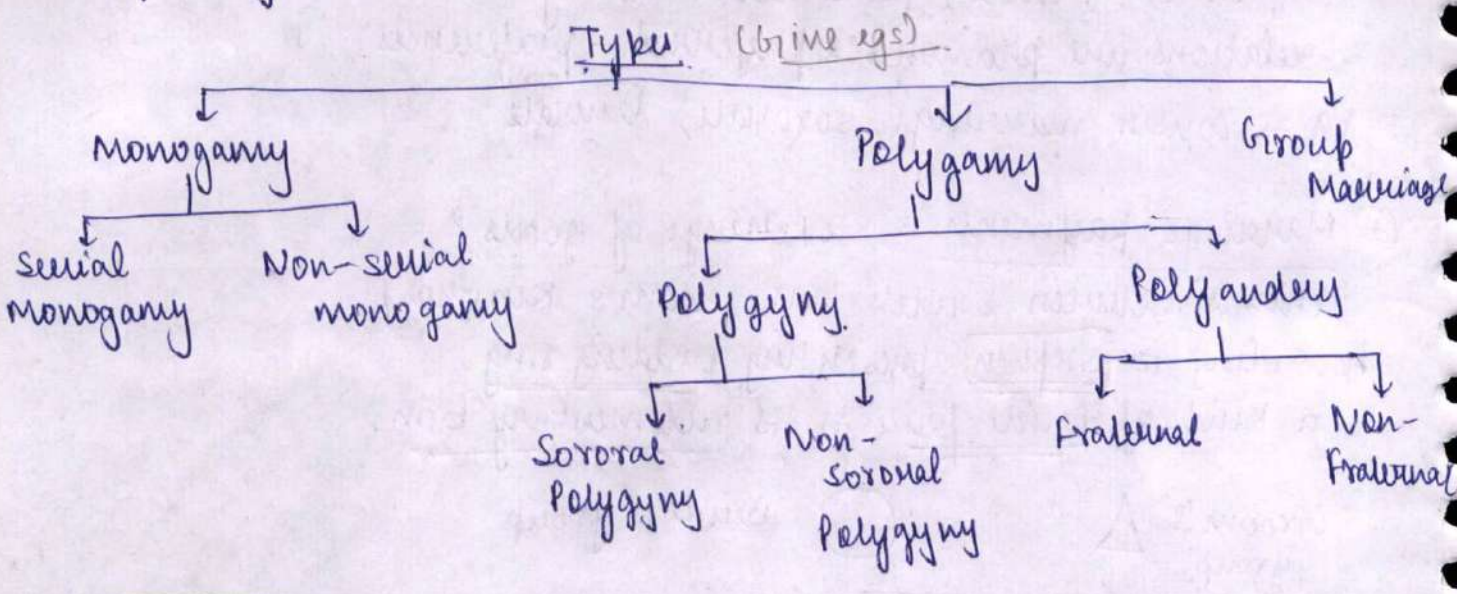
Eg:- Reindeer Tungus of Siberia

⑤ Residence :- Types of household vary from society to society - patrilocal, matrilocal, bilocal or neolocal. of new couple

⑥ ~~Stability~~ :-

- TYPES OF MARRIAGE

→ Depending on the number of spouses



FUNCTIONS OF MARRIAGE

① Biological functions :- → Malinowski

↳ Marriage regulates & socially validates relatively long-term legitimate sexual relations. It is through marriage and reproduction that the society is perpetuated. → / human race.

② Economic functions

↳ Marriage brings about organised division of labour & economic cooperation between the individuals. ↳ Economic control over spouse's labour & property

③ Social functions :- Establishment of family and propagation of family line

↳ It establishes socially significant relationship between two kin groups; hence widening of network.

↳ Levi-Strauss's 'Alliance Theory'

④ Educational function

↳ Enculturation of child; human child has longest period of infant dependency

⑤ Legal function → Malinowski & R. Brown

↳ Providing legitimacy to offspring

(b) Emotional & Psychological function

↳ Providing platform for psychological & emotional cooperation b/w the couple and their families.

• Conclusion. Edmund Leach difficult to give an all encompassing view of marriage.

↳ Marriage. The focus of anthropologists has now shifted from universal definition of marriage to different 'kind of rights' that are transferred through marriage. Contemporary issues like live-in relationship, rising divorce rates and LGBTQ marriages are also gaining impetus.

Q.2 Examine why marriage is a universal social institution? Is marriage / male-female intimacy unique feature of humans?

• Intro :- Marriage is a near-universal phenomena in all human societies --- (same as Q.1).

REASON FOR UNIVERSALITY OF MARRIAGE

(1). Check chaos that may result out of sexual competition

1.1) Unlike other animals, human females do not have seasonally regulated estrous cycle. Hence, they can mate throughout the year.

1.2) Moreover, sexual dimorphism which limits mating in animals is not that marked in human beings.

1.3) This could lead to fierce sexual competition among males which can lead to chaos; such a chaos will be detrimental for survival.

right in short if not answered specifically.

1.4) Marriage thus regulates & sexually validates long-term sexual relations and curtails the chances of chaos.

(2). Prolonged infant dependency

~~2.1) Man evolved from lower ape~~

2.1) As man evolved and acquired features like erect posture, large brain size etc; the ability of human females to deliver fully developed offsprings also suffered as it could prove fatal for both the mother & baby.

2.2) As a result, human babies ~~are born mentally~~ exhibit longest period of infant dependency of any primates.

2.3) This prolonged dependence places the greatest burden on mother and limits the kind of work she can do.

2.4) In such a situation, they may need the help of a man to do certain type of work like collecting food.

→ structural-functionalists

2.5) This might have given rise to permanent binding of male with a mother-child combination and hence the institution of marriage evolved.

2.6) Eg:- Hadza foragers of Tanzania :- male foragers made up for the female's lower contribution while she was nursing the child

(3) Gender Division of Labour

3.1) Marriage allows economic cooperation between male and female.

gender
3.2) Such a division of labour might have increased human efficiency and paved the way for establishment of marriage as a universal institution.

OTHER EVIDENCE OF UNIVERSALITY of Marriage

① Family cooperation theory

1.1) This theory was propagated by Tylor, White & Levi-Strauss. 1.2) It states that early man was engaged in big game hunting. It couldn't have been possible without strong social organisation, which in turn is believed to have arisen due to exogamous nature of marriages. (incest taboo)

② Examples of other mammals and birds → Marriage as an institution is unique to human beings.

2.1) Female-male bonding occurs in most bird species (albatross on Falkland islands) and some mammals such as beavers & wolves.

However, 2.2) Species in which post partum mothers cannot feed their babies and themselves simultaneously form such bonds.

Due to seasonal nature of female estrous cycle in other mammals; the concept of male-female bonding is also not frequent.

2.3) Eg:- In birds, young cannot fly for some time and hence mother has feed them whereas, in animal species (like horses) postpartum feeding problem is not found.

DRAWBACKS IN ARGUMENTS.

① Gender division of labour :- Apart from marriage, a small group of men & women, like brothers & sisters could have been pledged to cooperate economically.

② Sexual competition :- some argue that availability of more females might have led to less competition.

↳ Males of many animal species even in which females can mate throughout the year don't show much aggression over females.

↳ Other cultural rules apart from marriage could also be set up to curtail sexual competition.

③ Infant Dependency :- Again other type of cultural set up could be established for rearing of children.

↳ For eg :- Nayars of Kerala raise children matrilineal in kingroup called 'Tarawad'.

- Conclusion :- Hence, though some other alternatives might have been possible, man preferred to establish the institution of marriage. Its universal applicability in diverse forms is a field of interest in anthropological studies.

Q.3. What are the different laws & regulations of marriage?

- Intro :- — same as Q.1 — .

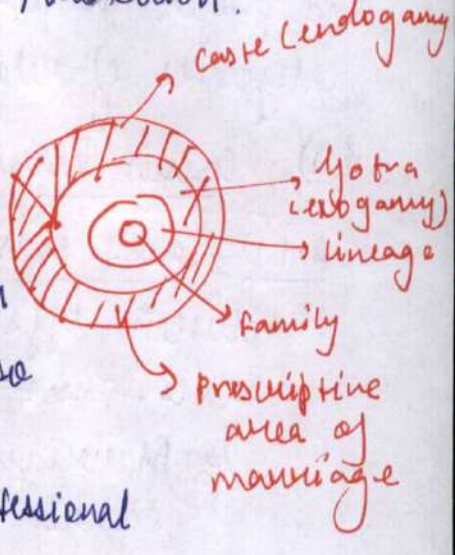
Intro specific for prefferential :- Acc. to NFHS-4 data (2015-16), 14% of marriages in India are consanguineous marriage with majority being held in South India.

MARRIAGE REGULATIONS

→ Needham gave the following terminology in his book 'Rethinking Kinship and marriage' (1971) :-

Prescriptive, Preferential & Proscriptive rules.

① Prescriptive rules :- These rules strictly direct whom a persons could marry and their infringement / violation results in strong protests and reaction.



1.1) Endogamy

↳ It refers to a kind of marriage where an individual must choose his spouse from within the social group of which he is also a member.

↳ This group may be a caste, class, professional group etc.

↳ ~~For~~ Endogamy is done to maintain the purity of the group or to prevent inter mixture of biological traits.

↳ Eg :- ① Tradition at Indian caste society. (eg of honor killing by khap Panchayats)

② Tutsi (former ruling class) of Rwanda would not marry in hunting caste Twa.

③ Masai warriors of East Africa would not marry someone having low status - ironworkers

1.2) Exogamy

↳ It refers to norms that ~~do~~ restricts an individual from ~~to~~ marry(ing) with- in his own ~~cultural~~ group.

↳ According to Tylor, exogamy must have been essential for survival and maintaining peace & cooperation ~~between~~ between these groups.

↳ Incest taboo is also a kind of exogamy. Tylor calls it as an answer to choice "between marrying out & being killed out"

↳ Eg :- ① In Indian society; one should marry outside his gotra. [give eg. of gotra marriage, in Haryana - Khap panchayat etc.

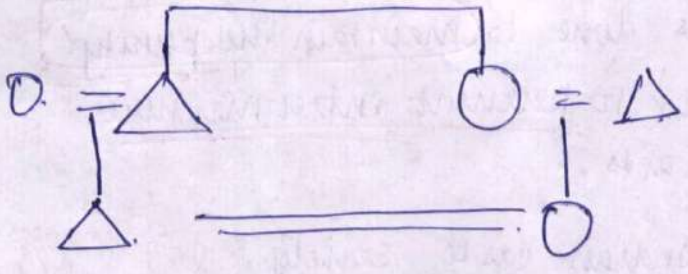
② Almost all societies practice incest taboo.

(2) Preferential rules :- These rules promote and prefer a person's marriage to certain categories of relatives. Unlike prescription, failure to oblige may only invite at best mild sanctions.

2.1) Cousin marriages :- (1) (2) Cross cousin marriages are more prominent than parallel cousin marriages.

2.1.1) Cross cousin marriage :- Marriage between offsprings of siblings of different sexes. ~~These are practised to avoid payment of high bride price~~

(a) Marriage of an ego with his father's sisters daughter (patrilateral)

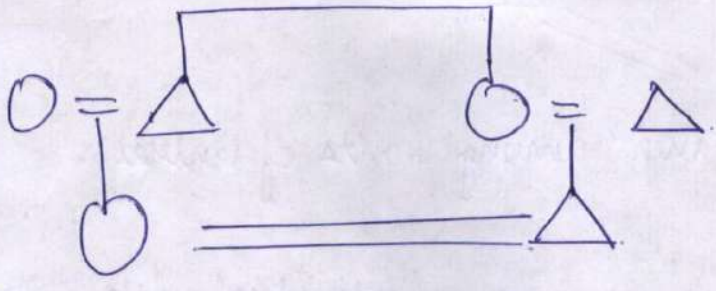


Eg :- (1) Trobriand islanders of papua New Guinea
(2) Ashanti tribe of Ghana.
(3) Kariera of Australia, Chippewa Indians.
Indian (4) Bhils of Saban Kantha & Panch Mahals.
(5) Todas of Nilgiri
(6) Gonds of central India - 'dudh lautawa' or 'return of milk'.

→ Marriages between first cousins are called cousin marriages. They are done because :-
(1) Avoid payment of high bride price (Dudh lautawa among Gonds of central India).
(2) Reinforcement of pre-existing strong ties
(3) Economic reasons :- scarcity of resources & maintaining property in the household. ↓ as person is usually dependent on his kin for survival.
(4) Retaining purity of blood.

~~2.1.2) Parallel cousin marria~~

↳ (b) Marriage of an ego with his mother's brother's daughter (matrilateral) :- These are the most common of cousin marriages

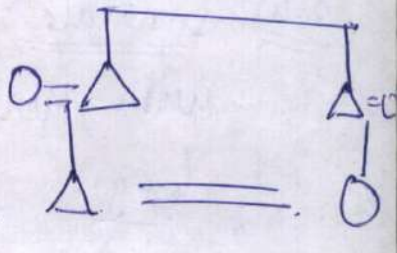


Because in certain societies that only follow one line of descent (mostly patrilineal); maternal cousin is neither considered close enough nor to be married; additionally they are so well known & trusted justifying the claim for further strengthening of ties.

Eg :- (1) Lovedu, Bantu speaking people of south Africa
(2) Kachin & Purum of Burma.
(3) ~~Chippewa Indian~~
Indian (4) Chenchu of Andhra. | Bhils
(5) Todas of Nilgiri.

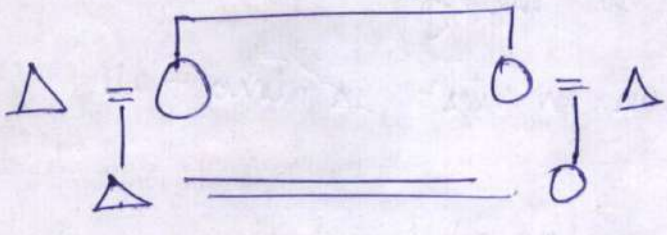
2.1.2) Parallel Cousin marriage :- Marriage between offsprings of siblings of same sex.

↳ a) Paternal :- Marriage of an ego with his father's brother's daughter

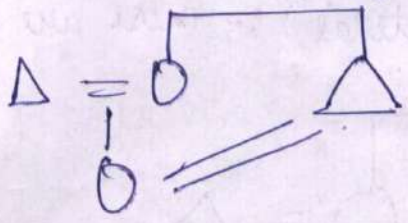


Eg :- (1) Bedouin, patrilineal nomads of Arabia & North Africa.
(2) Kurds, Sunni Muslim of Middle east.

↳ b) Maternal :- Marriage of an ego with his mother's sister's daughter.

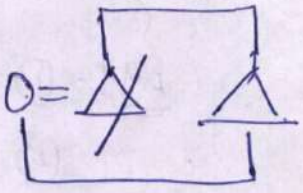


2.2) Uncle-niece marriage :- Marriage of an ego with his sister's daughter.



Eg :- 'Dudhlautawa' among Gonds of Central India.

2.3) Levirate :- Marriage of an individual with his deceased brother's wife.



↳ It serves the dual purpose of :-

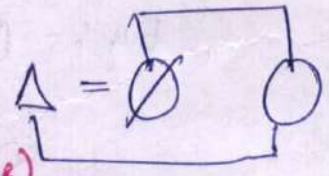
(1) retention of family rights, property, & obligations within the household.

(2) provides for security of widow.

↳ Eg :- (1) Tlingit of Alaska.
(2) Sindi of South Pacific.
(3) Chukchee of Siberia.

Oraons - junior levirate
Bhils, Gonds.

2.4) Sororate :- Marriage of an individual with her deceased sister's husband.



↳ Eg :- Santhals. (but no cousin marriage)
Bhils, Gonds.

(3) Prescriptive rules :- These rules prescribe whom a person should not marry.

↳ Eg :- 1) Prohibition on incest in almost all societies.

3.1. Hypergamy (anuloma) :-

↳ It prohibits marriage of a woman to a lower caste man, that is, a woman could only marry a man of superior or

equal caste.

↳ ~~Similarly,~~ whereas, a man from upper caste can marry a woman from lower caste.

↳ Rational for hypergamy :- ① It is believed that a woman would lose her high caste status if she marries into lower caste whereas the same doesn't apply to men because they retain their original caste status even after marriage. Hence, it prevents women from losing their caste status.

② ~~It~~ It is a way by which sub-castes improve their rank & prestige by marrying their daughters into higher caste families.

↳ Eg :- traditional Indian caste society.

3.2) Hypogamy (Pratiloma) :-

↳ It allows marriage of a high born woman with a man of low caste/class.

↳ Eg :- Edmund Leach showed Pratiloma among Kachin of Burma.

↳ He says that asymmetry between wife receiver & wife given in this case results in a kind of instability within a patrilineal system.

↳ Most stratified societies (class, caste societies) manifest hypogamy taboo.

• Result of [hypogamy taboo] / Disadv. of hypergamy.

① High caste women :→ huge downies
↳ Polygyny] :- Eg :- Kulin Brahmins of West Bengal
↳ Forced spinsterhood

② Increased female infanticide.

② Low caste men :→ high bride price
↳ choose between polyandry & bachelorhood
↳ Evolution of marriage by capture among the lower castes.

• Conclusion :-
Levi-Strauss considers the dichotomy of prescriptive and preferential rules confusing and thus prefers to call both these rules as 'preferential rules'. For instance, the distinction between the two rules is blurred among the nomadic tribes of west Asia deserts.

• Consanguineous marriages :- Marriages b/w closely related individuals (preferential).

Q. 4. Incest Taboo?

• Intro :- It refers to prohibition of sexual intercourse or marriage b/w close relatives such as mother & son, father & daughter, and brother & sister. Most societies in the world today practice incest taboo. However, there are instances when it was not rigidly practiced. Eg :- ① Incan and Hawaiian royal families
② Egyptian royal family - Cleopatra.

• Theories explaining Incest Taboo

① Childhood familiarity theory by Edward Westermarck (1920s)

1.1) It suggests that people who are associated since childhood lose interest in each-other due to over familiarity.

1.2) It was supported by Yonina Talmon's study of Israel's Kibbutzim community as explained in the book 'Family & Community in Kibbutz"
where children raised together didn't prefer a spouse from the same group.

1.3) Similarly, the Chinese minor families of Northern Taiwan Arthur Wolf's study of having the practice of 'daughter-in law raised from childhood' also reported high cases of divorce.

(2) Psychoanalytic theory of Sigmund Freud.

2.1) He proposed that child, especially the male does have an instinct of incest but don't follow it for the fear of the father.

2.2) As a results, there is ~~consti~~ constant hostility & jealousy between the two.

(3) Family Disruption theory by Malinowski

3.1) It suggested that sexual competition among family members would create so much rivalry, tension and chaos that the family couldn't function as an effective unit.

3.2) This will be detrimental for the survival of the society as a whole, and therefore incest taboo emerged.

(4) Family Cooperation theory by Tylor, White & Levi-Strauss

4.1) It proposed that to survive in the difficult conditions., there was a need to promote cooperation among family groups.

4.2) This could be done by marrying out. Thus as Tylor called it, incest taboo was an answer to the choice "between "marrying out and being killed out"

(5) ~~Eg~~ 4.3) Eg:- Among Gusii of Kenya marriage is often between hostile groups to promote cooperation.

(5) Inbreeding theory

5.1) It suggests that early man must have seen the harmful effects of inbreeding in animals and developed incest taboo.

5.2) Inbreeding is likely to result in to offsprings that might carry same harmful recessive genes. This might ultimately lead to extinction of small groups.

5.3) Eg:- Tikopia tribe of South Pacific as observed by Raymond Firth

- CRITICISM OF ABOVE THEORIES.

(1) Childhood familarity theory :-

1.1) If overfamilarity results in disinterest, no modern day marriage should last as long as they do.

1.2) The same theory should also be applied to first cousins, but on the contrary cousin marriages are widely observed.

(2) Psycho analytic theory

2.1) It doesn't explain the cases where father have died young or in natolocal societies where father doesn't live with his children.

③ Family disruption theory.

3.1) It doesn't explain that if brother-sister marriages were so disruptive why did they exist in ancient Egypt.

④ Cooperation theory

4.1) Alternate solutions like marrying one or two members out and the rest within could have been developed.

⑤ Inbreeding

5.1) Population genetic studies emerged only in the 20th century. It might be too fast to conclude that early man all over the world practiced incest taboo due to observation of same fact.

5.2) Moreover, studies have revealed that inbreeding has both advantages & disadvantages. As it can bring out both superior & inferior characters.

5.3) ~~At~~ The same is not prohibited among cousins.

• **Exceptions to incest Taboo** :- Needham concluded 'there is nothing like incest taboo'

① It was practiced in royal families of -
- ↳ Hawaii
- ↳ Incan empire.
- ↳ Ancient Egypt (Eg - Cleopatra) married to her brother.

② Reason was :- 2.1) No match in status & blood could be found outside the royal family.

2.2) It prevented division of property

2.3) It was also a representation that

royal families were beyond societal norms.

③ Eg:- Lahnee of myanmar - half siblings with same mother can have sexual relation

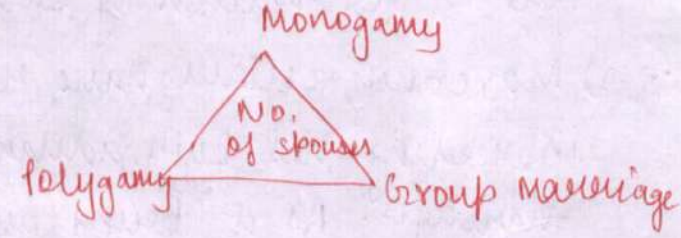
• Conclusion

Though the theories couldn't adequately explain the origin of incest taboo but they provide some light on its widespread ~~population~~ adaptation. Taboo is even observed in some higher animals like chimpanzees. Recently, the cases of incest, especially fathers against daughters have been on the rise. such trends are not healthy and should be dealt with strong legislations.

Q.5 What are the different types of marriage?

• Intro :- same as Q.1 - - - -

• Types of Marriage.



I. Based on No. of spouses.

① Monogamy :- Permanent marriage b/w two a man & a woman.

$\Delta = 0$.

↳ It can be of two types :-

Serial monogamy
↳ Due to high rate of divorce, individuals marry several times

Non-serial Monogamy
↳ One partner throughout life.

↳ Eg:- Modern industrial societies. (as expressed by Lewis H. Morgan)

② Polygamy :- There is plurality of husbands & wives in a marital bond.

2.1) . Polygyny :- It refers to a man having $\boxed{\bigcirc = \triangle = \bigcirc}$ more than one wives. Women likely to have high role in subsistence.

↳ Reason :- ①. In simple societies, men are engaged in hazardous jobs like hunting or warfare, hence the disbalanced sex ratio promoted polygyny.

② Economic pragmatism :- more wives would mean more children and more labourer.

↳ Eg :- Santhals of central India.

③. More wives is often a status symbol.

↳ Eg :- Nagas of N-E India,
Siwai of South-Pacific.

④ Post-partum taboo on sexual intercourse

↳ Eg :- Hausa tribe of Nigeria

⑤ Hypergamy resulted in polygyny amond Kulin Brahmins of Bengal

↳ Types : → ① Sororal Polygyny :- $\bigcirc = \triangle = \bigcirc$

↳ Eg :- Crow of North America, Zulu / Swazi
Arapesh of New Guinea as reported by Mead.

→ Non-sororal polygyny :- $\bigcirc = \triangle = \bigcirc$

↳ Eg :- Tonga of Polynesia.

• Conclusion

In the contemporary world, even when plural marriages are allowed in certain societies, people opting for them is quite less as marriage is a costly affair as well as monogamous marriages ensure greater family stability & equilibri-um

2.2 Polyandry :- It refers to marriage of a woman to more than one husbands. Women likely to have minimum role in subsistence.

$\Delta = \bigcirc = \Delta$

↳ Reasons :- ① Gender imbalance due to female infanticide.

↳ Eg :- Todas of Nilgiri

② Adaptive response to limited resources and thus, prevention in division of property and other valuable resources

↳ Eg :- Tibetans and Khasa who survived in cold environment practiced it.

Avoid ③ High cost of marriage in form of bride price.

↳ Types :-

① Fraternal polyandry :- $\Delta = \bigcirc = \Delta$

↳ Eg :- Tibetans, Sinhalese of Sri Lanka, Todas of Nilgiri, Khasas of India

↳ Among the Tibetans & Khasa :- fatherhood goes to the eldest brother in sequence who is not necessarily the biological father.

↳ Among the Todas, fatherhood is voluntary & one who performs the ceremony of bow & arrow is given the status.

Can omit

② Non-fraternal polyandry :- $\Delta = \bigcirc = \Delta$

↳ Husbands are not brothers.

③ Group Marriage / Polygynandry.

↳ L H Morgan associated this with primitive promiscuity for sexual communism. He argued that this was the earliest form of

marriage in savagery society.

↳ It refers to a type of marriage where rights and obligations of a marital bond are held in common among a group of men and women. That is, two or more women are married with two or more men at a time and they represent a single unit.

↳ Eg :- Marquesians of Polynesia, Jaunsari Khasas. (D N Majumdar studied).

↳ some scholar like Rivers. hold that this type of marriage never existed in society as it cannot provide for establishment of well-defined families.

II Based on Rules.

(explain in short if 20 or 15 marks).

(1) Prescriptive
- ↳ Exogamy
- ↳ Endogamy.

(2) Preferential :- cross cousin, parallel cousin, levirate, sororate, uncle-neice.

III Other types :-

(1) Ghost Marriage :- A type of marriage where an individual marries on behalf of and in the name of a relation who dies without marriage. All the children born to the union get the name of the deceased.

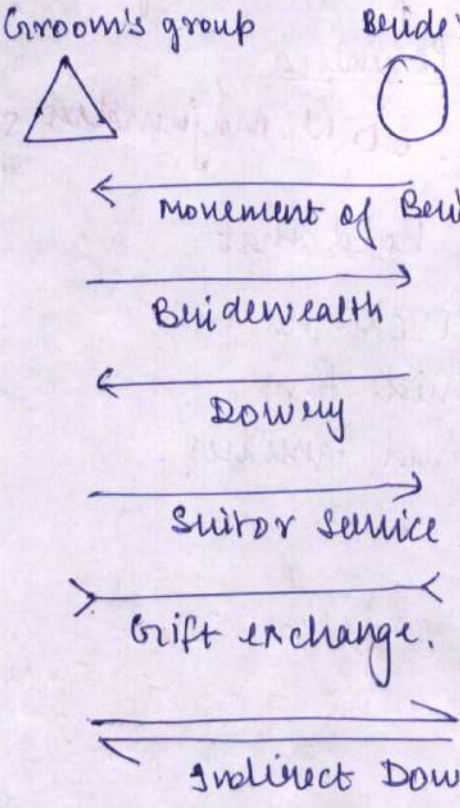
Eg :- Chinese culture, Dinka, Nuer of South Sudan (parts of)

↳ It is commonly seen in Sororal polygynous communities & levirate.

- Reason :- (1) Carrying the family line
(2) superstitious reasons.

Q.6 What are the different types of marriage payments?

- Intro :- Marriage payments refer to the transfer or exchange of goods and services between bride's & groom's kingroups before, after or at the time of marriage. Bridewealth is the most prevalent of all marriage payments practiced in 44% of all societies



- Types of marriage payments

1) Bridewealth :-

1.1) It is given by groom's kingroup in the form of goods or money to the bride's family.

~~1.2) It is a characteristic feature of patrilocal & patrilineal societies~~

1.2) Bridewealth is given as a compensation for the loss of two working hands by bride's group, as well as loss of the future children to be born by the bride.

- Criticism of bride-wealth

(1) It creates an 'ownership' mentality in men & they see their wives as their 'purchase'
↳ leads to more abuse.

(2) Creates a sense of indebtedness & people are forced to stay in abusive marriage due to high bridepri-ce involved
Significance.

(3) Led to marriage by capture

↳ It also ~~guarantees~~ seems as a security for the woman & her family if the marriage fails through no fault of hers. ↳ guarantees legitimate rights & authority to groom over bride & her children.

1.3) Hence, a larger bride price means there will be more difficulty in obtaining a divorce if need be.

1.4) It is generally a characteristic feature of patrilocal & patrilineal societies. In matrilineal or matrilocal societies, as the bride group neither loses the bride nor the right over her future children, it is generally a symbolic payment.

1.5) It is also found in societies which lack social stratification and women play a greater role in primary subsistence activities; societies practicing horticulture -e.

1.6) Eg:- (1) Swaji of South Africa : cattle
(2) Nandi of Kenya : cattle, sheep, goats, cowrie shells
(3) Saine of New Guinea :- pig.
(4) Navajo in Somalia :- horse
(5) Kwakiuti Red Indians :- blankets.
(6) Yanadi tribe of south India :- Gramaalam :- money paid as bridewealth.
(7) Bharia of MP.
(8) Khant & Pagi of Gujarat :- Bhangjad

2) Suitor Service

2.1) It acts as a replacement for bridewealth among the poorer sections of society.

2.2) Here, the groom or any of his close kin works for a specified time for his bride's.

family to secure his rights over the bride & her future children.

2.3) Thus, payment is not in the form of cash or goods, but in the form of service.

2.4) Eg :- (1) Eskimos of Northern Alaska
(2) Gonds of Central India. (3) Purum tribe of Manipur.

2.5) Another alternative for bridewealth is sister exchange.

Eg :- (1) Tiv of Nigeria.
(2) Urali of Kerala
(3) Vishavan & Malavedan tribe of South India.

Lamini
• Baiga - Lameng

3) Dowry

3.1) Dowry though common in India is practiced in only 5% of the world societies.

3.2) It refers to the substantial transfer of goods or money from the bride's family to the bride during her marriage.

3.3) Where is it found ? / Prevalence

(1) It is found in patrilineal and patrilocal societies.
(2) Generally, there is high degree of social stratification in such societies which results in the practice of hypergamy.
(3) Women contribute relatively little to subsistence activities.
(4) Eg :- (1) traditional Indian caste society
(2) Medieval & Renaissance Europe.

3.4 Significance & theories explaining its existence.

(1) It is intended to act as a security for a woman & her future children in case her husband dies or is of abusive character. Dowry acts as 'streedhan' as woman is not involved in 1° subsistence activities herself.

(2) It is intended to attract the best bridegroom for the daughter in monogamous societies with high degree of social inequality.

(3) It acts as a financial support for the young couple and helps the husband to establish professionally.

3.5 Ill-effects of Dowry

:- Dowry Prohibition Act, 1961

explain in detail if asked individually

(1) Financial burden on girl's family.

(2) Since woman have secured financial independence to a large extent, the theory is unfound.

(3) It has caused irreparable damage to the interest of women in terms of →

- → female foeticide
- → Domestic violence and dowry killing
- → lower female literacy
- → poor health status
- → child marriages.

④ Gift exchange.

↳ It refers to the exchange of gifts including goods & services b/w the two sets of kingroups of bride & groom.

↳ Eg:- Andaman Islanders; Ho-chunk & winnebago tribe of Nebraska;- families exchange presents.

⑤ Indirect Dowry.

↳ It is simply bride price followed by dowry.

↳ That is, first the groom's family give the goods to the bride's kingroup. Then the bride's family passes most if not all of them to them.

↳ Eg:- Basseri of Southern Iran.

• Conclusion :-

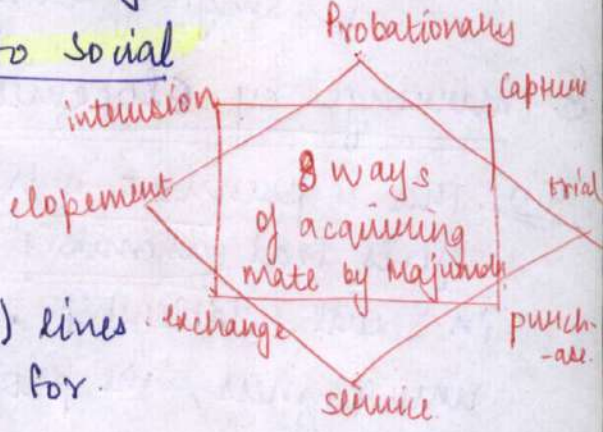
Marriage is a costly affair in most of the societies. All kinds of marriage payments are more or less the expression of status of the parties involved. However, over time such payments (Dowry in India) have taken an abusive form. Hence, there is a strong need for proper implementation of standard laws like Dowry Prohibition Act, 1961 to curb the menace.

Q.7. What are the different ways of acquiring mate in primitive / tribal / simple societies?

- Intro :- Marriage is defined by George Murdock in his book - - - - - - - - - - - - .

Tribes all over the world (in India) have variety of ways for acquiring mates and many tribes do not perform religious ceremonies for the solemnization of marriage.

- DN Majumdar identified the following ways of acquiring mate in tribal society in his book "An Introduction to Social Anthropology" (1956)



① Probationary Marriage.

1.1). In this type, a tribal youth (male) lives in the house of his prospective bride for weeks or months together.

1.2) Thereafter, they decide if they want to get married ~~by entering~~ or be separated.

1.3) Eg :- ① Kuki tribes of Nagaland & Manipur
② Razi-khushi marriage among tribes of Chhotanagpur
③ Taramiut Inuit of Arctic.

② Marriage by capture

2.1). In this type of marriage, either due to unwillingness of parents or due to inability to pay high bride price, the boy captures the girl and forcibly marries her.

2.2) Most of the times, captures are pre-arranged and symbolise valour & chivalry.

2.3) Eg:- Kondha, Juang, Bhuinya, Khania, Birhor, Nagas.] → Odisha, MP, Jharkhand etc.

(3). Marriage by purchase

3.1) In this type of marriage, man pays the price for the bride to her family in form of cash or kind. Such payment is referred to as bridewealth.

3.2) Eg:- (1). Kondh, Juang, Ho, Munda, Lenghma Nagas.
(2). Nandi of Kenya
(3) Swaji of South Africa

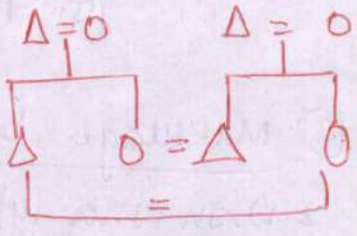
(4). Marriage by Elopement

4.1). This is prevalent in tribes where boys & girls lead dormitory life and often involve in sexual relationship. In case of parental unwillingness, the prospective couple flee to far away place and later return to their parents.

4.2) Eg:- → Juang, Santhal, Bhuinya, Kondha tribes of Central India
→ In Chhotanagpur :- It is termed as 'Udra-Udri Cholki'.

(5). Marriage by exchange.

5.1) It refers to getting a wife in exchange of sister. Thus, bride price is prevented in this case as both families give away their daughters to the other.



5.2) Eg:- (1) Kondh, Saora, Juang, Santhal.
(2) Urali, Vishavan of South India
(3) Tiv of Nigeria.

⑥ Marriage by Intrusion

6.1) This is reverse of marriage by capture. Herein, a girl desirous of marrying a particular tribal male goes to his family and forcibly stays with him. She might be subjected to humiliating treatment in the process, but if she sticks to the marriage and stays there till she is accepted, the marriage is performed.

6.2) Eg:- ① Kondh, Juang, Bhuiyan.
② Birhor & Ho tribes Chhotanagpur region.
↳ call this 'Anadaan'.

⑦ Marriage by trial

7.1) In this type of marriage, the boys compete among each-other and if ~~they come~~ a boy comes out successful in his endeavour, he is free to choose any girl from the group for marriage.

7.2) Eg:- Bhils of MP. practice a tradition involving 'gur' & coconut placed at top of a wooden pole. competition for
call it Gol Gadedho

⑧ Marriage by service.

8.1) Replacement for bride wealth, the groom has to provide his service to the bride's family for a specified period.

8.2) Eg:- ① Gond - boy called Lamini
② Baiga - " " Lamera.
③ Purum of Manipur.
④ Eskimos of Northern Alaska.

(9) · Marriage by arrangement / Mutual consent

9.1). When the parents of both the boy & girl come forward to negotiate their children's marriage.

9.2) (10) · This is the result of tribal contact with Hindus.

- Contemporary relevance :-
- Conclusion.

① Kanjarbhat tribe of Maharashtra - Youth refused the "Mandatory Virginity test" due to influence of modern education

Due to the increasing influence of modern day industrial societies, tribal marriages have also undergone a change. Divorce in tribal societies is often a very simple process ~~too~~ as marriage is not considered a religious sacrament. For instance, Bhotias of Uttarakashi break a thread to get separated.

maintaining right balance b/w traditions & post modern times.

Add more contemporary eg's.

②

9.3 Where do you situate 'live in relationship' in the institution of marriage?

- Intro :- Supreme Court in Indra Sharma v/s VKV Sharma, 2013 defined live in relationship as "a domestic cohabitation between an adult unmarried male and an unmarried female". For most, it is a prelude to marriage whereas for some, it has become an alternative to marriage.

LIVE IN RELATIONSHIP

PROS	CONS
↳ Emphasis on individual liberty (Article 21)	↳ Detrimental to sanctity of marriage
↳ Understand the personality traits of their partner well.	↳ Leading to young pregnancies, drug abuse, violence.

↳ No legal complication & other formalities associated with marriage.

↳ Increased vulnerability of women and children born out of such relation due to free 'walk in & walk-out'

LIVE-IN UNDER THE AMBIT OF MARRIAGE

- George Murdock in his book 'Social Structure' (1949) defined marriage as "a universal institution that involves — residential cohabitation
  economic cooperation &
  formation of the nuclear family"
- By this definition, live-in relationship can be put under marriage.
- Supreme Court in 'D Patchaiammal v/s D. Veluswamy' (2010) stated that "if a man & woman "lived like husband & wife" in a long term relationship and even had children, the judiciary would presume that the two were married and same laws would be applicable". The child born out of such relation would be called legitimate.
- Example of live-in relationship in tribal India — dapa practice among Garasia tribe of Rajasthan; lower incidence of rape & dowry death reported here.

LIVE IN OUTSIDE THE AMBIT OF MARRIAGE

- While SC provided legal recognition to live-in. It still doesn't enjoy social or religious acceptance.
- Malinowski and Brown also held "principle of legitimacy" as the key to marriage.

Marriage	Live-in relationship
① Socially, ritually & legally approved	① Not approved socially & ritually
② Rights & legal obligations guaranteed. Eg:- Hindu Marriage Act, 1955.	② No law binding the partners together - 'free walk in & walk out'. Women in a position of vulnerability.
③ Legal remedies available.	③ Though legal remedies can be sought through judiciary, no separate law available.

CONTEMPORARY RELEVANCE : INDIA

- Many western countries including US, UK, France etc. have separate laws in place for live-in.
- In India, Domestic Violence Act, 2005 provides recognition to relations outside marriage.
  - ↳ Women can claim Right to Maintenance under this act.
- SC in S. Khushboo V/s Kannaiammal also stated that living with a partner without performing requisite ceremonies is one's own choice and not "criminal offence". It comes under right to life as per Article-21.
- Recently, Supreme Court as well as Punjab & Haryana HC provided protection to live-in couple since it concerns life & liberty.
- However, despite progressive legislations by apex court, the issues ~~so~~ surrounding live-in and societal unacceptance are still a major cause of concern.
  - ↳ This can be viewed from the lens of cultural relativism V/s individual rights too

- As per the recommendation of National Commission for women & Malimath Committee (2003) for greater security of women :- the word 'wife' in section 125 of the CRPC should be amended to include a woman who is living in with a man for a "reasonable period"

- Conclusion

The legal safeguard is provided by judiciary but societal safeguard is not guaranteed to live-in partners. The Indian society is still not ready to approve live in relationship as marriage institutions. Therefore, as iterated by Montesquieu "for every institution in the society there is need for people approval", live-in relations cannot be placed under marriage completely in Indian context. though many progressive steps have been taken.

woman unable to have children married as 'husband' to another woman who is then impregnated by a ~~sex~~ man. The woman recognised as 'father' given socially

Q.9 'Same sex marriages'.

Ans → Kathleen Crough definition - 'woman & one or more other such persons"
↳ but doesn't include male to male marriages.

→ Nuer of South Sudan - woman to woman marriages

↳ Art. 377 - Navtej Singh Johar.

→ Many developed countries have given rights.

→ Not yet in India.

social & ritual recognition.

→ Male - Male

↳ Samurai warriors of Japan would take male youths - 'wakashu' as partners.

↳ These wakashu support the samurai in their old age.

↳ Chuckchi of Siberia. - institutionalised same sex marriage b/w men.

↳ men would compete with each other to win the hand of another man (often a shaman)

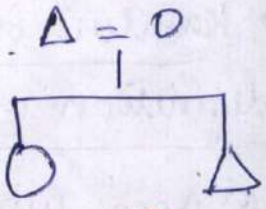
↳ The marriages were not looked down upon; but admired.

2.4 Family.

Q.1 Define ~~Marriage~~ Family. Is family a universal social institution?

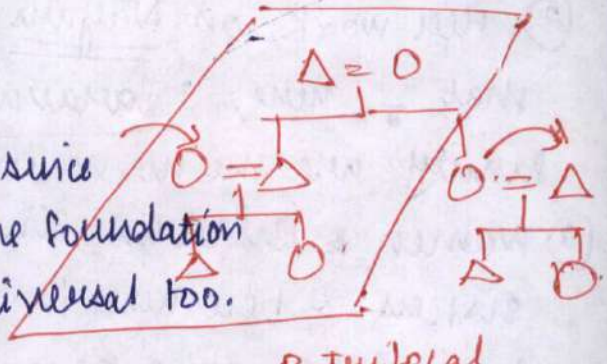
- Intro :- George Murdock in his book 'Social Structure' (1949) defined family as -

"It is a social group characterised by common residence, economic cooperation & reproduction. It includes both sexes, male & female and at least two of them maintain socially approved sexual relationship & there are one or more children owned or adopted by the sexually cohabiting adults"



UNIVERSALITY OF FAMILY

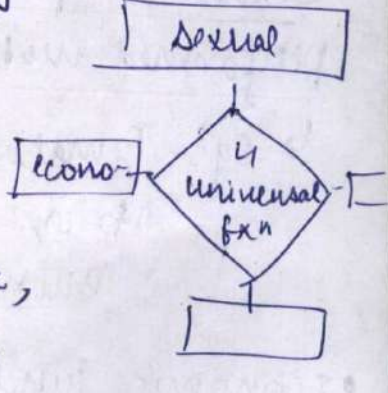
- It is held by most scholars that since marriage is universal & it forms the foundation for family, family should be universal too.



- George Murdock's view

① Murdock conducted cross-cultural examination in 250 societies. He concluded that "either as the sole prevailing form or as the basic unit from which more complex ~~families~~ familial forms are compounded, nuclear family exists as a distinct & strongly functional group in every society.

② He said that "nuclear family universally performs 4 functions fundamental to human social life : the sexual, the economic, the reproductive, & the educational (social-isation)"



(3) · Moreover, all type of families (nuclear, joint or extended) have at least one nuclear family - Therefore, if nuclear family is universal, so should be all families.

VIEWS AGAINST UNIVERSALITY

- Kathleen Gough's article "The Nayars & the definition of marriage" (1959)

(1) According to her family is not universal - neither structurally nor functionally.

(2) · Her work on Nayars made her realise that - here, 'Tanavad' matrilineal family are the norm in place of nuclear family

(3) Women & children lived along with her sisters & brothers in 'Tanavad' while husband is not a permanent but only a visiting member - thus no socially approved sexual relations.

(4) Thus, she held that family is not universal; rather mother-child unit is universal and its function is primary socialisation.

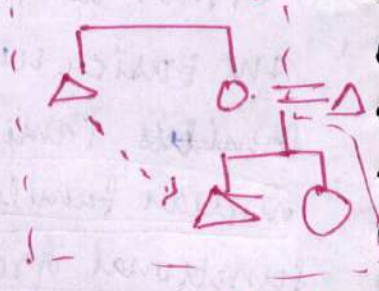
- Sexual & reproductive functions need not be performed within the nuclear family
  - Eg:- Female-female marriages among Nuer of Africa, Ghost marriages of South Sudan & British Columbia, Nayars.
- Economic function of nuclear family is not universal.

Social System - 1951)

- Parson's View

Is socialisation requires small units & this fxn cannot be carried out effectively by completely non-kinship units. Hence, family should be universal.

Line of descent is through female, the functional authority remains with eldest male member, i.e., it passes from 'mother's brother' to 'sister's son'



matrifocal families where father is absent.

↳ (1) In modern welfare state, state has taken over economic fxn of families through free meals, old-age homes etc.

(2) Mostly, entire family is not engaged in economic sustenance & only middle generation form the production unit.

(3) Eg of Kibbutz of Israel :- They have a collective community that performs economic fxn & socialisation while parents live away from children. children taken care of by govt. run communes

↳ However, recent studies shows that communes are disintegrating and permanent families are being established among kibbutz.

- socialisation function of nuclear family

↳ (1) One-parent families becoming a norm nowadays.

↳ (2) Basoga of East Africa :- here divorce is very common; hence children socialised in household of only one parent.

↳ other eg s :- matrifocal families (where father is absent), Nayars etc.

- Conclusion

Though, nuclear family is not a universal trait but family in different forms carrying out the ~~fxn~~ function of socialisation & economic cooperation is universal. With advent of urbanisation and industrialisation, the definition of family needs to be modified accordingly in light of increasing one-parent families and members residing at different places due to job, education etc.

Q.2 What are the different types of families?

- Intro :- same as Q.1 - - -
- **Types of family**

I. **Based on Authority**

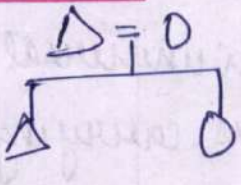
① Patriarchal family :- women after marriage leave their parental home to live with their husbands where an eldest male members has ultimate say in decision making and inheritance is through male line.
↳ Eg :- Many societies including Indian soc.

② Matriarchal family :- No change of home for woman after marriage; ultimate say in decision making is of eldest female member; descent is traced through female line
↳ Eg :- ~~Khasis~~, No contemporary soc. that are truly matriarchal; Khasis & Jaintias are matrilineal but not matriarchal; Mosuo come close. as women are head & make economic decisions, but mosuo men hold political power.

③ Egalitarian fam - equal authority.

II. **STRUCTURE**

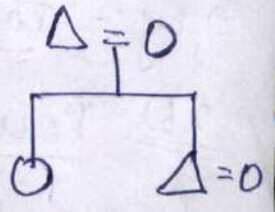
① Nuclear family :- It comprises of husband, wife & their unmarried children. It is an independent unit free from control of elders.



↳ Eg :- Urban areas of Delhi, Mumbai.

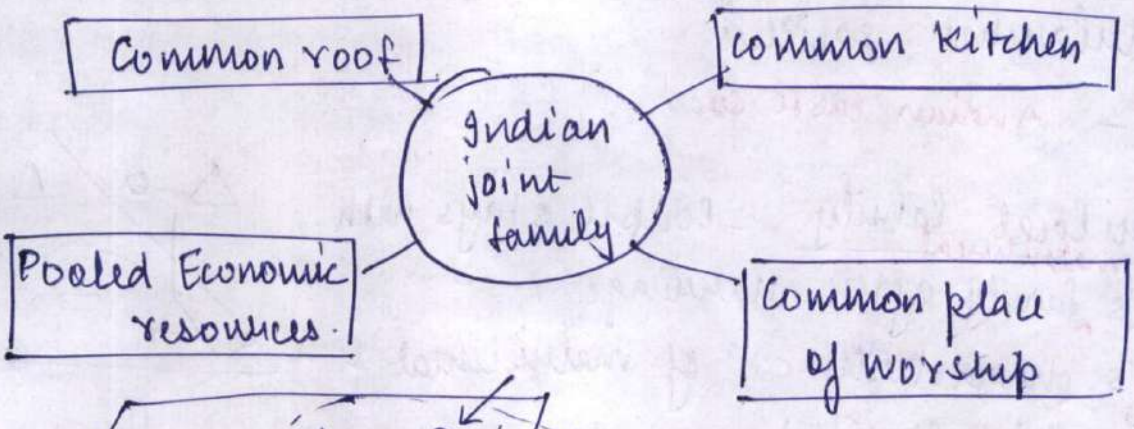
② Extended family :- It is extension of nuclear family in any form - addition of one more member through marriage of either of children or comprising of three or more generations.
↳ Here authority is usually invested in eldest male member.
↳ Eg :- Margaret Mead's observation in Samoa - young couple has little decision making power.

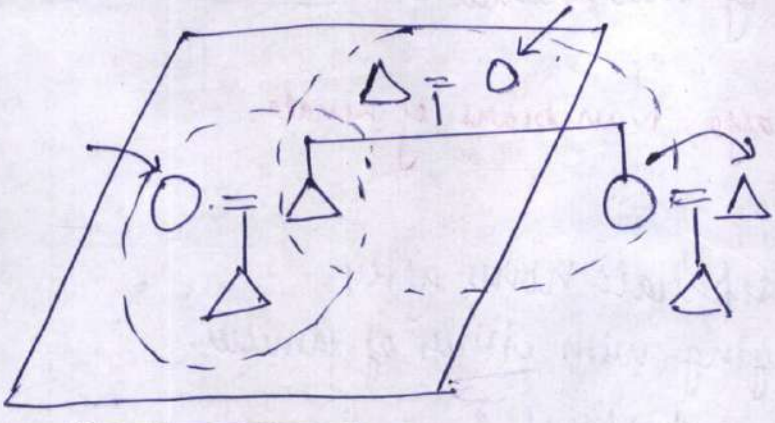
↳ It differs from nuclear family as extended family is continuous while nuclear family exists only as long as its members survive.



③ Joint family :- It is a special type of extended family having at least 3 generations & 2 nuclear families.

→ Iravati Karve enlists following features of Indian joint family :-

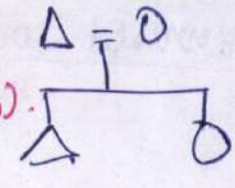




Patrilocal joint family

III Marriage

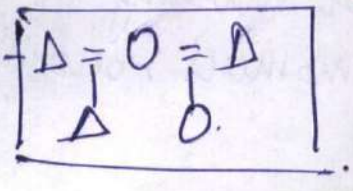
① Monogamous family :- It is a result of monogamy. (only one husband - wife pair).
↳ Eg :- modern Indian & European soc.



② Polygamous family :- It is a result of polygamy; here the spouse is the link b/w 2 or more nuclear families.

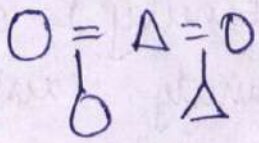
[In extended family (not polygamous), daughter or son is the link]

↳ 2a) Polyandrous family :-



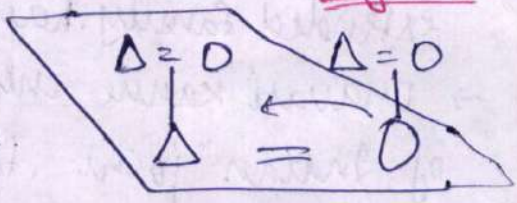
↳ Eg :- Toda, Khasa, Tibetan

2b) Polygynous family :-



↳ Eg :- Nagas, Santhals ; Sinai of South Pacific.

2c) Polygynandrous :- Jaunsari Khasa, Marquesans of Polynesia



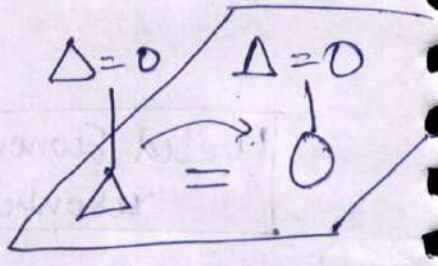
IV. Residence

(1) Patrilocal family :- couple stays with groom's (patrilineal) relatives after marriage.

↳ It is characteristic of patrilineal & patriarchal societies

↳ Eg :- Indian caste soc.

(2) Matrilocal family :- Couple stays with bride's (matrilineal) family after marriage.



↳ It is characteristic of matrilineal & matriarchal societies.

↳ Eg :- Khasis of Meghalaya, Nambians of Kerala.

(3) Neolocal family.

↳ couple stays at a new separate home after marriage instead of staying with either of families.

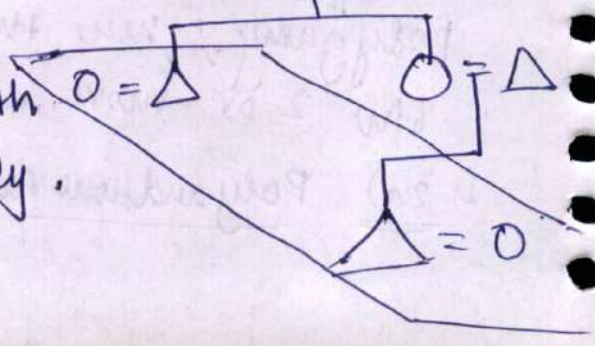
↳ It is characteristic of industrial & Westernised soc. - increased mobility for job etc.

↳ primary to privacy & personal independence.

↳ living with relatives becoming less realistic due to fast urbanisation & industrialisation.

(4) Avunculocal family

↳ Couple after marriage stays with groom's mother's brothers family.



↳ Eg:-

II. SUCCESSION

(1) Patrilineal :- Ancestry & succession of property is traced through male line.
↳ Eg:- Traditional Hindu, Tikopia.

(2) Matrilineal :- Ancestry & succession of property is traced through female line
↳ Eg:- Chuuk, Nayars, Navajo.

(3) Bilineal - Through both.

(4) Bilocal - Married couple changes their residence alternatively b/w groom's & bride's family.
Eg:- British Columbians

(5) Virilocal - couple stays near husband's patrilineal relatives

(6) Uxorilocal - near wife's matrilineal relatives

VI. Blood relation.

(1). Consanguineous family :- Acc. to Linton, it is based on blood relations & it is a unit of closely related kins (consanguineous kins) living together.
↳ Eg:- ~~Tarwad of Nayars~~. Bedouins, Sunni Muslims of west Asia.
→ pair is usually cross-cousins or II cousins.

(2) Affinal or conjugal family :-
↳ family based on marital tie. It is a nuclear family joined occasionally by husband or wife's relatives.
↳ Eg:-

- Other types

(1) Matrifocal & Patrifocal
Matrifocal → Mother & children; father is absent → Tharavad of Nayars.
Patrifocal → father & children live together; Mother is absent.
↳ Eg:- Brazil, Central America, Guatemala, Caribbean islands

(2) Evan Pritchard's classification

i) Natural family :- Parents, whether married or not, & their children
↳ Eg :- live-in relationships

ii) Legal family :- Married couple & their children

- simple legal → ↳ Monogamous couple
- complex legal → ↳ Polygamous couple

• Conclusion

Different types of families are a result of diverse socio-cultural factors. However they perform the universal fxn of socialis-ation & economic cooperation as suggested by George Murdock. With changing dynamics & ↑ed urbanisation, nuclear-neolocal families are increasingly taking place.

Q. 3 What are the functions of family?

• Intro :- same as Q.1 - - -

• Major or essential fxn → in his 'social structure' (1949).

↳ George Murdock gave 4 universally performed fxn of families :-

(1) Institutionalised mating :- Family provides for a couple to have legitimate & socially accepted sexual relations.

(2) Child birth / reproduction :- Family perpetrates the society & human race through reproduction.

(3) Economic cooperation :- family provides for division of labour based on age, sex. etc. which helps in effective fulfillment of basic needs.

(4) socialisation :- It is the most imp. role. Family plays a central role in development of the personality of an individual and enables him to participate in all social groups.

• Minor or Non-essential fxn

(1) Sense of belongingness, intimacy & security :- Psychological fxn. (emotional support)

(2) formal education of children

(3) Religious fxn :- common religious identity

(4) Political fxn :- Family sometimes especially in rural areas acts as a political group.
↳ Eg:- Sarpanch from same family in ~~man~~ every generation.

(5) well-being & Health

(6) Recreational fxn :- family members engage together in recreational activities like picnic, theatre etc.
↳ provides leisure & relaxation to members.

• Conclusion

Thus, family is a universal institution as put forward by Murdock & Parsons in light of its common functionalities in all societies and at the base of it is the mother-child unit as suggested by Kathlene Gough.

Alternatively, Kathleen Gough through her study of Nayars (1859) held that all the above fxn except socialisation is not ✗ universal. She held mother-child unit as central to family.

Q.4 What is household (or domestic group)? ~~Differentiate~~

- ~~examine the family as an institution & as a social group (Household)/domestic group~~? Differentiate b/w a household & family?

- Intro :- Meyer Fortes in his book 'The Developmental cycle in domestic groups' (1958) distinguished b/w a family and domestic group. He said "domestic groups are essentially householding & housekeeping group which organise to provide material & cultural resources which are needed to maintain and raise or bring up its members" → Murdock defn of family

- Household :- Household is a group of people living together who might or might not be closely related but fulfilling all functions of family → Household is used interchangeably with 'domestic group' As per Haviland (2003)

Eg ① Group of students renting an apartment.

② Nunduruncus of Amazon have 2 households
- one for all men above 13 years
- one for all women & children.

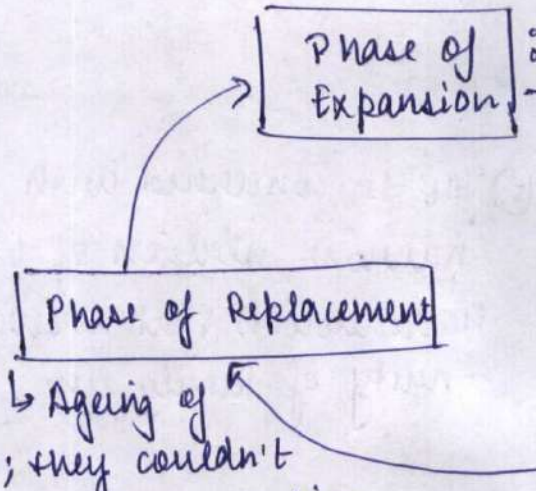
DOMESTIC GROUP :- Characteristics & Phases.

Features of domestic group.
- resource-owning group; acts as production unit
- Division of labour among members
- not necessarily related by blood.
- Nucleus of social reproduction; continuity of society at large.

Shapes & nurtures an individual.

* Thus, domestic group can be regarded as a component of social structure of Radcliffe Brown

• Meyer Fortes gave 3 phases of developmental cycle of domestic group :-



:- starts with marriage; birth of all children

↳ Ageing of Parents; they couldn't participate in production activity & rely on their children.
→ children replace their parents & undergo phase of expansion & cycle continues.

↳ Marriage of each child one by one, they might set up a new household - their own domestic group.

• DIFFERENCE

Household / Domestic group.

fxn — production unit

Family

fxn → socialisation, reproduction etc.

(1) The members may or may not be related by blood.

(2) It is a residential and production unit. Kin relationship might be absent
↳ Eg :- Paying guest, students on a rent apartment.

(3) Thus, people reside together & there is division of labour.

(4) Mobility is possible; one might leave a domestic group

(1) Family members are closely related either by blood or marriage.

(2) It is essentially a kin group; people of a family might reside together or might not in some cases due to job, education etc.

(3) Members of a family might be spread over several households.

(4) Mobility out of a family

and join another.

↳ Eg:- when parents get old, children set up their own domestic group & enter into phase of expansion.

(3) It is the nucleus of social reproduction; ensures continuity of society at large.

relationship is not possible except through divorce between couples and so on.

(5) It is concerned with a more narrow version of biological reproduction that ensures continuity of family line.

- Conclusion

- Contemporary relevance

(1) Neolocality :- Due to increased urbanisation & industrialisation, people tend to move away from their parents and set up a new household based on their job & education needs.

(2) In urban cities, there is large scale migration from rural areas :- thus, concept of rented appartments, paying guests becoming more common.

(3) Due to increased standard of living :- People also reside with their nousehelps and both the group are not related by blood.

↳ In some households, even pets are considered part of the family

- Conclusion

The nature of family is dynamic and changing very rapidly in contemporary society with increased urbanisation, feminism, single parenthood, live-in relationships and adoption issues surrounding

gay-lesbian partners. Nevertheless, the 1° fxn of family vis-a-vis socialisation, emotional support & security & economic cooperation remains the same & therefore makes the study of family relevant.

Q.5. Examine family both as a social group and as an institution.

- Intro :- same as Q.1.

- Family as social group → Sherriff & Sherriff - definite status & role relationship with one another

① Charles Cooley in his "Social Organisation" (1909) said that "family is a 1° group & we are members of 1° group. The history of mankind is the history of family".
- Thus, he regarded family as a social group where small no. of people are in direct contact with one-another.

② 'Socialisation' :- This is the major fxn of family. Thus, it acts as "nursery of human nature" aiding in development of an individual acc. to particular norms, values & beliefs.

③ We-feeling :- family members are bound by sentiments and share a sense of unity.

④ Similar behaviour & common interest

⑤ Reciprocal relations :- family members perform their duties as they are inter-related to each other.
- Eg :- father is the bread winner.

⑥ economic fxn

• Family as a social institution

① Malinowski in his book 'A scientific theory of culture' (1944) stated that family & kinship are social institutions that fulfill the basic human need of reproduction.

② Radcliffe Brown also described family as an institution that functions within the society to maintain it as a whole.

③ Family has a set of norms & procedures (eg:- marital bond). Thus, it executes its control over its members.

④ Family acts as a 1° institution through which people learn social behaviours & roles; thus it aids in socialisation.
↳ Kandinsky, Linton study of effect of early childhood practices on ~~family~~ individ.

⑤ Family as an institution is relatively universal & permanent
↳ It exists in all societies, maybe in its modified form but it does exist. (Crime eg:- Nuer, Nayar etc.)

⑥ Synthesising symbols :- Family like other social institutions may have its own symbols, material or non-material
↳ Eg:- Gotra or surname shared by family members; ancestral property.

⑦ Family acts as a medium of passing on morals, ideals, cultural values & knowledge from one generation to another.

Q.6 What is family in the Indian context? Discuss the factors responsible for change in family. [include urbanisation, industrialisation & feminist movement].

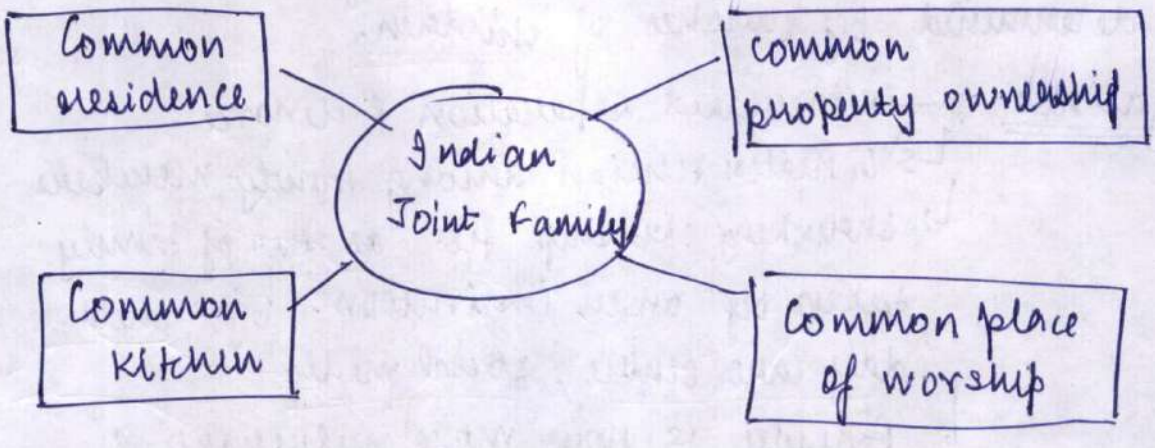
- **Intro** :- The concept of family is universal across all societies. Though, there are some structural & functional differences based on the different socio-cultural environment of different societies.
→ George Murdock defined family as

Point ④ :- several studies show transition of Indian soc. from joint to 'nuclear family'.
↳ eg :- Nagpur (by Prof. Shils); Pramala Kallan in TN (Prof. Lamb) - 60% fam nuclear.

VIEWS ON FAMILY IN INDIA

① scholars like AM Shah have suggested joint family to be one of the 3 most fundamental structures in Indian soc., the other two being caste & village.

② Irawati Karve in 'kinship organisation in India' (1953) enlisted the following features of an Indian joint family :-



③ While others like IP Desai & KM Kapadia do not considers co-residentiality & commensality as criteria for joint family.
↳ They point out that jointness should be looked in functional terms - such as fulfillment of obligations towards kin.
↳ Hence, the concept of family as "nuclear family" is still not the Indian concept - according to Desai.

not because of social preferences

④ Therefore, many scholars agree that while nuclear family exists in India, it is so because of the economic compulsions &

CHANGING NATURE OF FAMILY IN INDIA

- Following changes can be enlisted based on work of JP Singh in 'Eastern Anthropologist' (2010) journal where he used data from NFHS-1 & 2.

(1) Large joint families → small joint families (2 generations)

(2) Neolocality :- while children live away from their parents, they fulfil their obligation towards them.

(3) No strict patriarch ; freedom of marital choice.

(4) Greater involvement of women in decision making ; more gender equality (92%)
↳ NFHS-5 states 89% married women participate in household decisions.

(5) Filiocentrism :- structure & policy of family is determined by wishes of children.

(6) Negatives :→ increased separation & divorce
↳ Greater tension among family members
↳ Shrinking kinship ties as fxn of family taken by other institution. Eg:- child day care centre, social media.
↳ Family is now more vulnerable & less stable.

Avg
• Age of household head less than 50. used.

FACTORS RESPONSIBLE FOR CHANGE

Milton Singer in his article 'The Indian Joint family in modern Industry' (1968) gave the following factors :-

(1) Modern Education
↳ increased operational mobility
↳ focus on individualism.

↳ Case study :- I.P Desai's case study on 430 families in Mahuwa town ~~to~~ in Gujarat (1964) as depicted in his book 'some aspects of family in Mahuva' showed that increased spread of education has led to changes in attitudes, beliefs and ideologies of people towards family.

2. Industrialisation

↳ Financial independence of young adults has weakened authority of head.

↳ Increased mobility and individualism

↳ Case study :- Milton studied industrialist families in Madras & observed that industrialists rather prefer joint families as separation leads to division of property.

↳ Other eg :- ~~Tata~~, Birla etc. are family business

3. Urbanisation

↳ People moved out of their houses thus traditional ~~authority~~ co-residentiality is not found.

↳ Limited space for housing has promoted nuclear families

↳ Several specialised institutions have taken over the fn that were earlier performed by families.

↳ Eg :- Child day care, old age homes etc.

↳ People earlier used to grind grains within families; now packaged flours available in market.

↳ Though, IP Desai doesn't believe that urbanisation has led break up of joint family as he focuses on functional aspect of jointness.

4) **Feminist Movements**

↳ This has led to increased age of marriage; women are more financially independent.

↳ Change in traditional notion of division of labour.

↳ Increased frequency of divorces & single-parent family.

5) **Legislative Measures.**

↳ Govt. has promoted women as head of family by proposing the same through:-

- ↳ Ration card scheme
- ↳ PM Awaas Yojana
- ↳ Ujjawala Yojana.

↳ other liberal policies that have promoted industrialisation & equality gender-

• **Conclusion.** → There has been a reverse trend wherein number of joint families is again on rise specially after covid-19 & associated reverse migration. The 1° reason behind this are rising cost of land & new found realisation of ~~fundamental~~ psychological & social sec. prd by joint fam (Jaanki Abraham & Rajni Patriwal)

Family is thus a dynamic institution undergoing change with changing socio-cultural circumstances. The increased modernisation & awareness have also provided impetus to live-in relationships, same-sex marriage and adoption issues etc. Now a days- social media is also defining the familial ties, sometimes bringing far away friends together and the other times increasing communication gap between close family members.

Q.7 Explain the impact of urbanisation & feminist movement on marriage & family structure.

changed economic system) determines ← the structure (family, kinship & gender role)

Infrastructure → influences structure

• Intro :- Feminist movements are organised efforts to achieve a common goal of equality & liberation of women through reforms on issues such as reproductive rights, domestic violence, equal pay etc.

• On the other hand, urbanisation is a structural process of change associated with the migration of people from rural to urban areas. It is generally related to industrialisation.

(3) ~~The entire situ~~ It can also be related to Marvin Harris's theory of 'Cultural Materialism' as represented in his book 'Rise of Anthropological Theory' (1968). Here, infrastructure (mode of production - urbanisation & industrialisation) at the cost of woman's rights.

IMPACT :-

• While feminist movements have questioned the unequal power relations within the family for maintaining patriarchy, urbanisation is believed to promote ~~breaking up of joint families~~ in favour of nuclear families due to ~~need~~ financial autonomy.

(1)

(2) The entire situation can be viewed as a classic example of debate b/w individual rights & cultural relativism

• Marriage :- George Murdock defined marriage in 'Social structure' (1949) as _ _ _ _ _ _ _

• Family :- George Murdock in the same book defined family as _ _ _ _ _ _ _

IMPACT OF URBANISATION ON MARRIAGE

→ Milton Singer (1968) - 5 factors

① Increased freedom of marital choice. Joint mate selection by parents & children has ↑ed.

② Undermined caste endogamy :- There have been increased number of inter-caste & inter-religious marriage.

↳ Acc. to study by researchers from Princeton University (2011) :- more urbanised states such as Maharashtra, Karnataka etc. (~16%.) as compared to less urbanised states of Bihar, Rajasthan, MP (~ 3.5%.)

instances of inter-caste marriage are greater in.

(3). Greater emphasis on conjugal relations :-

↳ Conklin's study (1973) in Dharavan (south India) noted that urbanisation resulted in increase in conjugal role patterns, even within a joint household.

(4) Increased dowry in urban areas (particularly in cash instead of goods)

↳ higher education of urban youth corresponds to their increased value in matrimony market in terms of dowry price.

(5). Increased age of marriage :- reduction in child marriage.

(6). Live-in relationships replacing marriages in urban areas.

(7). Equal division of labour among spouses due to ↑ed awareness & female employment

(8) Same-sex Marriage (LGBTQ) :- Increased demand for its legality in urban areas.

(9) Divorces & separation :- Increased conflict b/w marriage partners due to prevalence of individualistic & materialistic worldview.

(10) Rise in unmarried male & female.

sologamy by a ♀ woman - Kshama Bindu

IMPACT OF URBANISATION ON FAMILY

JP Singh

(1) **Nuclear families** :- Greater shift from joint families to nuclear families due to increased mobility & limited housing space in urban areas.

Pramala Kallan (Prof. Lambert) 60%

↳ However, scholars like I P Desai & Kapadia do not believe that urbanisation leads to disintegration of joint families as they focus on functional jointness – obligation towards kin.

(some aspects of family in Mahuva) 1964.

(2) **Neolocality** :- Thus, coresidentiality among extended families is not found owing to education or employment related opportunities.

(3) **Emergence of specialised institutions** :- They have taken over the functions that were earlier performed by family members. This has led to weakening of familial bonds.

↳ Eg :- Child day care centres, old age homes, marriage counselling etc.

(4) **Weakening of paternal authority** :- The average age of family heads has also decreased.

(5) **Changed division of labour within family & emancipation of women** (NFHS-5 ; 32% married women participate in decision making)

(6) **Increased tension among relatives** :- Eg :- between father-son, husband-wife etc. due to widening gap & lack of communication.

(7) **Filiocentrism** :- structure & policy of family is determined by wishes of children.

TYPES OF FEMINIST MOVEMENT :-

① Liberal feminism and ② Radical feminism

→ questioned unequal power relations within families to maintain patriarchy at the cost of women's rights.

→ questioned & addressed women's issues within family. ↳ unequal distribution & access to resources vis-a-vis health, education, food, property rights.
↳ gender division of labour.
↳ preferential treatment to sons.
↳ oppressive personal laws and dowry, domestic violence.

↳ Karve (1993) - women's status in south comparatively better than in north. due to not so strict patrilocal nature of families because of prevalence of cousin marriages.

→ the
1) Greater say in decision making
↳ NFHS-5 - 92%.

2) Economic opportunities - ↑ in family income.

3) say in marriage; need age.

4) change in male attitude
   ↳ Katherine R. Allen – male members slowly accepting changing gender roles, involving themselves more in socialisation process of children.

5) social indicators improved
   ↳ poverty reduced; improved literacy rate, health status of self & family.

-ve

1) Ego clashes – family instability, tensions.
2) Nuclear families.
3) kinship bond weakening
4) Divorce & single parenthood.
5) Children socialisation hampered.

→ sologamy case in GJ eg. – Be in unmarried male & female

- Patrilineal / Patriarchal
  - ↳ Trad^n Hindu soc., Bhils, Santhals, Gonds
  - ↳ Tikopia of western Pacific
  - ↳ Kapauku of New Guinea

- Matri → Khasa, Jaintia, Nayars, Garo
  - ↳ ~~Tibetan~~
  - ↳ Ashanti of Ghana
  - ↳ Navajo " America

2.5 Kinship

Q.1. Write a note on 'Kinship organisation'.

- **Intro** :- George Murdock defined kinship in his book 'Social structure' (1949) as "It is a structured system of relationships in which kin are bound to one another by complex interlocking ties". Family is often regarded as the smallest unit of kinship.

- **Types of kin**

→ L. Stone in 'Kinship & Gender' (1997) has described kins based on two factors – descent and marriage.

① **Consanguineal kins** (descent) :- They are related by blood or birth.
↳ Eg :- Children of the same parents are consanguines with respect to each other and with respect to each parent.

diag – 1°, 2°, 3° Kins

② **Affinal kins** :- These relations are created through marriage.
↳ Eg :- Relations with in-laws.

- However, the dichotomy b/w consanguineous and affinal relationships is not that simplified in societies that practice Cousin marriages and so on.

- **David M. Schneider's view** ('American Kinship' (1968))
↳ He gave more weightage to cultural & social considerations over biological ties while defining kinship systems.
↳ His work holds special significance with respect to modern issues of surrogate motherhood.

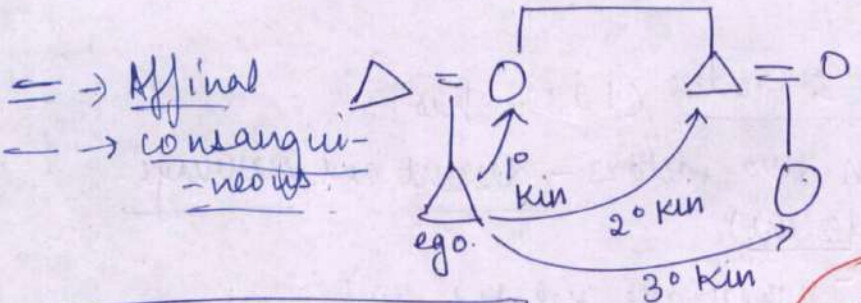
adoption, gay or lesbian partners and so on.

- **Degree of kinship**

① Primary kins :- It includes parents & their children.

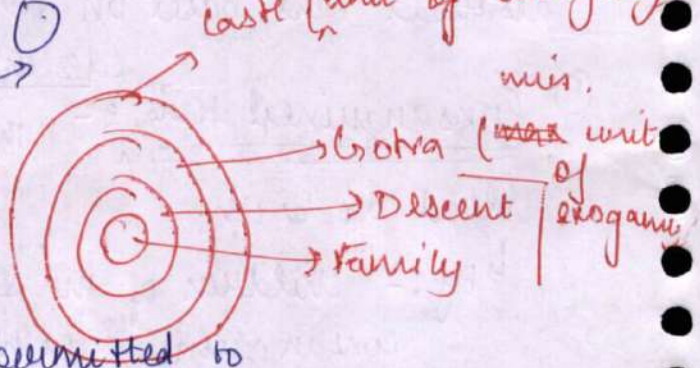
② Secondary kins :- It includes primary kins of primary kin.
↳ Eg:- Ego and his grandfather or maternal/paternal uncle.

③ Tertiary kins :- It includes primary kins of 2° kins
↳ Eg:- Cousins



- **Functions of kinship**

① Regulating marriage.
↳ individuals are not usually permitted to marry within their own descent group.
↳ Eg :- Gotra exogamy among traditional Hindu society.



② Economic functions.
↳ Members of the same lineage ~~often~~ offer mutual aid and economic cooperation to each-other.
↳ Eg :- Among the Chuuk & Kapauku tribes; a lineage owns house site & farmland.

Malinowski – Kula ring

③ Political functions
↳ Head or elders of a lineage or clan often act as intermediaries in the resolution of disputes
↳ succession & inheritance rights

Pritchard Nuer – leopard skin chief.

④ Religious functions

↳ A clan or lineage shares common religious beliefs and practices. They have common religious identity.

↳ Eg :- Tallensi of West Africa practice their own religion in their descent group where they revere & try to pacify their ancestors.

TOtem – Durkheim's – Australian aboriginals

⑤ Social functions

↳ A social bond exists among members of the same descent group. This provides them a sense of belongingness.

↳ The members also aid in socialisation of children

⑥ continuity of generation.

↳ It enable orderly transfer of ancestral property, beliefs, practices & so on from one generation to another.

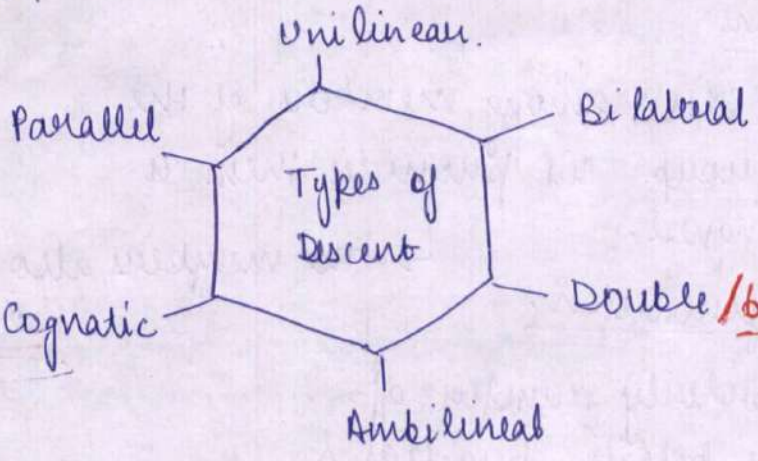
• Conclusion

Kinship is thus a net of relationships involving ones & above biological ties. In modern societies, the concept of kinship is becoming less effective due to increased tendency of individualism & nuclear families. Yet again, the term is redefined in context to situations involving adoption and so on.

Q.2 what is the principle of descent? Describe Unilineal / Corporate descent.

- Intro :- while kinship is based on relationship through both blood & marriage, descent refers to relationship that is determined by birth. Rules that connect individuals with particular sets of kin because of known or presumed common ancestry are called rules of descent.

As per L. Stone in his ~~Social Structure~~ kinship & Kenden (1997)



Unilineal descent :- It refers to ~~affiliations~~ tracing descent through any one line of parentage - either patrilineal (through the male line) or matrilineal (through the female line).

- NEED FOR UNILINEAL DESENT.

① Unilineal descent rules emerged in societies that ~~lacks~~ possess substantial amount of material wealth and thus require some formal norms for sharing & transfer of name, property & various cultural traits.

② These societies often lack elaborate political organisation but need one for maintenance of social order.

③ They might also be engaged in warfare and

unilineal descent ensures unity of the group.

• TYPES OF UNILINEAL DESCENT.

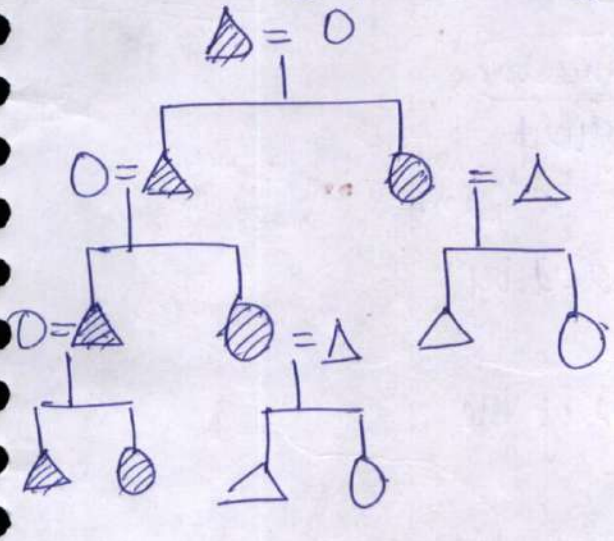
① Patrilineal Descent :- It is a type of descent that is traced through men line only. Father-son relationship is, therefore, the dominant relationship.

→ Patrilineal societies are generally patrilocal & patriarchal in nature. Such societies exist where :-

↳ ① People are engaged in large-scale agriculture & men do most of the 1° subsistence work.

↳ ② Internal warfare must be prominent. (thus keeping sons close would aid in defence)

↳ ③ Predominance of male deities.



Eg :- Kapauku of Western New Guinea, Tikopia of Western Pacific, Mosei of West Africa, traditional Hindu society.

② Matrilineal Descent :- Descent of both the sexes is traced through female line only.

↳ Matrilineal societies are usually matrilocal in nature, however, the political authority in many cases is in hands of mother's brothers

↳ Therefore, sister-brother & mother's brother-sister's son is the dominant relationship.

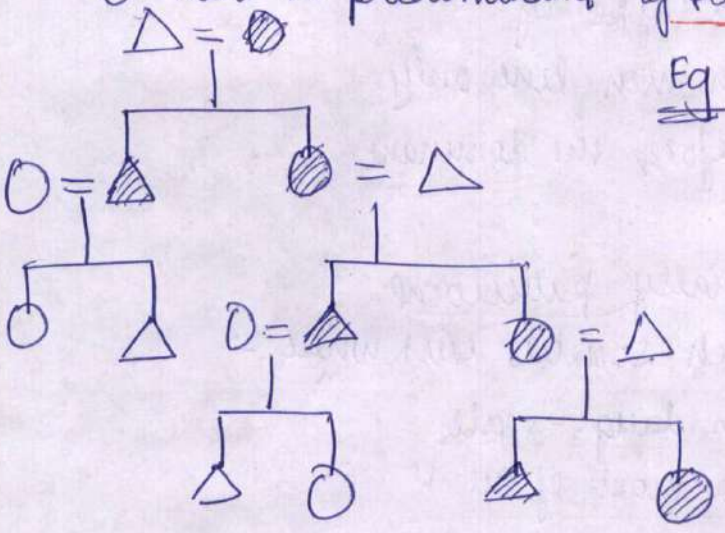
↳ It occurs in societies where :-

↳ ① warfare is external & therefore women

do most of the 1° subsistence work. (horticulture soc.)

↳ (2) Males are usually involved in long-distance trades. Eg:- Miskito of eastern Central America.

↳ (3) There is predominance of female deities.



Eg:- Chuuk of Pacific,
Ashanti of Ghana,
Navajo of America,
Garo & Khasi of N-E,
Tulu speaking communities in the south,
Nayars of Nilgiri } Indian

Nayars → Tharavad; men engaged in soldiering.

• FEATURES OF UNILINEAL DESCENT.

① Grouping is structured around an ancestor & not the ego himself. Thus, the group is more stable & permanent. → social & psychological bcz. on same lines as fxn of kinship.

② Authority in unilineal group is exercised by male even in matrilineal societies.

③ There exists exogamy among members of the same unilineal group.

④ It assists in orderly transmission of property & various cultural traits that help in socialisation of the child.

⑤ In unilineal descent, special importance is given to lineal of other sex in the following cases:-

↳ a) Rites de passage.

↳ b) Arbitrators at time of conflict as they usually are harbingers of peace.

(more acceptability as they are not linked to ego & hence have no conflict with him)

• ORGANISATION OF UNILINEAL DESCENT GROUP.

↳ Tell about lineage, clan, phratry, Moiety & tribe.

• Conclusion

With increased urbanisation & resultant industrialisation individualism, descent groups are becoming more and more ego-centric. Thus, unilineal descent groups are paving the way for bilateral groups in modern industrialised societies.

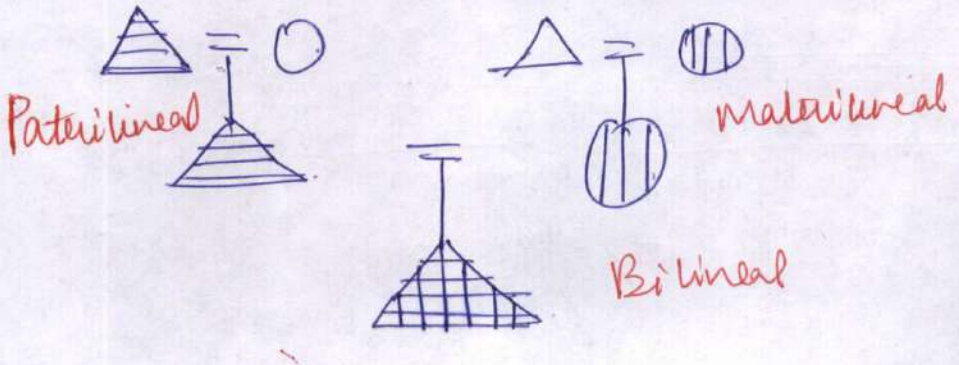
Q.3 Explain double descent. / Bilineal descent

• Intro :- same as Q.2 - - - use L-Stone.

Double Descent :- It is a type of descent where individuals trace descent through both lines of parentage, i.e., from matrilineal kins for some purpose and patrilineally for other purpose.

↳ Exam. Thus, both rules of descent (matrilineal & patrilineal) are operative simultaneously in double descent.

↳ There is usually no overlapping in sharing of cultural elements from each line of parent.



↳ Eg :- Yako & Venda of Nigeria :- rituals passed in matriline while productive resources pass in patriline

→ Herero of Africa :- material property pass in matriline while rituals pass in patriline

→ Ashanti of Ghana - They are typical matrilineal group but ryons (a spiritual principle) pass in the male line.

• ORIGIN OF DOUBLE DESCENT. / NEED. / PREVALENCE.

① It is found in societies that lack division of labour or specialisation based on sex.

② It is also found in traditionally matrilineal societies that have pronounced male authority. → Eg :- British Columbian.

③ It is a response to combat problems of diminishing groups or segmentation.

Features

1) Ego-centric descent

2) Social & psychological sec.

• Conclusion

Double descent can also be seen in modern day societies with emerging trend of inheritance of name & property from both the parents.

Q.4 Explain ambilineal descent.

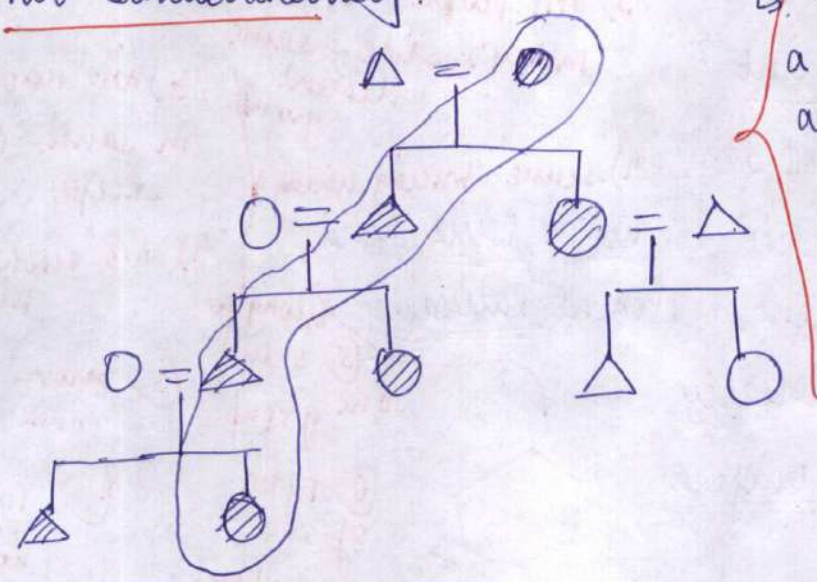
• Intro :- same as Q.2. - - -

Ambilineal descent :- It is a type of descent in which the individual has the choice to either trace his descent through the male line or female line

↳ Thus, it may involve both male as well as female line - alternately or successively but not simultaneously.

• Features

↳ It is usually a transitional phase and may gradually change to either patrilineal or matrilineal (same extent) descent group.



• **Origin of Ambilineal descent**

① Generally, unilineal descent groups are transformed into ambilineal groups under special condⁿ like depopulation.

② The sharp decline in population promotes ambilocality & hence ambilineal descent.

③ Eg :- In 1850s when many European traders introduced alien communicable diseases among the native British Columbian population, they faced a sharp decline in their population due to lack of resistance to introduced diseases.

④ As a result, patrilineal - patrilocal groups of

British columbia transformed into ambilineal descent group.

Other egs. :- ① Samoa of western Pacific.

- Conclusion :- Single Parenthood

Unilineal
1) Ancestor-centric
2) Permanent
3) All people on father's side - same descent group
4) Genne tracing lineage
5) only one group
6) Type of soc. - warfare; land resource; agrarian

a) vertical defn

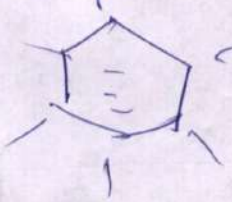
a) horizontal defn

Bilateral
1) Ego-centric
2) Temporary - end with ego's death.
3) No two people in same group except siblings.
4) No such purpose
5) more than one kindred
6) Type - no warfare, modern.

Q.5 Explain bilateral descent ?

- ~~Hot~~ Intro :- same as Q.2 - - However, bilateral descent is not a true kind of descent as here descent is traced laterally (ego-centric) & not lineally.

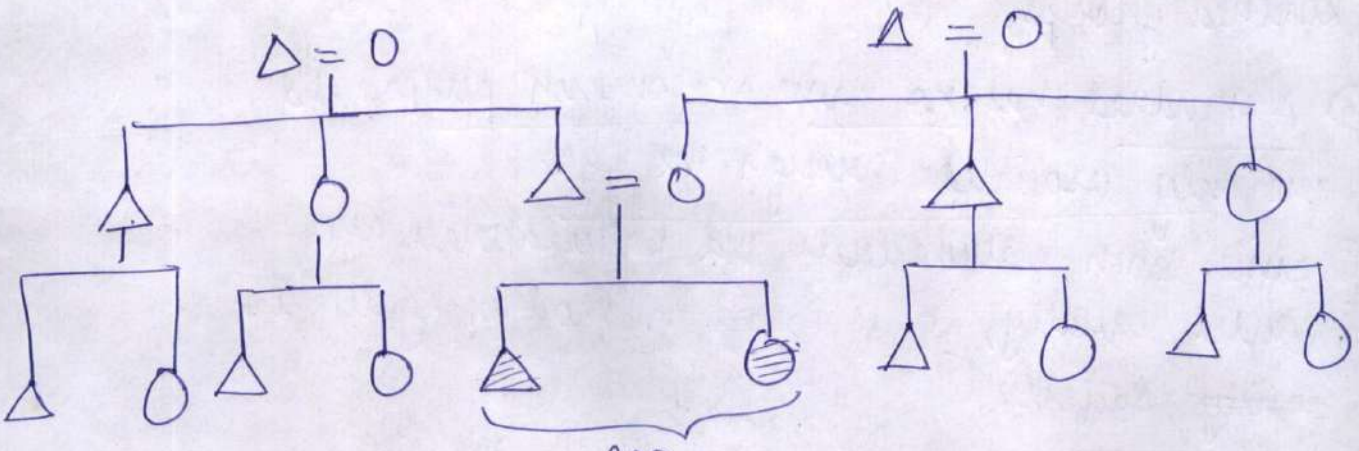
Diagram



Bilateral descent :- It is a type of ego-centric ~~descent~~ kinship system in which the individual affiliates more or less equally with relatives from both mother's & father's side.

↳ Thus, in bilateral societies ~~kinship~~ descent is not traced vertically through a common ancestor (lineally) rather it is a horizontal system of kinship.

Kindred :- Such a system of bilaterally close relatives who maybe called on for some purpose are referred to as kindred.



Kindred of 2 siblings (ego)

- Origin of bilateral descent.

(1) It is more likely to emerge in societies that have a proper standing army and do not frequently indulge in warfare.

(2) It has also emerged in complex societies that have neolocal residence and hence the kinship system ~~have~~ has turned into more ego-centric one.

- Features of bilateral descent

(1) It is a horizontal ego-centric kinship system.

(2) In bilateral descent, aside from the siblings no two people belong to exactly the same kin group.

(3) It is not a permanent system as it disintegrates after the death of ego.

(4) It seemes no function of tracing inheritance or succession unlike other descent groups. However, it provides a sense of belongingness & social & psychological sec.

(5) While a person can only belong to one descent group (unilineal, ambilineal), in bilateral system ~~kindred~~ a person may belong to many

kindred groups.

④ A kindred has no name or common purpose and are only associated through the ego.

⑤ Since both matrilaterals and patrilaterals are included equally, it is found in modern egalitarian ~~society~~ societies.

- **Functions**

→ same as in Q.1 - - -
(we may write the same type of fxn in all the descent related answers wherever required)

Some Examples :- ① Chipewyan of subarctic Canada :- kindred lend each other fishing nets

② Iban of Borneo :- kindred upto a degree of 2nd cousin & calls them for head hunting.

③ Zulu of South Africa.

④ Complex modern day societies like in USA and other western nations.

- **Conclusion**

With increasing urbanisation, industrialisation & resultant individualism, bilateral kinship systems are replacing unilineal / bilineal descent groups. However, the role of bilateral kins / kindred has also diminished severely with modern states providing resources & taking over the fxn of specialised institutions that were earlier the prerogative of close kins.

- other types of descent

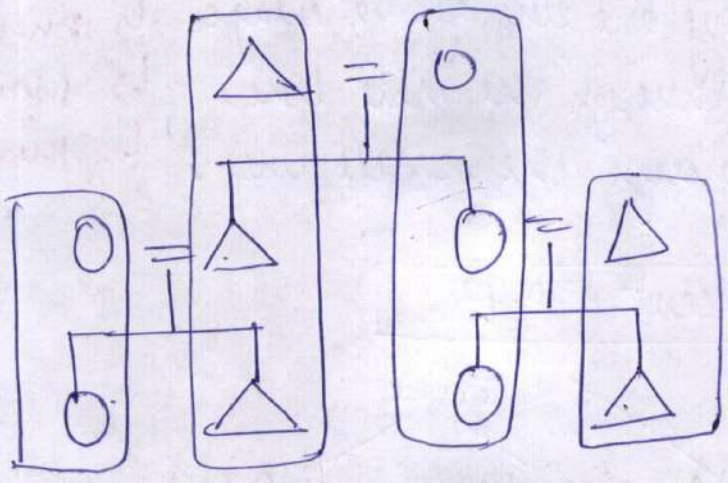
① Parallel Descent

↳ In this type of descent, every individual traces descent lineally in such a way that males trace descent in the male line & females in the female line.

↳ Thus, sons inherit from their father and daughters from their mother.

↳ There is no overlapping of descent & it appears as if both lines of unilineal descent are being superimposed into one.

↳ Eg:- Saha of Santa Maria



② Cognatic descent

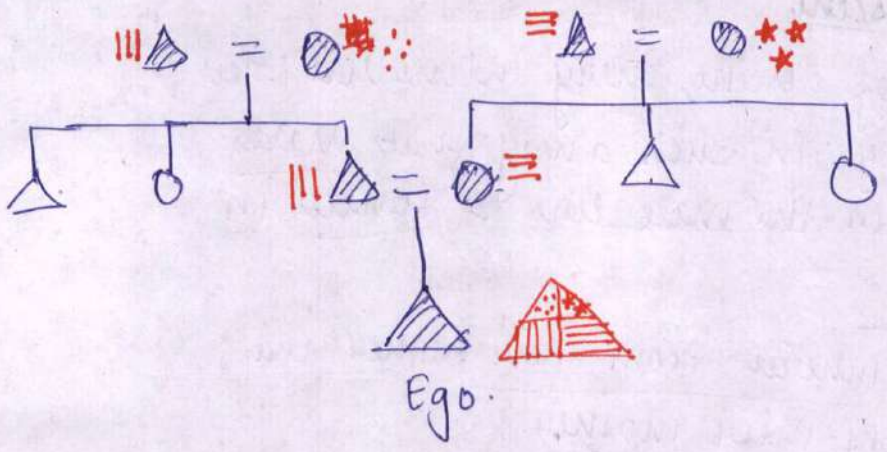
↳ It refers to the type of descent where the individual traces descent through all his lineal ancestors, i.e., all the lineal relations including two parents, four grandparents, eight great-grandparents & so on.

↳ However, the descent tracing is generally limited upto two or three generations only.

patrilineal

↳ Eg :- In traditional Indian society, while setting up a marriage, the gotra of groom, his mother, both the grandmothers should not match with either

of the gotra of bride, her mother & her two grandmothers.



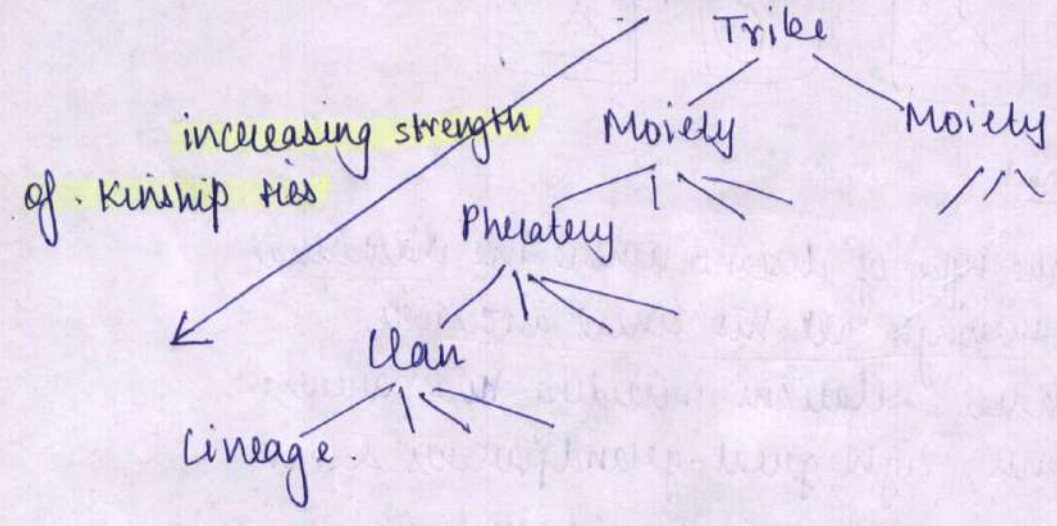
Q.6 Explain various forms / organisation / variations in unilineal descent groups.

→ various forms of descent group.
- ↳ lineage
- ↳ clan
- ↳ Phratry
- ↳ Moiety
- ↳ Kindred //

• Intro :- same as Q.2 - - - .

Unilineal descent :- It refers to tracing descent through any one line of parentage - either patrilineal (through the male line) or matrilineal (through the female line)

• Various forms of descent groups.



1) Lineage :-
↳ It is composed of individuals who trace their descent from a common ancestor through known links.

↳ Therefore, ~~an~~ a lineage is an ancestor-centred group.

↳ Lineage can be of 2 types :- patrilineage & matrilineage with a lineage head.

↳ Fⁿ of lineage (same as in Q.1) :-

① Lineage exogamy.

② Economic cooperation :- The resources are pooled together.

③ — — — —

↳ Size of a lineage is generally small, extending at best upto fifth or sixth generation ancestor. Beyond this, establishing known links b/w the ego and the ancestor becomes difficult.

↳ Hence, some members of the lineage when the distance b/w the ego & the ancestor increases, opt out to resettle elsewhere & establish a new lineage.

↳ Eg :- Kurds of south west Asia have lineage upto 12 generations called tira ; Nuers of Africa.

2) Clan :- (sib).

↳ It comprises of individuals who trace their descent from a comparatively remote ancestor - true or mythical, but all the links from the ancestor to the ego cannot be traced with certainty.

↳ Clan members also trace their ancestors from totem - a symbolic plant or animal.

↳ A clan is not necessarily a residential group unlike lineage. Therefore, members of a clan might not hold common property & other resources.

↳ However, they practice clan exogamy

↳ Eg :- Crow Indians, Kapauku, Kaska Indians

3) Phratry :-

↳ A phratry constitutes of two or more clans related through a further common ancestor. Australian aboriginals.

↳ Phratries can also be classified into 2 types :-

↳ Matriphratries & patriphratries

↳ Phratries are characterised by common religious identities & obligations.

↳ Phratries may be or may not be exogamous.

↳ Eg :- Among the Hopis phratries are exogamous & among the Crow red Indians, they are endogamous. & Kapauku

↳ Phratries may also constitute an important political unit. Eg :- Among Aztecs of Mexico, society was divided into 6 phratries.

↳ other egs of phratry :- Muria Gonds of MP, Ao Nagas of Nagaland, Navajo of US.

4) Moiety :-

↳ When a society is divided into two unilineal descent groups, such group is called moiety.

↳ People in each moiety believe that they descended from a common ancestor, although they cannot specify how.

↳ Societies with moiety system has relatively smaller population while societies with phratries & clans tend to be larger.

↳ Eg :- Kaska Indians had 2 moieties; each of it had its own clans & lineages.

• Conclusion

↳ on same lines as Q.5 - - - - -

Q.7 Differentiate b/w a lineage & a clan.

Lineage	Clan
(1) Defn	(1) Defn.
(2) Lineage is smaller in size extending at most upto 5 generations	(2) Clan is made up of many lineages & is larger in size.
(3) It is most likely a residential group.	(3) Clan may not be a residential group.
(4) Ties are stronger than clan	(4) ⟶ weaker ⟶
(5) Totem not given that much importance	(5) Totem given immense imp.
(6) Economic cooperation & common ownership of property.	(6) Common ownership of property & other resources might be absent.
(7) Dispute resolution within a lineage is done quickly & peacefully through a lineage headman	(7) Dispute resolution mechanism might not be present & may even lead to war among clans Eg:- Kapauku of Western New Guinea.

• similarity

(1) Marriage exogamy.
(2) Imp. political unit
(3) Common religious identity.
(4) Peacekeeping with Kins
(5) Sense of belongingness

Q.8 Kinship terminology?

- Intro :- Kin terms refer to the terms that are used to designate an individual's position within the family / domestic group. Sum total of all the kin terms used in a society forms the kinship terminology system of that society.

LH Morgan in his book 'systems of consanguinity & Affinity of the Human family' (1871) was the first person who studied kinship terminology as follows :—

① Classificatory :- Similar kin terms for lineals & collaterals.

- a) Malayan type :- lineals merging with all collaterals. Eg :- mother, mother's sister, father's sister — all are called mother.
- Iroquois type :- lineals merging with some collaterals and not all. Eg :- Only mother & mother's sister is called mother.

② Descriptive :- Different kin terms for different kins. Eg :- In North India, father is used for only biological father, whereas father's brother is referred to as Chacha & mother's brother as mama.

→ Aryan - Ural.

- However, no society in the world uses classificatory or descriptive terms in absolute sense and only tend to be either of the two.
  - Eg :- In modern European soc, within nuclear family, each kin has separate descriptive

~~DETE~~

terminology whereas classificatory terms are used beyond the nuclear family.

DETERMINANTS OF KINSHIP TERMINOLOGY

→ Kroeber & Lowie in early 20th century in 1929 gave the following factors that determine the choice of kin terms.

→ According to them, kinship terms are primarily a linguistic phenomena and only secondarily a social phenomena. Since vocabulary was not so extensive in simple societies, they developed classificatory terminology.

① Generation :- terms used for father & son differ on the dimension of generation.

② Affinity :- Father & father-in-law differ because the latter is an affine

③ collaterality :- Different terms for father & father's brother.

④ Sex of relative :-

⑤ Bifurcation :- It refers to difference in kin terms based on line of descent, i.e., through mother or father.

Eg :- Mother's ~~brother~~ parents called nana-nani & father's parents called dada-dadi

⑥ Sex of the speaker :- male speakers use different terms than female speakers. Eg :- Haida of British Columbia have 2 terms for father – one used by daughter & other by son.

⑦ Relative age :- Different terms for elder brother of father (Tau) and younger brother of father (Chacha).

(8) Decadence :- It refers to assigning different term to a relative depending on whether he is alive or dead. Eg :- In few Red Indian soc.

(9) Polarity (by Lowie) :- It recognises that kin terms occur in pair, & whether both the parties call each-other by the same or different name.

↳ Eg :- Aunt - niece (different terms), cousin (same term).

SIX TYPES OF KINSHIP TERMINOLOGY.

→ George Murdock in his book 'Social Structure' (1949) classified the kin terms in 6 categories based on the following factors :-

(1) Mode of use :→ 'term of address' :- used to directly call a relative

↳ 'term of reference' :- used to refer to a relative while speaking about him to a 3rd person.

(2) By linguistic structure :-

a) Elementary
↳ cannot be reduced further
↳ Eg :- father, mother, son etc.

b) Derivative
↳ It combines 2 or more elementary terms.
↳ Eg :- grandfather, mother-in-law.

c) Descriptive

(3) By range of application

① Classificatory
↳ same term used for two or more relatives.
↳ Eg :- cousin, uncle.

Denotative
↳ Different terms used for relatives of the same kinship category.
↳ Eg :- brother & sister.

6 kinship categories

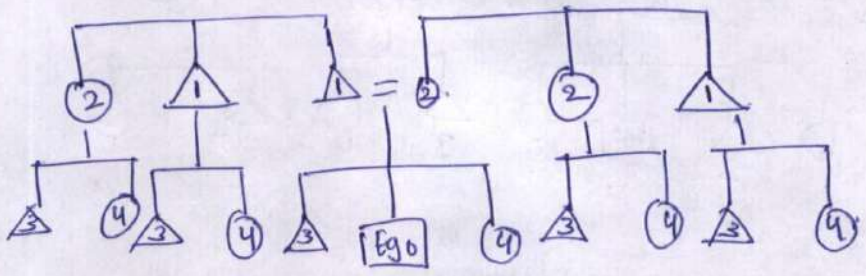
Hawaiian | Eskimo | Omaha | Crow | Iroquois | Sudanese

Classificatory → Descriptive

(1) Hawaiian :- All relatives of the same sex in the same generation are referred to by the same term.

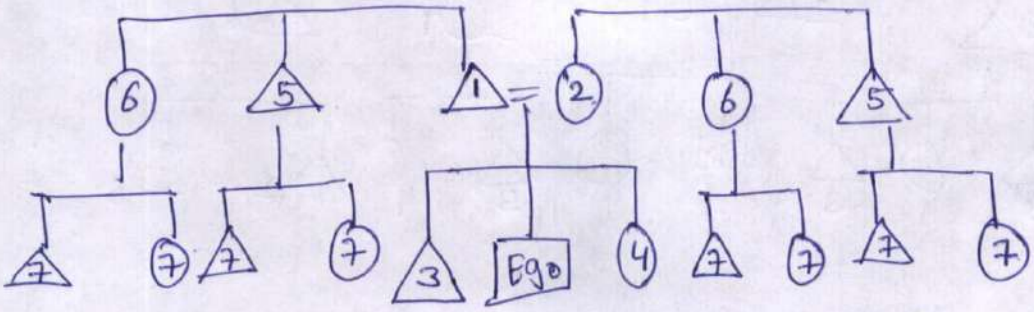
↳ Eg :- All female cousins called sister including own sibling & all male cousins called brother.

In Zeme tribe of Assam, term Asi used for sister, brother, cousins etc.



(2) Eskimo :- It provides separate terms for nuclear family members whereas relatives beyond nuclear family are lumped together.

↳ Eg :- In western soc, all aunts and uncles are grouped under the same term separate from mother & father.



(3) Omaha (patrilineal) :- Same terms are used for parent & their sibling of the same sex.

Similarly, parallel cousins are also referred to by the same term as used for ego's brother & sister.

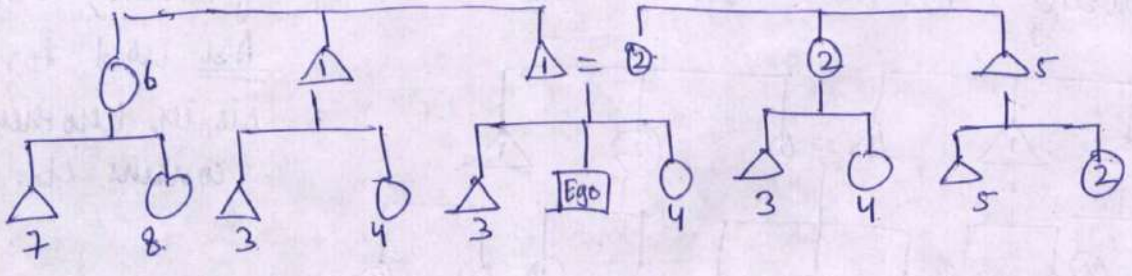
↳ Same kin term as mother's sister is also used for.

mother's brother's daughter.

↳ (Bottom line) :- Relatives on the mother's side have more classificatory term while on the father's side have more descriptive term.

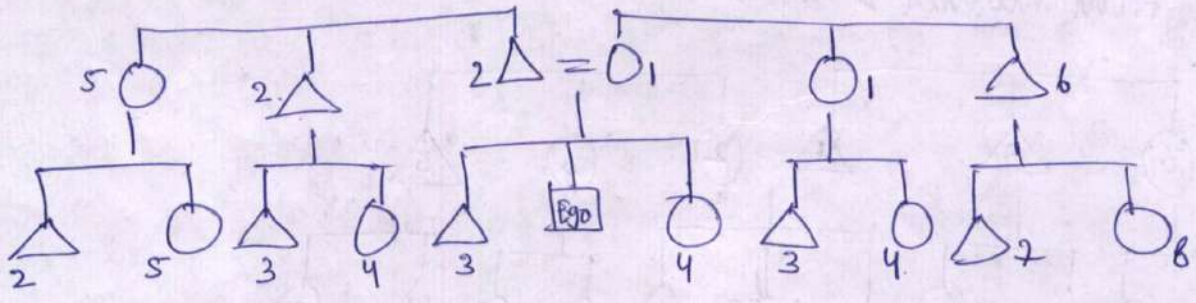
↳ Members belonging to mother's patrilineage are grouped together - same term for mother's sister & mother's brother's daughter.

↳ Eg :- Among Sumi Nagas of Nagaland, same term ingu used for MoBr & MoBrSo.



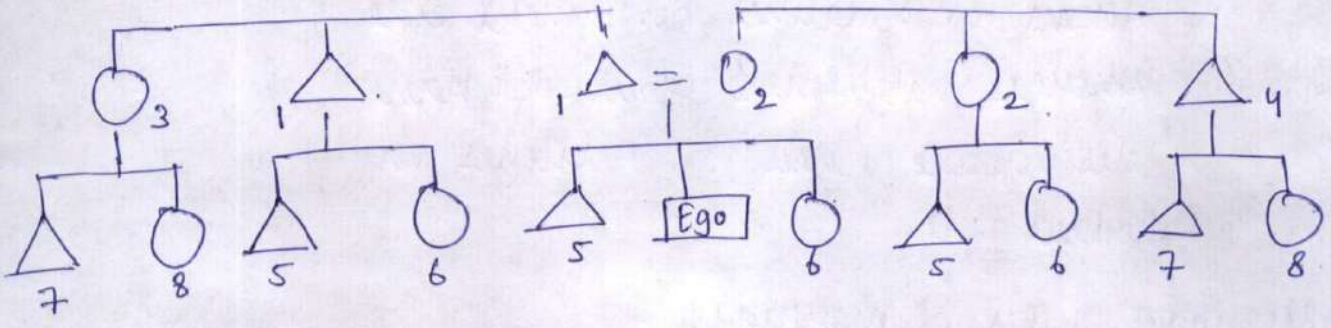
(4) Crow (Matrilineal) :- Relatives on the father's side have more classificatory terms while on the mother's side have more descriptive terms

↳ Members belonging to father's matrilineage are grouped together - same term for father's sister & father's sister's daughter.



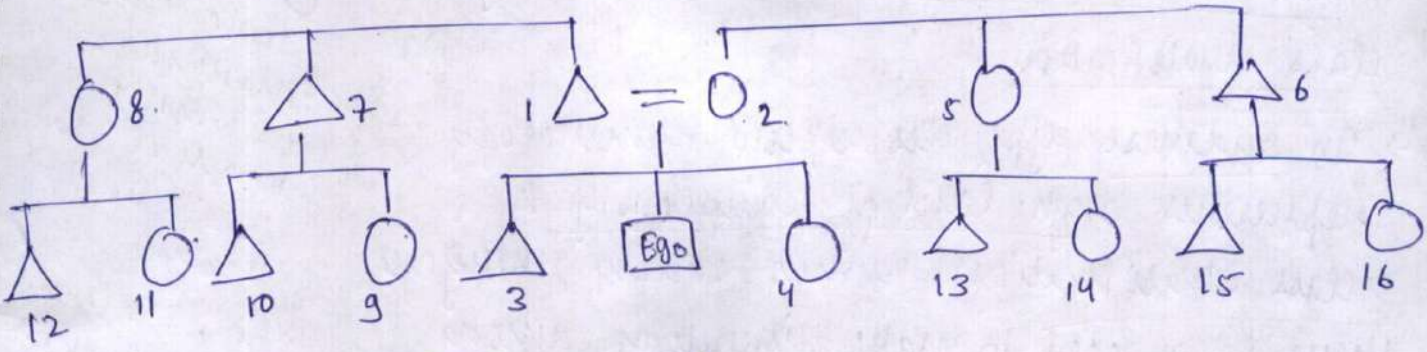
(5) Iroquois :- It is similar to Crow & Omaha except that all the parallel cousins are lumped together & all the cross-cousins from both sides are grouped together under the same kin term.

↳ Eg :- Ao Naga tribe of Nagaland.



⑥ Sudanese :- Different terms are used for each relative. It is descriptive in nature

↳ Eg :- North Indian society - different terms for MoBr, FaBr, Mosi, Fasi etc.



• RELEVANCE OF KIN TERMS.

① Status & Role :- Each kin term represents a status & the interaction b/w 2 or more kins (statuses) is in accordance with their role ~~in the society~~. vis-a-vis the other status.

② ~~Kin terms always occur in pair~~ :- ~~This also depicts the role one kin plays vis-a-vis another kin.~~

③ Reflection of strength (or weakness) of kinship ties :- Use of classificatory terms beyond nuclear family represent the decreased importance of extended kinship ties.

④ Determination of descent type - unilineal (matrilineal or patrilineal) or bilineal (more egalitarian)

↳ for eg:- patrilineal omaha soc. have descriptive terms for relatives on father's side whereas matrilineal crow soc. have descriptive terms for relatives on mother's side.

(5) Tells about rules of marriage :-

↳ In Iroquois soc, separate terms for parallel & cross cousins reflect that cross-cousin marriage is preferred.

(6) Tells about level of political complexity & class stratification.

↳ In Sudanese type, descriptive terminology represents high level of complexity & class stratification within society, therefore there is a need to make distinction among different members.

↳ The least complex Hawaiian soc. uses minimal terms.

(7) Determination of residence patterns

↳ Omaha - patrilocal
↳ Crow - Matrilocal
↳ Hawaii - bilocal; large extended families, do not have unilineal descent groups.

(8) Kin terms also reflect position accorded to the concerned relative in the social structure

RC Brown

(9) Rivers - trace those marriage customs & practices that have vanished today

↳ Eg:- Devar
LDwi vah
- 2nd husband

& Nayar - Levirate & sororate

WHR

• conclusion

With increasing westernisation & urbanisation, the descriptive terminology of traditional Indian society is getting weakened due to increased emphasis on nuclear family.

Schneider's view as conclusion

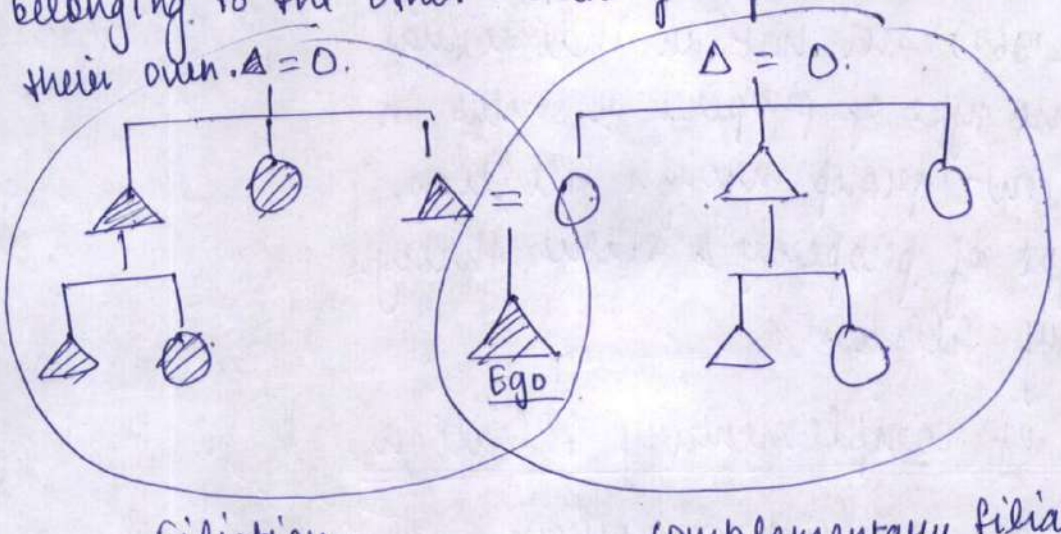
Eg:- Godfather, bro-code etc.

Q.9 Filiation & Complementary filiation?

- Intro :- Descent refers to relationship with a set of kins through blood / birth. Allocation of an individual to a descent group is called filiation.

Complementary filiation was introduced by descent theorists such as M. Fortes in his book 'The Web of Kinship among the Tallensi' (1949) where he studied the Tallensi of Ghana.

It refers to when people of a unilineal descent group also recognise kinship ties with relatives belonging to the other descent group which is not their own.



Filiation. complementary filiation.

Fig. Filiation & complementary filiation in a patrilineal society.

FILIATION

- It decides to which descent group an individual belongs.
- It can be through Father's line, mother's line or through both.
- IMPORTANCE :- It decides the line of property inheritance & succession

to political office in a descent group.

↳ Thus, filiation decides the hierarchy with respect to ownership of material resources & other cultural norms in a descent group.

• COMPLEMENTARY FILIATION

① It refers to important socially defined links with members of mother's kin group such as maternal uncle etc. in a patrilineal society and vice versa.

② J. Goody in his book 'Death, Property & the Ancestors' (1962) said that an individual inherited some type of property & status in its own descent group through filiation and other type of property & status through complementary filiation.

• Significance of complementary filiation.

↳① It provides security or insurance against the breakdown of filiation links.

↳② It provides a way out in societies which experience emotional conflict due to cutting of ties with the other descent group.

↳ Eg:- In matrilineal society, father has conflict b/w choosing his own son or his sister's son; in such situation complementary filiation provides a way out.

↳③ The kins of other descent group have important place during rites de passage.

↳ (4) They also act as torchbearers of peace

• Conclusion:

Therefore, filiation is a more formal relationship concerned with inheritance & succession whereas complementary filiation is more emotional & personal. However, in modern societies with increasing urbanisation & individualism, the importance of kins beyond the nuclear family is dying down.

Q.10 Discuss the descent & Alliance theories.

• Intro:- George Murdock defined kinship in his book 'Social Structure' (1949) as "It is a structured system of relationships in which kins are bound to one another by complex interlocking ties."

L. Stone (1992)

Kinship can be viewed in two ways:-

- by birth (Descent - Consanguineal kins)
- by marriage (Alliance - Affinal Kins).

• DESCENT THEORY

↳ Descent theory connects individuals with particular set of kins through birth, that is, by virtue of common ancestry.

↳ SCHOLARS ASSOCIATED — Evans Pritchard's - 'The Nuer' (1940)

① Henry Maine - 'Ancient law' (1861)

② LH Morgan - 'Systems of Consanguinity & Affinity of the human family' (1870)

③ M. Fortes - 'The Dynamics of clanship among the Tallensi' (1945)

↳ Others - RC Brown, Malinowski etc.

↳ BASIC PREMISES / UNDERLYING CONCEPTS

① Descent theorists were of the view that Kinship ties through birth (lineage) ~~is~~ was the basis of social structure & stability.

② They particular focussed on unilineal descent and its ~~two types patrilineal and matrilineal descent~~. Here descent is traced through only one line of parentage. They compared unilineal groups to corporations. where members behave as single unit while dealing with economic, legal & political matters

economic, political, social txn etc.

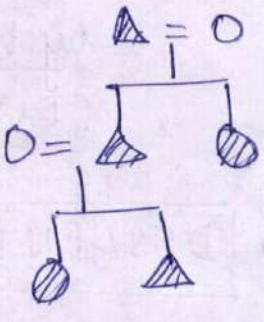
kula rings

③ ↳ Patrilineal - Descent is traced through father's line. Eg :- Kapauku of western New Guinea, Tikopia of western Pacific, Traditional Hindu society etc.

↳ Matrilineal - Descent is traced through mother's line. Eg :- Nayars, Ashanti of Ghana, Navajo of US, Garo-Khasi etc.

Crow Indians

④ Henry Main through his studies on European nobility & ~~kingship~~ other societies was of the view that it is the line of descent - passing from eldest male of one generation to the eldest male of next generation - that was believed to be the presence of pure blood, & hence basis of social structure.



⑤ Descent theorists like M. Fortes also paid emphasis on emotional & personal ties established with the other descent group through complementary filiation.

↳ CRITICISM.

① Descent theory was criticised for ignoring other descent types apart from unilineal descent like double, ambilineal or bilateral descent.

② It was also criticised for minimising the role of marriage & affinal relations in maintaining social structure

• ALLIANCE THEORY

↳ It establishes connection b/w different kin groups through marriage. Affinal ties - basis of social structure & stability ⇓ Family cooperation Theory of Tylor, White, Levi-Strauss.

↳ Since exchange of women is involved in marriage, it is also known as "The General Theory of Exchange"

↳ SCHOLAR ASSOCIATED :-

- Claude Levi Strauss gave the the 'theory of alliance' in his book 'Elementary structure of kinship' (1949)
- He adopted the structuralist approach where theory of alliance was used to understand the structure of society.

↳ BASIC UNDERLYING CONCEPTS.

- Levi Strauss proposed that alliance is established through marriage which in turn is accomplished through exchange of women.

- He gave the following timeline :-

Total anarchy & disorder → order being established, emergence of groups. → Incest taboo & mechanism of alliance through marriage to ensure peace in society.

- He employed the principle of binary opposites in mechanism of exchange.
  - ↳ There exists dualism in mind of people in terms of our group & their group.
  - ↳ such dualism instigated emergence of incest taboo & mechanism of alliance evolved as it will promote socio-economic bond & cooperation b/w our group & their group.
- He gave two models of exchange :-

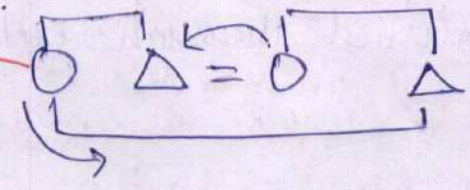
① The elementary structure :- It talks about positive marriage rules, that is, whom should a person marry.

↳ Eg :- Preferential marriages like cross-cousin marriage, levirate, sororate etc.

It is further of 2 types :-

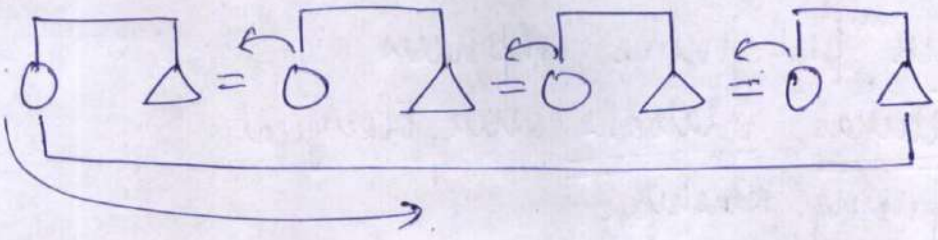
↳ a). Restricted exchange :- Exchange takes between two groups only - wife giver & wife taker. → sister exchange

Eg :- Malaved-an, Vishavan, Vrali, ~~Thigh~~



Tiv of Nigeria

↳ b) Generalised exchange :- Exchange can take place ~~in~~ b/w various groups in a circular fashion. This is called circulatory connubium.



② Complex structure :- It talks about negative marriage rules, i.e., whom a person should not marry.

↳ Eg :- Incest taboo, clan exogamy, hypergamy in Indian caste society.

↳ Edmund Leach studied hypogamy in Kachins of Burma. ↳ he held that the asymmetry b/w wife giver & wife taker created instability

↳ SIGNIFICANCE OF ALLIANCE

① It tends to explain the basis of social structure & stability. It explains continuity of society.

② Maintenance of cohesive relation & cooperation b/w various kin groups.

③ It also regulates marriage through systems of positive & -ve marriage rules.

④ Increased chances of survival due to economic & political cooperation during emergency.

⑤ Neutralisation of tension b/w groups due to wife exchange. ↳ (Eg) :- Gusii of Kenya.

↳ CRITICISM

① It is criticised by descent theorists for minimising the role of consanguineal relations.

② By focusing on women exchange, there is ignorance of matrilineal soc. where women don't move out after marriage.

• Conclusion

↳ Both the theories of descent & alliance should be put together to understand the social structure. However, scholars like Schneider have put more emphasis on socio-cultural relations over biological ties while defining kinship.

Q.11 What is kinship behaviour / usage?

• Intro:- Kinship behaviour refers to certain guidelines or patterns that influence the behaviour & interaction among different persons in a social group. It is a regulator of social life.

• Types of kinship behaviour

(1) Avoidance :- It is commonly observed in affine relations such as father-in-law & daughter-in-law.

↳ Societies following avoidance believe that affine relations are sensitive & should be handled carefully.

↳ Eg:- Nyoro of Uganda, Purdah system in Indian society.

(2) Joking relationship :- Interaction b/w kins is more liberal, thus there is ↑sed proximity

↳ Eg:- Joking relationship as described by RC between b/w mother's brother & sister's son among Bathonga of Eastern Africa.

↳ Joking relationship b/w ego & his elder brother's wife (devar - bhabhi)

③ Teknonymy :- When two relations don't address each-other directly but through a third person or symbol.

↳ Eg :- In traditional Indian soc, women do not address their husbands directly by their name.

④ Avunculate :- special place for mother's brother especially in matrilineal societies. Thus, the dominant relationship is b/w mother's brother & sister's son.

↳ Eg :- Tsonga of Portuguese East Africa, Nyoro etc.

⑤ Amitate :- Father's sister plays a prominent role in the life of ego.

⑥ Couvade :- It refers to imitation by a husband of the behaviour of his wife during pregnancy & child birth.

↳ Eg :- Malu, Khasi & Toda of India.

• Conclusion

Thus, Kinship usage helps in determining different roles of kins with respect to each other.

Unit-3 Economic Organisation

Q.1 What is the meaning, scope & relevance of economic anthropology

- **Intro** :- Economic Anthropology interprets the economic life of people in their social-cultural context. Although it studies all kinds of economic systems, the special focus is on economy of simple societies.

Malinowski's "Argonauts of the Western Pacific" (1922) is regarded as one of the pioneering works in this field → study of kula ring in

According to Raymond Firth - "Economic anthropology primarily deals with the economic aspects of social relations"

- **Background** - Formalists v/s Substantinists debate

→ Anthropology had two schools of thought in regards to study of economic aspects of culture :-

① **Formalists** :- They believed that economy of any society can be studied only through the principles of economy.

↳ scholars associated - Raymond Firth, Schneider & Herskowits.

② **Substantinists** :- They argued that economy of simple societies is not complex that requires study by specialists. Such simple economies can be best analysed by anthropologists according to them.

↳ scholars :- Sahlins, Polanyi & Dalton.

→ Substantinists showed that simple societies defied the economic principles of maximisation, demand & supply, conspicuous consumption & so on.

↳ Eg :- Kwakiutl of Amazon work for 3½ hrs/day; even if they work for half hour

more, they could generate surplus, but they don't. Hence, as Sahlins quoted - "Tribes are not maximisers, they are optimisers"

• SCOPE OF ECONOMIC ANTHROPOLOGY

→ Traditionally, economic anthropology was concerned with economic activities of simple societies. X It is concerned with production, distribution & consumption pattern of different societies & related aspects of material culture, political system, kinship etc.

→ Its coverage has now widened to include the following :-

① Anthropology of simple societies/economies
- It includes their food procurement methods like hunting & gathering, pastoralism, horticulture, slash & burn agriculture etc.

② Anthropology of peasant economies
- It includes economic systems of rural agriculturists and role of market exchange in their social life.

③ Anthropology of urban economies
- It is concerned with socio-economic life of migrants & urban poor.

④ Anthropology of economic history
- Scholars like Tylor & Morgan have focussed on evolution of complex economic systems from simpler ones. Role of technology in this regard is also studied.

No concept of property → common ownership → individual ownership

→ Role of energy & tech - White.

⑤ Anthropology of economic development
- It is concerned with effects of political, religious & ethnic beliefs of people on their economic life and vice versa.

↳ Eg:- Malinowski studied the role of Kula exchange in socio-economic life of Trobriand islanders.

RELEVANCE

(1) Economic behaviour of people aids in better understanding of their socio-cultural aspects.

↳ Eg :- Kogi Indians' resistance towards cultivation on hill terraces despite scarcity of land can be understood in context of their belief that soul of ancestors reside at hill terraces.

(2) It helps in understanding the evolution of human culture. Economic practices of simple societies (hunter-gatherers etc.) act as cultural survivals as per classical evolutionists

(3) There have been change in tribal economies due to increased cultural contact, imperialism & globalisation. Thus, to better integrate tribal economies with global economy ~~with special regards to~~ for. their growth & development, focus on economic anthropology has risen.

(4) Contemporary Relevance :-

↳ 11.

↳ It is also relevant in understanding the recently developed patterns of labour migration, work from home culture and changing consumption patterns in light of commercialisation & globalisation.

→ scholars now also study modern institutions like banks, stock markets, corporations, insurance firms etc from anthropological perspective.

• Conclusion

Thus, economic anthropology deals with economic behaviour of man in his cultural setting-

with world economy facing continuous change and man at the core of that change, ~~the~~ the importance of analysing it from an anthropological perspective increases several folds.

Q.2 Examine the formalist v/s substantivist debate.

- Intro :- According to Raymond Firth, "Economic anthropology primarily deals with the economic aspects of social relations". It is concerned with interpreting economic life of people in their socio-cultural context, especially of simple societies

⇒ 2 schools of thought emerged in the 1940-50s with the writings of Karl Polanyi in his book 'The Great Transformation' (1944). These are :-

Formalists & Substantivits. They can be compared to the etic & emic approach of Marvin Harris respectively.

- FORMALISTS.

↳ ① The main proposers of this school of thought are- Raymond Firth, Burling, Schneider & Herskovits

② They argued that theories of modern economy such as principles of maximisation, rationalisation etc. can be applied to all societies equally, including simple societies.

↳ such theories include :- principle of maximisation, rationalisation, demand & supply etc. ↳ Firth studied Maori economy & argued that primitive man is an "economic man" with rational choices

③ Thus, they believed that economy of any society can only be studied by economists who have specialised knowledge of principles of modern economy.

SUBSTATIVISTS.

↳ Criticism of formalists.

① It was criticised for their emphasis on universality ~~of rational choice~~ & principle of profit maximisation.

↳ Eg:- ① Malinowski's study on kula exchanges of Trobriand islanders showed that ~~the~~ it held more important social value over profit or economic concerns. } X.

② Kwakiutl of Amazon ~~also have no emphasis~~ work for only 3½ hrs/day. They could generate surplus & hence more profit if only they worked for half an hour more but they don't.

② They were also criticised for their belief in universality of rational choice. For simple societies, rationality demands maintainance of social relations even at the cost of profit.

↳ As Sahlins quoted - "Money is to the West, what kinship is to the rest"

③ Rules of demand & supply were also secondary to human needs in many simple societies

↳ Eg:- Exchange of produce b/w coastal fishermen & inland cultivators (yam) in Africa does not follow this principle.

④ Other principles and concepts that are not applicable for simple societies are - principle of conspicuous consumption & leisure.

↳ luxurious consumption

• SUBSTANTIVISTS.

↳ ① Supporters of this approach are - Sahlins, Polanyi (The Great Transformation (1944)), Dalton.

② They held that economy of simple societies is not pure economy & is embedded in the socio-cultural setting of that society.

↳ Malinowski while studying ~~Kula exchanges~~ of Trobriand islanders noted that ~~pre~~ economic functions are only secondary to more important ~~social~~ socio-ritualistic functions fulfilled by Kula exchanges.

③ Thus, they were of the view that economy of simple ~~stttt~~ societies can be best understood by anthropologists in context of their cultural systems. Hence, services of specialised econ-omists is not required for the same purpose.

↳ Criticism of substantivists

① Critics argued that the distinction made b/w primitive & modern economies is problematic since [even the most simple societies have undergone change due to globalisation & cultural contact.] ~~there are no pure~~ 'pre-industrial' soc. in the age of globalisation.

② Moreover, the patterns of non-maximisation of profit ~~and so on~~ occur in even modern societies, & not only in 'simple' ones.

③ Anthropological studies have shown rational behaviour & complex economic choices amongst simple societies.

• Conclusion

The debate b/w the two schools of thought should not be viewed in isolation as the tribal societies are not static. They are constantly interacting with the outside world ~~& hence developing multiple modes of production.~~ ~~Therefore, both the schools hold limited~~ should be applied ~~importance in study of economic anthropology~~ ~~in accordance with~~ the demand of the situation.

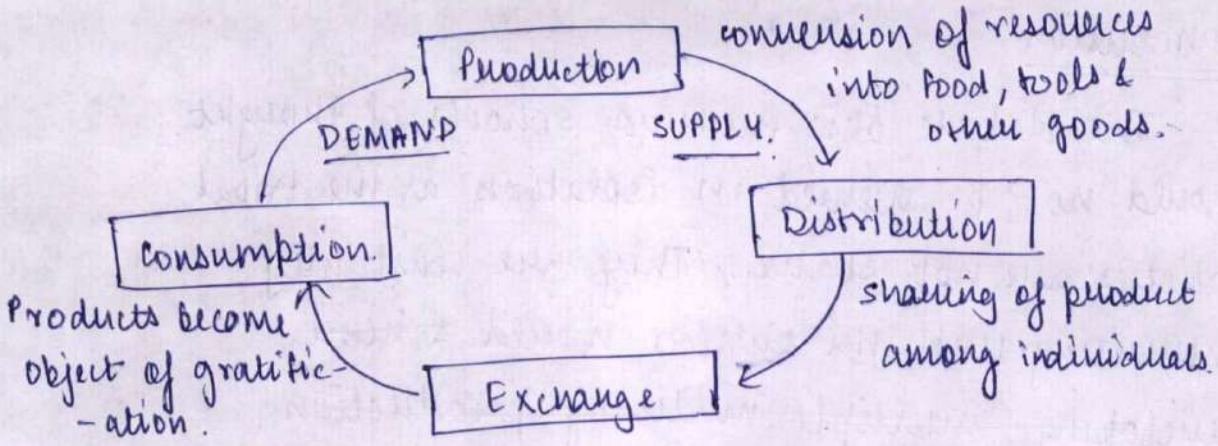
Thus, following Stephen Gudeman., we should refrain from devising universal models for economic anthropology & focus more on the local context. This is in lines with the principle of cultural relativism. X

The two disciplines of economics & anthropology have come close to each other, the best example of which is welfare economics.

12.3 Discuss the principles governing production, distribution & exchange in simple societies.

• Intro :- Economic anthropology is concerned with interpreting the economic life of people including their methods of production, distribution, exchange & consumption in their socio-cultural context.

Malinowski's study on Trobriand islanders (Kula exchange) in 'Argonauts of the Western Pacific' (1922) is regarded as pioneer work in study of economic systems of simple societies.



PRINCIPLES OF PRODUCTION

① Types of production :- Simple societies mostly engage in primary production activities (using natural resources) :-

- Food collection
  - Hunting
  - Gathering
  - Fishing
- Food production
  - Horticulture
    - Swiddening (slash & burn)
      - Eg :- in NE
    - Planting long-growing tree crops
      - Eg :- Samoans
        - ↳ kakauka.
  - Pastoralism :- Bhotiyas, Bakarwals, Bassuli of Iran
  - Intensive agriculture

Eg :- Bushmen of Kalahari, Eskimos
India :- Chenchu, Onge, Andamanese.

Eg :- Blackfoot, Kwakiutl Indians etc.

② Labour

↳ Division of labour :- It is mostly based on gender and age. Male are generally hunters while females are food gatherers.

↳ Organisation of labour :- No formal system; kinship ties are an important basis of organisation
↳ Eg :- net fishing is a group affair in Fijian islands.

(3) Tools and technology :- They ~~have~~ lack specialised tools and technology and use simple equipments like hoe or stick for digging, canoes for fishing etc.

(4) They do not abide by economic principles of profit maximisation, rationality or demand & supply. Eg :- Kuikuru of Amazon work for only 3½ hours/day.

↳ As sahlins put it - "Tribes are not maximisers, they are optimisers".

(5) Optimal foraging theory :- It states that individuals in simple societies seek to maximise the returns, in calories & nutrients, on their labour by deciding which animals or plants to hunt/collect.

↳ Eg :- Ache of Paraguay prefer to hunt peccaries than armadillos as former provides more calories.

(6) Environmental factors also play a role in deciding production activity. This is in lines with cultural ecology theory of Julian Steward

↳ Eg :- Fishing is more important in colder climates. ↳ LP Vidyarthi gave an account of Maler economy that revolved around the surrounding forests & hill cultivation.

• PRINCIPLES OF DISTRIBUTION

↳ According to Honigmann [Handbook of social & cultural anthropology (1973)] the difference b/w distribution & exchange is that -

↳ Distribution determines the proportion of total o/p that the individual will receive, while

↳ Exchange determines the specific share of products allocated to an individual by distribution

that he wants to connect / exchange for another product.

① Ownership :- Individuals in simple societies do not own land & other resources. However, there is collective ownership of material resources.

↳ Eg :- Hadza of Tanzania do not recognise individual rights over land.

② Egalitarian distribution & sharing of food :- since there is no storage of surplus.

↳ ~~Eg :- Bushmen of Kalahari~~. Eg :- Hazda share the hunt almost equally.

• PRINCIPLES OF EXCHANGE

① Ceremonial exchange :- ritualised gift giving Eg :- Kula ring exchange among Trobriand islanders.

② Reciprocity :- 3 types of reciprocity according to sahlins

↳ a) Balanced reciprocity :- Giving ~~and take~~ with an expectation of immediate or limited-time return.

A ⇄ B

↳ Eg :- trade b/w Kung & Tswana Bantu / Bride wealth. in return of loss of bride's services & her future children.

↳ b) Generalised reciprocity :- Giving without ~~an expectation~~ any immediate or planned return.

↳ Eg :- Parents groom their children w/o any expectation of return ; however these children further groom their own kids, thus returning the obligation (pitr rna).

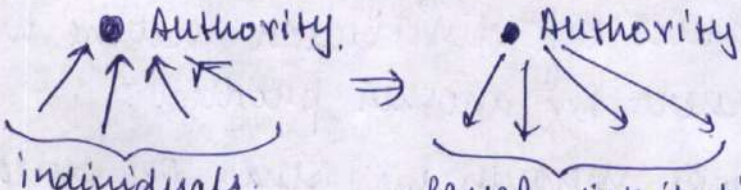
A → B → C →

↳ c) Negative reciprocity :- One group gets maximum of everything and yields very little or nothing in return.

↳ Eg :- Dowry :- groom Kingroup receive bride as well as wealth.

A ⟶ B
⟵ - - -

(3) Redistribution :-



unequal collection by individuals.

equal distribution to individuals.

↳ Eg :- Proja tribe of India :- Chief redistributes them
↳ Taxation in modern state.
& resultant amenities

(4) Barter :- → Open barter :- Eg :- Toda of Nilgiri / Joon Beel Mela in Morigaon (Assam)

↳ Silent Barter :- B/w Pygmies of Ituri forest & Bantu.

↳ Sinhali & Vedda of Sri Lanka :- Veddas put forest products in front of households of Sinhali who in return place agricultural goods at the same place next day.

(5) Market Exchange :- They are also called peripheral markets as socio-political fxn dominate economic exchange.

• Conclusion :- Thus, economy in simple societies is embedded in the social matrix. However, due to increased cultural contact & globalisation, simple societies are also adopting modern principles

of economy. For instance, Bhills of Rajasthan now pay bridewealth in cash rather than in goods & kind.

Q.4 Explain the different modes of exchange.

- **Intro** :- Exchange is a prominent economic activity of simple societies. It determines the specific share of products allocated to an individual by distribution that he wants to convert for another product.

→ Malinowski through his study on Kula ring exchange among trobriand islanders in 'Argonauts of the western Pacific' (1922) pioneered the analysis of exchange system in simple societies.

MODES OF EXCHANGE

→ Polyani in his book 'The Great Transformation' (1944) gave three modes of exchange :- reciprocity, redistribution & Market.

→ The other modes are :- ceremonial exchange & barter.

① **Ceremonial Exchange**

↳ It involves ritualised gift giving and exchange of non-utilitarian goods that have primarily ~~only~~ ceremonial value.

↳ Eg :- Kula exchange among Trobriandens, gifts given in weddings or to priests

At end.

② **Reciprocity**

↳ It refers to exchange of goods and services without the use of money at its face value.

→ Sahlins distinguished b/w 3 types of reciprocity in his book 'Stone Age Economics' (1972):-



2.1 Balanced reciprocity [A ⇌ B]

↳ In this type, giving of goods/services is accompanied by immediate or limited-time return; it is common ~~with~~ in a spatial community.

↳ Eg:- → Bride-wealth in return of rights over bride and her future children,

→ Trade between Kung (gemsbok hide etc.) & Tswana Bantu (pile of tobacco etc.).

→ Levi-strauss restricted exchange b/w wife givers & wife takers (Alliance theory)

2.2 Generalised Reciprocity

↳ In this type, there is almost one way flow of goods/services. That is, return in this case is not immediate or direct. → A ⟶ B ⟶ C ⟶ .

↳ Eg:- → Parents groom their children who further groom their own kids, thus fulfilling the pitṛ ṛna.

→ Kung distribute their hunt based on this principle.

→ It is common within household - kinship group.

→ Levi-strauss generalised exchange of bride.

2.3 Negative reciprocity

↳ In this type, one group gets maximum of everything and yields very little or nothing in return.; it is with outsiders A ⟶ B

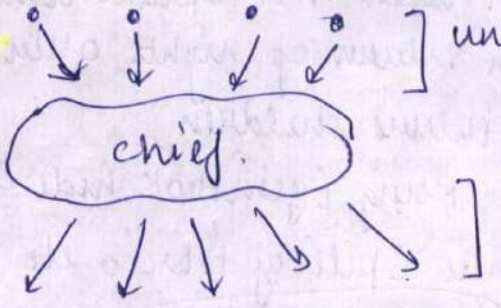
↳ Eg:- Groom's kingroup get bride as Dowry well as wealth.

→ Cattle & wife raid by Masai

③ Redistribution.

↳ It refers to collection of goods by chief and their redistribution among individuals.

↳ It is a characteristic of stratified societies



unequal collection from individuals.

equal distribution among individuals

↳ Eg :→ Taxation & resultant amenities in modern economies.

→ Proja of India, Bwin of Melanesia (Tikopia) - chief redistributes hunt/wealth.

→ Sawai of New Guinea, jajmani system in rural India - chief provides basic necessities & protection to commoners in return of their service.

→ Potlatch (among Kwa-Kiutl in British Columbia).

④ Market exchange

↳ Tribal markets, also called periphenal markets are site of economic exchange as well as serve the purpose of strengthening socio-cultural & kinship ties.

↳ Eg :- Among Bnils, marriage by capture occurs in markets in addn to economic activities.

→ Markets in East Africa - Among Igbo of Nigeria.

- Other modes of exchange
  - ↳ Ceremonial exchange :- - - -
  - ↳ Barter system :→ Open barter
    - ↳ Silent barter. { write egs from Q.3 }

- SIGNIFICANCE OF EXCHANGE

→ Political fxn :- Tribes exchanging goods & services entail political cooperation; authority of chief established through redistribution.

→ Economic fxn :- fulfillment of needs of people

→ Social fxn :- strengthening of kinship ties ↓ Marriage by capture at markets.

social integration

→ Social conflict is resolved.

→ Religious fxn → & ceremonial fxn.

→ Judicial fxn of tribal markets

- Conclusion

--- on same lines as Q.3 - - -

- Criticism of Sahlin's reciprocity model by Angold

the

① He said that reciprocity can exist at all levels even with outsiders.

② He also said that it is not necessary that -ve reciprocity is the feature among far-away groups; it can also exist among close kins in the form of theft & betrayal.

Q.5 Explain Malinowski's work in economic anthropology.

- Intro :- Malinowski carried out field work among the Trobriand islanders. He studied their practice of kula exchange as described in his book 'Argonauts of the Western Pacific' (1922). It is considered as the pioneering work in understanding the economic systems of simple societies.

↳ He later gave out his functionalist approach - social structure & institutions exist to fulfill human needs in his book. 'A scientific theory of culture' (1944)

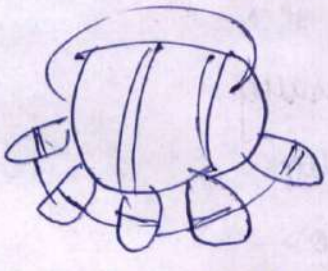
- **Kula exchange**

→ Kula is a form of vaygu'a - ritualistic gift exchange.

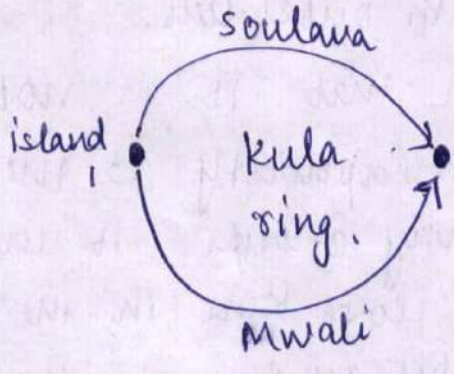
→ Two kinds of ornaments are ~~exchanged~~ involved in this ceremonial exchange.

Mwali
↳ white shell armbands
↳ These are given only in counter clockwise dir.

Soulava
↳ red shell necklaces
↳ these are given only in clockwise dir.



Kula ornaments



→ The Trobriand islanders undertake long hazardous voyages to exchange these ornaments.

→ Though, the entire scheme might look uneconomic, it has a greater socio-cultural role.

IMPORTANCE OF KULA EXCHANGE

① It aids in trading ornaments, food & other necessities with the people of neighbouring islands. (economic)
  - This is essential since many islands have rocky topography & cannot produce enough food.

② Social fxn :- Kula exchanges results in social integration and reinforcement of pre-existing bonds of friendship.
  - Such bonds with neighbouring islands help in times of needs - food scarcity etc. (natural disasters.)

③ Status determiners :- The ornaments exchanged are recognised as heirlooms as they have rich history associated to them.

MALINOWSKI'S INFERENCE

① He inferred that ~~pri~~ man in simple societies is not an 'economic man' as economic principles of profit maximisation.

or demand & supply are only secondary to more important social / Kinship functions.

(2) He also argued that simple societies are more or less similar to modern societies in contrast to classical evolutionists description of them as savages.

b He cited that jewels in British crown & ornaments of kula exchange both have same historical importance in their respective societies as both are regarded as heirlooms.

- Conclusion

Thus, through his work ~~in economi~~ among Trobriand islanders, Malinowski laid the foundation of economic anthropology. His work was followed by studies of Raymond Firth, Herskonits (formalists) and sahlins, Polanyi, Dalton (substantivits) etc.

Q.6 Potlatch

b It is a practice of ceremonial gift exchange ~~among~~ in British Columbia and other surrounding areas of North-west coast of Canada vs.

b Tribes included in Potlatch are — Kwakiutl Indians, Heiltsuk, Tlingit, Haida etc

→ It involves mass scale distribution of gifts by chiefs as well as massive destruction of valuables like blankets, grain & metals.

→ Potlatch is also competitive in nature where there is competition b/w two or more parties in destruction of wealth.

→ It is thus associated with determination of political, economic and social status - religious.

→ Potlatch might appear anti-economic and shows that simple societies don't follow modern principles of profit maximisation, rationality or demand & supply.

→ However, it is instrumental in regulating not only the social economy of the area but also social order.

→ Other fxn :- (1) redistribution of wealth by chiefs :- ensures equal distribution of goods.

(2) "

(3) Used social & kinship integration as people meet & greet in feasts organised by chiefs.

(4) Used social & economic cooperation among two or more communities

(5) Maintenance of social order.

Q.7. Explain the characteristics of hunting & gathering societies.

- Intro :- According to Raymond Firth (1951) - "Economic Anthropology deals with the economic aspects of social relations". such economic activities include methods of production, distribution & exchange.

skip

Hunting & gathering is regarded as the earliest form of subsistence or production.

Hunting & gathering :- It involves collecting food from naturally occuring resources, that is, wild plants and animals.

↳ It can be linked to cultural ecology of Julian Steward where environment determines the subsistence pattern

↳ As per classical evolutionists, these societies act as cultural survivals that can help trace the evolution of human culture. However, this ~~is true only to a certain degree~~. doesn't hold true completely as per later studies

Tribes

:→ Bushmen of Kalahari
→ Australian aboriginals like Ngatatjara.
→ Inuits of North American arctic
→ India :- Birhor, Raji, Chenchu, Kadar, Andamanese, Onge etc.

- CHARACTERISTICS.

Q.7 Explain the characteristics of hunting and gathering societies.

- Intro :- Hunting & gathering is regarded as the earliest form of subsistence. It involves collecting food from naturally occurring resources, that is, wild plants and animals. Their subsistence pattern is in consensus with cultural ecology theory of Julian Steward as it depends heavily on their surrounding environment.

- Distribution :- They mostly reside in remote/ marginal areas of the earth — the deserts, the Arctic, dense tropical forests etc.

  Eg:→ Bushmen of Kalahari, Australian aboriginals like Ngatatjara, Inuits of North American Arctic, Pygmies of Africa etc.

  India :- Birhor, Raji, Chenchu, Kadar, Andamanese, Onge etc.

- CHARACTERISTICS.

± Settlement :-

Ls. They have small community size as they always have to be on move. The average no. of members lies between 30 to 60. (30–60 members)

Ls. Population density is also low.

Ls. They lead a nomadic lifestyle; moving from one place to another in search of better food resources.

↳ L.R Binford in his article 'Willow smoke and Dogs' Tails ! Hunter-Gatherer systems & archaelogical site formation' (1980) differentiated between two types of settlements among hunter-gatherers :-

Foragers

→ distribution of resources spatially & temporally is homogen-eous.

Collectors

→ distribution of critical resources is uneven both spatially & temporally.

II Food Collection -

↳ Division of labour is based on age & sex :- men are usually hunters while women carry out the task of food gathering.

↳ They use simple tools and equipments like digging stick etc.

↳ They are less likely to face serious food shortage or famine.

↳ Optimal foraging theory :-

III Socio-economic Organisation

↳ There exists no different classes of people or specialised political officials.

↳ They don't recognise individual ownership of land, however, collective ownership is found in many cases. Due to Karl Marx has also called it primitive communism.

↳ Eg :- Hadza of Tanzania.

↳ Societies are egalitarian in nature; there is equal sharing & distribution of hunt among all members.

↳ Eg:- Bushmen of Kalahari have social customs that discourage hoarding of food and encourage economic equality.

↳ They don't usually abide by economic principles of profit maximisation or demand & supply

↳ Eg:- Kung seem to have more leisure time than many agriculturists

IV Distribution & Exchange

↳ Most of the hunter-gatherer societies are indulged in practices of reciprocity (Balanced & generalised) as well as market exchange to fulfill their needs.

↳ Eg:- exchange of food items between Kung and Tswana Bantu. (Tobacco) (Gemsbok hides)

↳ Eg:- Tribal markets in east Africa.

↳ There is no storage of food and everything is distributed equally.

→ Add heading of Contemporary Relevance

• Conclusion

As per classical evolutionists, hunter-gatherer societies act as cultural survival that aids us in tracing evolution of human culture. However, due to constant globalisation, they have also undergone change like Eskimos using rifles for hunting etc.

(imp.)

Q.8 Fishing.

• Intro :- Fishing economy is the second oldest type of subsistence method after hunting-gathering. Such societies have fish rather than other animals as the main source of food. Their subsistence pattern is in consensus with cultural ecology theory of Julian steward as it is determined by their surrounding environment.

• Distribution :- It is more important in colder climates along the shorelines.
↳ fish could be easily stored in colder climates.

Eg :→ Pacific coast of Northwestern US and arctic regions of Canada — Kwakiutl, Tlingit Red Indians, Baffinland eskimos etc.

⇒ Chilean coast :- Alaculuf, Chono, Yaghen Red Indian etc.

• CHARACTERISTIC

1) Settlement :-

↳ They are likely to have larger self-sufficient groups. size of a local village group in Northwestern US is 1500 to 2000. (1500-2000) members

↳ They have more permanent communities and sidentary life style.

2) Food collection / production :-

↳ Division of labour is based on age, sex and specialisation :- fishing is mainly performed by men whereas women gather turtle eggs, crabs and other marine animals washed ashore.

↳ They use slightly elaborate technology than hunter-gatherers like canoes, kayaks, fishing nets etc.

↳ They have surplus of food in quantity as well as nutrition value; less likely to face food shortage.

3). Socio - Economic Organisation.

↳ There is more social inequality than hunter gatherers.

↳ Eg :- Tlingit Indians & Nimpkish of British Columbia have three-tiered status system.

↳ Individual ownership is rare while collective ownership of resources is common.

↳ Eg :- net fishing is a group affair in Fijian Islands.

Chipewyan of subarctic Canada - Kinship Lend each other fishing net.

↳ They also have specialised political authority who have higher status and are referred to as chiefs.

↳ chief organises Potlatch

4) Distribution & Exchange.

↳ They engage in reciprocal and market exchanges.

↳ Due to social stratification, redistribution is also a common feature.

↳ Eg :- feasts during potlatch in British Columbia.

↳ Food (fishes) can be much easily stored in colder conditions; hence there is also storage of food in some cases.

• conclusion ..

Many fishing societies also indulge in hunting & gathering to sustain themselves. The only difference being more complex life style of the former as compared to latter.

Q.9 Swiddening / shifting cultivation / slash and burn agriculture

• Intro :- Swiddening also known as shifting cultivation or slash & burn agriculture emerged in the neolithic period around 5000–10,000 years ago. (v.g. childe) It is a technique of rotational farming in which natural vegetation of a land is cleared normally through burning for cultivation. After some years, it is left for regeneration and new land is brought under cultivation.

• Distribution :- Amazon forest - among Yanomamo tribe, Wanniyala Aetto of Sri Lanka, Kulpa in Central America, Ladang in Indonesia & Malaysia etc.

India :- North-East India :- Jhumming
↳ Mania of Bastar - Penda
↳ Khond - Podu
↳ Baiga - Bewar → They believe plough cultivation causes torture to mother earth, hence should not be done.

- **CHARACTERISTICS.**

① Settlement.

↳ They have moderate community size., neither too large nor too small.

↳ They lead a more sedentary lifestyle. However communities might move after few years. in search of new land area for slash & burn cultivation.

② Food Production.

↳ Cultivation pattern :- seeds are scattered on the ashes and rarely sown; they are nourished by occassional showers of rain.

↳ Crops thus grown are scarce and of inferior quality.

↳ They use simple tools like digging stick for cultivation; no use of irrigation or manure/ fertilisers. ^ or not.

↳ Food shortage is infrequent; they also sustain themselves by gathering minor forest produce.

③ Distribution & exchange.

↳ There is close kin organisation engaged in. reciprocal and market exchanges to fulfill their needs.

- **ARGUMENTS AGAINST SWIDDENING.**

① The practice is said to be inefficient, uneconomic & wasteful.

② It has led to deforestation and hence soil erosion & flood.

② It leads to destruction of forest resources and has a negative effect on rainfall.

④ Release of GHGs.

• **SUGGESTIONS**

→ Contrary to the common belief that 'swidde-ning' ~~it~~ is a deliver of deforestation, if done in the right way it can lead to rejuvenation of forest land. ~~eliminating the need for artificial fertilisers and herbicides.~~ ④ It is also closely linked to tribal social customs & their way of life.

Case study :- Farmers in Northern Thailand (Thin Lad Nai) practice swiddening without harming the ecology. It is rather beneficial in the following ways :-

① weeds and pests are destroyed by the fire, thus there is no need for artificial fertilisers and herbicides.

② since field is fallowed for regeneration ~~of soil fertility~~ after one or two growing seasons, the practice is sustainable in nature, & the forest eventually returns.

③ It is reported that the forest system under swiddening absorbs more carbon than it releases. In contrast to that, millions of hectares of land cleared for palm oil cultivation in Thailand & Indonesia has led to release of large amount of GHGs.

→ Hence, indigeneous people practice swiddening in a sustainable way within the nature-man-spirit complex as proposed by LP Vidyarthi

→ Rather, disturbance of this complex by external

agencies can prove detrimental for both the environment and native tribes.

• conclusion :-

considering should be viewed from the lens of cultural relativism as proposed by Boas. Efforts should be made in the direction of rehabilitation of indigeneous population and providing impetus to their traditional economy which is interwoven with other aspects of their life.

* Feasible alternatives like terrace cultivation & taungya cultivation should also be promoted.

Q. 10 Pastoralism ?

• Intro :- Pastoralism is a type of subsistence method in which food-getting is based on livestock rearing or maintenance of domesticated animals. It is practiced mainly in semi arid habitats or grasslands where agriculture is not feasible.

→ Hence, it is in consensus with cultural ecology theory of Julian steward as their subsistence pattern is determined by their surrounding environment.

Distribution :- Nuer, Dinka, Masai of Africa :- cattle rearing.

→ Kazak of central Asia, Basseri of Iran - herding of camel, sheep, goat.

→ Chukchee and Saami of Scandinavia - Reindeer Herding.

India :- Bhotia, Bakarwals, Gaddis etc. of cis-Himalayan range.

cultivators plant trees & agricultural crops b/w them. Thus, it is a special arrangement b/w forest dept & local cultivators.

→ It is easier to regulate as compared to shifting cultivation

→ After 3-5 yrs cultivators shift to another patch of land

CHARACTERISTICS.

I Settlement :-

↳ Pastoral communities are usually small, consisting of a group of related ~~communities~~ families.

↳ They lead a nomadic lifestyle moving camp frequently in search of new pasture & water for their herds.

↳ They practice transhumance

II Food production :-

↳ Pastoralism is mainly carried out by men. Women are involved in processing of products obtained from animals.

↳ Eg :- Bassari of Iran sell oriental rugs made from their sheep wool.

↳ Tools and Technology is moderately developed including milking equipments, pouches of skin, knives, leather straps etc.

↳ They are more likely to face food shortage and hence indulge in other subsistence activities too like agriculture.

III Socio-economic organisation.

↳ Their society is characterised by part-time political leadership.

↳ Ownership of animals is with individuals or families, however, the community decides about when & where to move the herds.

↳ They are arranged into pan-tribal organisations for strengthening their defence mechanism against theft or raids.

↳ Eg :- Masai often carry out raids.

IV Trade & exchange

↳ Pastoralists have strong trade network with other agricultural groups. Thus, they participate in market exchange.

↳ Eg:- Bhotias of cis-Himalayas used to engage in regular seasonal trade with Tibet before sino-Indian war of 1962.

- **CONTEMPORARY SITUATION.**

↳ Many pastoral groups have reduced their movement due to political pressure and boundaries.

↳ As a result, grazing lands available to them have also reduced.

↳ This has led to overgrazing, thus increasing the risk of desertification.

↳ ~~Case study~~ Eg:- Many middle-eastern countries have pressured nomadic Bedouins to settle down. This has led to overgrazing.

- Conclusion

Both political and environmental factors continue to affect the lives of pastoralists. Therefore, there is a need to adopt ~~the policy~~ of "putting people first" and devise policies that integrate well with other aspects of their culture.

Q.11 Horticulture ?

- Intro :- Horticulture is the art of growing crops ~~fruits and vegetables~~ with relatively simple tools and methods, in the absence of permanently cultivated fields. It first emerged in the middle east 10,000 years ago (neolithic period) and thereafter spread to different areas. It is less productive than modern agriculture.

- Distribution :- Horticulture societies are found all around the world :-
  - → Arapesh, Trobriandens, Samoans of Pacific.
  - → Azande, Bemba, Tiv, Tallensi of Africa.
  - → Yanomamo of Brazilian Amazon.
  - → Hopi & Zuni Red Indians of North America.
  - → India :- Abor, ~~Mudia~~ Munia Gond, Rename. Naga.

- CHARACTERISTICS.

(1) Settlement

↳ They supports comparatively larger and moderately populated communities.

↳ They lead a sedentary lifestyle. Some even have permanent village as they depend on food from trees.

(2) Food production.

↳ They use simple farming techniques and hand held tools like digging stick, spade & hoe. Cultivation is labour intensive and

↳ Division of labour is according to age and sex with some specialisation.

↳ Women's contribution to subsistence is more, in horticulture economies than men

↳ Food produced consists of :- Yam, banana, coconut etc. in pacific ; millets, root in Asia; sweet potato, potato in North America etc.

↳ Food is usually surplus in amount and hence shortage of food is infrequent.

↳ However, they also indulge in foraging to fulfill their protein requirements

③ Socio-economic organisation.

↳ They exhibit the beginning of social differentiation

↳ As food is surplus, some members may be part time craftsman or part-time political official.

↳ Ownership of land and resources also see a start in horticulture societies.

④ Distribution & exchange.

↳ Horticulturalists participate in reciprocal and market exchange. They often trade their crops with pastoralists in exchange of animal products.

↳ Practice of redistribution is also found among horticulturalists.

↳ Eg :- Tikopia

• Contemporary relevance.

↳ Due to globalisation and increased cultural contacts, many horticulture societies have started adopting modern agriculture tools and equipments like tractors etc.

↳ Since purchase of modern tools require money, they have also taken up wage-paying jobs.

↳ Migration to other areas in search of better opportunities is also seen.

↳ Eg:- Samoans have migrated to cities in Hawaii & on Mainland US.

- Conclusion.

Horticulture societies thus set the stage for full-fledged settled economies. It is in consonance with cultural development laws of White where energy use per capita and technology is directly correlated to the level of development.

Q.12 Intensive Agriculture.

- Intro :- Agricultural economy is the most advanced type of economy ~~star~~ in the series that started from hunter-gatherer. It is associated with permanent cultivation of fields through the use of complex agricultural technology, machines, fertilisers, irrigation etc.

→ The evolution process of economic system is in lines with cultural development law of Leslie White :- Culture = Energy x Technology

- Distribution :- It is widespread all over world.

→ Rice of Indonesia, Kachin of Burma,

Mekong delta in Vietnam, rural Greece etc.

→ India :- North Indian plains, Central India, Ho, Lepcha, Baiga, Oraon etc.

• CHARACTERISTICS.

① Settlement :-

1.1 They have large ~~population~~ community size and high population density.

1.2 They lead a sedentary lifestyle and live in permanent rural or urban settlements.

② Food production

2.1 They grow all kinds of crops - food grains, pulses, vegetables etc.

2.2 Tools and technology used is complex and includes plough, spade, sickle etc. for weeding, irrigation and manuring of fields

2.3 Division of labour is age and sex based with high degree of specialisation.

↳ women contribute less to subsistence than men though they spend a lot of time working in fields.

2.4 They are more likely to face famines and food shortage due to vagaries of nature as well as increased commercialised nature of agriculture.

③ Socio-economic organisation.

3.1 There is high degree of craft specialisation.

↳ This had led to high social stratification.
Eg:- caste society of India.

3.2 There is large differences in wealth and power. due to.
↳ rule-based individual ownership of land & resources.
↳ complex political organisation.

④ Distribution & exchange.

4.1 The economy is money based, while barter system is also seen at few places especially when exchange is b/w close-knit communities. → Eg:- Joon Beel Mela in Morigaon (Assam)

4.2 Market system is well developed.

4.3 Redistribution is also a prominent feature due to social stratification.
↳ Eg:- Jajmani system in rural India.

• Contemporary relevance & issues.

1) Agriculturalists are facing problems such as decreased soil fertility due to over-irrigation and fertilisation.
2) They ~~not~~ also face the brunt of erratic monsoons and other vagaries of nature
3) Farm income is mostly too low and push them into debt trap leading to farmers suicide.
4) Modern ~~research~~ R&D technologies should be more and more integrated with agriculture to provide sustainable and reliable

growth of the sector.

- Conclusion.

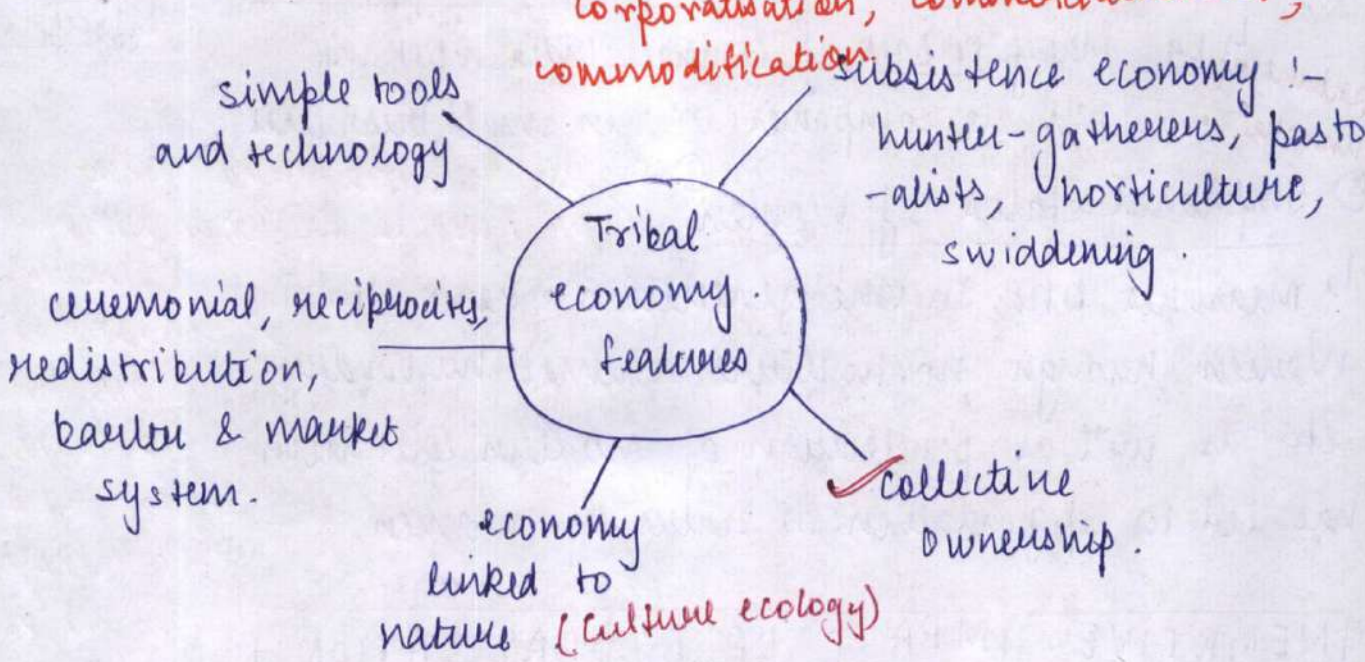
In India, 42% population is indulged in agriculture while it contributes only 20% to the GDP. More proactive efforts and implementation of existing schemes are required to rejuvenate the agricultural economy.

Anthony Giddens.

Q.13 Describe the impact of globalisation on indigenous economic systems.

The term 'Globalisation' was propounded by Adam Smith in his book 'Wealth of Nations' in 1776

- Intro :- Globalisation refers to integration and spread of products, technology, information and ideas across national borders and cultures.
It emerged with the advent of colonialism and has accelerated due to advances in transportation and communication technology.



POSITIVE

- ~~NEGATIVE~~ IMPACT OF GLOBALISATION.

(1) Popularisation of indigenous culture both

at the local and international level.

↳ Eg:- Rangabati song Chhau dance of Odisha, Kalbelia folk songs and dances inscribed by UNESCO in Representative List of Intangible Cultural Heritage.

(2) Monetary benefits to tribals :- Through sale of indigenous art and products.

↳ Eg:- GI Tag to Judima weave of Dimasa of North-East, Toda shawls, Warli painting of Maharashtra.

Eg:- GOAL - promote digital skills & entrepreneurship among tribal youth by Facebook & Min. of Tribal Affairs

(3) Development of education & health facility → Eg:- STARS programme (Quality education) - funded by world bank.

↳ More awareness and accessibility due to primary health centres in tribal areas, mid-day meal schemes etc.

(4) Employment opportunities → Technological borrowings & Used efficiency

↳ Access to modern-day education and technology has also diversified their employment opportunities.

↳ Eg:- ① Many tribals of central India work in private companies or run small businesses. Apatani of Arunachal too.

② Eskimos started using rifles for increased efficiency during hunting

③ Bedouins have replaced camels by trucks for transportation.

(5) Improved status of women

↳ Measures like Income generation scheme for women through horticulture, animal husbandry etc. as well as penetration of modern education has led to upgradation in status of women.

NEGATIVE IMPACT OF GLOBALISATION

① Threat of extinction and decline in population

↳ Eg:- IK of East Africa often losing their all sources of production are on verge of extinction. → turned slum dwellers

(2) Displacement and alienation of tribals :- Due to industrial expansion, construction of dams, mines etc.

↳ Case study :- Due to large scale displacement threat among tribals and wide spread protest, Kerala government has recently called off its Athirappilly hydroelectric project.

Displacement of Dongria-Kondhs in Odisha due to bauxite mining project of UK based Vedanta Group (2004)
↳ It would have affected their livelihood and traditional rights to worship their deity 'Niyam-Raja'

(3) Loss of forest rights :- Traditional sovereignty over hunting and gathering rights comes in contrast to global and national treaties.

↳ Privatisation of indigenous knowledge through patenting mechanism of WTO has led to loss of their livelihood.

(4) Changing tribal culture and economy due to increased exposure to market forces.

↳ These simple economies are easily swept away by market forces → disrupted Nature-Man-spirit complex

↳ Culture of private property has been introduced leading to inequality, unemployment distribution and indebtedness.

↳ Eg :- Hanuabadans of New Guinea after losing their traditional horticulture economy, have turned slum dwellers.

In 2014, after prolonged agitation, government stopped the project.

(5) Exploitation of indigenous people

Poverty, indebtedness and food insecurity

Case study :- In Keonjhar, Odisha, tribal population of Mundas are facing loss of lives due to poor nutrition, poverty and pollution caused by iron ore mining industries.

(6) Loss of status of women

• WAY AHEAD

→ Effective implementation of schedule V and VI of the constitution, forest right act, 2006, PESA act, 1996.

→ Implementation of supreme court orders for disbursement of funds on mining affected tribal population.

→ tribals to be partners in development through effective training, preferential employment & proper rehabilitation.

→ Promotion of tribal culture, art and language through integration into the mainstream.
  - Eg:- Traditional knowledge digital library project of GOI.

• Conclusion

Most of the simple societies are practicing dual economy, that is integrating modernity with traditional system. More proactive efforts are required to minimise the losses and exploit gains of globalisation. At the same time, efforts should be made to keep the original structure of tribal culture and social institutions intact.

→ Negative impact

1) Displacement & land alienation

2) loss of traditional forest rights - privatisation & commodification & commercialisation of resources.

3) socio-cultural relationships - pvt. property disrupted kinship ties - distorted N-M-C by LP

Vidyanthi

4) Poverty, indebtedness, Poor health

5) Declining status of women

6) Declining population & threat of extinction.

7) Migration to urban areas - populated slum dwellings etc

+ve :- 1) Modern tech.
- ↳ Eskimo
- ↳ Bedouin
- ↳ Horticulturalists - tractor.

2) Improved employment

3) International recognition to tribal art - monetary benefit

4) Education.

-ve :- 1) loss of tradn livelihood - land acquisition,
- ↳ case - Dongria Kondh.

2) loss of forest rights - NMS
- ↳ case - Baiga, Kanha.

3) Impoverishment of tribes - migration to urban areas
- ↳ Tushar Kapoor - urban wage labourers (2014)

4) Pvt. property - socio-cultural strain → NK Bose
- ↳ Odisha tribes

5) Govt. policy → shifting
- ↳ Pastoralism

6) lowered role of women in subsistence

--- ↳ The chief is mostly hereditary - Kingdom.
↳ Eg:- Chiefdom of Hawaii, Tahiti, Zulu & Bantu of Africa etc.

④ State.

① There are large permanent establishments in form of cities and towns.

② People practice extensive agriculture and other kinds of activities due to surplus production.

③ They have a formal centralised authority or government carrying out following functions:-
↳ collecting taxes.
↳ administration & law making
↳ Enforcing sanctions and social control through codified laws, courts, police force etc.
↳ Defending territory - militia or standing army.

④ Eg:- Lozi & Nupe state of Africa, many modern day states

• Conclusion.

Most societies that used to be organised at the band, tribe or chiefdom level are now incorporated into larger political entities due to colonialism and globalisation. Many modern states are further coming together to form even larger units like European Union, ASEAN etc. African Union

imp.

Unit-4 Political organisation and social control

Q.1 what are different types of political systems / organisations?

- Intro :- John Beattie defined political organisation in his book 'Social Control' (1964) as "system related with maintenance of orderly social relations either within a defined territory or between different social groups.".

→ Broadly, we can divide political organisations into :- State & Stateless (Band, tribe etc.)
(chiefdom, kingdom & modern state)

TYPES OF POLITICAL ORGANISATIONS

Elman service in his work 'Primitive social organisation' (1962) classified between 4 types of political organisations.

Band — Tribes — Chiefdom — State

→ increase in centralised authority

~~5 Band~~

b. Emergence of states / Scheme of political evolution

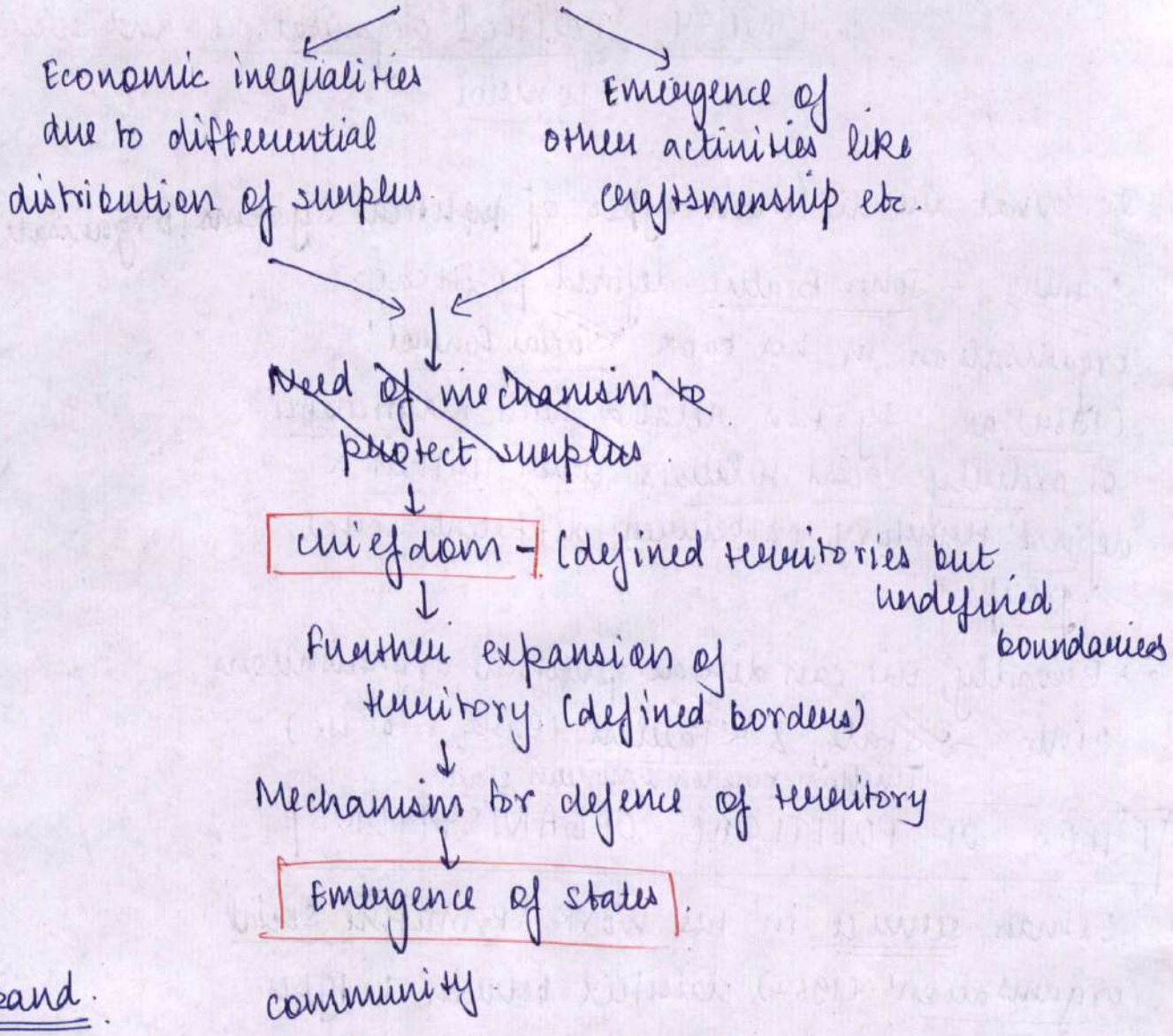
Band (nomadic life, no surplus)

↓

Emergence of Agriculture - Tribal soc.

↓

Surplus production of food



community

I Band.

(1) They have small size; nomadic lifestyle.
(2) Society is egalitarian; hunter-gatherers
(3) There is no formal political organisation; consensual decision making through participation of all members takes place.
(4) No formal leadership. Temporary leaders are selected based on qualities like hunting skills, knowledge, humility etc.
(5) Social conflict is rare and no formal mechanism of imposing sanctions.

↳ Eg:- Bushmen of Kalahari, Inuits of Arctic, Andamanese, Birhor of India etc.

II Tribe

(1) Community size is moderate and lifestyle is more sedentary.

(2) They are mostly pastoralists or shifting agriculturists.

(3) It is a multilocal group comprising of several autonomous ~~political units~~ local communities.

↳ Each community has an informal head and they occassionally come together for some political or military purposes.

(4) The communities within a tribe are linked through kinship groups like lineage or clan or age-set groups.

↳ Eg:- Tiv & Nuer of Nigeria, Masai etc.

III Chiefdom.

(1) Community size is large and they are sedentary.

(2) They practice extensive and intensive agriculture; society is ranked.

(3) They have defined territories but undefined borders.

(4) It consists of several communities formally integrated into a single political unit with a council of chiefs or a paramount chief wielding authority.

(5) The chief has no power to impose sanctions, however, religious authority is bestowed in him.

Q.2 Describe characteristic features of Band.

• Intro :→ Band is a type of stateless political organisation. It refers to a fairly small, usually nomadic local group of that is politically autonomous. It is essentially an association of families living together.

→ L.H Morgan in his book Ancient Society (1877) proposed that kinship based groups like bands and tribes were the earliest form of political organisation.

Elman Service's Classification
(in 'Primitive Social Organisation (1962))

Band → Tribe → Chiefdom → State

Increase in Central authority.

• CHARACTERISTICS OF BAND.

1) Size :- Bands are typically small. They comprise of six to ten families and on an average less than 100 people.

2) Economic / subsistence Method
Nomadism :- Bands are mostly found among hunter-gatherers. Thus, they are associated with nomadic lifestyle and have no defined territories.
↳ Eg:- Inuits of Arctic, Bushmen of Kalahari, Andaman islanders etc.

3) Political organisation :- 2.1) Their major form of exchange is reciprocity

3). Social organisation :- Bands are characteristic of egalitarian societies.

4) Political system :- There is no formal political organisation and collective decision making by the whole society is practiced.

4.1) Therefore, there is high-degree of political participation as decision is reached by consensus

5) Leadership :- True and permanent ~~leadership~~ authority is not found, however temporary leadership does exists.

5.1). A band might have one or more than one leader for different purposes like negotiating marriage ties, hunting etc.

5.2) Leaders are selected based on qualities such as a person leading a hunting group should have good hunting skills. Other qualities can be Knowledge, humility, generosity etc.

~~6~~ 5.3) Leaders usually only have influence over the band and ~~has~~ no power to impose any sanctions.

↳ Eg:- Leadership among Iglulik inuit is restricted.

6). Conflict resolution :- Due to egalitarian nature of society and lack of ownership, conflicts within a band are rare

6.1) In case of conflict, aim of justice is to restore harmony among members. through negotiation and mediation.

Eg:- Song duel among Inuits

6.2). If conflict is between two bands, which is also quite rare, methods of avoidance

on ritual reconciliation are adopted

↳ Eg :- spear-throwing among Australian aboriginals, Balinese cockfights as described by Clifford Geertz.

• Examples of Band societies :- Bushmen of Kalahari, Inuits of Arctic, Pygmies of Africa, etc. → Australian aboriginals

→ India :- Birhor, Chenchu, Andamanese etc.

• Conclusion

Most societies that used to be organised at the band level are now incorporated into larger political entities as a result of colonialism and globalisation. Thus, barring a few exceptions, there are no politically autonomous bands in the world anymore.

Q.3 Tribal societies / Tribe ?

• Intro :- Tribe is a type of stateless political organisation. It refers to a political system in which local communities mostly act autonomously but there are kin groups (lineage, clan) or associations (age-sets) that can temporarily integrate a number of local groups into a larger unit.

→ L. H Morgan in his book 'Ancient Society' (1877) proposed that kinship based groups like tribes and bands were the earliest form of political organisation.

Elman Service's classification

(in 'Primitive Social organisation' (1962))

Band → Tribe → Chiefdom → State

increase in central authority.

• CHARACTERISTICS.

① Community size :- The community size is moderate & population density ~~and population density is also low.~~ due to increased productivity.

② Economic / subsistence method :- They are mostly engaged in pastoralism or shifting cultivation.

↳ Therefore, the way of life is more sedentary than hunter gatherer bands.

↳ Eg :- Masai of Kenya, Tiv and Nuer of Nigeria.

↳ They mostly engage in reciprocal or market exchange.

③ Social organisation :- Tribal societies are mostly egalitarian in nature. Some ~~develop~~ initial inequality there.

④ Political organisation :- Tribe consists of several local communities that act autonomously. Thus, it is a multilocal group

4.1) They might come together occassionally for some political or military purpose. But society wide integration is not found. → ⑤ at back

• There are 3 types of tribal groups.

(1) Segmentary lineage system.

1.1) Various communities are linked to each-other through kinship ties, that is, belonging to the same lineage or clan.



1.2) Eg:- Nuer & Tiv of Nigeria.

(5) Leadership :- At the local level, in each community there exists informal leadership. However, there is no integrated leadership wielding authority over the entire society.

5.1) The leadership is only advisory in nature as it has no mechanism to enforce its decisions.

5.2 Eg :→ In kin-based tribal group of Tiv; the local kin-group of elders wields influence.

→ Among the Masai, the people belonging to a particular age set are looked for leadership.

(6) Conflict Resolution :- It takes place both through peaceful and violent means.

6.1 Mediation :- It refers to third party trying to bring about a settlement (Mediator)

↳ Eg:- Leopard skin Chief of Nuer of Nigeria.

6.2 Oath and ordeals :- It makes reference to supernatural powers or deity to resolve the conflict → Eg:- saweli & kuiya among Malay.

6.3 Feuding :- It is a state of hostility between groups of kin.

↳ Eg:- Evans Pritchard studied Blood fued among Nuers as a means for maintaining relations between antagonistic lineages.

6.4 Raiding of cattle, women etc.

↳ Eg :- Pastoral societies like Masai

(2) Age set systems :- The entire society is linked through group of people belonging to the same age and sex.

2.1) Age set provides for → smooth transformation from lower social status to higher → Rites of passage

↳ strong cooperation

↳ standing army for defence purposes.

2.2) Eg :- Masai of Kenya, Karimojong of Uganda.

③ Village council :- whole society is divided into village communities which for most part are economically independent of each-other.

3.1) Eg :- Ibo and Yako of Africa, Pueblo Indians of North America.

- Conclusion.

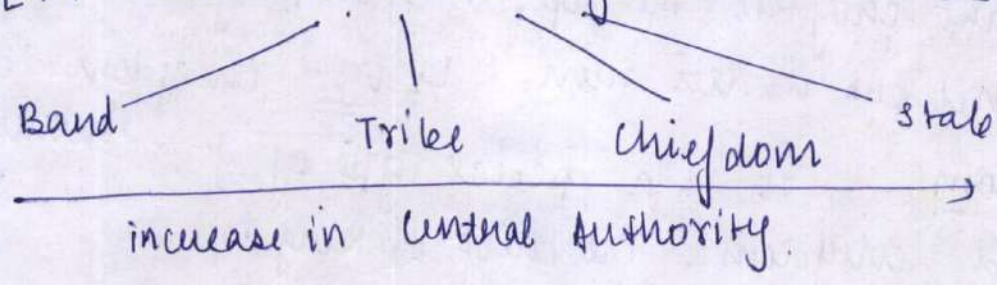
--- same as Q. 2 - - -

Q.4 chiefdom?

- Intro :- Chiefdom is a political unit, with a chief at its head, integrating more than one community but not necessarily the whole society. Therefore, chiefdom is a multilocal group.

Elman Service's Classification.

[in 'Primitive social Organisation' (1962)]



- CHARACTERISTICS

① Community size :- They have largest community size and population density due to their increased ability to support more population.

1.1) They have defined territories but their boundaries are not demarcated.

(2) Economic / subsistence Method :- They are mostly engaged in extensive or intensive agriculture.

2.1) Hence, they lead a sedentary life. 2.2) Chief is responsible for redistribution of goods. They also engage in reciprocal and market exchange.

(3) Social Organisation :- They have a ranked society. The person with the highest rank is regarded as chief.

(4) Political organisation :- Unlike tribe, chiefdom has a formal structure that integrates several communities into a political unit.

4.1) Multicentric chiefdom :- ~~There are no chiefdom consists of many communities - hence it is~~. Here, a group of chiefs from each community jointly take decisions and have equal rights.

4.2) Centralised chiefdom :- Here, the entire society is integrated into one unit with a paramount chief at the top. A group of chiefs function under him. ↳ Eg :- chiefdoms of Hawaii, Tahiti, Fiji etc.

4.3) Kingdom :- It is a special type of centralised chiefdom. The chief or King is deemed to rule due to superstitious beliefs like having 'royal blood'.

↳ The rule is dynastic in nature

↳ Eg :- Swazi of South Africa, Zulu of South Africa, Bantu of Africa.

(5) Leadership :- There ~~is~~ can be a council of chiefs or a paramount chief.

3.1 Unlike tribal societies, the leadership is not assigned based on qualities and is often hereditary.

3.2 chief did not have the power to compel people to obey them. However, people would act in accordance with chief's directions because he was respected and had religious authority.

↳ Eg:- chiefs in Polynesia inherit special religious power called mana.

(6) Conflict resolution :- They have their own norms referred to as customary law. other methods involve :-

6.1 Ritual reconciliation or apology :- In Fiji the person seeking apology would perform a ceremony called i soro

6.2) Oaths and Ordeals :- It involves appeal to supernatural powers. Since, chief is vested with religious authority, his decision is also considered as those from the gods.

→ can write contemporary relevance taking cues from conclusion & Q.5 (same for Q.2, & 3).

• Conclusion :-

- - - same as Q.2 - - -

Q.5 State ?

• Intro :- A state is an autonomous political unit having a defined territory and borders encompassing many communities within its territory and having a centralised authority / government with the power to collect taxes, draft men for work or war and to enforce laws.

→ Eg. :- Lozi and Nupe state of Africa, Many modern-day countries.

Elman Service's Classification

— — — —

— — — —

II

• CHARACTERISTICS.

① Settlement :- The population size as well as density is high.

1.1) The state territory and boundary is well defined and demarcated.

1.2) Emergence of cities and towns is the characteristic of a state society.

② Economic / Subsistence Method :- People are engaged in intensive agriculture as well as other activities due to surplus production of food. There is high degree of specialisation.

2.1) The preferred mode of distribution is market exchange. → of commercial

2.2) States have a money economy.

(3) Social organisation :- The society is stratified into different classes or castes.

3.1) It is a result of inequality in ~~distribution~~ distribution of wealth and other production resources.

(4) Political organisation :- states have centralised authority. Due to large size of society, there is delegation of power to subordinate officials.

4.1) There are wide range of permanent institutions like legislature, executive, judiciary and a large bureaucracy.

4.2) The primary function of authority is defending the territory.

(5) Social control :- The government in a state has specialised instruments of social control like police force, militia or a standing army

5.1) They also have a system of codified laws. - constitution, IPC, CrPC - civil and criminal laws as well as an elaborate network of courts and judges to impart justice

THEORIES OF RISE OF STATES.

(1) Irrigation theory :- It suggests that administrative needs of maintaining extensive irrigation systems provided impetus for state formation.

(2) Circumscription theory :- It suggests that states emerge when competition & warfare in circumscribed areas lead to subordination of defeated groups who submit to powerful group.

(5) Trading theory :- It suggests that state were formed due to organisational requirements of producing exportable items, redistributing imported items and defending trading parties.

- ~~Conclusion~~ **Contemporary relevance**

(1) states in modern societies are more synonymous with nations and associated characteristic of nationalism.

(2) It refers to a set of people sharing a common territory, sense of identity, and loyalty and devotion towards a nation.

(3) In ~~the~~ recent times, several states ~~also~~ often come together for political & economic purposes forming even larger units.

↳ Eg:- European Union, African Union, ASEAN etc.

(4) On the other hand, separatist tendencies due to ethnic rivalries etc. have also led to segregation of larger states into smaller ones.

↳ Eg:- → Disintegration of former soviet Union and Yugoslavia.
→ Division of former Andhra Pradesh into Telangana and Andhra Pradesh etc.

- Conclusion.

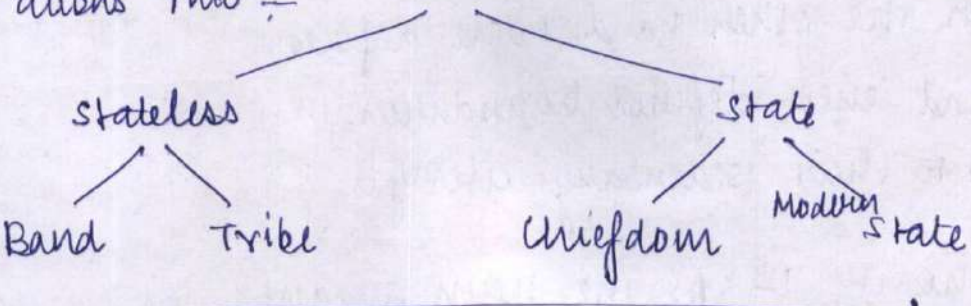
Modern states, nowadays, are facing multitude of challenges, ranging from climate change, terrorism to economic and political stability. An

such times, there is a need for strong community support and participation.

Q.6 Differentiate between state and stateless societies ?
(cephalous) (acephalous).

- Intro :- Q.1 - - - - -

→ Broadly we can divide the political organisations into :-



→ This is also in lines with Elman Service's classification given in his book 'Primitive Social Organisation' (1962)

- DIFFERENCES.

① Nature of society :- Stateless societies are mostly egalitarian and homogeneous.
→ Whereas, states are mostly heterogeneous.
Eg:- Ranks in chiefdom, class and caste societies of modern states (US & India respectively).

② Subsistence Method :- Stateless societies are engaged in hunting-gathering, pastoralism or shifting cultivation. Distribution of goods is through reciprocity & barter system.
→ States practice extensive agriculture and other economic activities due to high degree of
People in

specialisation and surplus food production. Distribution of goods is through market or commercial exchange and redistribution.

(3) Territory :- Stateless societies are mostly nomadic and lack the concept of defined territory

→ All states, on the other hand, have defined territories and even defined boundaries in some case due to their sedentary lifestyle.

(4) Locus of Authority :- As the term suggest, stateless societies don't have any formal political authority. Even if it is there, there is no permanent leader for the entire society and leadership is provided by a lineage or age-set group.

→ In states, there is a formal & well-defined central authority. Sometimes, powers are also delegated to the subordinates.

(5) ~~Process of authority~~ :- Choice of leaders :- In stateless societies, leaders are chosen based on their qualities like good hunting skills, humility, generosity etc. or they belong to a particular kin-group or age set.

→ In states, leaders are either hereditary based on the notion of 'royal blood' or in present day democracies, they are elected by the people.

(6) Power of Authority :- In stateless societies, there are no formal sanctions or mechanisms to compel people to abide by the decision of the leaders. However, religious authority may be bestowed upon them.

→ states have formal mechanisms and institutions to impose social order like police force, standing army, codified laws etc.

(7) Functions of authority & harmony :- maintenance of social order through negotiation, mediation, oath & ordeals is the primary function in stateless societies. They also carry out other functions like arranging marriages, participating in religious festivals etc. → Eg :- leopard skin chief among the nuer

→ Defending of the territory is the 1° fxn in state societies. Other functions include redistribution through taxations etc.

- Conclusion

— — — same as Q.1 — — —

- similarities similar

(1) Social control :- Both have ~~this~~ set of methods to resolve conflicts. ~~In state~~ laws of stateless soc. are referred to as customary laws.

↳ Eg :- Oath and ordeals - appealing to supernatural power in tribes, or any other holy book in modern courts.

↳ People oblige to swear the truth in name of geeta

(2) Leadership :- All the people generally abide by the

decisions of the authority in both the societies, in former it is due to respect and religious causes while in latter it is due to threat of sanctions and belief in legitimate authority.

(3) Nature of leaders :- Kin-based groups or closely related individuals carry out different political functions in both the societies.

↳ Eg :→ lineage group among Tiv & Nuer.

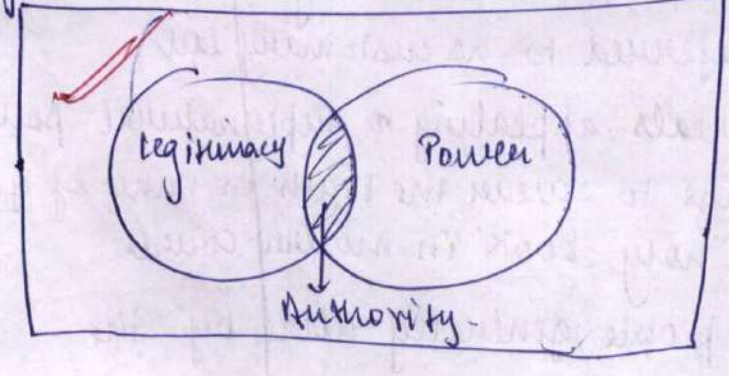
↳ many political parties having closely related individuals.
modern-day

(4) Function :- The basic function remains maintenance of social order, promoting peace, prosperity & harmony within the group.

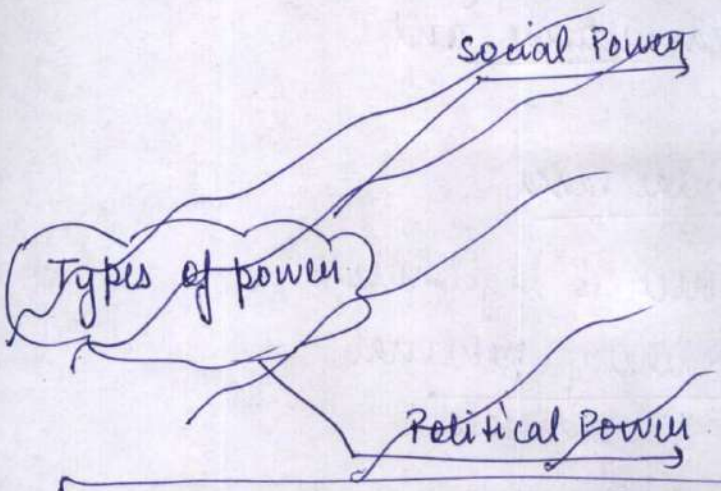
Q.7 Discuss the anthropological concept of power, authority and legitimacy. BOOK.

• Intro :- Max Weber defined Power in his "Wirtschaft & Gesellschaft" (1922) as "It is the probability that an actor within a social relationship will be in a position to carry out his own will despite resistance."

→ Authority, on the other hand is defined as power with legitimacy. That is, legitimacy provides the qualities of rightness propriety & moral goodness to power according to Robert A. Dahl.



- Anthropological theory of power
- Types of Power.
- Authority :- weber's classification
- Distinction b/w power & authority.



• Anthropological theories of power.

(1) Liberal Democratic theory :- ~~It~~ ^ refers to a person's ability to use and develop his capacities. It integrates the idea of political power with power of money.

Here, power

(2) Marxian theory :- In 'The communist manifesto' (1848), Marx and Engels referred to power as being possessed by those who control the means of production and oppress the labour class.

(3) Michael Foucalt's Disciplinary Power :- He views power as a socially networked relations of domination & subjugation. It is independent of the individual possessing it.

Post-Modernist view :-

(4) Functionalist theory - Talcot Parsons
↳ Power aids in achieving collective goals of society.
↳ eg :- Social Harmony, Defence etc.

• Lundberg's classification of Power.

- → Coercive Power :- use of threat for compliance
- → Utilitarian Power :- use of rewards " "
- → Identitive Power :- aligning people's interest to organisation's interest.

II Authority

→ Max Weber gave three fold classification of ~~sources of~~ authority in his essay 'Politics as a Vocation' (1919)

① Traditional authority :- Power is legitimised by respect for long-established cultural and religious patterns.
↳ Eg:- British monarchy, Dalai lama.

② Charismatic authority :- Power is legitimised because the person has extraordinary personal abilities that inspire devotion & obedience.
↳ Eg:- Mahatama Gandhi or Martin Luther King.

③ Rational-legal authority :- Power is legitimised by virtue of legally enacted rules and regulations. It is also called bureaucratic authority.
↳ Eg:- Police, government etc. in a modern state.

• DISTINCTION BETWEEN POWER AND AUTHORITY.

can skip if not asked explicitly.

① Authority is always legitimate while power can be either ways.
② Authority is based on consent, power can involve use of force
③ Authority is more democratic than power as it is based on popular support.
④ ~~Authority is~~ According to Weber,

• Legitimacy

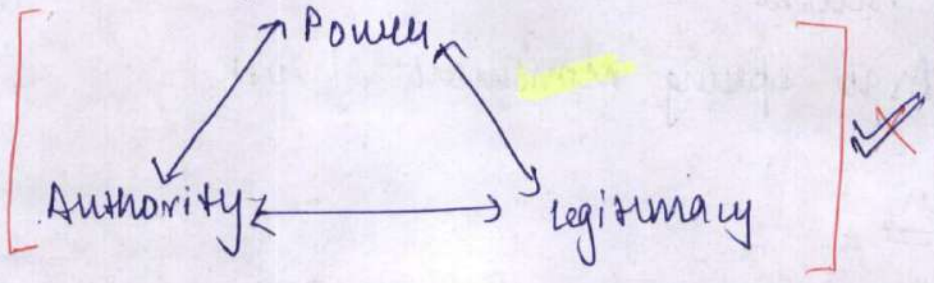
:- It is the means by which authority is distinguished from more general notion of power.

• Relationship between Power, Authority and legitimacy

① French philosopher, Rousseau quoted "The strongest is never strong enough to be always the master unless he transforms strength into right and obedience into duty"

→ Power (strength) → Legitimacy (Right / authority)

② Thus, power, authority and legitimacy are the "golden triangle" that every system of govt. or management seek.



imp.

③ Power without authority is not institutionalised & considered illegitimate, while authority without power is insignificant & ineffective.

④ Legitimacy sustains authority and power strives for legitimacy. Thus, the three are interlinked.

Contemporary Relevance.

① Rising instances of exercise of power by force can be seen in Myanmar, Taliban ruled Afghanistan, Hong Kong etc. → Russia-Ukraine war.

→ 'Coercive Power'

② However, quest for legitimacy can also be seen in these places.

→ Russia is keen on conducting Plebiscite in Donbas to gain legitimacy

Eg: → Taliban is adopting a less radical approach to seek international legitimacy.

→ China is conducting 'patriots only' legislative election in Hong Kong as a means to.

provide legitimacy to use of its power by force.

(3) Hence, the quest for legitimate power, that is authority can be seen worldwide.

(4) In some cases, such 'forceful use' of power could also lead to mass uprisings and insurgency that can have spill over effect on other nations.

Eg :- Arab spring movement of 2011.

- Conclusion.

Thus, power and authority are important tools of governance in both simple & complex societies. With emergence of mass media and associated threat of fake news, cyber terrorism etc., there is a need to keep a constant vigilance on this changing sphere of power.

Q.8. Discuss the nature of law & justice in simple societies / Discuss different social control mechanisms in simple societies. / How does customary law function in tribal societies? Discuss its different sources.

• Intro: Social control refers to the means of exerting social order and cohesion within a society. It is maintained through customs, or law and justice. } add only if social control is asked.

Law :- Hoebel defined law in his book 'The law of primitive man' (1954) as "It is a complex of behaviour patterns and institutional mechanisms that regulate individual & group conduct, prevent redress or punish deviations from prescribed social norms"

• LAW AND JUSTICE IN SIMPLE SOCIETIES

→ Every society, simple or complex has set of rules that it calls laws, while others refer to them as customs.

① Radcliffe Brown's view :- He said that simple societies have no laws, Although they have customs or social sanctions. → as they have few issues & instances to quarrel about.

↳ Positive sanction :- Approval of act - award, titles, cheering etc

↳ Negative sanction :- Disapproval of act - mockery, punishment, abuse etc

② Malinowski's view :- In his 'Crimes & Customs' (1926) based on his work among Trobriand islanders, he said that law exists in simple societies to maintain social order, uniformity & cohesion. It is one of the desired needs for survival

↳ Compliance of law is ensured through - reciprocity, publicity and ambition.

Nature of primitive law:

1) It is based on kinship bond & socio-political relations. Eg - panchayat
2) It is backed by public opinion
3) It is based on customs & rituals.
4) There is limited civil law due to absence of ownership of land.
5) Intention has little importance because of concept of sin & fear of supernatural wrath.
6) The aim of law & justice is 1° to restore harmony & peace. All other intentions are 2°!

SOCIAL CONTROL MECHANISMS. / Mechanisms of justice delivery

I. Peaceful mechanisms

① Withdrawal of reciprocity :- In simple societies, reciprocity is required for basic subsistence, & withdrawal is a powerful sanction. hence threat of its.

② Public opinion & mockery :- It is more effective in closely knit communities
↳ Eg:- Among communal Kibbutz of Israel, public opinion influences individual actions.
↳ song duel among Inuits to mock each-other.

③ Oath & ordeals :- These make appeal to supernatural powers to bear witness.
↳ Eg: → Oath taking and practice of saveli & Keiya among Malen.
→ Tanala of Madagascar.

(4) Ritual reconciliation - apology :- It is in form of fine on communal feast.

↳ Eg:→ i soro - ceremony of apology among Fijians.

↳ community feast among Santhals

↳ spear throwing among Aus. Aborigines

(5) Negotiation & mediation to resolve dispute

↳ Eg:- leopard skin chief among Nuer.

↳ Polynesian chief having religious power of 'mana'

II Violent mechanisms.

(1) Feuding :- It refers to hostility b/w groups of kin motivated by the desire to avenge an offence.

↳ Eg:- Blood feud among Nuer of Nigeria

(2) Raiding :- prevalent in pastoral societies like Masai of Kenya etc.

III Adjudication and legal methods :- Some simple societies have formal code of conduct based on concept of natural law.

↳ Eg:- Ashanti of Ghana :- They have courts where elders examine evidence; they also have quasi-professional advocates.

FUNCTION OF LAW IN SIMPLE SOCIETIES.

(1) Compensate the party which has incurred loss.

(2) Purify the soul of wrong doer.

(3) Restore social harmony by bringing the two parties to a dispute together.

(4) Safeguard the society from wrath of supernatural or divine powers.

(5) Maintain social order, cohesion & uniformity

within society, necessary for survival.

- Conclusion & justice in.

Thus, law ~~within~~ simple societies is intermixed with ~~its~~ their social, economic & political considerations. Compliance is ensured through enculturation rather than an external enforcement agency.

- Difference b/w customs & law: (2 views)
  - R. Brown - no law; only custom; so same
  - Malinowski - law exist

(1) Law is (deliberately) made & enshrined consciously in law books in codified form; customs - unwritten emerge spontaneously over time based on local traditions, folkways & mores.

(2) law needs special enforcement agency → have legal sanction.
customs don't → enforced through public opinion, reciprocity, fear of mockery

(3) law is specific & clear, customs are not definite and clear.

(4) law is more adaptable and can be amended acc. to needs of society, customs are rigid and cannot be readily changed. (eg) :- Sabarimala judgement - entry of women.

(5) law is stable over time and cannot be abolished without proper procedure; customs fade, disappear or get transformed with passage of time.

(6) law is more idealistic than customs-
~~Leaders can also be~~ subject

(7) Matters of law concerns more imp. things; vital to the life of society; customs ✗ have

influence even more familiar & ordinary topics.

* Law divorced from customs is bound to become artificial & would not be seriously observed by the people. For instance, ban on balinese cockfight by indonesian law was not strictly observed by locals as per Clifford Geertz.

For eg:- Hindu Marriage Act, 1955 recognising marriage rituals is a law; but endogamy within caste is a custom, and not law.

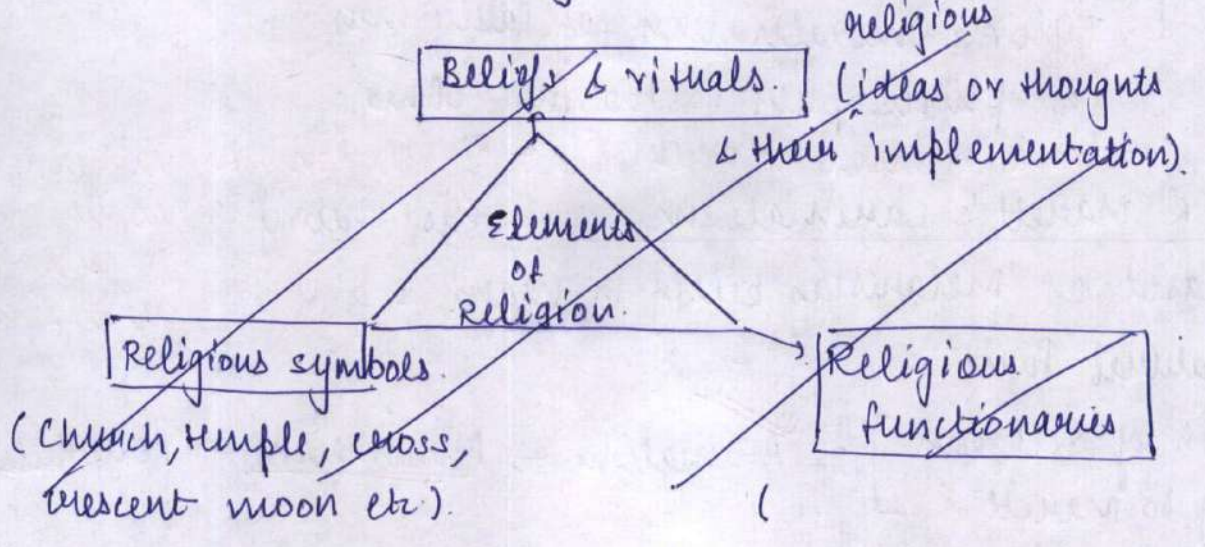
→ The dichotomy fades in certain cases:-
Ashanti of Ghana have a formal code of conduct based on natural law. Thus, mixture of local customs & law.

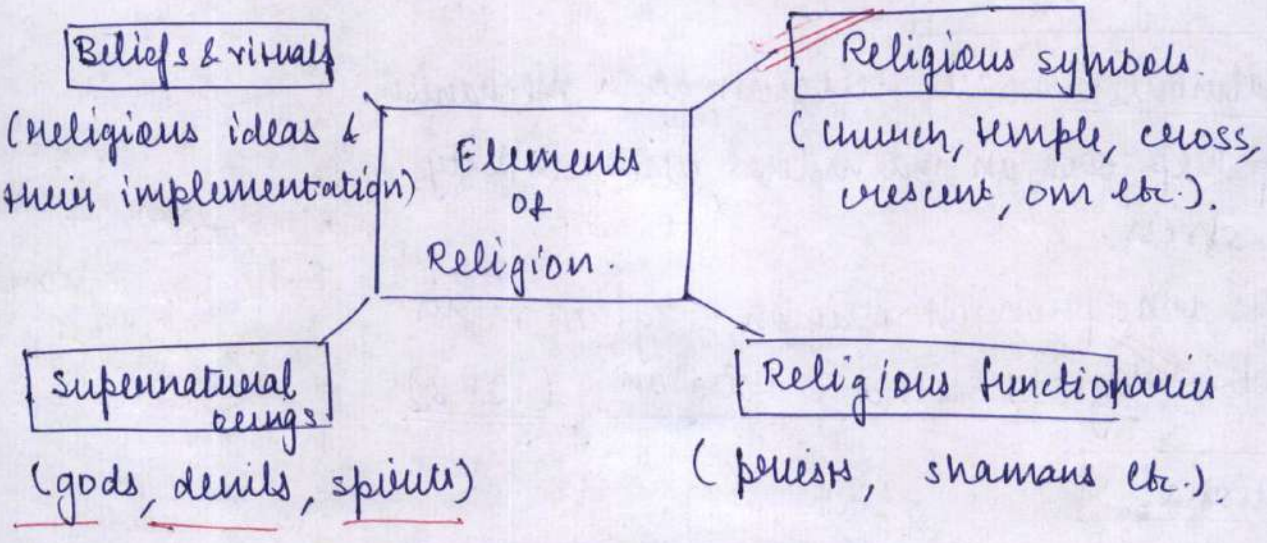
Customs - unwritten pattern of behaviours of people of a soc. that is considered characteristic and elementary feature of their social life.

Unit-5 Religion.

Q.1 Explain the various anthropological approaches to study religion.

- **Intro** :- Durkheim in his book "The Elementary forms of the religious life" (1912) defined religion as "a unified system of beliefs and practices relative to sacred things"





- **ANTHROPOLOGICAL APPROACHES.**

1) **EVOLUTIONARY.** :- 1871 E.B. Tylor in his book 'Primitive Culture' (1871) expressed 'belief in soul' & therefore 'animism' to be the earliest form of religion.

Evolution of religion according to Tylor :- Animism → Polytheism → Monotheism

1.2 → Frazer in 'Golden Bough' (1890) described evolution of religion from magic as magic didn't always succeed in producing desired result.

Magic → Religion → Science.

• Criticism (Tylor & Frazer) :→ They didn't conduct fieldwork.
↳ Tylor's visualisation of early man as philosopher is too far fetched.
↳ None focussed on other aspects of religion like values, morals, rituals, customs etc

1.3 R R Marett's animatism :- His theory was based on Melanesian belief in mana - a supernatural force.

Evolution of religion according to Marett :- Animatism → Monotheism → Polytheism

(2) Psychological.

2.1) Malinowski saw religion as a mechanism to help cope an individual with anxiety and stress.
↳ His conception on religion is given in his book 'Magic, Science & Religion' (1948)

• Criticism :- He has ignored social fxn of religion.

(3) Functional

3.1) Durkheim suggested that religion emerged out of the need to enhance cooperation and cohesion within a society
↳ Eg :- Each clan among Australian natives has a separate totem which unites them together.

3.2) RC Brown also emphasised on the importance ~~of group experience in~~ religion in maintaining ~~community or~~ social order through its 'concept of sin' & negative sanction.

- Criticism :→ They ignored the psychological function performed by religion with respect to an individual.

(4) Structural-approach-ist

4.1) Levi-Strauss suggested that universal laws regulating the activities of mind help in development of Mythology and religion. → based on 'binary-opposition' principles of good-evil.

- Criticism :- He ignores the functionality of religion and relies too much on its structure.

(5)

2.2 Culture & personality - Sigmund Freud suggested that adult belief in religion arose from childhood experience with regards to father. Father influenced the ~~modelling~~ modelling of deities.

(5) Cultural Materialism

↳ Criticism - Religion also found in Matrimonial societies

5.1) Marvin Harris suggested that economic, technological and demographic aspects (infra-structure) influence other aspects of ~~culture~~ culture like religion (superstructure)

↳ Eg :- Harris in his book 'Culture ecology of India's sacred cattle' (1966) explained Sacredness of cow in Hinduism in lines of their ~~its~~ importance in agrarian economy.

- Criticism :→ over-emphasis on materialistic culture and one way relationship.

⑥ Symbolic approach

6.1 Victor Turner believed that social order and social solidarity depended on rituals, which in turn are constructed of symbols.
↳ He also emphasised on rituals of rites de passage and liminality.

- Criticism :- Criticised for unscientific approach as symbols could be interpreted differently by different people.

• Contemporary relevance of these approaches.

① Evolutionary :- Santhals and Bhils believe in survival of soul and worship ancestors.
↳ Hindu practice of shraddha, attainment of moksha show belief in concept of soul.

② Socio-functional :→ Many countries still represented by an animal symbol (totem) which unites its people.
↳ Eg :→ Dragon for China. Tiger for India.
→ Eagle for US. etc.

→ Religion based cohesion among people belonging to a terrorist group.

③ Policy-making :- Tribal religious beliefs. Chhattisgarh.
incorporated in ~~Maharashtra~~ while modelling a clinic after Mata Danteshwari temple.

④ Psychological
↳ coronadevi temple established as a means to provide relief from pandemic induced anxiety & stress.

- Conclusion.

None of the theories explain relevance of religion in isolation. However, when they

are put together, all the functions of religion like emotional integration, psychological fxn, & social maintenance of social order etc. are highlighted.

Q.2 Discuss the concept of monotheism and polytheism.

- Intro :- --- same as Q.1 ---

→ Religion can be divided into 2 broad categories based on the number of gods their followers believe exist
- Monotheism :- belief in one god
- Polytheism :- belief in more than one god.

(1) Monotheism

→ It is the belief that there is only one supreme god. Even if other supernatural beings exist, they are either subordinate to him or are alternative manifestations of him.

→ Eg:- ~~Abb~~ Judaism, Christianity and islam.

Anthropological theories.

→ While majority of world's population practice one or another form of monotheism today, it is believed that most of religions have been polytheistic.

(1) E B Tylor's Animism

1.1) He suggested in his book 'Primitive culture'

(1871) that animism or 'belief in souls' was the earliest form of religion.

1.2) Since souls are aplenty, origin of religion should be polytheistic according to Tylor.

Animism → Polytheism → Monotheism

(2) Durkheim's Totemism

2.1) He also believed that religions were earlier polytheistic and later evolved into monotheistic religion.

2.2) This was based on the belief that there are multiple clans, each having separate totem, thus giving rise to polytheism.

↳ Eg :- Australian natives.

Totemism → Polytheism → Monotheism

(3) R.R. Marett's Animatism

3.1) He conducted fieldwork in Melanesia and developed his theory of animatism based on singular supernatural force of mana.

3.2) Hence, he believed that since mana is a single universal force, origin of religion should be monotheistic

Animatism → Monotheism → Polytheism

Monotheism continued.

→ ~~Types~~

• Types of Monotheism

① Exclusive Monotheism :- There is only one god. Other supernatural beings are either false or demonistic.

→ Hence, there is religious dualism in lines with Levi-Strauss's concept of 'binary opposition' — God & Demon

→ Eg :- Judaism, Christianity, Islam etc.

② Pluriform Monotheism :- There is only one supreme god. Others it exist are ~~either~~, ~~subordinate to him~~ or alternate manifestations of ~~him~~ the one supreme.

↳ Eg :- Kwoth of Nuer,

• characteristics of Monotheistic societies

1) Such societies usually have hierarchical political system. 2) They have a single decision-making group at the top, same characteristic is showcased in their gods.

3) They are more likely to be engaged in food production for their subsistence, particularly agriculture.

② Polytheism

→ It is the belief in existence of many gods who are usually assembled into a pantheon. ~~none of the gods is regarded as supreme over the others.~~

→ These gods can take any shape and form ranging from animistic spirits of animals, trees etc. to

→ Eg :- Hinduism, Shintoism, Taoism etc.

Types of Polytheism

① Henotheism :- Belief in one main god along with belief in existence of other gods. anthropomorphic gods.
↳ Eg:- Existence of different sects among Hinduism - Vaishnavite, Shaivite, Shaktism.

② Kathenotheism :- It is closely related to henotheism, it refers to worship of one god at a time without denying existence of other gods.

③ Unlimited Polytheism :- belief in number of different gods such that no one god is supreme ~~over others~~ and they perform different functions.

↳ Eg:→ ancient religions of Greece & Rome.
↳ Hinduism → Indra - god of rain
↳ Surya - god of sun.
↳ Agni - god of fire
↳ Varun - god of ~~air~~ ~~water~~ oceans. etc.

• Characteristics of Polytheistic societies

① It is found in ranked societies that are divided into different clans.
↳ Eg:- separate totem for each clan among Australian natives.

② It is found in both food producing as well as food collecting societies.

• Conclusion

While polytheistic religions can be viewed as 'conglomerate' of other religions, monotheistic religions can be regarded as sects within polytheistic religion. One should practise cultural relativism while analysing other cultures and religions to be free of any prejudices.

• To save space :- do theories like —

Anthropological theories

① Tylor's Animism
↳ Belief in souls; since souls are aplenty; origin should be polytheistic

② Durkheim's Totemism

③ RR Marett's Animalism

Monotheism
↑
Polytheism
↑
Animism

Q.3 Discuss the concept of sacred and profane.

• Intro :- - - - same as Q.1 - - -

→ In the same book, he has shown a dichotomy between → sacred, :- ~~and~~ things for religious purpose
→ profane :- things which are secular in nature.

Sacred

(1) Sacred usually refers to things and spaces which are set apart for religious purpose.

(2) Eg :- Religious beliefs, rites, worship places etc

(8) They are more forbidden and hedged with prohibitions

Eg :- In many societies, menstruating women not allowed to participate in religious activities

(2) sacred is therefore something that is regarded as holy.

merge

(3) Sacred things have high symbolic value and treated with more respect and dignity

(4) Sacred things can be non-utilitarian as well as non-empirical in nature.

merge with

(5) Sacred things are also related to supernatural

(6) Sacredness is not a result of exterior dimensions or interior properties of an object. It is attributed by society to the object.

(7) Eg :- Totemism among Australian aboriginals, holy water of River Ganga, places of worship etc.

Profane

(1) Profane refers to all other things which are not associated with religion and are secular in nature

(8) less prohibitions considered.

(2) Profane is ordinary or common.

(3) Profane things have no special symbolic significance.

(4) Profane things are usually utilitarian & empirical in nature.

(5) These are mostly linked to worldly life.

(6) since profane things find more utility, exterior and interior properties of an object are important for it to be considered profane.

(7) Eg :- Ordinary things like daily jobs, bills etc.

5. water of River Ganga may be profane for someone who doesn't believe in Hindu scriptures etc.

• Significance of sacred and profane.

1) According to Durkheim, sacred order (rituals and religious beliefs) has united and integrated the community. It has enhanced solidarity in profane areas of day to day lives. (structural-functional view of Durkheim)

2). Evans Pritchard has observed dichotomy among the Nuer in ritual performance. ('Nuer Religion' (1956))
↳ He also states that it is not universal as among Azande, distinction b/w sacred & profane is not clear-cut.

• Contemporary Relevance

1). sacred and profane are no longer exclusive of each-other. The former is no longer confined to religion or church.
↳ Eg:- People associate sacredness with their national flag, sports team etc.

2). In today's market driven society, things that were considered sacred once are combined with profane objects to increase their utility & profit/prosperity.
↳ Eg:- TV series like Ramayana, Mahabharata, beautiful paintings and artifacts of gods etc.

• CRITICISM.

Evans Pritchard - Azande eg.

① Scholars like Jack goody has criticised such dichotomy saying that it is not universally applicable.
↳ Eg:- Buddhism disapprove such dualism and preach middle way.

② such classification is also highly arbitrary as what is sacred for one group might not be for another group.

Eg :- Turban is sacred in Sikh religion while it is not sacred in other religions and so on.

• Conclusion :-

The virtue of cultural relativism should therefore be followed by classifying things as profane and sacred in a particular society. WEH Stanner has also introduced a third category of Mundane.

Q.4 Discuss the concept of myths and rituals.

• Intro :- Durkheim in his book "The Elementary forms of religious life" (1912) defined religion as "a unified system of beliefs and practices relative to sacred things"

→ 2 important aspects of religion are :-

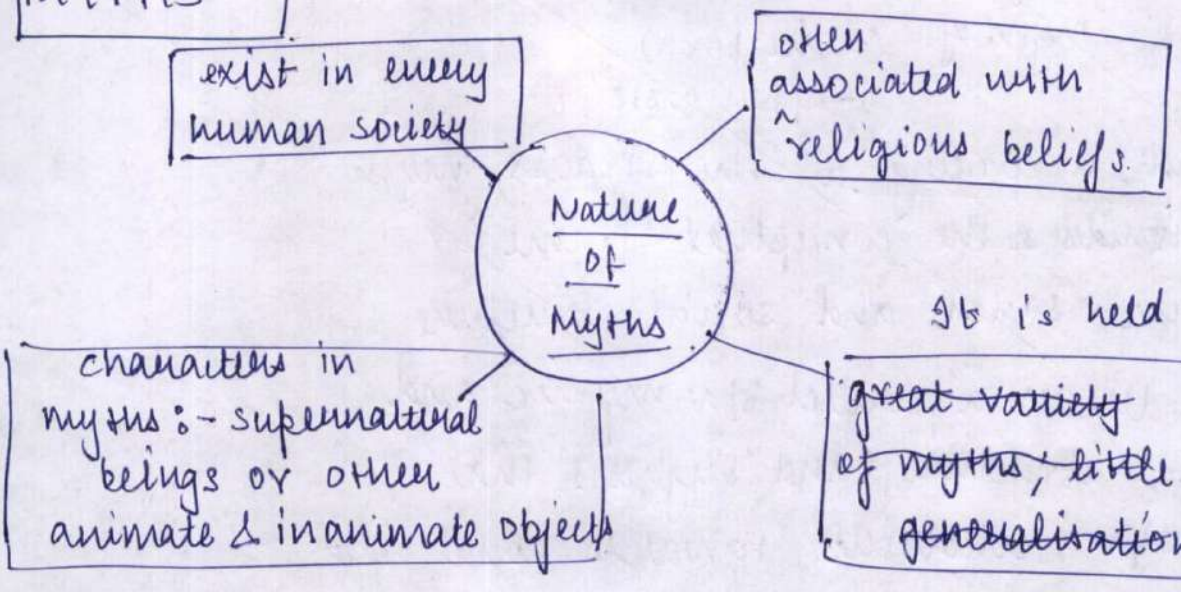
① Myth :- It is a symbolic narrative of unknown origin believed to be based on truthful accounts of the past. ~~Myths are often associated with religious beliefs.~~

② Ritual :- Victor Turner defined ritual as - "It is a stereotyped sequence of activities involving gestures, words and objects, performed in a sequestered place, and designed to [having reference to beliefs in mystical beings & powers]"

:- "prescribed format behaviour for occassions not given over to technological routine"

influence preternatural entities or forces on behalf of actor's goals and interests" ✗.

- MYTHS



→ Anthropological theory of myths

① Boas's historical particularism & cultural relativism :- Boas tried to understand social organisation and practices of different cultures from their myths.

② Malinowski's functional theory :- He argued that myths act as strong social force for natives which are relevant to their pragmatic interests.

↳ (Eg) :- Trobriand islanders placed stones around field - myth of good productivity due to magic stones

③ Levi-Strauss's structural theory :- He described myth as a logical and cultural construct of human mind.

↳ He called mythology as a language with mythemes as its basic unit.

↳ Myths helps us in understanding the ways in which human beings interpret the world around them.

↳ Binary oppositions can also be showcased in structural analysis of myths.

↳ Eg:- pure and impure (lower caste) etc.
myth of (twice born)
- upper caste.

↳ Thus, according to Levi-strauss, myth provides the conceptual frame for social order and social structure.

↳ He draws a parallel b/w mythic and social structure and suggests that both contribute towards social order.

↳ such parallelism is based on the notion that both of them are a construct of human mind.

↳ Acc. to him, mental structures are a universal characteristic of all human kind (psychic unity of mankind).

↳ This universality exists in the form of 'binary opposition'. It also acts as a basis for creation of myths.

↳ Eg:- myth of purity (twice born) & impurity (lower caste).

not needed unless explicitly asked.

• Functions of myths:

① Social credibility & acceptability:- An account gains religious sanctity & social credibility through myth.

② Explanation :- myths offer explanation for customs & practices.

③ Description :- Myths describe what people have not seen for themselves.
↳ Eg :- Myths related to origin of life on earth.

④ Healing & inspiration :- Myths are recited to heal sick persons and even act as source of inspiration.
↳ Eg :- Among Navajo Indians of North America. (Healing purposes)

• **RITUALS.**

Types of rituals

① Rituals related to religious practices
↳ These are often performed with an intention of spiritual communication with a superior being
↳ Eg :- prayers, chanting, offering sacrifices etc.

② Rituals related to rites de passage.
↳ These are associated with an individual's life cycle and performed as they move from one phase of life to next &
↳ It is also associated with concept of liminality as explained by Van Gennep & later expanded by Victor Turner in his book 'The ritual process' (1969)

• **Anthropological theories of rituals.**

① Evolutionary theory :- Tylor's 'Primitive culture' (1871) & Frazers 'Golden Bough' (1890)

provide an understanding of ritualistic practices through study of magic.

↳ Eg :- many Australian aboriginals consider totem magic as cause of pregnancy

(2) Functional theory.

→ Durkheim viewed totemism as the origin of ritual, performing the function of social integration.

→ Malinowski opined that people performed rituals to tackle uncertainty and anxiety associated with things that no amount of knowledge or skill can erase

↳ Eg :- In his work, 'The coral gardens & their magic' (1935), Malinowski showed that Trobriandens performed rituals to regulate their agricultural produce. (imp.) X.

(3) ~~Symbolic theory~~ / Structuralist theory

↳ They focus on the systems of symbolic expression associated with rituals.

↳ These rituals thus reflect the logic of human mind and underlying social structure.

• Functions of rituals.

(1) Social solidarity :- Study of coorgs by MN Srinivas shows that rituals performed communally by okka & the village aid in their social integration.

(2) Relief from uncertainty :- Malinowski's study of trobriandens showed that they

performed elaborate rituals when fishing in deep waters or high risk zones.

(3) Medium of communication and expression :- conveying meaning.

(4) Rituals help in release of tensions built up as a result of oppression, eg, during a protest etc.
↳ Balinese cock fight - Geertz ('Deep Play' -1972)

(5) Point of entry for observers :- Acc. to Clifford Geertz, rituals performed by participants reflect their way of life to the observers.

• Relationship b/w myth & ritual.

(1) Primacy of myth :- Ritual emerged from myth
↳ EB Tylor saw ritual as an application of myth
↳ Eg :- Myth of impurity associated with menstruating women gives rise to ritual of menstrual taboo. (imp)

Mythological story of Prahlad & Holika gave rise to ritual of Holika dahan

(2) Primacy of ritual :- Myth emerged from ritual.
↳ Frazer believed that during evolution of ~~religion~~ belief from magic → religion → science; myth emerges from rituals when latter fails to provide desired results.
↳ Eg :- ~~Ritual of holika dahan~~. Ritual of wearing red or bright colors in Indian weddings → basis of myth that other bland colors being bad omen

(3) Myth & ritual as non-coextensive
↳ That is, myth & ritual though often appear together, they enjoy great deal of freedom too.
↳ This view is given by Malinowski, Eliade, Burkert etc

↳ Eg :-

• Conclusion.

Thus, Myths and rituals reinforce each-other in various aspects. In today's industrialised world, the ambit of both myths and rituals has enlarged outside religion to cover other areas of sports, entertainment, business, gatherings etc.

• Fx^{n} of religion

1) Psychological needs - Malinowski
2) social cohesion & solidarity - Durkheim
3) social order & conflict - R. Brown
   ↳ negative sanction & sin
4) Socialisation
   ↳ Geertz - Balinese cockfight
5) Healing - shaman
6) curiosity - answer to 'origin of life'
7) Deep ecology & animism