



SOCIO-CULTURAL ANTHROPOLOGY (PAPER I) NOTES

By MANDAR JAYANT PATKI (AIR 22 CSE 2019)

Following notes are accumulation from various resources mentioned below:

- Braintree notes on socio-cultural Anthropology
- Learn 2 Achieve (L2A) Test series Material
- Sachin Gupta (AIR 3 2017) sir's Socio-cultural Anthropology notes
- Ember and Ember book
- Makhan Jha (Anthropological Theories)
- Upadhyay Book (Anthropological Theories)
- Alabama University website
- Written notes by Dr. Vivek Bhasme sir (IAS 2017)

HOW TO UTILIZE THIS NOTES?

1. Anthropological theories are extensively covered in notes. You can use them either as notes or as supplementary material.
2. Aspirants are advised to make a note of case studies and examples given in note of Family, Kinship, Marriage, Political organization and Economy. Citing such examples in answers fetches brownie points.
3. Focus on information given/written in margins. These are value additions which I included from test series material.
4. Make a note of unconventional points (e.g- Descent Theories (172)). This can be included in conventional answers to show examiner depth of your knowledge and make your answer standing out from the crowd.
5. Try to inculcate structures given in notes and make your answers more articulated and comprehensive.
6. In Anthropological theories, focus more on Individual thinkers as UPSC has been asking much about thinkers separately.
7. Focus on proper definitions and Etymology of specific words like Religion, family, etc given in notes.

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RELIGION

Definition -

① Durkheim : set of beliefs and practices concerning supernatural powers

② Belief or faith in supernatural entity which are considered as all powerful and approached by their believers with set of rites & rituals for fulfilment of various needs.

> 4 supernatural systems in simple societies

religion
Magic
Totem
Taboo.

> what makes religion dynamic → rites, rituals & beliefs.

for my answer on ② → you can start with ; ② is one of oldest behavioural patterns. It is defined as

* Approaches to study Religion

① - define Religion., oldest beh. pattern → thus many theories for origin & purpose

② - ① Theories
Theory → purpose
significant thinkers & their premises
minor differences b/w thinkers of same school.

ETIMOLOGY
'Religare'
To tie or to bind together

③ No consensus about origin & purpose, but principle of complexity of ② & it's dynamism is accepted by all.
his his 'elementary form of religious life'

Durkheim : A unified system of beliefs and practices relative to sacred things, things which are set apart and forbidden, belief and practices which unite into one single moral community called a church, all those who adhere to them.

Rites: act which is directed to some SN entity

Ritual: complex org of rites of particular occasion.

Defn by Sapiro :
an institution consisting of culturally partnered interaction with culturally postulated superhuman being.

> John Lubbock
English P

↳ 1st attempt to
study R in evolutionary
manner

↳ In his 'The origin
of civilization and
Primitive Condition
of Man', outlined
following ex. scheme

Atheism \Rightarrow fetishism \Rightarrow
nature worship \Rightarrow
totemism \Rightarrow
Shamanism \Rightarrow
Anthropomorphism \Rightarrow
monotheism \Rightarrow
Ethical monotheism.

(AFNT SAME)

① Evolutionary Approach \rightarrow show religion as problem solving phenomenon.

i) E. B. Taylor - "primitive culture" (1871)

↳ animism: earliest & most basic religious form.

↳ Animism \Rightarrow fetishism \Rightarrow belief in demons

ii) defined R = "belief in super being" \Leftarrow monotheism \Leftarrow Polytheism
Herbert Spencer (1820-1903) \Rightarrow (R) = cultural universal

↳ "principles of sociology" (1898)

↳ similar approach as Frazer Taylor,
(but) stressed on ancestor worship
as basic form.

iii) James Frazer

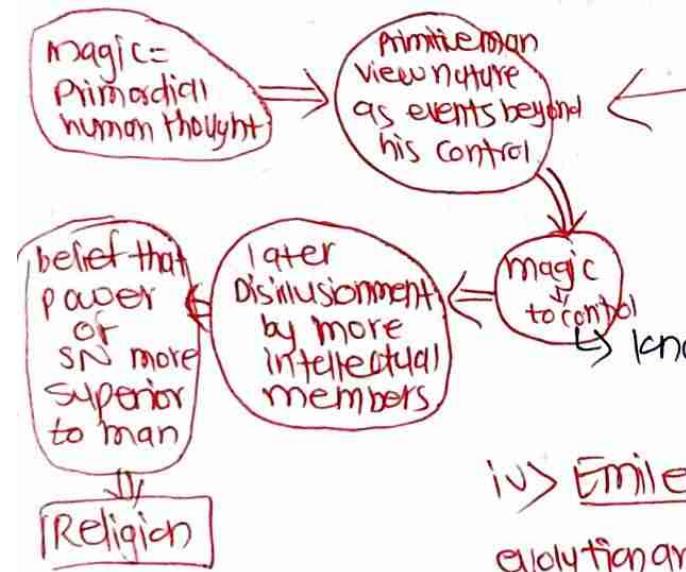
↳ "The Golden Bough" (1890) \rightarrow tries to constuct universal theory of M.R.S.

↳ R \Rightarrow result of dev. of original magic stage of human culture.

↳ primitive man \rightarrow believed in overwhelming & instrumentalising super nature thru magic

↳ eventually similar belief about spirits by pleasing them thru prayers to solve his problems & needs.

↳ known as "Magic Theory".



iv) Emile Durkheim \rightarrow for him, evolutionary advancement of R is emergence of specific, analytic, profane ideas about 'cause' or 'category' or 'relationship' from diffuse, global, sacred 'images'.

↳ emotions of + collective consciousness \Rightarrow shaped indi.'s religious feeling.
In social envi

② Psychological Approach. - Religion as emotional response

(A) Sigmund Freud

- deep, subconscious psychological conflict in social group is responsible for dev. of ②
- ↳ Traces origin to family.
 - ↳ child → seeking to work out adequate reln with parents (especially father) → regards father as symbol of absolute power.
 - ↳ As grows → father's supremacy untenable (due to dynamics in family owing to oedipus complex)
 - ∴ ② → fills the vacuum. → father substitute.
 - ↳ thus origin of ② → man's belief in cosmic father to give him support once he had from his biological father.
 - ↳ story of tyrannical man.

(B) Robert Marrett

- ↳ ② → not problem solving phenomenon
- ↳ profound emotional response to aspects characterised by emotional overtones.
- ↳ emotional aspects → origin of ②

Recent advancement in psychological thought
symbolic ② → Clifford Geertz
modern or primitive ② can be understood in integrated system of thought through symbolism

Emotive theory

- Emotive factors, according to various scholars, are as follows:
 - i) Wilhelm Wundt → ② = projection of fear into enm.
 - ii) fetishism → emotional attachment to some object.
 - iii) Marrett → Animatism = basis of ②

③ Functional Approach

↳ explains role R plays in life of indi. & society.

D) Even pitchards

↳ in his study of witchcraft in Andamans
it has to be understood
in social context

A) Emile Durkheim → confirm whether his approach is functional?

↳ R exists in social context. i.e.

↳ is expression of way society orders its life, media thru which s. understand universe.

Totemism: symbolic of god → totem.
thus, God = personification of clan.
Thus, all objects of R → symbolises social relationships & led to continuity in society. group.

E) M.N. Srinivas

↳ in his study of cosy

↳ very innovatively integrated social structure with R

which he finds operating

① diff levels (local, regional, Peninsular, all India).

② observe that various rituals bring social solidarity &

unity among diff social segments.

B) Malinowski → Religion = integrating force

↳ R → connected with emotional state of humans. i.e. state of tension.

e.g. Trobriand Islanders → Religious

Practices centered around fishing expedition.

↳ purpose of R → purge human mind of its stress & strain.

↳ Being As Tool of adaption in upset state of mind.

↳ secure mental, phy. stability

C) Redcliff Brown

e.g. study

of R of Andamanese

Islanders

for them main

SN entity

Spirit of dead

which appear in

natural phenomena as sky, sea

↳ funn' of R < create feeling of dependence

attaining indi. concurrence or social norms.

Thus ultimate aim → social survival.

↳ R instill sense of dependence on human

mind. & fear of supernatural brings

adherence to social norms.

④ Structuralist Approach

- ↳ studies religion in postulation of universal structures or logical pattern to human mind
- ↳ Levi Strauss → tried to reveal grammar of mind, a kind of universal psychological process which give rise to social structure
- ↳ Analyze Myths → product of unconscious mind → can be used to understand the way human mind interprets the world.
- ↳ Religion → also product of Binary oppo.
 - ↳ study of totemic phenomena having B.O. of < Nature culture
 - ↳ thus Strauss proposed that primitive religious systems are like all symbolic systems, fundamentally communication systems.
- ↳ Dumont (1959) takes structuralist perspective of religion manifested in worship of village deities.
- ↳ Opposition of 'pure' & 'impure' & interdependency of both values in religious thought.

⑤ Symbolic approach → revamping of psychological approach.

↳ first recognised by Evan Pitchard

↳ studies meaning of \textcircled{R} the symbols,

meanings giving by participants to rituals,
& its interpretation.

i) Victor Turner in study of Ndemby religious life

↳ Ritual < \textcircled{R} Life crisis ritual

Ritual of affliction.

↳ shows that Ndemby society is greatly marked by diff. ceremonies along with symbolic meanings attached.

ii) Clifford Geertz - religion as a part of

cultural system

↳ symbols → vehicle of culture.

↳ importance of \textcircled{R} in society to be studied the meanings attached to it by people.

iii) Mary Douglas → sacred can be engraved

in human minds with diff words,
thus it represents society.

↳ symbols carries meaning only when studied in interrelation with one another.

↳ Religion is study of such symbols & their meanings.

Though all approaches differ in interpretation,
they all point out that
Religion performs atleast
following 3 things.

① Establish social order
↳ thus remove anxiety

② Bring social solidarity

③ Acting to reinforce
the world view

* Monotheism & Polytheism

Structure

(2) - (a) Monotheism & Polytheism.

(i) M → divine might & power.

- ↳ far from popular in history.

(B) - (A) Monotheism

↳ Basic Monotheism.

2) Exclusive Monotheism

3) Pluriform Monotheism.

4) Religious Dualism.

(B) Polytheism

↳ Henotheism.

2) Unlimited Polytheism

(C) → spectrum of views: falling in continuum.

(i) Monotheism → belief in existence of one god or oneness of god.

Polytheism → existence of many gods.

- Both often thought in just numerical terms, but history of religions warns against such oversimplification.

- There exist no historical evidence to prove one system older than other, but scholars assume M as higher form thus later dev.

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A MONOTHEISM.

↳ Not just oneness of god, but his uniqueness
i.e. expression of divine might & power.

① Basic Monotheism.

↳ Believe only in one god.

↳ characteristics: rejects all other beliefs,
calls them 'false religion'.

↳ God of monotheism is personal god
e.g. - Judaism, Islam, chri.

② Exclusive Monotheism.

↳ only one god exists, others gods do not
exist at all or are false/demons.

e.g. - Islam, chri., Judaism.

↳ Types

Ethical Mono → man chooses god
which he needs & which he can
adore

Intellectual Mono → one god: logical
result of question of origin of
world.

③ Pluriform monotheism

↳ only one main god & others are manifestation
of main divine god.

↳ effort solve problem of divine unity
divine pluriformity.

e.g. - 'kwoth' spirit belief in Nuer tribe
(c. sudan).

kwoth = spirit in sky which manifests
in diff. forms.

↳ Ogallal Sioux of USA.

16 gods → divided in 4 groups.

but all eventually one → wakan tanka

4) Religious Dualism

↳ Some → dualistic. views universe as having two basic binary opposite principles e.g- good & evil, spirit & matter.

↳ Thus, concept of God & Antigod which is variation of Mono.

e.g. Zoroastrianism < Ormazd (good)
Ahriman (evil god)

2 Polytheism ^H _K

↳ Belief in many gods. sometimes have supreme creator or focus of devotion as in hinduism.

↳ sometimes hierarchy of god → one imp than others
e.g- Buddhism.

↳ includes belief in many demonic & ghostly forces.

1) Henotheism:

↳ Belief in one main god, though worship of other gods is granted.

↳ Introduced by Max Muller. in his study of Indian religions.
Popularised

↳ e.g- vedic hymns.

2) Katherotheism → Worship of various gods at a time.

3) Unlimited polytheism

↳ extreme poly. → belief in no. of gods of diff. names which can't replace each other

↳ also no. demons.

↳ e.g → classical R of Greece, Rome, India.

④ Thus, analysis of history of R reveals that spectrum of views falling b/w Basic Mono. to unlimited p. are falling in continuum

* Sacred & Profane

Structure.

② - Dichotomy by Durkheim

③ - ① sacred & profane dichotomy.

 ② origin of sacred.

 ③ criticism.

④ - separate < supernatural affairs
 worldly affairs.

→ -

Acc to Durkheim,
the S&P dichotomy
is universal &
precondition for
existence of religion
of human experience, world, cosmos & all
things surrounding them.

③ > sacred & profane dichotomy

on study of Aurora tribe → E.D. in his book "Elementary forms
of religious beliefs" shown dichotomy.

i) S & P → holy & common.

 S → religious, P → non religious.

 S → superior in terms of dignity & seriousness.

E.D. defines (P) in terms of S.

(written down defn)

ii) S contrast w/ P, are set apart as

 S things will be polluted by P.

 S things → forbidden, hedged with
 prohibition.

iii) S → non utilitarian P → utilitarian.

S → Supernatural, P → worldly things.
↳ things of utility.

- v) S order → symbolic representation of social order. (A/c. to Durkheim)
(read back page, Durkheim's mana & manifestation of society)
- vi) S space & time: S & P can't exist at same time & place. Special place & time for S.

vii) E.D. believes sacredness → not intrinsic property or some revelation or exterior dimension
but result of "collective conscience" → value attribute to sacred things by society.
e.g. - holy water < not chemical composition nor god revealed this as sacred.
but collective cons.

viii) Mircea Eliade → Man becomes aware of sacred things becoz it manifests itself, shows itself wholly diff. from profane.
He uses term 'Hiero phanies' (other worldly) give it doesn't belong to our world & manifest in most varied guises.
e.g. - presence of holy man or in EQ. & epidemic. for ex.

ix) E.D. → This dichotomy → universal.
~~Evans Pitchford~~ → observed it in Nuer community in ritual performance.

x) W.E.H. Stanner → in his monograph on aboriginal religion → term 'mundane' → concept of intermediate sphere → where sacred is not regarded as antagonistic thereby abolishing dualism.
However, he said, especially in Australian aborigines → opposition of S & P → found regular employment.

> Origin of Sacred, by E.D.

- ↳ He rejected theories of origin of \textcircled{R} based on \leftarrow animism & \rightarrow naturism
- ↳ Proposed that totemism is not essential about that particular totemic emblem or thing, but it is about clan itself as symbolized by emblem. and totemic entity. It is experience of social group alone that is capable of generating in people the kind of intense feelings that sustains religion.
 - ↳ Arunta tribe → totem as saviour of clan thus worshipped.
- ↳ Totem represented > Criticism
 - Sacred force of energy that Durkheim called 'mana'
 - This force, which is external to human being, is nothing but society itself.
 - Thus Durkheim argued that Sacred is not only social, but is very form in which society represent itself to its members.
- ① Lloyd Warner - S & P ~~or~~ dichotomy cannot be used to show social order.
- ② Jack Goody - criticised E.D.'s claim of universality of this dichotomy.
 - ↳ many societies do not have just product of European \textcircled{R} thought.
 - ③ some Eastern \textcircled{R} like Buddhism disapproved dualism → let go all conceptualization of good or bad, S or P. → middle path.
 - ④ → This dichotomy, though criticised, can be used to differentiate \leftarrow supernatural affairs & \rightarrow worldly affairs in human societies.

> Criticism of S2P by Durkheim

Despite profound influence on structural-functional school of British A, many criticised.

① Evans-Pritchard

↳ while studying Azande in C. Africa, argued that the sacredness might be situational

example - shrines for Ancestor worship in Azande were occasionally used for rituals rest of the time for resting spears.

② W. E. H. Stanner

↳ distinction was impossible to apply unambiguously in studying Australian religion.

↳ gave concept of mundane.

③ Jack Goody

↳ many societies do not have words that translate as sacred or profane. Thus, just like distinction b/w natural & supernatural, it was very much product of european religious thought than universal applicable.

(PTO)

Sacred & Profane since Durkheim

① American anthropologist

W. Lloyd Warner → with

his fw in New England town

of Australia which he called

"Yankee city"

↳ wrote "The Living and the

Dead" (1959) → focused on

Memorial day rites → which

he observes are modern cult

of dead & conforms to

Durkheim's definition of sacred

collective representation

② Mary Douglas in her classic

work "Purity and Danger" (1966)

Proposed sweeping cross-cultural

analysis of rules concerning

purity & pollution which confirms

Durkheim's central thesis that

religious ideas depended on

active separation of antithetical

domains

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① Religion is cultural institution. Justify.
Religion, as defined by Emile D. Durkheim,
(a unified system of belief and practices)
relative to sacred things, things which are
forbidden and set apart, belief and practices,
which unite into a single moral community
called church, all those who adhere to them?

From above definition, it is clear that
Durkheim sees Religion in social context i.e.
the way society orders its life. Thus
Durkheim believes that all objects in Religion
symbolises social relationships and lead to
continuity in social group. Thus making
Religion a cultural institution.

Social Role of Religion

Though highly personal, but Religion does
play following social roles:

① Explains individual sufferings - As proposed
by Malinowski, state purpose of Religion
is to purge human mind out of state
of stress & strain.

② Social cohesion - Believing Religion to be

U.P.S.C.

Ultimate source of social cohesion, Raymond Firth proposes that it is impossible for human society to exist without some kind of religious solution that go beyond empirical evidence.

On the same line, Redcliffe Brown explains function of Religion in two ways:

- ① creating feeling of dependence on human mind.
- ② thereby attaining concurrence of individual on social norms.

All this with ultimate aim of social continuity, and social survival.

③ Agency of social control - Religion emphasises on consequences resulting from behaviour. It approves and disapproves certain human practices and responsible for directing discipline and dictating human behaviour.

↳ Durkheim: creation of intense feeling?

④ Controls Economic life - Max Weber studied economic role of Religion. He profounded that capitalism grew in protestant

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nations like USA not in catholic nations like Italy. Also, due to spiritualism, materialism could not grow in India.

⑤ Religion and social welfare - growth of art & culture, spread of education. Religious scriptures as storehouses of knowledge.

⑥ The cozy society manifests - Durkheim: Religious Sacred is not only social, but it's very form in which society represent itself to its members.

Criticism

Talcott Parsons, an American sociologist, argues that religion no longer functions to promote social integration as Durkheim proposed, because of individualist nature of contemporary societies.

Thus, due to variety of social functions performed by it, the Religion, as Durkheim proposed, is result of social consciousness and thus a cultural institution.

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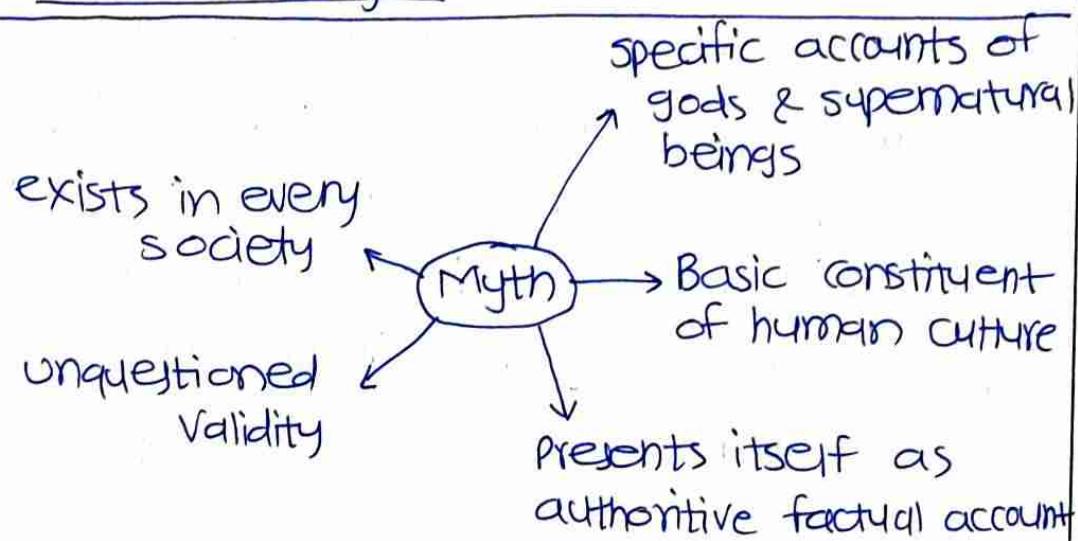
① MYTHS and RITUALS.

MYTH → from Greek word 'mythos' → 'saying' or 'story'

According to Notes & summaries, Myths are generally culture stories, culture specific, Providing reason for status quo. It is a symbolic narrative, usually of unknown origin, ostensibly related to actual events and is especially associated with Religious belief.

Anthropologist Bruce Lincoln defines myth as economy in narrative form.

- features of myth



- Importance of Myth

functionalist like Malinowski & Durkheim gave importance of myth as :

① legitimise social structure & thus help in preparing **charter**.

② Justification for particular behaviour of

Robert Segal
Myth are stories about 'something significant'.

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individuals, thus agency of social control.

- ③ Exhibits social power of solidarity, like religion.
- ④ Explains the 'Unexplained' i.e. what humans can never see for themselves.
e.g.- origin of world, end of world.

Theories of Myth

A) Malinowski's functional theory - Malinowski propounded that myth is more than idle speculation about origin of things. It justifies by precedent the existing order and supplies retrospective pattern of moral values. According to him, myths are first belief systems and principles on which people's belief & social postulate rests.

B) Levi Strauss's Structural Analysis - (The structural study of Myth? (1963))

Levi Strauss applied structuralism in analysis of myth & propounded that human has common mental structure that leads to people everywhere think similarly regardless of socio-cultural background. One of basic claims that myth is a language analyse myth similar to language break down in constituent element called mythemes?

The Raw and the
Cooked?

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myth is used
to reflect on
and symbolically
represent
mediate or
relate
universal and
culturally
specific
contradictions
or
oppositions.

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basic mental characteristics is to classify -
which is done by humans in binary
Opposition, Good and evil, white and black.

After his analysis he concluded that one
myth can be converted to other thru simple
operations like:

- ① converting positive elements into negative
- ② Reversing order of elements.
- ③ Replacing gender of hero.

example → Strauss's analysis of "Cindrella"
converted to "Ash boy"

Rituals

Ritual is social act in which participants
reenact their relationship to sacred
objects & beliefs. These are ceremonial
acts prescribed by tradition or by sacred acts
degree. It is rhythmic act which is performed
at specific time and place.

Types of Rituals

Jyoti (1908) and Arnold Van Gennep (1908)

divided into 2 parts:

→ Rites De Passage
(life, birth, marriage)
Rites of intensification

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Arnold Van Gennep :

Rites de Passage

Separation

- disengage from previous status & role.

Transition

- Remove barrier to new status

Reintegration

- acceptance of newly acquired status.

example : Marriage in Hindu Society

↳ Separation of girl from old home

↳ Transition thru ritual into new status

↳ Reintegration → new house, responsibilities

Rites of Intensification : effect the group

as a whole as result of environmental changes.

example : New year, Baisakhi, onam.

According to R.C. Broon, Rituals form core of standing socio-cultural practices.

Nature of Rituals

① origin approach

W.R. Smith : totemism sacrifice → desire to communicate with god

Frazer : Magic

Durkheim : totemism @ Australia.

Freud : in his 'moses & monotheism'
↳ origin = sacrifice.

② functional approach

Brown & Malina → adaptive response to Social & Phy. env.

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notes

② Anthropological views about Myth

→ (Read ① from Myths & Rituals)

① 19th century → "nature mythology" ^{Taylor} Max Muller.

① E.B. Taylor

↳ "primitive man" concerned with natural word → tried to explain this by attributing soul → "ANIMISM!"

↳ Thus origin of mythological ideas

↳ Also gave evolutionary sequence as starting from mythological ideas & gradually progressing towards scientific ideas

② Max Muller

↳ Myth → arising from language

↳ "disease of language"

↳ due to lack of abstract nouns

③ James Frazer

↳ myths = misinterpretation of magical rituals (which themselves were misinterpretation of natural laws).

↳ Human beings → begin with unfounded belief in impersonal magic laws ⇒ when not corrected ⇒ started belief in S.N. powers

Controlling nature ⇒ thus rise of religious myths. Meanwhile, continued to practice old magical rituals → thus myths used to justify them

↳ thus 'Myths from Ritual'

II 20th century

① Levi Strauss

↳ myths reflect patterns in mind and these patterns are more as fixed mental structures, specifically pairs of binary opposition. + Product of unconscious mind thus useful to study basic underlying structure of society.

② Malinowski

↳ social function of myths.
↳ "mythic charter" → a legitimization for cultural norms & social institutions.

③ Eliade

↳ In his 'Myths, Dreams and Mysteries'
↳ myth have some type of essential connection to ultimate sacred things that transcend cultural specifics.

Yazılıtakılar p2

III 21st century

Postmodernism → each account of myth has its own cultural significance & meaning
↳ challenged precedence that texts only can be medium for mythology, arguing that other media as visual arts or even place-making, could be as important.

Current Relevance → movies, etc.

(c) Animism

→ Religion is oldest belief system existing in all societies.

Etymology

'Animus'
↓
latin word meaning
• Soul

Animism is belief in soul or spiritual beings. It is doctrine that all objects have inner or psychological being.

Taylor's Animism

Evolutionist E.B. Taylor in his 'primitive culture' (1871) developed concept of Animism. He defined it as 'belief in Anthropomorphic supernatural being'. Thus, belief that non-human objects have souls.

Origin of Animism

↳ Taylor saw origin in human experiences of shadow, echo, trance, which forced "primitive philosopher" to assign self-like agency to other objects.

Types of Animism

① Lower Animism

↳ soul cannot be punished for its deeds

↳ Thus, primitive man developed belief that soul has internal & begin external.

② Higher Animism

↳ even soul can be punished.

↳ to worship entity of soul.

Taylor & scheme of religious evolution

Being evolutionist, Taylor saw belief in soul as most ancient belief, thus making Animism as earliest form of

He gave evolutionary sequence:

Animism \Rightarrow Polytheism \Rightarrow Monotheism

Critics of Taylor's Animism

① Durkheim rejected possibility of formation of religion on just phenomenon of illusion

② R. Maret - based on his study of Malenfins
↳ No such thing as ~~soul~~, but there is Animatism which is earliest form.

③ concept of 'primitive philosopher' is criticised as primitive man must have engaged in survival activity, not thinking about soul.

④ Malinowski, Brown, criticised Taylor's 'concept of survival'

Animism & other social insti.

① Animism & kinship \rightarrow Nonhumans participate in

kinship system & ceremonies of human + have their own eg- Harvey's study on Maori comm. \rightarrow offer prayers to sweet potato before digging it up as ~~before~~ belief to have reln with it.

② socio-political impact \rightarrow Acc. to Harvey, animism belief of personhood challenged modern rationality as it assigns 'intellectual, rationality' to nonhumans also.

Animism in contemporary society

Korua tribe: crop
beliefs in spirit rainfall
cattle.

two benevolent
spirits malevolent

> benevolent \rightarrow Singbonga
soldier worshipped as 'good god'

> fear of malevolent spirits.

\hookrightarrow with increasing complexity of P, complexity of animism also increases

example \rightarrow Buddha's consolers in buddhism

② Belief in spirits in Hinduism

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(c) ANIMISM

Structure

(i) - Defn of Religion.

(ii) • Animism

soul : brief background

defn by Taylor

premises by Taylor / history

case study.

(iii) -

Religion is universal institution existing in all societies. Defined by Sapir as 'Institution consisting of culturally partnered interaction with culturally postulated superhuman beings'.

ANIMISM - is belief in soul or spiritual beings. It is doctrine that all objects have inner or psychological being.

As defined by Evolutionist E.B. Taylor in

his 'Primitive Culture' (1871), Animism is

'belief in Anthropomorphic supernatural being'

Taylor, as evolutionist, was ultimately interested in 'How and why human beings created concept of spirit being?'

Taylor saw origin of animism in experience

of shadow, echo and dreams, of life & death.

According to him, early man, through this experience, must have evolved concept of external soul and internal soul.

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ANIMATISM

- Structure - (A) - defn of R. R. Marett, his book
 (B) • Animatism ← Mana concept ← origin
 • criticism of Marett
 (C)

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In his study of Melanesian tribe R.R. Marett, in 1900 coined the term Animatism in his book "Theory of origin of Religion" (1909). He refers to 'belief in single, universal, transferable, supernatural power'. Anthropologist also calls it as 'Mana'.

Mana is generalised, impersonal power which may manifest itself in both living and non-living object. The word is derived from language of Melanasia. The performance of being depends upon amount of mana present in it. example : it is believed that master craftsman excels in his skills due to possession of Mana. As chief di Marett studied Melanasiain, he found that tribes have belief that chief possessed large amount of Mana. But when chief dies, this mana is transferred to new chief; so, Mana is universal and transferable.

According to Marett, Melanasiain are living in condition as primitive as early man. Therefore

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their belief should form earliest form of religion. That's why, it is also called as evolutionary theory of religion.

Mana is single transferrable force, hence origin of religion should be monotheistic and later it evolved to Polytheistic.

Mana \Rightarrow Monotheism \Rightarrow Polytheism.

Marrett also proposed that primitive people treated objects as having life, will etc. but did not differentiate between body & soul as propounded by Taylor. Thus he believes Animism arose out of animatism.

Criticism

- ① Assuming Melanesian as primitive as early man & they have not changed a bit in last a million yrs is impossible.
- ② Marret \rightarrow philosopher & but not possible as early man = engaged in survival
- ③ opposed by Taylor: Poly \Rightarrow Mono.
- ④ Belief in single, universal, SN power is one of feature of religion. Marrett is silent on how later features like values, rituals were added to Religion.

C FETISHISM

- i) fetish → object believed to have supernatural powers
- ii) fetishism → attribution of inherent value or power to an object
- iii) initially used by Portuguese to refer to objects used in religious cult by West Africans
- iv) fetish objects are believed to possess supernatural powers because it is occupied or possessed by supernatural beings.

v) Auguste Comte - In his theory of EN.

of religion, proposed fetishism as earliest stage followed by polytheism & monotheism.

↳ Some artifacts used in monotheist

R (Holy cross, etc) are incarnation of fetishism.

vi) fetish may be adored or insulted depending on whether it fulfills its possessor's wishes.

vii) e.g. ① Voodos of Togo

↳ fetish: blood, fur, bone, ~~spine~~ claws.

Case study ② Henry Hessler in his "primitive in India" referred to fetishism in India.

↳ Bondos → fetish: sword of superior Rajput warrior. (Pathkonda Mahaprabhu)

↳ saw sister naked, husking grain
→ felt remorse → turned into sword.

↳ Bondo → hide it in banyan tree.

↳ ③ festival → sing, climb tree, bring it down, worship & put back.

viii) Taylor & McLennan → fetishism shifted

attention from reln b/w people & god

to people & material objects.

D NATURISM

- i) proposed by Renville to designate worship of nature. Original idea of Max Muller, supported by Renville.
- ii) Believed that supernatural power has it's manifestations in things of nature.
e.g. Roaring of clouds, Etc \Rightarrow expression of supernatural power.
- iii) primitive man \rightarrow see world around him as childlike wonder \rightarrow natural phenomenon \rightarrow succession of seasons, night & day, storms, clouds, winds & effects of weather etc.
- things beyond his comprehension & control \rightarrow having No idea of god at all.
- attributes agency like self to objects around him \rightarrow awe for nature \rightarrow makes things themselves as gods & worship them.
- iv) Naturism explains \rightarrow man originally was destitute of nature \rightarrow ignorant awe in face of natural forces \Rightarrow Naturism.
- v) e.g.: - Chotanagpur \rightarrow some tribals - sacrifice pig on hill top during prolonged draught to please rain god.
 \hookrightarrow thus respects supernatural power of nature.
- conscious of his own agency, yet unable to distinguish between soul & body \rightarrow
- vi) though sometimes explained as personification of natural forces, but scholars argue that personification, in its strict sense of attributing person's value to things, was beyond primitive man's capacity, & thus appears only in later developed forms of beliefs.

word 'totem'
derived from
gibwe Ing
word 'edodem'
↓
basically meant
(clan).

explain theory
of Durkheim here.

E TOTEMISM

- i) System of belief in which humans are said to have kinship or mystical relationships with spirit being such as plant or animal.
- ii) Totem → interact with kin group or individual & serve as their emblem or symbol.
- iii) Totemism is manifested in various forms depending upon context, most often found in hunting-gathering community.
- iv) E. Durkheim considered Australia as home of totemism.

> features

- ① Society divided in clan → each clan having mystical affinity with totem.
- ② Taboo against killing or harming totem.
- ③ each totemic segment → exogamous group.
- ④ periodical ceremonies conducted for multiplication & perpetuation of species.
- ⑤ Belief that totem souls are born & reborn.

> Group & Indi. Totemism

- Ⓐ Group totemism -
 - ↳ mystical association of animal, plant or natural species with unilineally related groups
 - ↳ hereditary transmission of totems.
e.g. Africa, India, Oceania (especially Melanesia)
- Ⓑ Indi. totemism -
 - ↳ intimate relationship between person

and particular natural object.

↳ totem can grant special power to owner.

↳ simultaneous existence (killing one results in hurting other) → thus strongly tabooed.

E.g. Australian aborigines & American Indians.

> case studies

① Birhor (Chotanagpur) → patrilineal, exogamous totem grp.

↳ belief: each totem → fortuitous connection
with birth of ancestor of clan.

↳ temperamental & physical similarities b/w
clan member & totem.

↳ early offering to chief spirit @
ancestral hill. (great fear of spirits).

② NOY - Papua (PNG) → patrilineal, exog. totem grp.

↳ associated with animals (especially fish)

↳ belief: they are born from totem.

↳ Thus taboo.

↳ children given option to choose
b/w paternal or maternal totem.

> Theories of totemism

① J.F. McLennan - "The worship of animals and plants"

↳ All human race in ancient times gone
through totemic stage

↳ but didn't explain origin of totemism

② E.B. Taylor

↳ criticised McLennan.

↳ rejected confusion b/w totemism & worship of animals.

↳ totemism → tendency of human to classify worldly things.

↳ opposed it as basis of R

③ James Frazer → "Totemism & Exogamy" (1910)

↳ first comprehensive work.

↳ research: Australia & Melanesia.

↳ origin of totemism ⇒ conceptionalism

(interpretation of conception & birth of children).

↳ women impregnated due to spirit of animal or spiritual fruit enters her womb.

↳ resulted in beginning of totem clans.

studied Australian tribe Arunta ④ Emile Durkheim gave concept of totemism.

↳ considered them as most primitive thus religion most primitive.

Tote → Poly → Mono

⑤ Malinowski

↳ totemism from biological view

& psychological perspective

↳ thus T = desire to satisfy basic indi. human needs in natural world.

R.C. Brown

↳ totemism → general

tendency to characterize segments of community

th' connection with portion of nature.

↳ explained totem from sociological & theological point of view

↳ origin of R → totemism

↳ totem: reflection of group consciousness

↳ thus R as social life written in symbolic language.

↳ R → collective consciousness → manifested in

affinity with totem, taboo, symbols,

rituals.

study of totemism in African tribes: did not live totem but nor respect nor fear their totem.

⑤ Franz Boas & R.C. Brown

↳ impossible to fit totemism into single category. → thus difficult to define.

↳ both were unconvinced that inst. of totemism was real.

⑥ Levi-Strauss.

↳ critique of totemistic phenomenon.

↳ study of structure of totemism th' illustration

of abstract polarities that saw totemism

as phenomenon of culture.

- ↳ Binary opposition: nature & culture.
- ↳ nature → species of animals, plants.
- culture → mystic identification of individual or group with totem.
- ↳ 4 kinds of relationship between N & C within totemism
 - 1) species identified with particular group
e.g. Australian Aborigines
 - 2). species identified with individual.
e.g. N. American Indians.
 - 3) particular animal/plant i.w. individual
e.g. Mota people (Melanesia)
 - ↳ child is incarnation of particular animal/plant mother ate at the time she was conscious of pregnancy.
 - 4) particular animal/plant i.w. group.
e.g. Polynesia & Africa → group patronage.

group	Group	Person
Token	G: C Australias	P: C N. Amerian
Category	Cn. P. Polyngin & Africam	P: P mota tribe

critics

- ① Russian American ethnologist Alexander Goldenweiser
- ↳ challenged idea of totemism as having common properties using his Comparative study on Australian Aborigines & British Columbians

* Magic

Structure -

(I) Defn by Frazer

(B) Explanation < frazer
Malinowski.

↳ elements (first) < practitioner
aim formula.

3) forms of Magic <
① frazer's classification < law of similarity
law of contact.

② firth's classification <
productive
proactive
destructive.

③ others < black magic
white magic

(C)

↳ quare & social magic → In The Golden Bough

② As defined by James Frazer, Magic is

technique designed to achieve specific goals by
manipulating the supernatural.

B. Frazer's concept of Magic

i) M = technique (aspect of technology)

ii) involves skills to manipulate supernatural
competence to act in certain intended way.

iii) M either meant for good or evil purpose
Rain, fertility, illness, death, illness,
crops harm, famine.

iv) M existed earlier than R

• Malinowski's concept

↳ superstitions acts or belief where individual
try to control nature when their technology

and natural techniques are insufficient.

↳ e.g.- Trobriand Islanders → Adjust agri. with season
built canoes
build Yam gardens
but destroyed storm
heavy rain.

↳ believe that beyond their control.

↳ Thus, Malinowski → funⁿ of M = To alleviate anxiety in face of uncertainty. *

↳ Both Frazer & Malinowski → M → primitive science.

when rational techniques were insufficient to control natural phenomenon.

• Elements of Magic.

- By Raymond Firth (1958)

① Practitioner → indi. himself or specialist.

② Practical aim, → protective, productive, destructive.

③ Magical formula, → instruments i.e. medicines → things used spells → things spoken.
rites → things done

• Forms of Magic

① Frazer's classification

① like produces like i.e. law of similarity.

Associated Magic → Homeopathic M

↳ attempt to injure or destroy person with belief that if image suffers, man die.

e.g- 1) Orangs (chotanagpur) -

↳ belief: thunder → direct cause of rain.

↳ go on hill, sacrifice pig, flinging down stones to resemble noise of thunder.

2) HO → light fire & expect that rain

will come from formed cloud.

② law of contact (concern contact, always in contact)

↳ Associated (M) → contagious Magic

↳ Magical sympathy believed to exist b/w man & his some severed part (chair, nail)

e.g. - it is reason that tribals bury person's belongings with him, do not use each others cloths.

(B) Firth's classification

① productive (M) → hunting, fertility, rain, security, trade, barter.

↳ socially approved.

↳ factor for organization of economy & social activity.

② Protective (M) → guard property, avert misfortune, cure sickness, safety in travel.

↳ socially approved or disapproved.

↳ serves as form of social control.

③ Destructive (M) → destroy property, death, sickness.

↳ form of harmful sorcery & witchcraft.

* Magic & Religion

- ⑤ - W. J. Gladey ("Religion among primitives")
↳ 'Magico-religious continuum'
↳ Great deal of similarity & very thin
line of demarcation.

(B) Similarities

- ① concerned with Non empirical aspect
(i.e. beyond logic & experimentation)
intangible & Nonjustifiable things
- ② Both are cognitive systems, systems of idea
& opposed to cognitive system of science.
at level of causality.
In sci. notion of causality → objective
In M & R → presumed or presupposed.
- ③ involves set of functionaries & place.
↳ shaman, sorcerers, witch, priest.
- ④ coexistence of M & R.
↳ same place/society: Tobriand islanders
R & M at same place @ time of totem.
worship of.
- ⑤ arises & funn in situations of emotional stress
↳ tool of adoption.
- ⑥ Technique → both are ritualistic, governed
by traditional order & formulated procedures.
- ⑦ Both surrounded by taboos & observances
- ⑧ Both are pervasive and symbolic.
i.e. traditional/ordinary objects are assumed
to be endowed with religious & magical
power.

- Differences → Durkheim first to distinguish (R) & (M)
by saying (R) → sacred & (M) → profane, later froze, explained dichotomy

① Notion of God.

(R)	(M)
God = supernatural power exercising control over natural & social order.	- Notion of variety of spirits. - Hierarchy of spirits

② Practitioners attitude towards supernatural.

(R)	(M)
- accepts tiny position than god.	- Magician → himself as superior
- Idea of pacification of supernatural (beg for favour)	- belief that they can control supernatural. - coercion, force & pr.

③ Nature of goal.

(R)	(M)
- Non utilitarian, collective & abstract	- utilitarian, individualistic
- cannot be attained immediately	- attained instantaneously

Exception - Tobiand I. → 'Beanti' Magic → collective exercise.

④ Relation b/w practitioner & follower

(R)	(M)
- as priest & follower	- professional & client
- relationship → enduring	- Rel → transient.
- social & moral aspect imp.	- specificity of cause.

⑤ condition of performer.

(R)	(M)
- emotionally involved	- instrumental behaviour
- worship with great devotion	→ materialistic view.

exception → Evan pitchard's study of Azande found that purpose → serious, Magician → deeply involved.

⑥ Nature of Ritual

- | (R) | (M) |
|--|---|
| - fixed in advance,
Public & division
of labour. | - Never fixed in advance,
Held secretly, NO
division of labour. |
| - ingredients → easily
available | - ingredients → Not easily
avai. |
| - primacy of belief | - primacy of secrecy |
| - initiative values of
ritual are more imp. | - ritual provides instrumental
values. |

⑦ Significance for society

- | (R) | (M) |
|----------------------------------|---|
| - creation of society | - creation of section |
| - produces social integration | - divisive force |
| - produces social solidarity | - Not produce solidarity |
| - routinised & institutionalised | - difficult to routinise
as death of magician
brings end of school of
thought. |

Frazer: (M) → everywhere uniform in its principle.

(R) → religious diversities are common.

> Exceptional example of Tobrian Islands.

- ↳ every aspect of life → connected with (M)
- king thru' sorcerers perform (M).
- no physical punishment but threat of (M)

↳ believe that (M) rituals given by almighty

↳ Thus fundamental role in social hierarchy.



↳ Thus reln b/w society & (M)
comparable to reln b/w society
& (R) in other societies.

* Magic & Science

(I) Magic - technique designed to achieve specific goals by manipulating supernatural.

Science - process of knowing unknown thru known. Reproducible, factual, repetitive & rational.

(B) Similarities

① like Taylor, Frazer, Malinowski delineated similarities b/w (I) & (S).

1) Mechanistic procedures

↳ depended on -

↳ Magician follows same type of process as scientist.

2) Mechanical fashion of belief assumption

↳ assume existence of non-variant relationships & operations of impersonal causes in mechanistic fashion.

↳ Frazer: Two are essentially same, only

difference, (I) → based on wrong, assumptions regarding causal reln.

3) specialist, special equipments, ingredients required by both

↳ language of both → typical one.

5) Both have to face failures.

↳ though more in magic.

6) oriented towards desired end.

7) Reveal confidence of humans in their ability to bring about results.



Differences:

Science	Magic
① deals with <u>natural</u> world	① supernatural world.
② based on true & logical assumptions	② wrong assumptions regarding causal relns. Frazier: <u>pseudo sister</u> of science. ↳ if becomes logical & true → science.
③ Attitude of science matter of <u>fact</u> .	③ element of <u>amazement</u> expectation, uncertainty
④ Assumes only natural causals. ↳ arrives at result after <u>observation, exp., verification</u> .	④ Assumes occult causes & works in atm. of <u>uncertainty</u> , excludes verification.
⑤ failure → due to inadequate knowledge & can be corrected by further research.	⑤ failure → due to some error in ritual's performance or due to counter magic.
⑥ laws applied <u>logically</u> .	⑥ illogically.
⑦ - similarity in some aspects, but widely diff. regarding assumptions, laws, & attitude.	

Difference b/w Religion & science.	
Religion	science
① closed system of thoughts & beliefs	① open.
② beliefs are sacred	③ Not considered absolutely valid.
③ Beliefs → Not to be questioned is not open for testing	③ Beliefs → open to empirical testing.
④ Supplicitive	④ instrumental.
⑤ Emotive	⑤ less emotional.
⑥ end in itself	⑥ related to individualistic goals
⑦ collective	⑦ individualistic
⑧ mostly benevolent	⑧ sometimes malevolent sometimes benevolent
⑨ general welfare oriented	⑨ specific goal oriented.

- illusorily
- planned
- religious
- spiritual
- moral
- social
- cultural
- political
- economic
- scientific
- technological
- medical
- educational
- industrial
- agricultural
- political
- economic
- social
- cultural
- spiritual
- moral
- religious
- planned
- illusorily

RELIGIOUS FUNCTIONARIES

- ② - Defn of Magic & Religion.
- ↳ both consist of belief in supernatural being, rites & rituals.
 - ↳ supernatural → approached in specific manner
 - ↳ not possible for common man, Needs specialist.
 - ↳ Part timer or full timer.

SHAMAN

Acc to Mircea Eliade,

i) word shaman → tungus of siberia (Practice called 'shaman')

ii) shaman → socially recognised person having special supernatural power that are used to serve as intermediary b/w supernatural and individual.

iii) usually part time.

iv) High social status.

v) often also a healer thus aka Medicine man.

vi) requirement to entry in profession → varies S to S.

e.g. ↳ child showing extraordinary qualities
↓
recognised culturally as shaman

e.g. ESKimos → child strongly inclined towards drumming.

2) Angami Naga → tendency of dreaming more.

3) Maria Giond → extraordinary physical behaviour, having knot in hair.

↳ trained by elder shaman.

↳ Both males & females found as shaman.

vii) shaman → enters in trance or altered state of consciousness

(Mircea Eliade considers 'Ecstasy' as main feature of shaman)

journey to other world → talks to spirits.

↳ also brings news from S.N. world such as warning about disaster.

viii) found in egalitarian society, does not possess regular secular power.

ix) variety of functions → curing disease, divinity good crops, good fortune.

Criticism

① Alice Kehoe (♀) e.g. → coastal communities of S. America.

In her book 'shamans and Religion' → criticised Mircea Eliade's argument citing ritualist practices as definitive of shamanism.
↳ shaman → yearly spiritual trip to bottom of sea to persuade sea god to ensure abundance of resources for one more year.

② Mihaly Hoppal x) called by diff. names
disapprove word 'shaman'. e.g. Disari. → Bhuria (M.P)
& suggest 'shamanhood' sira → mariagond
for stressing on diversity Bhopa → Bhil.

③ Piers Vitebsky → significance of shaman → helped to
No unity in over world. ① integrating function in society

④ Hakan Rydqvist → shamanism is scientific illusion?
↳ variety of symbolic acts → brings together people.
② cures illness.
③ Advisor & communicator with S.N. power.

• Mircea Eliade's work on shamanism: 'Shamanism: Archaic Techniques of Ecstasy' → Historical study of ⑤ from diff. parts of world.

↳ Argued that pure shaman occur in Hunting & pastoral societies (thus siberia & Central Asia)

↳ Argued that → shamanism → must have common source all over world

as original religion of humanity in Paleolithic

② PRIEST

- i) Ceremonialist who operates as representative of group and under its approval.
- ii) Member of religious org., fulltime male specialist who officiate at public event.
- iii) very high status in society. perform religious practices for community.
 - ↳ They are in collusion with kings & chiefs & help them in sorting political problems.
 - ↳ association with king → complete legitimacy & autonomy.
- iv) certain priest → may acquire status of chief
 - Aquires special identity by special clothing or special hairstyle
- v) Thought to be in communication with superior god beyond reach of ordinary people.
 - ~~priest attempts to persuade S.N.~~ prayers
offerings
sacrifice.
- vi) found in large societies with elaborate culture & organised religious cult and surplus food prodⁿ.
- vii) specialised training → fasting, training in rituals, bearing of dogmas of their Ⓛ
- viii) Appointment → succession is mostly hereditary, sometimes political appointment.
- ix) unlike shaman, even if rituals fails, priest retain his status as failure is explained as unworthiness of people of S.N. favor.

(a) Witchcraft & Sorcery

- There is difficulty to define witchcraft as practice of magical skills varies culturally
- ↳ Acc. to Evan Pritchard, witchcraft is an inborn and often an unconscious capability to work evil.
- ↳ In his classical work in Azande, he distinguished between (W) & (S) by their technique.
- ↳ defined (W): innate, inherited ability to cause misfortune or death?
- ↳ for Azande, witchcraft involved unconscious psychic power, emanating from black swelling near liver.
- ↳ However, Azande referred (S) as performance of ritual, uttering of spells.
- ↳ However this distinction not valid all over
↳ thus many (P) uses words 'witch' and 'witchcraft' for distinction.

Features of witches

- ① incorporate non-human powers → work with animals like snake, owl, cats.
- ② bear physical stigma — like red eye, Devil's mark.
- ③ socially important — at time of crisis.
- ④ harm own kins rather than strangers.
- ⑤ motivated by envy & malice rather than material gain.
- ⑥ unsocial behaviour
 - commit incest
 - cannibalism
 - naked
 - cockle @ night
- ⑦ almost always immortal

Study on witchcraft

- ① Evan Pritchard (1937) → shows how \textcircled{W} formed an 'ideational system' among Azande.
- ↳ Argues that theory of \textcircled{W} did not exclude empirical knowledge of cause-effect.
 - ↳ example → Granary collapse → injured many
 - People knew
becoz of termites
eat support
 - but go to
witch to know
why that indi. were
sitting at time particular
moment under granary.
- ② Gluckhohn (1944) in his study of Navaho propose 'psychological theory of \textcircled{W} '
- ↳ \textcircled{W} among Navaho serves as channel for projecting emotions of guilt, desire & aggression.
 - ↳ under stress → witches as target
 - ↳ thus accusation of \textcircled{W} = gives opportunity to Navaho to express hostility, feelings, against them whom they otherwise had not expressed.
- ③ sociological theories of conflict → inspired analysis of \textcircled{W} in 1960s
- ↳ Marwick (1965) → witchcraft accusation are manifestation of problematic social relations
 - ↳ example → among chewa of zambia accusations occur when matrilineage grow beyond size that it can accommodate
 - ↳ thus gives chance to break off ties.

- ④ Steadman (1985) - study among Helig. of PNG → killing of witches due to conflict for resources b/w diff. parties
 ↳ thus way to threaten other parties.

witchcraft in modern times

↳ not disappeared in modern world.

① contemporary Mediterranean societies → concept of evil eye → certain persons bringing bad fortune.

② Portugal → mother fix amulets around garments of babies to ward off evil.

③ France - witchcraft is invoked to prevent misfortunes like alcoholism, impotence

④ USA - Wicca tradition, Neo-paganism

Sorcery example

• Lattas (1993) → found that in PNG, the sorcery found political context

↳ incorporated in european symbols, offices, & commodities

↳ People learned & practice sorcery skills on plantations

sorcery ← commit harm by performing magic for being sorcer, one must have suffered & survived critical illness in past → shows his power.
 while witchcraft → commoners, sorcery → nobility.

C Even pitiful - Sorcery is magic intended to cause harm)

- ① Sorcery → Pragmatic, conscious practice, involving act of magic and depending on personal power of practitioner.
- ↳ must learn text, practice, rituals → such knowledge is esoteric (to be understood by small people only) and not normally avail. to anyone.
 - ↳ work on behalf of client
- Studies
- ① Bruce Kapferer in his 'The feast of sorcerers':
- Practices of consciousness and Power (1997)
- ↳ studied sorcery among Sinhalese Buddhist
 - ↳ pointed out how ⑤ is intertwined with other social aspects.
- ② Evan Pritchard → Azande → distinguished betw \leftarrow s & called ⑤ as 'magic intended to cause harm'.
- ③ Reo Fortune in his 'Sorcerers of Dobu' (1932)
- ↳ Dobu of W. Pacific.
 - ↳ witchcraft sorcery
 - ① prerogative of ♀ ④ prerogative of man
 - ② does all working in spirit form when her body sleeps ③ use of spells on personal leanings of victim to cause harm.
 - ↳ thus ♀ & ♂ fear each other & see with suspicion.
- ④ Malinowski → in Trobrianders, shown that ⑤ is not always harmful.
- ↳ for Trobrianders → ⑤ = both \leftarrow criminal practice form of punishment
 - ↳ Thus sorcery both as deviance & way to control deviance.
 - ↳ latter pointed out by McPherson in study of Kelabit of PNG.

② Difference between Witchcraft & Sorcery

- ↳ firstly talk about how Evan pitchard differentiated two in study of Azande.
- ↳ Then, talk about Reo fortune & his distinction in 'Sorcerers of Dohy'

	Witchcraft	Sorcery
① Definition	Pitchard: 'Innate, inherent ability to cause misfortune or death'	Pitchard: conscious use of magic to cause harm.
② Motive	<ul style="list-style-type: none"> ↳ Mostly <u>ill motives</u> ↳ later, <u>Kroeber</u> point out that can be for good motive 	Bad motives.
③ Gender	Generally woman	Generally man.
④ Ability	Person should have inherent mystical powers	person should learn to perform rituals
⑤ Form of Practice	<u>Covens</u> (group of witches) <u>Individual</u>	<u>Group</u> <u>Individual</u> .
⑥ Ritual & Spells		<u>Both</u> follows
⑦ Need of training	No need as it is hereditary <u>psychological power</u>	Need as it is <u>ritualistic power</u>
⑧ Requirement	witch posses some physical stigma	sorcery must have survived some <u>life threatening disease</u>

POLITICAL ORG AND SOCIAL CONTROL.

* Evolution of political system.

↳ state like system → evolved from nonstate p.s.

↳ why → socio economic changes (surplus to afford political system)

↳ Political system = system concerned with maintenance of internal order & external peace with involvement of leadership and authority.

distinguish 3 basic types of political system. Beginning of political system → stateless

↳ "African Political system" - (1940) by Meyer Fortes & Evan Pritchard

Band

↳ 1950s study

uncentralised (unicentric)
↳ stateless (acephalous)
centralised (unicentric)

(nomadism)
Band
(unicentric)

(marginal cultivation,
pastoral, horticulture)
Tribal political system

(Advanced cultivation,
domestication animals)
state political systems

(multi centric)

(centralised)

lineage
system

Age
system

village
council

chiefdom/
kingdom/
Primitivestate

feudal
state

city
state

Nation
state

New
Nation
state

collective
chiefmanship

paramount
chief

Kingship

direction of evolution

→ Archaic
State

feudal
state

city
state

Nation
state

New
Nation
state

(c) Political organisation & typology

→ ① R.C. Brown in Preface written in 'African Political system' of Pritchard & Fortes defining P.O. as 'org. for maintenance of order in society by plausible use of physical force'

> Aim of political org

- ① Maintain social structure → control deviation from standard social conduct.
- ② Edmond Leach → Basic tendency of human mind is to oppose / dissent. ⇒ Thus oppose present structure.
↳ He says that human beings are inherent criminals → Thus to control this we need Pol.org.

• Typology

- ① Elmah Service in his 'Primitive Social Organisation' (1962) gave 4 types



- ② John Barthé: 3 criteria

degree of centralisation.
political funⁿ ↗ Head
Hereditary or achieved.

1 BAND → Elman service; simplest of all.

- ↳ small mobile group
- ↳ small autonomous group comprising 3 to 4 extended families usually hunter gatherers & other nomadic tribes.
R.C. Pygmy → Andamaner 100-300 members.
- ↳ least complicated, kinship reln = political structure.
- ↳ Authority → vested in unit as a whole.
unicentric system.
- ↳ Egalitarian system, each band → exogamous kin group. All adult members → decision by consensus.
- ↳ Rank specialization & formal P.S. → absent
- ↳ No property → thus no internal conflict & bickering.
thus internal order → automatically maintained.
customs & practices → guidelines principles.
- ↳ Nomadism + reln with other grps = No territory
dispute.
- ↳ political org → little relevance, merges with kinship.
- e.g. — Eskimos P.S.
 - ↳ shaman → religious leader → but little status.
punishes violation of religious taboo.
 - ↳ headman (may be proficient hunter e.g. person most accomplished in rituals)
- ↳ headman → decision regarding hunting, settlement, work. but his authority doesn't extend to social matter
- ↳ social disagreements → solved by fist fights, song duels, forms of contest.
- ↳ if extreme quarrel → family feuds may erupt.
- India → Birhor, Chenchu, Kadday & Irulas (Kerala)
- ↳ Band size varies with season. → breaks up or unit according to food resource available →
e.g. food collectors
 - ↳ summer → bands → due to avail. of food
 - ↳ winter → No food avail → popu disperses → small band.

• contemporary Band societies:

- ① Bushmen
- ② I turi (African rainforest)
- ③ Shoshone (USA)

very few left
due to spread
of nation states

* Tribal Political organisation (multi centric)

(Continuation of below
Note of segmentary
lineage)

1.e. groups are of equal

size & strength, which rarely occurs in society.

↳ marginal culti \Rightarrow little surplus \Rightarrow part time specialist for P.S.

\Rightarrow authority \rightarrow more than one persons who are independent of each other

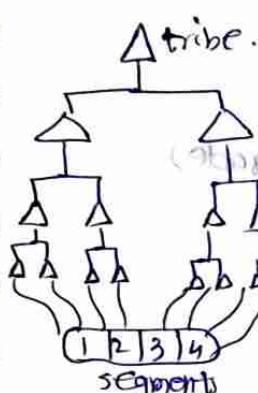
Thus multicentric.

↳ 3 types

by evan pitchards

① Segmentary Political System. (segmentary lineage & territoriality)

↳ found \rightarrow tribal society divided on basis of Unilineal descent group. (lineage or clan)



↳ tribe \leftarrow lineage or \leftarrow segments (segmentary lineage)

↳ No segment \rightarrow superior or inferior.

↳ No stratification.

↳ each segment \rightarrow head.

↳ No head \rightarrow leader, all equal.

↳ No one first among equals.

↳ each group \rightarrow autonomous.

• segmentary lineage

(model of social org proposed by E.E. Evans

pitchards).

b theory says: as state does not exists in tribal society, tribesman must rely on other persons or structures in time of trouble bcoz he cannot depend on authority to ensure rights & well being of tribesman. during crisis, tribe will subdivide into smaller groups on basis of genealogical ties.

steven ragon explains how this theory relate to concept 'honor' in Arabian tribal society.

The groups approach higher level persons to address their grievances, & dispute usually ends as group give it a draw. Thus, tribal order is maintained. This theory assumes principle of 'BALANCED OPPOSITION' \rightarrow (see above)

↳ functioning of such system required many of reln between heads.

↳ war \rightarrow decision by consensus

Thus Evan pitchard - 'stateless/headless P.S'
(Acephalous)

↳ e.g. - horticultural Tiv in Nigeria.

pastoral Nuer in Sudan.

Nuer - lineages (minimal)
(maximal) \leftarrow lineages

lineage

lineage

lineage

lineage

lineage

contains 3 to 5 generations

Basic permanent descent grp.

live in same village.

No central leadership.

(c) segmentary lineage & territoriability / Lineage based society.

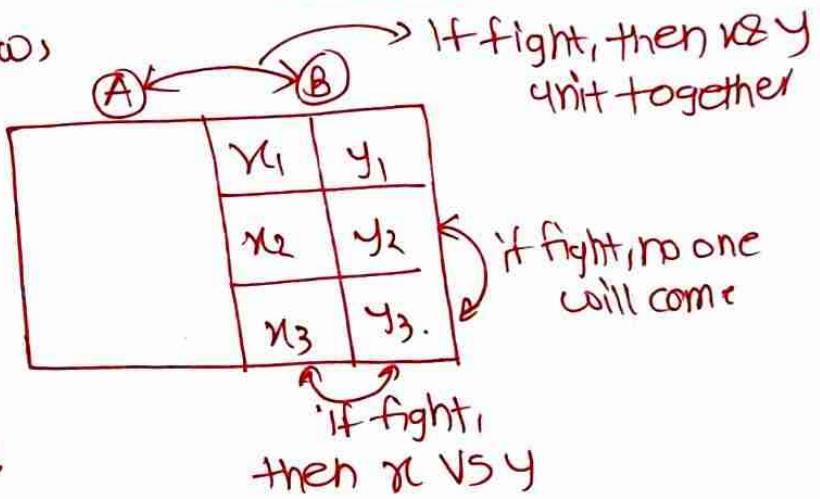
→ (i) Write about lineage.

- (ii) • Pitchards & Fortes in 'African Political System' defines segmentary lineage— (write points from notes)

↳ Evan pitchard's study of Nuer

- Meyer Fortes → 'Complementary opposition': lineage will oppose each other.

- Pitchards defines feuding in Nuer as follows,



> close kin stand against most distant kin

> brothers are allied against cousins.

> cousins are allied against second cousins.

↓
if any non-kin come, then all unit
(as pitchard observed for Nuer VS Dinka)

↳ Sahlins, emphasizing military aspect of lineage, referred to lineage as "an organization of predatory expansion"

- Max Bluckman - whenever lineal segmentation happens in society, they are complemented by certain role of cooperation → this reduces hostility b/w segment & binds society

Q) Diff b/w state & stateless society
 → Though both try to maintain social order

Parameter	stateless	state
1) Nature of society	always <u>homogeneous</u>	heterogeneous (assimilated by force)
2) Territory	i) Band & age based ↓ <u>no</u> concept of t. ii) village & lineage ↓ have concept of territory, but <u>no</u> boundary	defined territory as well as boundary
Laws of authority	i) Band & village based ↓ totally absent ii) age based ↓ present @ top iii) lineage ↓ present @ lineage Absent @ top	always present @ top and always well defined.
Power of authority	Total <u>absence</u> of use of <u>physical</u> force ↳ though S.N. force may be used in age based system	coercion central concept.

② Age biased P.S.

- ↳ Age grade → organised group of people with membership on basis of age.
 - ↳ people of same age group → Age grade
 - ↳ cuts across kinship, and territorial lines.
 - ↳ people → diff. village → same age → one grade
- ↳ each grade → well demarcated obligation & duties.
 - young boys & girls → fetch drinking water, cleaning road.
 - adult → livelihood, lead wars
 - Elders → dispute resolution, justice.
- ↳ Political authority → Age set of elders
 - ↳ All heads equal. No superior - inferior
 - ↳ decisions → consensus.
 - ↳ Acephalous P.S.
- ↳ e.g. **Yako** (Nigeria) different P.S. & **Masai Tribe**,
Kipsigis (E. Africa)
- > **Kipsigis** <
 - warriors → capture cattle, lead wars,
 - elders → defensive battles, council of elders, dispute resolution
 - preside initiative ceremonies.

VIMP

Define:

① State societies

↳ Societies which have defined territory and centralised authority with centralised head at top.

② Stateless societies

↳ vice versa,

e.g. Eskimos, !Kings Bushman.

③ Village council

- ↳ marginally pastoral & gardening society
- ↳ sedentary lifestyle
- ↳ village → Basic unit.
- ↳ Autonomous council of village.
- ↳ collective decision.

e.g. - Pueblo Indians - N. America.

* State society / centralised P.S.

> why state emerged.

Band

↓
Tribal

P. S.

Advanced cultivation &

domestication of animals.

Plenty of surplus & wealth.

diversification of economy

(trade, commerce)

Inequality & class distinction

wealthier → ruling

lower class → ruled.

Need to protect wealth outside.

Need of diplomacy & military power.

Popu. → increased huge surplus

Need of machinery

to maintain peace & order

Need of full time P.S.

Even pitchard

with emergence of centralized Pol. authority

⇒ state emerged

emergence of centralised authority

Authority delegated to persons of worth

Moderik state.

state - Body of persons authorised to make and enforce law, equally binding on everyone in group under their jurisdiction.

* Different types of state.

A) Primitive state.

① Collective chieftdom.

- ↳ group of chiefs → equal rights multicentric authority
- ↳ economic surplus, no social stratification, NO centralised authority & delegation of authority.

② Paramount chieftdom

subunits → structurally & functionally

- i) Two main charact. < diff. centralised leadership

↳ exists in Ranked society, higher & lower status to some lineage, some indi.

↳ centralised leadership → chief

↳ inherits office (sometimes)

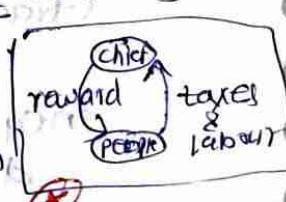
↳ True authority figure.

↳ recognised hierarchy in major & minor authorities.

↳ Economic level → chief → control productive activities

↳ REDISTRITIVE system of exchange

↳ chief to collect & distribute wealth



↳ prevents outbreak of violence betw segments.

↳ give society great degree of military power.

↳ densely populated, permanent settlements, mainly pastoral or intensive agri.,

e.g. - chiefdom of Luapula (Zambia-Zaire boundary)

- ↳ Paramount chief ← territorial subchiefs
- ↳ village headmen → responsible to paramount chief
- ↳ members of village → allegiance to paramount chief rather than headman
- ↳ new headman → must be approved by chief.

③ Kingship

- ↳ certain indi. → deemed as king as per traditional or superstitious beliefs.
- ↳ rights & authorities → single family.
i.e. dynastic rule.

e.g. - gwasi of South Africa.

- ↳ e.g. - > Zulu of - - -
- ↳ Bantu of Africa.

④ Archaic & Modern State

- ↳ complex centralised P.S., wide range of permanent insti. ← Legislative, large bureaucracy
- ↳ legitimate force (military, police), → monopoly of state.
- ↳ Legitimately plays imp. role to give authority.
- ↳ society → class stratification (thus restricted access to basic amenities)
- ↳ intensive agriculture
- ↳ economic & other kinds of specialization
- ↳ commercial exchange, extensive foreign trade.
- ↳ Not organised on basis of kinship as in chiefdom

divided into socio-economic classes.

↳ endogamy in each stratum.

- ↳ stratified society → needs of elite take precedence over those of common people.
- ↳ Even though some states → redistributive system, but generosity is underplayed.

ARCHAIC → feudalistic & city state.

↳ territory → governed by feudal lords

↳ 16th & 17th cen → city state @ europe.

↳ concentration of power @ individual at top e.g. - syria.

MODERN → democracy, law, election.

↳ Nation state → 1st: Germany.

↳ on zeal of nationalism

↳ Neo Nation state → formal colonies.

↳ state on modern lines.

↳ defn: centralised system having ultimate authority to maintain social order.

> case study of state → Hehe (Tanganyika, Africa)

↳ belief: earlier → small tribes → linked by two legend men → ancestors.

↳ present line of chief → descent of these men.

↳ chief power ← legislative
Admin. but NOT autocrat.
economic
military

↳ assisted by traditional council. → consensus

↳ chief → wealthy man → monopoly of ivory trade.

↳ wealth of chief → source of advantage to community (during famine).

↳ authority of chief ← Magico-Religious belief.
chief → acquired no. of medicines

supported by system of ancestor worship.
(tribal gods = dead rulers)

↳ subchiefs & headmen → subordinate position

↳ invoke ancestors for rain only with permission of chief.

* POWER, AUTHORITY & LEGITIMACY.

① POWER

structure -

① - universal aspect of social int., shaping reln

② - 1) Defn

2) Meaning.

3) Types < Positional
Nonpositional, coercive.

Lundberg's classification

Utilitarian
Identitive.

legal traditional

charismatic.

legitimate illegitimate

direct indirect

③ -

② Power → universal aspect of social interaction.
↳ plays imp. role in shaping relationship among members of society.

③ 1) Definition.

Weber: chance of men to realize their will in a communal action even against resistance of others who are participating in action.

2) Meaning.

↳ capacity to take independent action in face of resistance from persons, groups or rules.

↳ ability of person to influence another < determine behaviour of others.

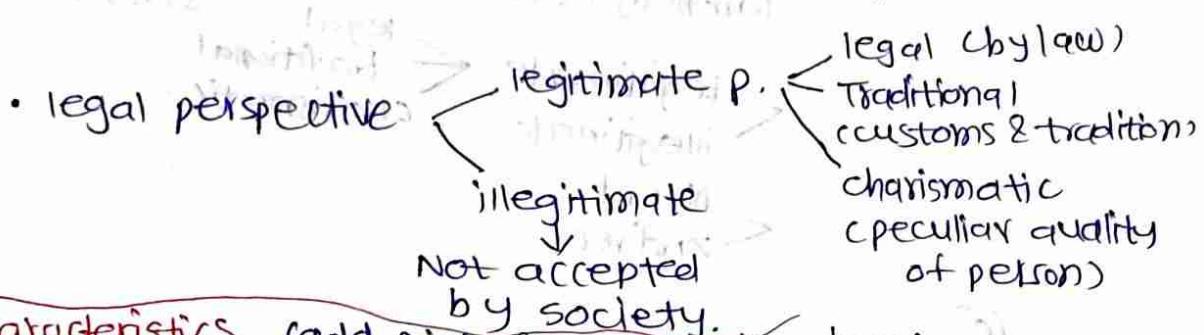
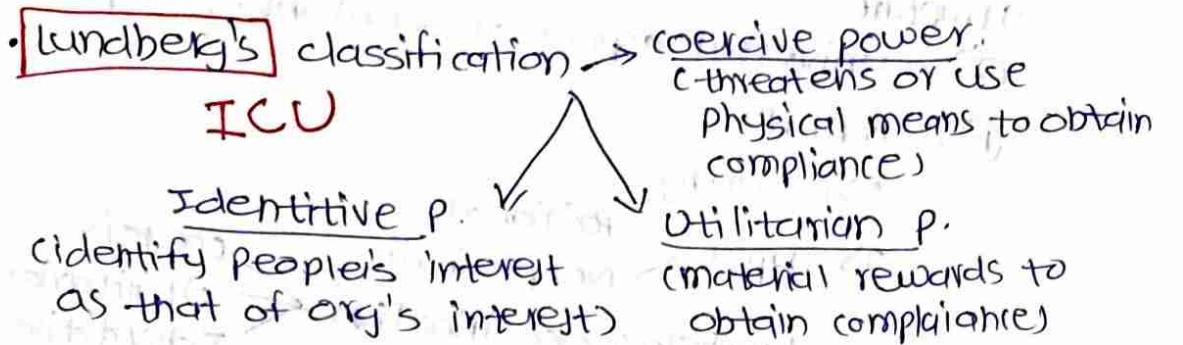
↳ political activity → competition of indi. for increase in such power.

↳ power structures → very amorphous & difficult to identify.

↳ segmentary i.e. never be contained in authority structure.

3) Types of power.

- < Positional (structural power) → by virtue of position in social structure
- Nonpositional → independently of his position.



• characteristics (add points from meaning here)

- ① power is not institutionalised by nature.
- ② It is segmentary → never contained in authority.
- ③ involves competition of individuals for such power
- ④ difficulty to identify & locate unlike authority
- ⑤ larger than power structure & difficult to overthrow
- ⑥ is characteristics phenomena - mean both in democratic & Authoritarian

2 AUTHORITY

Structure -

(A) → institutionalised power

(B) → defn

2) Meaning

3) sources

↳ traditional
charismatic
legal

4) Types

5) characteristics

6) diff. with power

(C) → say due to position

↳ material, management power, political power

① concept of authority → closed linked to power.
Authority = institutionalised or legitimate power.

② 1) Defn.

↳ conformity with commands

↳ Robert Dahl: legitimate power is authority

2) Meaning:

↳ Right to take certain actions.

↳ represents set of rules, norms, procedures that are regarded as binding when applied in given social unit.

↳ open on a competitive basis to all.

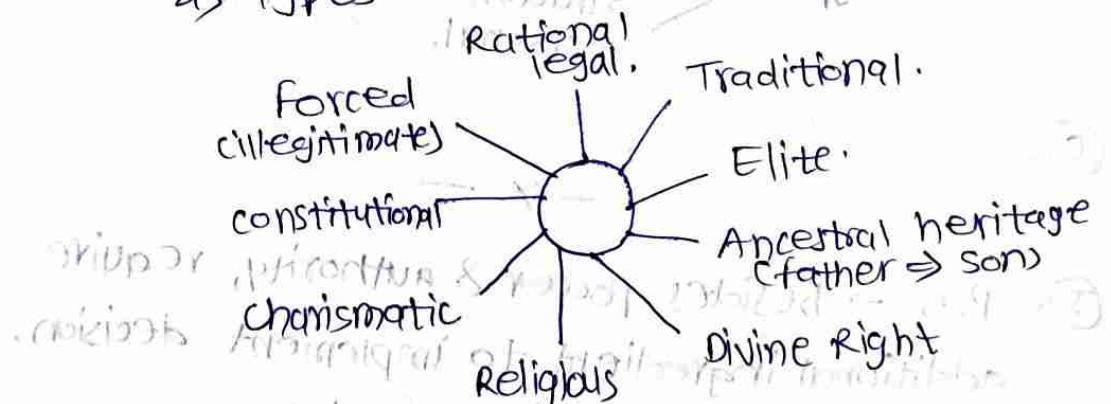
↳ increase or decrease with amt. of power available.

3) Sources

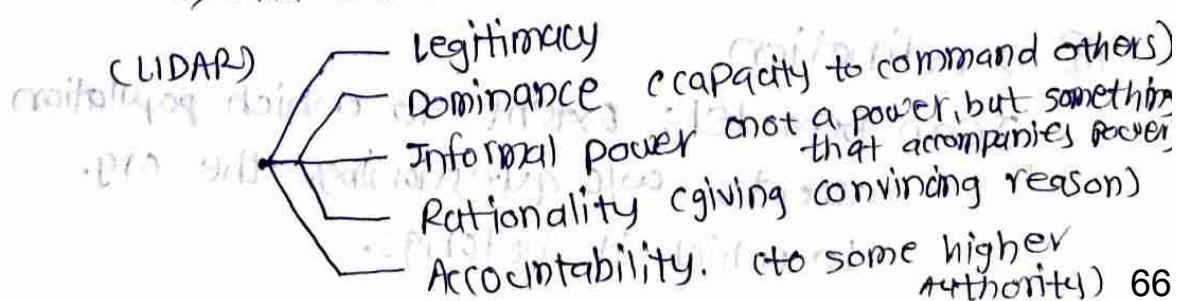
↳ Acc. to max weber

Traditional A.
legal A.
charismatic. A.

4) Types.



5) characteristics.



G) ~~Difference with power~~

- ↳ A → Always legitimate
- ↳ A → based on consent.
- P → force
- ↳ A → more democratic (as always legitimate)
- ↳ A → get proposals accepted.
- P → get proposal approved.

③ LEGITIMACY

STRUCTURE -

- ① P.S. → factors to implement decision.
legitimacy → based on expectation.

② - 1> defn.

2> Meaning

A P.P.S.

3> sources

Traditional
legal
charismatic.

4> Types

Ideological
structural
personal.

③ -

- ② P.S. → besides power & authority, require additional ingredient to implement decision.

- may be force or other factor.

- This other factor → Legitimacy

④ 1> definition

Jean Beaudel: Extent to which population accepts, without questioning, the org. to which it belongs.

2) Meaning.

- ↳ capacity to produce & maintain a belief that existing P.S. is most suitable for society.
- ↳ masses
 - obey it reluctantly
 - accepts its sanctity
 - considers it worth of respect
- ↳ consent → essence of legitimacy.
- ↳ Weber: ① → based in belief & gets obedience from people.
- ↳ Dahl: ① → quality of
 - rightness
 - propriety
 - moral goodness

3) Sources:

Max Weber.

- Tradition
- charismatic quality
- legality.

4) Types.

David Easton. SIP

1) Ideological L. → source of ① = ideology prevailing in society

2) structural L. → principles leading to acceptance, validation of structure

3) personal L. → managing to build up a belief, trustworthiness.

> 3 criteria for Anthropologist for P.S.

① degree of centralisation

- centralised
- Headless

② specialisation of political funⁿ

- part-time
- full-time

③ basis of allocation of ①

- dynastic
- hereditary
- elective

John
Batte

Types

- unicentric → band
- multicentric → lineage, Age, village council,
- centralised → state.

* SOCIAL CONTROL

Structure -

(I) - why social control

(B) - 1) Meaning

McIver

Ogburn & Nimkoff

E A Ross.

2) Nature

Influence

by society

aim → welfare

part of socialization.

3) Need

old order:

social unity

Indi. behaviour

sanction of norms

cultural maladjustment

4) Evolution of social control - flowchart

5) Means of social control

various (P)

informal

formal

6) Case study - Kamar (MP)

Rengma (Assam)

(C) -

-X-

(2) Society → harmonious organisation of human

relationships

Edmund Leach →
every being is
criminal.

↳ any deviation → threat to welfare

↳ Thus social control.
S.C. → social & pol. mechanism that regulates indi. or societal beh.

(B) 1) Meaning of social control

↳ McIver: way → social order

maintains itself.
coheres

↳ influence → human behavior to
maintain social order.

SC refers to system of devices whereby society brings its members into conformity with accepted std of behaviour?

↳ Ogburn & Nimkoff: pressure s. exerts to maintain order & established rules.

↳ E.A. Ross: conformity with accepted std.

↳ ultimate aim → social continuity & stability.

2) Nature of S.C

- 1) Is influence - by various methods
- 2) exercised by society.
- 3) for promoting community welfare.
- 4) is part of socialization.

[Malinowski] → educated

SC with law,

b) why SC

Principle of mutual reciprocity interdependence.

Cin his 'Custom and

Custom in Savage primitive

society?

3) Need of S.C

- 1) Society → heterogeneous, orderly life → SC must.
- 2) Solidarity → social unity
- 3) Conformity → control indi. behaviour.
- 4) to satisfy common needs.
- 5) Social sanction of norms
- 6) check cultural mal-adjustment → disintegration

[Brown] → SC are social sanctions

informal means

Primitive society

feudal customs → church control

church → divine rights

Middle Ages

Kings ↑
Authority of Church

Laissez faire

4) Evolution through ages

social
political
economic

org

less state control
technical advance

Modern society

appeal to reason
education

state represented
collective will

more S.N.
of S.N.

propaganda.

leadership.

crisis excitement

modality.

5) Means of social control

↳ E.A. Ross → public opinion, law, custom, (R), mores, folkways.

↳ E.C. Hayes ← control by sanctions (reward & punishment)
control by suggestion
& imitation.

↳ Kimball Young ← +ve (reward) → appreciation of certain kind of beh.
-ve (punishment) → discouraging

↳ F.E. Lumley ← Based on force.
founded on symbols → direct indi. behaviour
reward
edu
persuasion
restraint & repression
gossip
threat
ridicule
threat
punishment.
punishment
intimidation
censorship
repression.
exploitative
constructive
belief in s.w.
custom
law
social reform

① Informal means → effective in simple societies as face-face interaction.

PM BRA PIC

1) Belief - conviction that particular thing is true.

2) Ideology - social theory that interpret social reality

3) Folkways - recognised modes of behaviour.
↳ socially approved.

4) Mores - folkways of great significance
↳ violation → punish.

5) Customs - long est. habits & usage of people.
↳ control selfish impulses.
↳ violation = Not only crime, but sacrilege.

10) Magic &
witchcraft
↳ Raymont
Tirth → Tirkapala.

11) Revenge
↳ murder by
murderer.

e.g. Tirth

12) Fine
↳ communal
feast.

Informal means have more effect on individual. as social values become internalised, thus becoming aspects of individual personality.

- 6) Religion - belief in powers superior to man.
 - ↳ defender of status quo.
 - ↳ fear of S.N. Power.
- 7) Art & lit. - influence imagination & control behaviour.
 - ↳ appreciation of culture - dance
 - ↳ painting - sympathy, hatred.
- 8) Public opinion - fear of ridicule, desire for recognition, fear of isolation.
 - ↳ shame, ridicule, sarcasm, disapproval, social discri., exclu.

(2) formal means

- 1) Law - due to society green in size & complexity.
compelled to form rules i.e. law.
 - ↳ rights
 - ↳ defines duties
 - ↳ punishment for violation.
 - ↳ prohibits certain action e.g. - untouchability

2) Education → process of socialization.

- ↳ corrects beliefs & removes prejudice.
- ↳ discipline, coop., tolerance, sacrifice.

3) Coercion → ultimate means of S.C.

- ↳ physical C. → least form of S.C.
- ↳ illustrated
- ↳ least desirable.
- Non violent C. → strike, boycott

* Customary law

(3)

law → Rule of conduct essential for society.

Acc. to Majumdar & Madan :

- ① Primitive law → set of principles which permit use of force to maintain political & social org. within territory.
- ② P.L. Is based on clans & phatry org.
- ③ punishment is awarded in form of fine compensation, communal feast, etc.
- ④ Breach of law is taken as to affect not only indi but whole society.

• Sources of customary law

① Customs (SC PRS)

- ↳ preliterate societies → social custom imp. source of law.
- ↳ some beh. $\begin{cases} \text{Harmful} \rightarrow \text{rejected} \\ \text{useful} \rightarrow \text{adopted} \end{cases}$
- ↳ customs → compulsory.
 - ↳ disobey → punishment.
 - ↳ system of punishment on breach of custom is gradually evolved; gradually customs become social ~~law~~ rules.
 - ↳ hand over from gen. to gen.

② Social org.

- ↳ social org → chieftain or leaders
- ↳ highest position → Authority + Powers.
- ↳ order of chieftain → law.

③ Public opinion

- ↳ very imp in primitive society as face-face interaction.
- ↳ controls beh. in form of law.

- (4) Religion - (4)
- ↳ provides code of beh.,
 - ↳ violation → punishable or against social order.
 - ↳ compliance is compulsory as that of law & generally no one dares to disobey

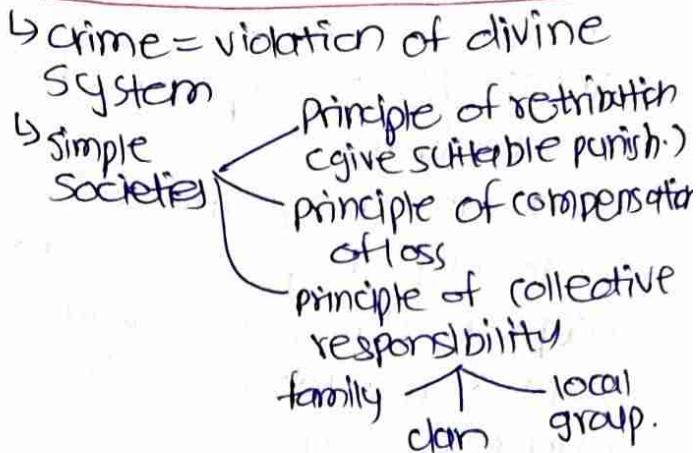
(5) Social panchayat

- ↳ panchayat in simple society to keep control over indi. in society,
- ↳ decisions of panchayat → law.
- ↳ disobey → punish → generally in form of communal feast.

• Nature of customary law

- ① based on kinship as most of societies are related by blood
- ② related to ethics & public opinion.
- ③ does not differentiate between crime & tort.
- ④ backed by tve & ve sanctions
- ⑤ depends upon customs
- ⑥ maintaining social justice is collective responsibility.
Everybody is policeman.
- ⑦ crime determined on basis of oath & ordeal.
- ⑧ criminal intent or motive is examined.

* PUNISHMENT FOR CRIME (L)



① Weir guild (compensation)

↳ fine < cash kind

e.g. → American tribals → destroying some valuable possession of guilty
↳ Kamar (MP) → Aditya → Firnomore
↳ Samoan → criminal give victim Some valuable present.

② Peaceful means of settlement

(A) Avoidance

↳ violence can be avoided if parties in dispute voluntarily avoid each other → moving to opposite sides of camp
↳ shifting horticulturist may also split out when intense conflict

(B) Community action.

↳ family → autonomous in most matters.
↳ carry out daily task within complex system of taboo. due to fear of spirits.

(C) Negotiation & mediation

↳ either parties settle dispute by themselves
↳ or with a mediator.
e.g. - Nuer (E. Sudan) → Legend - skin chief → mediator.

D) Apology

(2)

↳ desire to restore harmonizing relationship. → guilt party asks for forgiveness

e.g. - Fijians in S. Pacific → psolo? ceremony of apology → offender keeps head bowed & remains silent & offer token gift to offended person

E) oath & ordeal

↳ under S.N. control

F) Adjudication

↳ by people / council of elderly.

⑨ Magic & witchcraft → Raymond Firth

⑩ VIOLENT MEANS Taikopia → cat of social control

G) Individual violence

↳ violent beh. is sometimes used to control beh.

H) Feuding

↳ state of recurring hostility b/w groups. → motivated by desire to avenge offense against enemy group.

↳ killing of any member of opposing group to take revenge.

e.g. - TV.

I) Raid

↳ short term use of force to realise a limited objective → acquire goods, animals or other wealth.

↳ especially in pastoral community for cattle, horses, camels, money, wives.

J) warfare

↳ societies with intensive agri. industrialisation.

↳ specialised army, tech., strategies, leaders, etc.

* LAWS AND JUSTICE IN SIMPLE SO.

Structure -

- (A) - Law. , Malinowski.
- (B) -
 - 1) Primitive law.
 - ↳ R.C. Brown.
 - 2) feature of simple societies (short dist.)
 - 3) feature of primitive laws.
 - 4) Mechanism of Justice.
 - ↳ id. & estd. of wrong
 - ↳ Enforcement of law.
 - 5) case study < Kamas Rengma.

(C) - customary practices.

(Include note on customary law)

- (A) Law → social norm whose violation evokes formal procedure with socially recognized indi. or group imposing sanction on wrongdoer.
- Malinowski → to curb < natural propensities control human. extinsts.
("crimes and customs" ↳ impose non spontaneous compulsory in primitive societies") behaviour.
- (B) 1) primitive law. (Include Majumdar & Mardon).
 - ↳ R.C. Brown → No law, but customs supplemented by sanctions.
 - ↳ normative rules for protecting human life & property. e.g - incest taboo, condemnation of adultery.
 - ↳ spontaneous growth., customary laws.
 - ↳ law in primitive societies → totality of customs.
 - ↳ whole society responsible for creation.

↳ why No full time specialist
 ↳ No surplus
 ↳ small population.
 ↳ less complex social order.

2) Sources of Primitive laws

- ① customs
- ② Social org
- ③ public opinion.
- ④ religion.
- ⑤ Social sanction

CPRSS

2) features of simple society.

-
- ```

graph TD
 A(()) --- B[No formal Pol.org.]
 A --- C[totemism & taboo]
 A --- D[Belief in s.N.]
 A --- E[① Isolated]
 A --- F[② pre literate]
 A --- G[③ strong kinship]
 A --- H[④ Non monetised economy]
 A --- I[⑤ hunting, fishing]
 A --- J[fear of Magic & witchcraft]

```
- ⑥ fear of Magic & witchcraft.
  - ⑦
  - ⑧
  - ⑨
  - ⑩
  - ⑪
  - ⑫
  - ⑬
  - ⑭
  - ⑮

## 3) feature of primitive laws.

- ① conceived largely in terms of kinship than territorial limits
- ② predominately criminal law.
- ③ every body < <sup>representative.</sup>  
policeman.
- ④ Breach of norm → sin → punished by S.N.
- ⑤ main chara. → kinship tie & collective responsibility of kin.
- ⑥ punishment → eye for eye, murder for m.
- ⑦ crime → determined on basis of oath & ordeal

## 4) Mechanism of Justice.

- procedure thr' which social control is achieved
- Ⓐ Identification & estd. of wrong
- ↳ Not by evidence. but:
- ① ordeals: if accused → put hand in boiling oil or water → escape w/o any injury → NOT guilty
  - ② oath: in name of god.
  - ③ oracle: asking que. while these → village observes taboo.

## ③ Enforcement of law

- may be formal or informal.

> Informal.

### ① Public opinion.

↳ face to face living in small commu.

↳ cannot tolerate < gossip public ridicule.

↳ Thus, ethical norms → watchdog of human beha.

### ② Magic & witchcraft.

↳ fear of accuse → influence behaviour

↳ Raymond Firth → Taikopia < <sup>witchcraft, social control</sup><sub>magic</sub>

### ③ Isolation & avoidance.

↳ simple society → coop. is inherent (e.g. Eskimo)

↳ thus hardly tolerate social boycott.

### ④ Fear of S.N., power.

↳ fear of ghost, spirit, god, goddess.

↳ wrath of S.N. → helps in SC & SJ.

### ⑤ Revenge.

↳ e.g. Tiv (Nigeria) → fear of killing  
↳ influence behaviour

### ⑥ fine.

↳ fear of fine - e.g. communal feast,  
various services.

Malinowski → "Crime & custom in primitive  
society" → follow rules blindly.

## 5) CASE STUDY.

### ① Kamar panchayat of MP.

↳ no central authority, tribal panchayat →  
supreme power in social control.

↳ while judging both sides eye witness.  
oaths.

↳ customary law.

↳ Homicide → condoned when accused gives  
penal feast.

2) Stealing → no punishment.

3) Personal disputes → exchange of blows.

4) Crime against tribal council or  
tribal norm → S.N. power.

5) Incest → supernatural!

6) Setting fire → serious offence → cursed by  
entire commu. to jungle

7) Theft → from culprits property after  
death.

8) Adultery → fine money → tainted money  
distri. among poor

destroyed.

## ② Rengma (Naga) of Assam.

↳ interesting way of settling family disputes.

↳ offending parties → cry loudly.

↳ but elders, always arrive at

common decision.

↳ homicide → accused → exiled

↳ his property → destroyed.

## ③ laws in simple society are customary

practices which helps in maintaining S.C.

## \* Law vs custom

### Law

### custom

- |                                                                                                                                                      |                                                           |
|------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------|
| ① explicitly & deliberately<br>made by power of state.                                                                                               | ① group procedure & emerges gradually.                    |
| - emerge consciously created                                                                                                                         | - emerges spontaneously                                   |
| ② sanctioned by organized coercive authority.                                                                                                        | ② spontaneous social actions                              |
| ③ specific, definite & clear.                                                                                                                        | ③ not definite & clear.<br>- Not codified.                |
| ④ more flexible and adaptable.<br>↳ can be imme. enacted to meet emergency.                                                                          | ④ Relatively fixed and permanent.                         |
| ⑤ disappear only when abolished by recognised authority.                                                                                             | ⑤ fade & disappear w/o formal abolition                   |
| ⑥ offspring of mind & directed at aims.                                                                                                              | ⑥ product experience mainly concerned with daily routine. |
| ⑦ deals with matter vital to life of society                                                                                                         | ⑦ ordinary & familiar.                                    |
| But both supplement & complement each other.<br>custom → imp source of law, consolidates law & facilitate its practice.<br>law → supplements custom. |                                                           |

# MARRIAGE

## \* DEFINITION - IT'S UNIVERSALITY.

### Structure

(A) - Various manifestation → difficult to define.  
diff. implication in diff. culture.

(B) 1) schools < legitimacy  
No legitimacy

2) scholars  
① Malinowski. → didn't answer what it was  
exception.

② Seligman → Nuer, Cheyenne, Gbrosst marriage.

③ Prince Peter's.

④ Kathleen Gough. → Azande (Sudan)

⑤ other examples ←  
Masai → pre marital  
Bantu → cattle  
Irawads → little husband.

3) diff. in societies  
rituals  
legitimation  
sexual access of woman  
economic responsibility

4) understand by functions.  
family  
sexual gratification  
division of work  
social continuity  
social structure

(C) - various kinds → response to various situations.

thus thr function → define.

# U.P.S.C.

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Q) IS Marriage Universal?

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हासिल  
नहींलिए  
चाहिए  
Candid  
must  
write  
this  
margin

Universal definition of marriage has been matter of substantial debate in Anthropology due to its unique implications and variance from one society to other.

primarily disagreement exists due to  
2 schools of thought

Marriage is union of man and woman

Marriage is Legitimacy.

# U.P.S.C.

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Legitimacy school - predominant thinkers of this school are:

- ① Westermarck - He defined marriage as institution where man marry one or more woman and child born as well as partners have rights, duties and obligations to follow.
- ② Redcliffe Brown - He defined marriage as relationship not prohibited by society
- ③ Malinowski - Legitimate marriage is one which provides woman a socially recognised husband and her children a socially recognised father.

Criticism - principle of union of man & woman

is not considered.

further, different types of marriages exists like

woman-woman marriage : Nuers in Africa.

Concubinage (live-in) : Jamaican Negros

Premartial relationships in : Maria Gond, youth dormitories : Masai.

'Little Husband' : Irawas (Kerala)

# U.P.S.C.

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Hence, it need not be only between man and woman.

## Union of man and woman school

Proposed by Seligman who defined it as 'Union of between a man and a woman' and criticised by Prince Peter, Edmund Leach.

Prince Peter - based on study of polyandrous marriages in Tibet, Nilgiri hills → defined by considering role performance by couple

Edmond Leach - considering complexity, only functions of marriage be specified as

↓                      ↓                      ↓  
satisfaction of      Economic      obligation towards  
bio-physical needs    coop            children.

## Modern School

Adopted by Anthropologist like Kathleen Gough, Iravati Karwe post study of society like Nayars of Kerala where, 'Sambandham', 'Talikattu kalyanam' exist.

Gough defines marriage as 'relationship between woman and one or more person' such that child born out of such situation

# U.P.S.C.

is not prohibited from living being accepted and been allocated rights as available to normal members of society?

>exception - Homosexual marriages like in Azande (Africa)

However, today due to lack of universal definition it is primarily enforced on its functions and characteristics.

## Current Relevances

Recently Supreme Court acknowledged 'Live-in Relationships', in Naz foundation case 'Transgender rights' were acknowledged.

Also, new types of marriages like gay marriages and contract marriages are being popularised.

- ① Thus it becomes crucial to study discipline with cultural Relativism and Emic approach

# \* Types of Marriage

## Structure

(I) depending on no. of spouse <<

(B) 1) Monogamy.  $\Delta = 0$

↳ serial monogamy.

2) Polygamy.  $0 = \Delta = 0$

↳ polygyny. causes  $\leftarrow$  explain. eco (Africa)

pol. (Ndg).

soc. (Bangal).

↳ polyandry.  $\Delta = 0 = \Delta$

fraternal Nonfraternal economic (Tibetan & khasa).

↳ Reasons. religious (Toda)

political (Ndya).

↳ que. of fatherhood.

↳ group m<sup>age</sup>. Morgan (origin).

↳ views Rivers (crevers)

① -

(I) M<sup>age</sup> is universal institution existing since time of Homo. Erectus.  
But its form varies from society to society.

(2) Depending upon no. of spouse.

M<sup>age</sup> < monogamy < polygyny < fraternal  
polygamy < polyandry < nonfraternal.  
group m<sup>age</sup>.

(B)

1) Monogamy.  $\boxed{\Delta = 0}$

↳ one man to one woman at a time  
m<sup>age</sup> in which one husband and one wife are tied  
with marital bond.

↳ evolutionist: monogamy, like monotheism

8 ~~with~~ industrialization → sign of progress  
of civilization. Taylor linked it with 'civilization' in his  
model of S  $\Rightarrow$  B  $\Rightarrow$  C.

↳ But no. of partners society

permits → no way related to

society's level of civilization.

↳ factors limiting no. of spouse < Economic  
population.

## Monogamy & types

|                     |                                             |
|---------------------|---------------------------------------------|
| General M.          | serial                                      |
| $M = \Delta = 0$    | $\Delta \neq 1 \neq 0$                      |
| even if partner die | called as Polygamy in installments.         |
| No remage           | Modern society due to high rate of divorce. |
| Bhil, Gond          |                                             |

- ↳ western society → 'serial monogamy'
- $M'age \rightarrow \text{divorce} \rightarrow M'age$ .
- ↳ one partner at a time, but many over period of time.
- ↳ preferential mating → limits no. of possible marital linkages  
e.g. - Khasi, Santhal, Kadar's

⇒ Polygamy. → plurality of hus. or wife.

### ① Polygyny.

#### Polygyny

|                  |                       |                         |
|------------------|-----------------------|-------------------------|
| General          | Bigamy                | Sororate                |
| $O = \Delta = 0$ | $O = \Delta = 0$      | $\Delta = \emptyset$    |
| • Nagas          | only d.               |                         |
| • Status symbol. | • Oraons, Bhils       | • Central Indian tribes |
|                  | • To continue lineage | • Avoid return of BP    |

↳ Reasons.

- 1) economic → Africa
  - ↳ intensive agric. → more wives → more children ↓ more labour.
- 2) economic pragmatism

⇒ Political → Nagas. → status symbol.

↳ some societies → continuous war → loss of male → Polygny.

3) social cause → pre independent Bengal

↳ practice of hypergamy → resulted into polygyny.

↳ some societies → desired by man as mark of tradition.

## ② Polyandry $\Delta = O = A$

↳ marriage of one woman to several men  
 ↳ 3 types  
 ↳ Fraternal  $O = \{ \Delta \Delta \Delta \}$   
 e.g. - Khasa, Toda, K.T.

Non fraternal  $O = \{ \Delta \}$   
 e.g. - Nayar.  
 Polygyny-andry

$(O = \Delta = O = \Delta = O)$

Reason  
 ↓  
 rise in  
 no. of  
 females  
 (e.g. - Toda)

↳ Reasons:-

1) Economic cause - Tibetan & Khasa.  
 ↳ scarcity of cultivable land + infertile land  
 → singular marriage = popl. pressure = division of land  
 ↳ Polyandry → economic pragmatism

2) Recent changes  
 ↳ Govt → irrigation facility +  
 Advanced Agri. tech.

eco. condn improved  $\downarrow$  → discarded  
 polyandry

3) Religious causes - Toda.

↳ female infanticide → first girl

child  $\rightarrow$  sacrificed to goddes  
 $\downarrow$   
 imbalance in sex ratio.

3) Political causes - Nayar  $\rightarrow$  warrior tribe.

↳ question of fatherhood.

Tribe Practice.

1) Tibetan, Khasa  $\rightarrow$  Eldest brother.

2) Toda  $\rightarrow$  brother who perform ceremony of bow&arrow

3) Nayar  $\rightarrow$  one of 'visiting' hus.

### ③ Group Marriage

- ↳ M'age in which set of male & set of female share equal rights over each other.
- ↳ Related to Primitive Promiscuity for sexual communism.
- ↳ L.H. Morgan → earliest form of m'age.  
 $P \rightarrow C \rightarrow P \rightarrow S \rightarrow P \rightarrow M$ .
- ↳ Rivers → family based on principle of division of labour
  - < care of children
  - < economic subsistence
- ↳ Rivers → cannot lead to establishment of well defined family
  - ↑
  - thus NEVER existed in any society

- ↳ e.g. Marquesans of Polynesia.  
(studied by Malinowski)
- ④ M'age is universal biopsychic phenomenon which serves diff. functions. In today's complex society, monogamous m'age → commonest type.

# U.P.S.C.

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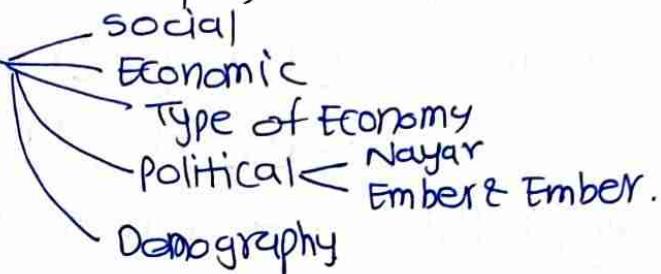
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(Q) Residence is a cultural Rule. Elaborate.

(I) - define residence, it's impact.

(B) - (1) Types with example

(2) Reasons

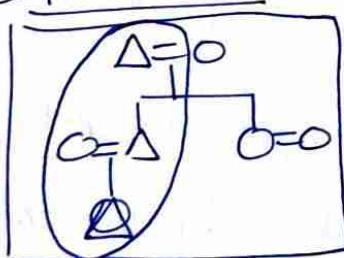


(C) Thus cultural.

Residence is place of living of individual.  
It undergoes change after marriage according to various rules followed by society. It is critical imp. in life of individual as it decides post-marital life.

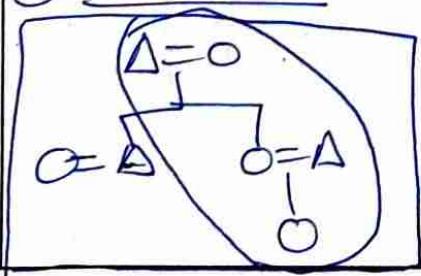
## Types of residence

(1) Patrilocal : couple stays at Groom's father's



house. If large kin group  $\Rightarrow$  then with any of them.  
If descent other than patrilineal is followed  $\Rightarrow$  virilocal

(2) Matrilocal



couple stays at bride's mother's house.

opposite of virilocal  $\Rightarrow$  uxorilocal.

e.g. Trobrianders group of kula  $\Rightarrow$  uxorilocal  
Ashanti kingdom (Ghana)  $\Rightarrow$  matrilocal

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Candidate  
must  
write  
the  
name

- If stays at bride's mother's brother's house then → Avercelocal
- In matrilocal society, if couple keep on staying at native places ⇒ Natalocal  
e.g. — Nayars of Kerala.

③ Matri-Patrilocal → initially uxorilocal, then permanently virilocal.

e.g. — All major tribes.

④ Bilocal — keeps on shifting virilocally and uxorilocally

e.g. — British traders

⑤ Ambilocal — choice of either < <sup>matrilocal</sup> or <sup>patrilocal</sup>

e.g. — British traders.

⑥ Neolocal — away from kin group

e.g. — new families in industrialisation.

one is → out of this rules, which to follow depends on socio-economic needs  
Reasons of residence follows:

① Social — societies following bride wealth or bride service being paid in installments results in matri-patrilocal

② Economic —

- Murdock (1949) — Economic contri. of  $\frac{1}{2}$  to  $\frac{1}{3}$
- Prestige of profession

↳ In Hunters-gatherers, female contribution

# U.P.S.C.

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Question

more than  $\frac{2}{3}$ rd in family production  $\rightarrow$  yet  
Hunter gatherers are patoilocal as Hunting  
is dangerous profession  $\Rightarrow$  Thus man's profession

③ Type of Economy  $\rightarrow$  cash economy or  
surplus results in neolocality

④ Political)

- Ember & Ember: related to warfare
  - $\hookrightarrow$  enemy far from home  $\rightarrow$  Matrilocal
  - $\hookrightarrow$  enemy near home  $\rightarrow$  patrilocal.
- warrior tribes results in men away from home  $\Rightarrow$  women performs main functions thus results in Matrilocality  
e.g.— Nayars of Malabar

⑤ Demography

- Natural calamity  $\rightarrow$  sharp decline in population w/o reducing resources results in Ambilocality

e.g.— British Columbian tribes, Kwakiutl,

Thus, all above factors represents various social-cultural needs of society. Therefore residence is cultural rule.

# \* Laws of Marriages

exist in primitive cult

## Structure

Marriage is a social institution.

It is a legal contract between two people.

It is a social contract between two people.

(I) society prescribes certain types of rules / laws regarding magic → violation → punishment. "primitive magic" McLemore (1970) introduced term endo & exogamy.

McLemore opposed L.H. Morgan's scheme of linking type of magic to evolutionary stages.

- (B) ↳ ENDOGAMY
- ↳ practice of magic within one's own social group.
  - ↳ Th' endo. → social group → aims to preserve constitutive elements (power, wealth, ♂, language) & pass to generations → perpetuate existence
  - ↳ Any accepted social grouping → boundary of endogamy.
    - ① kindred endogamy - within kindred but beyond incest boundary.
    - ② religious endogamy - universally enforced.  
e.g. - castes in India.
    - ③ local & ethnic endogamy. → preservation of cohesion in community

↳ reasons.

① retention of cultural identity.  
(girl from outside → hybridization → harm to C)

② concern of magic.  
fear psychosis consider outside girls as notoriety of magic (black magic)  
e.g. - Tharu (Terai)  
Koru (Mirzapur)

③ maintaining close hierarchical social structure.

- ↳ encourages group affiliation & bonding.  
greater control over grp resources.
- ↳ common practice among displaced cultures attempting to make roots in new countries.  
e.g. - Yazidi (N. Iraq), Parsi (India)
- ↳ ironically, endogamy → can lead to group extinction rather than survival. → same gene pool → disease.  
e.g. - samaritans (palestine & Israel)

- 2) Exogamy — coined by McLennan (1970) in "primitive marriage"
- ↳ prohibition of marriage union within specific group.
  - ↳ vary from society to society.  
e.g. Todas → clan exogamy.  
Oraons (chotanagpur) → village exogamy.

> origin of exogamy.

- ① McLennan (1970) — scarcity of women → obliged man to seek woman outside their clans.
- ② Taylor (1889) → political alliance for maintaining peace with other bands. Coop. theory
- ③ Frazer → "Totemism & Exogamy" (1910)
  - ↳ Assam & Africa → chief of exogamous tribes → marry within tribe  
(but) if pretty woman → then outside
- ④ Audrey Richards →
  - hunter & gatherers → constant food scarcity
  - female infanticide → lack → bring outside woman.

> Types -

- ① Biological exogamy —
  - ↳ relatively less genetically related partners. i.e. OUTBREEDING.
  - ↳ Benefits < avoid defective genes
  - ↳ genetic diversity
- ② Socio cultural exogamy —
  - ↳ specific clan, totem, class etc.
  - ↳ Levi Strauss → Alliance theory → build alliance
  - ↳ restricted exchange
  - ↳ Malinowski → Role theory → To avoid confusion & conflict over role & prevent social order.

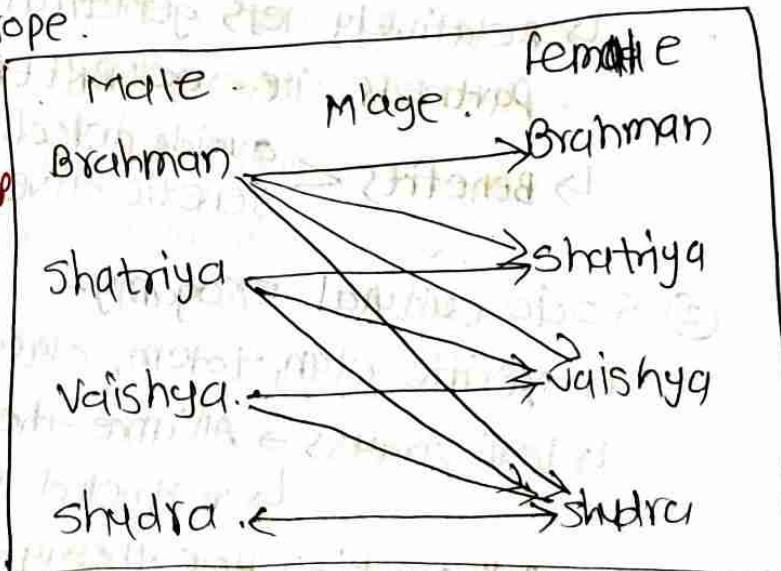
### 3) HYPERGAMY.

- ↳ act or practice of person marrying a spouse of higher caste or social status than themselves
- ↳ found in society where notion of hierarchy prevails.
- ↳ type of preferential marriage.
- ↳ wife receiver is superior than wife given.
- ↳ Caste system in India → stratified society
- ↳ limits on choice of a spouse
- ↳ If women → high caste → marries low caste man → loses caste status → below degree of ritual purity
- ↳ But man → does not lose by marrying low caste woman → though his children would suffer partial lowering from father's caste status.
- ↳ extravagant dowry accompany the bride.
- ↳ Thus, to prevent woman losing a caste & become impure
- ↳ Many & other ancient law givers prescribed 'ANULOMIA'
- ↳ mechanism as to prevent hindu ideological equivalent gene pool from degrading
- ↳ In return, wife giver does not expect wives for themselves but they improve their rank & prestige through commensality
- ↳ reflected in history in India, imperial China, ancient Greece, Ottoman empire, federal Europe.
- ↳ Thus strategy by subcastes to improve rank.

↳ consequences

① consolidate affinal relationship & create system of assymetrical marriage alliance.

↳ woman accumulated @ top of hierarchy



## HYPOGAMY

- ↳ Act or practice of marrying a spouse of lower caste than oneself.
- ↳ aka 'PRATILOMIA'.
- ↳ Not permitted. (woman  $\Rightarrow$  low caste man)
- ↳ consequence of such system

### ① Brahmin girls -

- ↳ either give huge dowries **OR**
- choose beth polygyny or spinsterhood.
- e.g.- kulin Brahmin (West Bengal)
  - ↳ young men took several wives & visit them in their houses.
  - ↳ if problem of financial insolvency then spinsterhood only option for girls.

### ② lower caste men. (sudra)

- ↳ males  $\rightarrow$  either pay huge bride price or choose beth polyandry and bachelorhood.

↳ This might inspired practice of **\* marriage by CAPTURE** in lower class.

↳ Though prohibited in ancient times, but some evidences are there.

e.g.- mention in vedas about marriage of daughter of shuldracharya, Devyani

was allowed with Kshatriya King

yayati (lower caste man).

↳ explained by Edmond Leach for Kachin of Burma & parts of India.

↳ bride payment from wife receiver to wife giver.  
**(BUT)** wife receiver will not elevate his status or prestige.

↳ creates permanent status difference between wife giver & receiver.

↳ Leach links this to wife ~~&~~ his theory of harmonic & disharmonic regimes claiming that hypogamy creates instability in patrilineal system. He represent hypogamy as structural phenomenon which represents tension between maternal & paternal ties.

## 5) INCEST TABOO

↳ sexual activity b/w people of consanguineous relationships

↳ Incest → Seligman (1950): sexual intercourse between individuals related in certain degree of kinship.

↳ Though some exceptions, but largely taboo in all societies.

↳ I.T. → rule of sexual relationship & thus different from exogamy which is rule of miscegenation.

↳ Incest as rule <  
Simple societies: due to fear of S.N.  
Modern societies: on ground of moral & not on basis of superstition -

↳ exception: certain royal families e.g. ① Hawaiian Incuan ② Egyptian royal family. famous e.g. → Cleopatra of Egypt.

why → religious reason → ~~king~~ member of royal family = god.  
How they can marry commoner  
economic reason → division of property

↳ Levi-Strauss (1969): taboo = code → extension of kinship terminology which governs & directs movement of woman b/w alliance networks.

- Theories of I.T.

① childhood association theory: Wettermark (1891)

↳ overfamiliarity leads to sexual disinterest  
↳ associated from childhood → Not sexually attracted → avoid sexual reln.

- evidences supporting -

③ Kachin tribesman  
↳ mating with sister or daughter is incestuous, but with mother is adulterous.

④ Lashers of Myanmar  
↳ Half siblings can have sexual reln.

Needham → there is no thing as I.T.

### 1) Kibbutz studied by Yanina Salmon.

- ↳ investigated marriage pattern of 2nd gen. of 3 well estd. kibbutz in Israel.
- ↳ not only avoided marriage, but also sexual reln

### 2) Tang Yang Hsi by Aurther Wolf.

- ↳ study on Chinese in N. Taiwan.
- ↳ custom called 'Tang Yang Hsi' → would be daughter-in-law raised from childhood result → unsuccessful marriage.

### ↳ criticism of theory -

- ① why doesn't explain why societies have to prohibit marriage that can be avoided by disinterest.
- ② why not applied on first cousin marriage.

### 2) Psychodynamic Theory - Sigmund Freud.

- ↳ strong erotic impulses experienced within family (primarily by boy for his mother) → hostility towards father. → Oedipus complex.
- ↳ I.T → reaction to unconscious impulses.

### ↳ criticism -

- ① Parker (1976): among non human primate over long period → no mother son reln.

### 3) Family disruption theory - Malinowski

- ↳ sexual competition among family → rivalry & tension → family cannot function as effective unit.

↳ To curtail this competition → I.T.

- ↳ criticism - ① society would have set another rule  
② why would brother sister incest be so disruptive, as it existed in ancient Egypt

## Alliance theory

### 4) cooperation Theory - Taylor

Alliance  
theory

i.e. 'Breed out or  
perish'  
 $\downarrow$   
Band exogamy

- ↳ proposed by Taylor, elaborated by Levi Strauss & Leslie White.
- ↳ Taylor: I.T. → answer to choice beth  
marrying out or being killed out.
- ↳ theory emphasis on use of I.T. as to promote coop among family group

### 5) Inbreeding Theory - Raymond Morgan.

Morgan: Biological weaknesses of close inbreeding was reason for I.T.

- ↳ potentially damaging consequences of inbreeding.

↳ Morgan: early homo noticed abnormal offspring from incestuous unions.

evidence supporting

① Raymond Firth: study on Toikopia living in south pacific.

Ⓐ ↳ Idea of 'Matai' → barrenness, illness & ultimately death.

↳ suggest: Though primitives don't have knowledge of inbreeding, they had idea.

Criticism - only harmful when harmful recessive genotypes.

② - There are cultural sol'n other than I.T. to problems arising out of family disruption & coop among family.

However I.T. → only possible sol'n for problems arising out of inbreeding. Thus can be explained by inbreeding theory alone.

③ - animal species prevent inbreeding by throwing out young ones once they reach maturity.  
But human → long time for maturity.  
Thus I.T. → only efficient way  
genetic variability  
family harmony  
common coop.

# \*functions of M'age

## Structure

(I) M'age → biopsychic cultural phenomenon.

↳ various laws to regulate to ensure society can continue smoothly & effectively.

Proscriptive ↑ Preferential.

Prescriptive

(B) Functions of M'age.

(A) Biological

Reproduction.

Permanent mating pair → sexual gratifi.

Regulates & socially validates e.g. NAYAR.  
long term legitimate sexual reln

thr' reprodn → society perpetuated.

indi.

eg- Tibetan & Khasa.

(B) Economic

division of labour < society level.

economic coop b/w males & females → ensures survival  
of indi. in society.

Add example  
from previous notes.

(C) Social

way to acquire new kinsmen

Alliance theory

cultural retention → cultural identity.

legitimacy to offspring.

platform for emotional & psychological  
coop.

foundation of insti. of family

(D) Education

child's enculturation process.

→ for Group M'age

Add [case study]

② End of answer

explain Various funn  
performed by M'age

(E) - diff. funn in diff. societies according  
to needs.

(2) - Marriage - one of oldest social insti. existing since time of H. Erectus. Due to its variability of form in diff. social groups → marriage diff. societies have estd. regulations. This ensures social stability & perpetuity of institution of marriage.

## \* Marriage Regulations

### Structure

(1) - Marriage - Biopsychic cultural phenomenon.  
↳ various regulations to ensure society can continue smoothly & effectively

### (B) - (1) Prescriptive rules

↳ directs whom a person should NOT marry. → puts some prohibition on mating.

↳ taboo over universe on mating b/w some close kins e.g. mother-son, father-daughter, brother-sister.

↳ though known as incest taboo.

↳ Though I.T. → related to sexual rem, but it effectively prohibits marriage as sexual access → most imp right conferred by marriage.

↳ many theories -

1) Inbreeding avoidance. (Morgan)

2) familiarity avoidance. (Westermarck)

3) family disruption. (Malinowski)

4) Alliance theory (Strauss)

5) coop. theory. (Taylor, Leslie White)

(C) animal species → incest is prevented by expelling junior members as they reach sexual maturity.

humans → take so long to mature  
↳ I.T. → efficient way

genetic variability  
family harmony  
community coop.

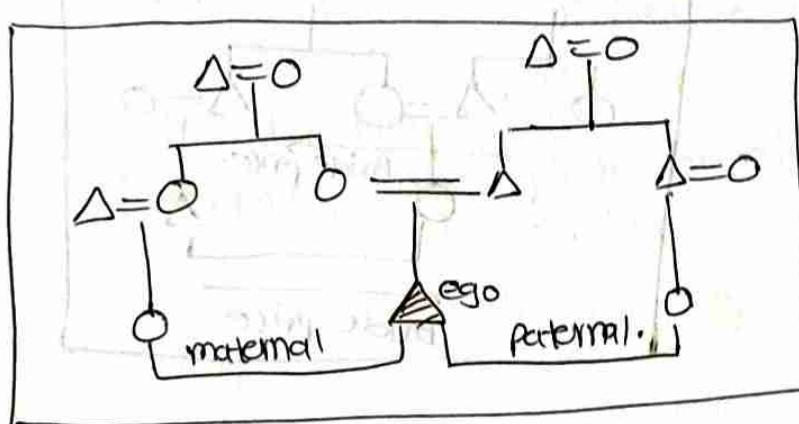
Note - Needham describes a set of rules  
① preferential  
② prescriptive  
some ① include incest as proscriptive rule, but Needham puts it in family exogamy

## ② Prescriptive Rules

- ↳ directs whom a person can marry
- ↳ violation = punishment / sanctions.
- ↳ rules which govern regulate marriage thr prohibition -  
forms
  - ↳ Endogamy. ↳ write comparatively.
  - ↳ Exogamy.

## ③ Preferential Rules

- ↳ not prescribed by society but desired or preferred. → preference to certain category of relatives in marriage over others.
- ↳ No sanction / punishment, but ridicule or resentment may be there.
  - ↳ parallel cousin marriage.
    - ↳ marriage of offspring of persons of same gender of same generation having common parent.
    - ↳ 2 types < Paternal  
maternal.

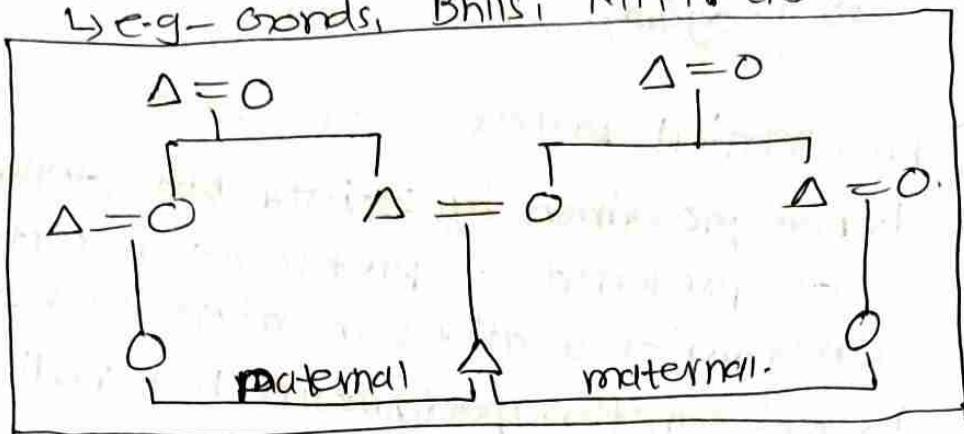


↳ prohibited in 80 to 85% societies due to incest taboo, confined to arabian world.  
Found in some central Indian tribes.

> Reason -

Pastoral life  $\Rightarrow$  conflicts b/w group  $\Rightarrow$  fear of theft of animals  $\Rightarrow$  marriage within group except within nuclear family  $\Rightarrow$  consolidation of group  $\Rightarrow$  survival of group. 104

2) Cross cousin marriage. persons of  
 ↳ marriage both offsprings of diff. genders  
 of same generation having common  
 Parent.  
 ↳ types ↲ maternal  
 paternal.  
 ↳ e.g.- Gonds, Bhils, Mikir (Assam)



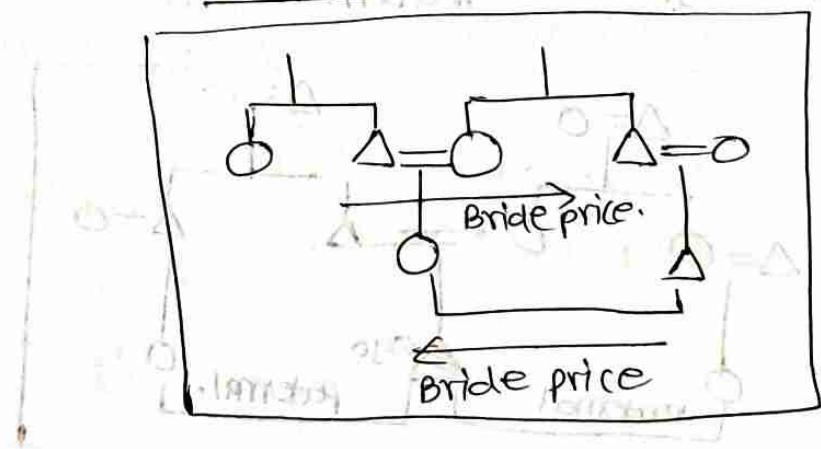
> Reasons

① permanent & closer relationship.

↳ tribal societies → close socio-eco-nomic coop.

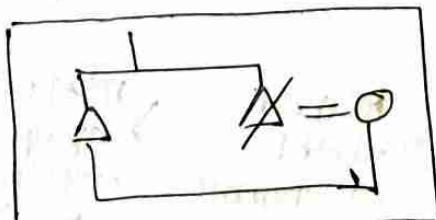
② Return of bride money. \*

↳ among Gonds, known as 'Dudh lotwana'?



3) Levirate.

↳ marrying of woman with deceased husband's brother. kind of 2<sup>o</sup> marriage.



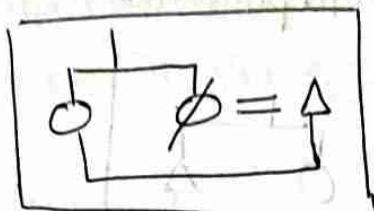
- ↳ often coincides with polygyny.
- ↳ ensures permanent reln & alliance.
- ↳ stops return of bride price.
- ↳ question of children upbringing.
- ↳ Right over deceased bro's property.

#### 4) SORORATE

- ↳ e.g. Sarithal, Ho, Sora, Bhuinya, Munda.
- ↳ if m/lage with younger brother = 'JUNIOR LEVIRATE'

#### 4) SORORATE

- ↳ complementary to levirate.
- ↳ man marries deceased wife's sister.



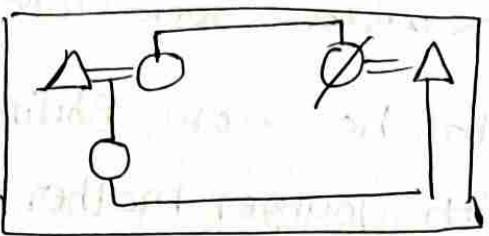
- ↳ Also applies to when husband of childless woman is given her sister for m/lage.
- ↳ Child born to 2nd woman → children of childless woman.

- ↳ e.g. - Gond & Kharia tribe.  
Arapaho & other plains of Middle East.

## \* Rare types of marriage

### ① Uncle-Niece marriage

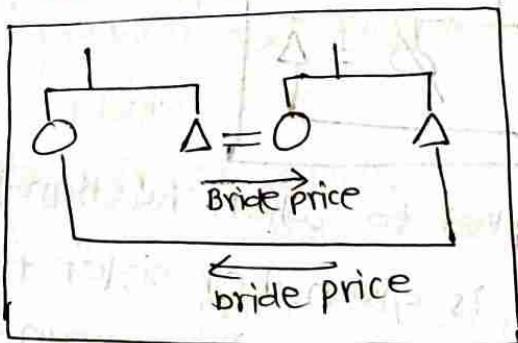
- ↳ marrying deceased wife's sister's daughter.
- ↳ e.g. among south Indian tribes.



### ② Sister Exchange

- ↳ compensatory device in terms of bride price.

e.g. Uruvis, Mala punduram.



### ③ Fictive marriage

- ↳ (ghost & monosexual) marriage among African tribes e.g. - 'Rodi' marriage

among Gurung tribe,  
Nuer tribe.

### ④ Adoptive marriage

- ↳ In Japan → some families → adopt son-in-law as son → marry daughter.

# \* Marriage Payments

## Structure

(I) - Marriage - Biopsychological phenomenon with social funn. Economic aspect also related to it in form of marriage payments.

### (B) - ① Dowry

negative reciprocity ↳ substantial transfer of goods & money from bride family to bride.  
in which ↳ Not a exchange b/w kins of bride & groom.  
bride & payment move ↳ But ~~from~~ one way flow  
in same direction ↳ most common in settled agri. societies

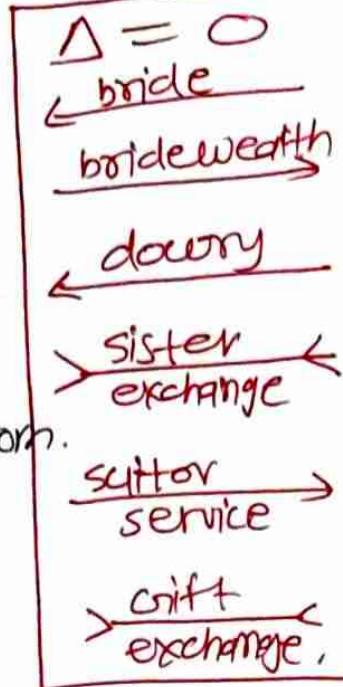
However, can be general > bakhted → social cond'n under which dowry exists:

- ① women contribute less to primary subsistence.
- ② high degree of social stratification.
- ③ Monogamy → man not allowed more than 1 wife simultaneously.

> Theories explaining existence

- ① dowries in lieu of right of inheritance from father's estate. (Goody & Tambiah, 1973)
- ② affirms alliance b/w two families involved.
- ③ some protection to woman against abusive husband.
- ④ future support to women & her children even if she does not do primary subsistence work.

## Type of marriage payments



⑤ Attract best bridegroom for daughter in monogamous societies. with high degree of inequality.

⑥ protection in wake of death of husband  
↳ No right to inheritance.

- Political dimension -

⑦ marrying son's with woman of rich noble family to gain financial gains  
e.g. - medieval europe

⑧ huge dowries to form marital alliance with families of higher caste to elevate social status. especially in hypergamy)  
e.g. - Northern India.

↳ common practice in S. Asia, disappeared from Europe

> Consequences -

① female foeticide, infanticide.

② child marriage.

③ low level of literacy & edu. to woman.

④ harassment & killing of woman.

↗ Debate.

Menski 1999 - whether such social evils are due to practice of custom of dowry or result of modern conditions that undermined reln b/w two families & inflated cash value of dowry.

> Measures -

↳ Dowry Prohibition Act, 1961.

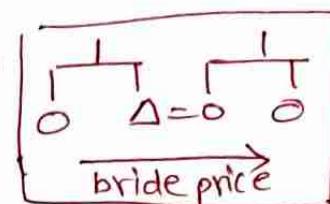
↳ IPC sec. 304B & 498A.

③ Social evil → thus eliminate at earliest.

## ② Bride price / wealth

- ↳ form of marriage payment involving transfer of goods, money or livestock to bride's group to compensate for loss of women's labour and her child's labour.
- ↳ commonest form of marriage payment.
- ↳ In such customs, marriage → corporate enterprise in which control over valuables is exercised by older generation men.
- ↳ commonest in Africa & Oceania, though form of payment varies.

Balanced  
reciprocity



### > Social conditions

① More common in patrilineal descent system

② subsistence economy with horticulture

or pastoral.

③ Absence of social stratification.

④ land abundance.

⑤ contribution of woman's labour to

group welfare.

⑥ No higher status to woman as male take decisions.

### > Reasons for bride price

① way of valuing labor of women,

② efforts involved by her family in raising her

③ labour value of woman's offspring

④ securing rights over her children by  
bride's group.

### > Types of exchanges

Tribe

exchange

① suasi (S. Africa)



cattle (no. varies acc. to  
girl's rank)

② Masai (Kenya, Tanzania) → cows

③ siane, (PNG)  
Ifugao (Philippines) → pigs

④ Navaho (USA) → horse.

⑤ Kwakiutl red Indians → blanket.

### → consequences

① consolidation of family ties & permanence of alliance.

② implications on status & power.

③ economics of inheritance.

④ compensation for loss of labour.

↳ Recent shifts -  
from B.P → indirect dowry (from hubby to bride)

⑤ represents egalitarianism in societies,  
also justifies loss of woman's contribution  
to her paternal economy.

### aka suitor service

⑥ Bride Service - ① Service rendered by bridegrooms to bride's family as bride price before or after marriage, result in matrilocality.  
② common in matrilocal societies. ③ duration → by negotiation  
④ Rather than compensation, Dean (1995)'s study on orangina in Amazon suggest it as politics of marriage.

⑤ some ①: it is form of Bride price.

⑥ In many neotropical society, husband cannot exercise full eco, pol or sexual power over wife until completion of BS.

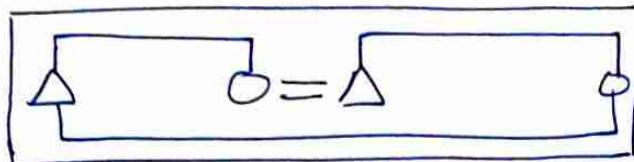
⑦ most common in Amazonia.

e.g. in Hebrew Bible: Jacob laboured for Laban for 14 yrs  
to marry Rachael.

⑧ in "bride service societies" Jane Collier & Michele Rosaldo (1981) → man more dependent on woman, so their marriage facilitates men's achievement of status. Thus B.S = man's ~~achievement~~ establishment & maintenance of claims on woman as wife.

#### ④ sister Exchange

In this system, sisters are exchanged by family. It enhances the cooperation between families and reduce the need of bride wealth



SISTER EXCHANGE.

example- Nirankari Community

#### ⑤ Gift Exchange

These are omnipotent, which are practised in all societies. Gifts are not only exchanged between groom's & bride's family, but also with landred group.

Q) Marriage is universal social insti.

→ ① - Marriage biopsychic phenomenon which ensures social continuity & survival of society. Though puts limitation on indi. & increase obligations, but found in nearly all human societies.

② - Need of existence

① To check chaos that may result becoz of sexual competition. competition due to  
↳ marriage provides institutionalised mating

♀ human can mate all round yr sexual dimorphism not in humans.

② security to mother-newborn

↳ due to dependence of newborn

immature brain (biological reasons), thus woman requires help. (+ before child get independent ⇒ woman gets pregnant again)

③ cultural retention → perpetuates cultural identity.

④ assists in social continuity

⑤ stability of union & social cohesion.  
e.g. Alliance theory of Levi Strauss.

⑥ Though universal insti, but varies

in its   
manifestation  
rules  
characteristics  
functions.

⑦ As two needs   
curtailing sexual competition  
supporting mother child combd  
are recognised universally in all human beings  
thus marriage is universal.

## \* Characteristics of marriage

(1) - Biopsychic phenomenon in all societies.  
Helps in social cohesion & continuity

FRAMCCS.

### (B) characteristics

(1) charter - explains why it exists & its objectives

↳ due to diff. explanation → gods creation  
in diff. societies → ancestors creation

↳ diff objectives ← social  
bio.  
Eco.  
Indi

(2) Mate choice → spouse selection.

→ free choice → love, sexual desire,  
choice → dowry, Bride price,  
obligations (e.g. levirate)

(3) financial transaction → dowry  
B.P.  
Bride service  
gift exchange.

(4) Ceremonials - diversity in diff societies.

ritual observances → fasting, drinking, dancing.  
elaborate ceremonies → wedding, magico-religious, virginity test.

(5) Residence - Patoilocal, Matri., Ambilocal,  
Neolocal, Avunculocal.

(6) Authority - patriarchy, matriarchy,  
Avunco-potestality (child)

(7) stability -

simple societies → many spouses → weak union  
↓  
divorce.

- Divorce ← simple in some societies  
highly complex in some.

- Remarriage also diff.

(C) -

## \* Ways of acquiring mate

- (1) - Tribes → variety of mate acquisition  
↳ consider marriage as social & civil contract.  
Majumdar → listed 8 ways

### (B) WAYS ~~INDIAN TRIBES~~ SPECIE PMT.

#### ① Probationary marriage

↳ practice of courtship before marriage

↳ groom as probationer in bride's house.

↳ lives for months. → if both likes

each other → marry.

↳ If marriage not solemnized, groom  $\xrightarrow{\text{compensate}}$  bride's father

e.g. - Kuki tribe (Arunachal), Raazi khushi marriage (Chotanagpur)

#### ② By capture

↳ boy & girl knows each other, but marriage

not possible due to parent's resistance

↳ capture → only way out. often  
prearranged & takes place in fairs, festivals.

↳ Mock fight b/w both group → bride's  
group pretend to resist.

↳ symbolises valour & chivalry

e.g. - Naga → physical capture by raid.  
Kondha, Bhumiya, Birhor, Juang.

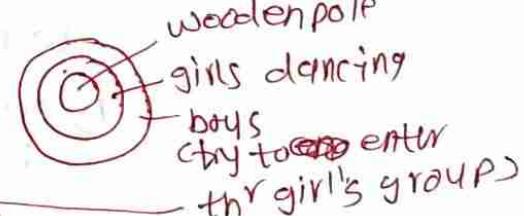
#### ③ By trial

↳ courage & bravery of boy is appreciated

↳ & recognised.

e.g. - Bhils (MP) → on Holi day →  
→ eat gur from pole,

if succeeds → boy chose girl  
from group.



#### ④ by Purchase

↳ prevalent in matriarchal tribes.

↳ Bride price to bride's father. decided thru negotiation

e.g. - Kondh, Juang, Ho, Munda.

↳ amt → has status  
symbol.

## ⑤ By Service

- ↳ if unable to pay Bride price.
- ↳ Period → varies.
- e.g. -> Gond & Baiga - calls boy Lamini & Lameng respectively
- > Adivasi of Manipur → only genuine way of marriage.
- 3) Birhor father in law → lends money to son-in-law to pay bride price
- ↳ until loan repaid, son-in-law stays with wife & do service

## ⑥ By exchange

- ↳ avoiding payments of B.P.
- evolved as means of.
- ↳ if Boys & girl available in two families.
- e.g. - Kondh, Saora, Juang, Santhal.
- BUT** Ichasi (Meghalaya) → Do NOT permit.

## ⑦ By Eloement

- ↳ unmarried boys & girls → dormitory life
- ↳ involve in sexual reln.
- ↳ if parents don't give permission for marriage → flees away.
- ↳ but accepted back in societies ~~at~~ Parents search them & arrange marriage.
- e.g. - chotanagpur region → <sup>Udra-Udri cholki</sup> practise.  
Juang, Santhal, Kondha, Saora

## ⑧ By intrusion

- ↳ reverse of by capture, girl → express desire to marry man & goes to his family & stays to marry man.
- ↳ even if resisted → forcefully stays
- ↳ physical torture, denied food.
- ↳ stays till accepted. ~~if~~ passes humiliations
- e.g. - widely in Birhor & Ho (chotanagpur)  
Also in Juang, Kondh, Bhuiyan.

## ⑨ Mutual consent

- ↳ result of contact with Hindus
- ↳ formally performed by mutual consent

# FAMILY

## \* Family : Definition & Universality

Definition & concept.

(A) - Brief concept of family.

(B) - 1) Murdock defn.

2) John Sean Malinowski.

3) Burgess & Lock.

4) Biological origin.

5) Basic structure - conjugal relationship.

(C) 6) 3 ways  $\begin{cases} \text{structural.} \\ \text{functional.} \\ \text{change.} \end{cases}$

(Note) - with some modification, this answer can also be written for family as social institution.

(E) - over decades, social scientist & (A) → struggled to define multidimensional concept of family. Jon Trost (1990)'s study highlights difficulty in defining even who is part of family.

(B) - Definition

↳ Basically a kingroup because members belonging to family are related with bonds of birth & marriage & linkage of common ancestors.

Functional G.P.

Murdock ~~etc~~

his study ~~etc~~ named  
~~social~~ ~~society~~ ~~structure~~

defined family

as :

G.P. Murdock (1949) : family is social group ~~eco. coop.~~  
characterised by common residence, ~~reprod.~~,  
and ~~reproduction~~. It includes both sex,  
~~male~~ and female, at least two of whom  
maintain a socially approved sexual  
relation and one or ~~more~~ children born

or adopted by sexually cohabiting adults.

- Malinowski - family is institution within which cultural traditions of society is handed over to newer generation.
- Burgess & Locke - group of persons united by ties of marriage, blood or adoption constituting a single household interacting in their respective social role of husband & wife, mother & father, brother & sister creating common culture.

#### • Biological origin of family

↳ female → Birth canal → narrow → @ birth  
human head

FAMILY ← her depen- Prolonged ← poorly dev.  
-dency on dependency ←  
husband for on mother. (+ before child is matured  
material needs. mother is pregnant  
again).

↳ Thus, family → in every society

↳ But form varies.

#### • Basic structure of human family (use this in family as social insti.)

↳ Institutionalized mating → conjugal

relationship (persons of oppo. sex united

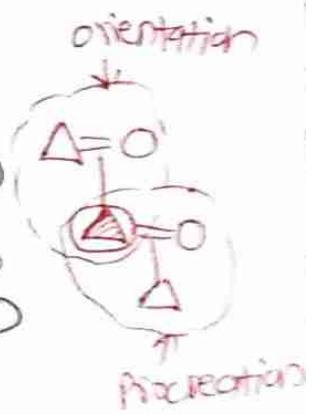
by insti. of m<sup>l</sup>age) (who conjugal reln ⇒ there  
cannot be insti. of family)

↳ family of orientation (natal family)  
(f. in which ego is born)  
(begins with birth of child to married pair)

↳ family of procreation (conjugal f.)

(f. in which ego reproduces)  
(begins with union of married pair)

conjugal reln → consanguineal reln.  
(blood reln)



### > Emotional basis of family (ibid)

↳ love, mutual affection  $\Rightarrow$  emotional bond  
between family members.

Thus ideal primary social group.

### > Intellectual basis of family (ibid)

↳ Rational &  
Reasoned responsibility  $\Rightarrow$  guarantees smooth  
working of family  
 $\downarrow$   
smooth working of  
society.

- 3 ways of looking at family. (ibid)?

#### ① structural point of view

↳ no. of elements which constitute group

#### ② functional point of view.

↳ contribution of family to < individual-  
society.

#### ③ change point of view.

↳ How family undergone changes thru  
evolution or diffusion.

---

### Note - Conjugal relationship

↳ give man status of husband & woman  $\Rightarrow$  wife  
↳ husband has exclusive right over sexuality of ~~wife~~  
and vice versa.

↳ Man  $\rightarrow$  Right to beget children of wife  
husband

wife  $\rightarrow$  Right to bear children of husband.

# U.P.S.C.

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Number  
of  
Question

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हाज़िरे में  
नहीं लिखना  
चाहिए

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Q) Is family a universal social institution?

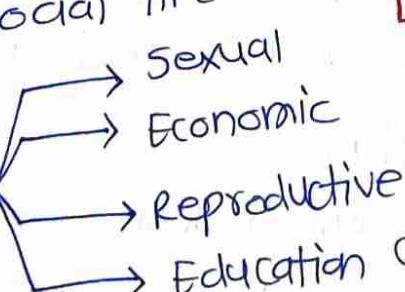
Marriage is universal to human society and as marriage leads to family, it too must be universal institution.

In Anthropology, G.P. Murdock (1949) triggered debate on universality of nuclear family, which was rebutted by many including Cathleen Gough. However, all accepted that family is universal institution.

## Murdock's View

In his study entitled 'Social Structure', Murdock examined insti. of family. On basis of his cross-cultural examination of 250 societies, he concluded that nuclear family exists either as sole prevailing form or as basic unit from which complex forms are compounded, in every society. He added that nuclear family universally performs 4 main functions which are fundamental to human social life.

4 functions



David Abiril [→] considered this 4 funn as functional Prerequisites of society. (compulsory for social continuity)

# U.P.S.C.

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> Views supporting Murdock

## ① Structural Analysis of family

Nuclear family



Extended family



Joint family



Thus, structurally, extended family has atleast 1 nuclear family and Joint family has atleast 2 nuclear family. Thus as all forms (structurally) have nuclear family, it should be universal

In his theory of need, described family as insti, necessary for functioning of primary insti.

② Malinowski - universality of nuclear family as it fills basic biological need of human  $\Rightarrow$  caring and protecting young children & infants.

## Views opposing Murdock

Some Anthropologist opposed Murdock's views on universality of nuclear family and its necessity to carry 4 basic functions

### ① sexual function :

Cathleen Gough in her study of Nayars in Malabar pointed out practice of

# U.P.S.C.

visiting husbands (sambandham), which shows that sexual function is not primarily with family.

Evan pitchard's study on >other examples: ^ woman-woman marriage in Nuer tribe in south Sudan + Ghost marriages in Nuer

↳ Ghost marriages of British Columbia.

## ② Economic function:

Kibbutz system of Israel studied by M.E. Sapiro pointed by that performance of economic function is not prerogative of nuclear family. as salaries are added into communal account from which state fulfills basic needs of family. Also, Modern state has taken up various welfare functions such as free services, old age homes, etc.

>other examples → in large extended family, only middle generation is producer.

## ③ Socialisation

Murdock argued that even where nuclear family is evolved into complex forms, it still is separate subunit and it rather is most fundamental unit.

However, in traditional Chinese mindys

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हासिल में  
नहीं लिखता  
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→ He found that in no way family govern sexual funn.  
After mating from outside the birth & status rights are transferred to partners?

# U.P.S.C.

family, children are socialised in patrilineal extended family, where nuclear family is by No way strongest subunit.

Also, in Industrialised world, divorce has became a common phenomenon which makes socialization of child in single Parent household or "Nanny culture"

> Matrikinical Ashanti'  
in Ghana

- one phase → child oriented with mother and her consanguinal kins
- other phase → oriented with mother and her conjugal kin (i.e. father of child).

> other ethnographic example

- Matrifocal family in central American Negros : Though absense of male member, but still considered as family in local strata.

Thus, nuclear family is not universal due to various exceptions. To quote C. Gough, what is universal is mother-child relation and it's universal function of primary socialisation.

Thus Gough suggest to call a family a universal institute, we should revisit definition of family by including various large & small kins.

# \* Family, household & domestic group.

## Structure

- (A) - N.f. & household.
  - (B) -
    - ↳ defn of family & household.
      - ↳ example of household.
      - ↳ comparison between family & household (table).
      - ↳ composition of household based on residence.
        - > Reasons
  - (C) - non kins as member, residential group.
    - —

(I) Nuclear family → social group consisting of parents living with children.  
Notion of its universality rejected.  
we have concept of household.

(B) Household (or domestic group)
  - ↳ group of members living together
    - who are related by blood or closely related or not related at all but fulfilling fun<sup>n</sup> of family.
  - ↳ example → N.f. living with closer relatives or non relatives as servants, paying guests.  
Non relatives → treated as family members.
    - ↳ perform family fun<sup>n</sup>.

Meyer Fortes in  
introductory remarks  
of 'Dev. cycle of  
Domestic Groups'  
by J. Goody  
says that, DG is  
universal → All society  
passes through  
cyclic dev of DG  
↓  
① stage of expansion  
② stage of diffusion  
③ stage of replacement.

### 3) Household & Family.

|                                   |                                        |
|-----------------------------------|----------------------------------------|
| family                            | DG                                     |
| call 4 points of household)       |                                        |
| ⑤ Nuclear (Murdock)               | ⑤ DG = <u>extended</u>                 |
| ⑥ Reproductive nucleus of society | ⑥ DG → may not have reproductive funn  |
| ⑦                                 | ⑦ significance in demographic studies. |

#### FAMILY

- ① members related by blood or marriage.
- ② Essentially a kin group
- Not essentially a residential group.
- ③ family may be spread over several houses.
- ④ Mobility out of family is not possible.
- ⑤ common living.

#### HOUSEHOLD

- ② Essentially residential
- Not essentially any reln.

### 4) Composition of households based on residence.

- ① Patrilocal - 70%.
- ② Matrilocal - 11%.
- ③ Ambilocal - 7%.
- ④ Neolocal - 5%.
- ⑤ Avunculocal - 4%.
- ⑥ Amiti local (31%)
- ⑦ patrimatrilocal  
(1st in hubby then wife's)
- ⑧ matripatrilocal.

### 5) factors for residence rules -

- 5) Reasons for residence rules -
- ① Economic contribution of male or female (Murdock, 1949)
- ② Related to welfare (Ember & Ember)
  - when enemies far from home → Matrilocal
  - when enemies near home → Patrilocal.

- ③ Bilocal residence → due to depopulation by disease → whichever parent survived
- matri ^ patri.

- ④ Household differs from family
  - non relns
  - residentia
  - essentially of

## \* functions of family

- (I) - f → fundamental & universal . , biological
- (B) - 1) Meaning of family .
- 2) functions
- ① Major funn
- Insti. mating
  - channelised reproduc'n
  - Economic role
  - socialization.
- ② Minor funn
- common residence
  - Religious funn
  - Political funn
  - unit of entertainment.
  - Psychological funn.

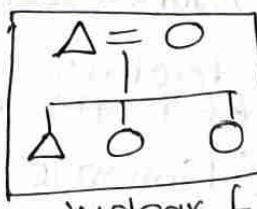
- C) - No other insti. → thus social insti.

-x-

(I) family → most fundamental & universal social insti. answering biological & needs of human.

### (B) ① Meaning

- ↳ social group consisting parents & children.
- ↳ Nuclear family = base of extended or joint family .
- ↳ conjugal
- ↳ matrifocal, patri .
- ↳ consanguineal



Nuclear f.

### ② FUNCTIONS

#### A) Major funn (by G.P. Murdock (1949) in his 'social structure')

- 1) Institutionalised mating (sexual)
- ↳ means of sexual gratification thru' in socially accepted manner thru' insti. of M'age .

## 2) channelized reprodn.

↳ perpetuates human species thr<sup>r</sup> channelised reprodn thr<sup>r</sup> insti. mating.

## 3) Economic role.

↳ Division of Labour <sup>age</sup><sub>sex</sub>.

↳ women → gather food & fuel  
men → hunt.

↳ coop beth members → family = effective unit.

## 4) Socialization

↳ prepares child to participate in all social groups thr<sup>r</sup> lang, traditions & culture. → continuation of culture.

### (B) Minor function

1) common residence + small group size  
= feel of belongingness, identity & responsi.  
↳ interactive bond → due to mutual affection & blood type.

## 2) Religious function.

↳ every family → religious identity.  
↳ customs → Not necessarily coinciding with social practice.

## 3) Political function.

↳ as political group.

↳ village → provides heads generation after generation (sanctity comes from kinship position)

## 4) Unit of entertainment.

↳ visit theatres, picnic spots → provides leisure & relaxation.

## 5) Psychological funn.

↳ support., stabilization of personality thr<sup>r</sup> love, affection.

(C) - No other insti. can perform all of above funn together. Thus f makes itself social insti. 127

# \* TYPES OF FAMILY

## Structure

(i) - Murdock's defn

(B) - Types

- ① On basis of no. of spouse. - Nuclear  
 ② on basis of presence of children - complete  
 ③ on basis of marriage & monogamous  
 ④ polygamous
- ⑤ On basis of no. of spouse
- Nuclear < complete  
 Extended < horizontally  
 vertically joint.
- Monogamous  
 polyg. < Polyandry  
 polygynous

② On basis of rules of residence

Patrilocal  
 Matrilocal  
 Neolocal  
 Avunculocal.

③ on basis of authority

Patrarchal  
 Matriarchal.

④ Ancestry

Patrilineal  
 Matrilineal.

⑤ consanguineous

⑥ conjugal.

⑦ warmer

Procreation  
 orientation

⑧ Even pitchard

Natural  
 simple  
 complex.

⑨

Patrifocal  
 matrifocal.

⑩ result of sociocultural diff.

(I) - Murdock's defn. CEP W BRA NAM  
 (B) TYPES OF FAMILY

On basis of no. of spouse members

A Nuclear family.

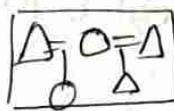
↳ parent & unmarried children living together.

↳ on basis of children complete  $\Delta = 0$   
 incomplete  $\Delta \neq 0$ .

↳ on basis of marriage Monogamous  
 ↳ result of monogamy

↳ complex society,  
 hierarchical, modern  
 technology.

Polygamous  
 ↳ result of polygamy



Polyandrous

Toda (infanticide)

Khasa (eco.)

Nayar (political)

Polygynous

Naga (status)

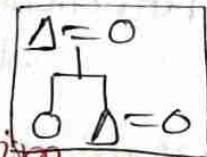
Maria (monogamy)  
 & Santhal.

B Extended family.

↳ extention of N.F.

↳ result of economic ~~protectionism~~  
 & recognition in society.

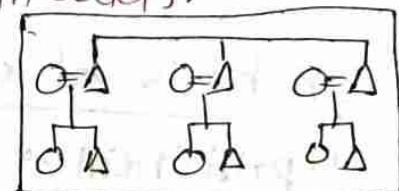
Types.



i) Horizontally extended.

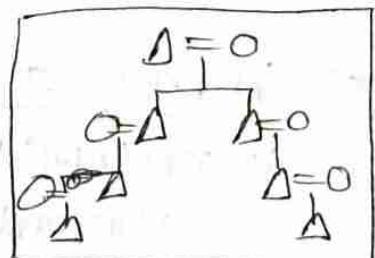
↳ all brothers of same generation

live together along with indi. families.



ii) vertically extended.

↳ more than 2 generations.



C Joint Family.

↳ Blend of vertical & horizontal.

↳ features (Gravati karive)

Joint property  
 common property  
 strict patriarchy

↳ extended family → result of economic pragmatism & recognition in society.

### ② On family rules of residence

↳ Associated with Insti. of milage → married couple living together.

1) Patrilocal - intensive agri. & big game hunting.

2) Matrilocal - Horticultural.

3) Natalocal - Industrialised & westernised society (Ember & Ember) → In money economy, living with relative becomes less realistic & necessary)

4) Avunculocal - HII, (of groom)  
↳ matrilineal & matriarchal society.

### ③ On basis of authority

1) Patriarchal → male line descent with eldest male as patriarch.

2) Matriarchal → vice versa → ↑↑

### ④ On basis of ancestry

1) Patrilineal → ancestry traced thr' male line.

2) Matrilineal → vice versa.

### ⑤ On basis of blood

↳ CONSANGUINEOUS family.

↳ Linton: unit of consanguineous kins living together.

↳ e.g.: Nayar → bro & sis.

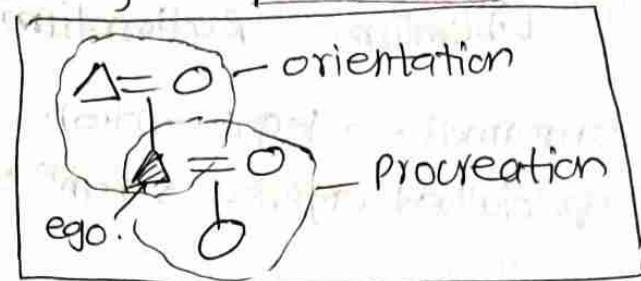
## ⑥ On basis of marriage (marital ties)

↳ conjugal family.

↳ n.f. joined by occasionally by husband's or wife's relatives.

## ⑦ Warner's classification

> family of orientation (natal family)  
family of procreation (conjugal)



## ⑧ Evan Pitchard's classification

1) Natural family → parents married or not along with children. If parents are not married → reln is concubinage.

2) simple legal → married couple & their children.

3) complex legal → Polygynous f = complex legal family as set of diff. families linked by common father.

## ⑨ Matrifocal & Patrifocal family

↳ Matrifocal → C. American Negro family various views ← <sup>good e</sup> Herskovitz <sup>smith</sup>.

↳ w/o father.

↳ Patrifocal → w/o mother.

⑩ - diff types are result of diff. types of socio cultural conditions.

# \* Impact of Urbanisation on family

## Structure

(i) - ogham. < industrialization  
orbn.

(ii) - (1) Brief background about pre or. families.  
(2) Impact of Urbanization.

1) Transformation of cultural pattern.  
Liberalism Rationalism

2) informal → legal control.  
specialised agency → fun<sup>n</sup> of f.

(iii) case studies

① M.S. More → Agrawal (Delhi) 1960.

② I.P. Desai.

③ Chicago school of sociology.

④ Peter Laslett → clay worth.  
↳ Null hypothesis.

(iv) characteristics of urban family.

status-woman  
↓ traditional  
city. indi. status.

divorce.  
limit size.  
indi. individuality.

Burges's COMPANIONSHIP family

sociable  
will  
mutual attraction  
& happiness  
self-reliance.

(C) -

white death by  
G.P. Mudrock.

(S) According to Cohburn, family as social insti:  
changing, depending upon degree of Is.,  
On & Isolation. Thus, various factors  
like Modern edy., On, In, feminism  
brought about many changes in  
family insti. over world + India.

(B)-① Impact of Is. on family

- suppressed individuality
- woman status low
- dominance of elder male
- family tradition
- value above anything

census 2011

② Impact of On

- ④ Joint → Nuclear → Joint
- ⑤ Neolocality.
- ⑥ loss of value of emotional & solidarity bond with kinship.
- ⑦ sense of mistrust & independence → DIVORCE
- ⑧ Filiocentrism → child centric family.
- ⑨ formal control replaced informal controls.
- ⑩ several specialized industries took up funn of family carrier properties of family).
- ⑪ Urban dweller → Nuclear f → economic compulsion.  
high living cost      child upbringing

③ case studies

M.S.A. Rao study  
in Yadavpur village  
near delhi  
↳ gave concept of  
fringe society → dynamic  
interaction of town &  
village  
↳ impact on jointness  
of family.

1) M.S. Gore study on Agrawal family  
in Delhi (native of haryana) 1960.  
↳ shift away from joint family ← norm  
Attitude perception.

e.g. parent take decisions  
about their children.

2) I.P. Desai → On as such does not  
lead to break up of Joint f.

↳ longer duration of stay in urban area → lower degree of jointness

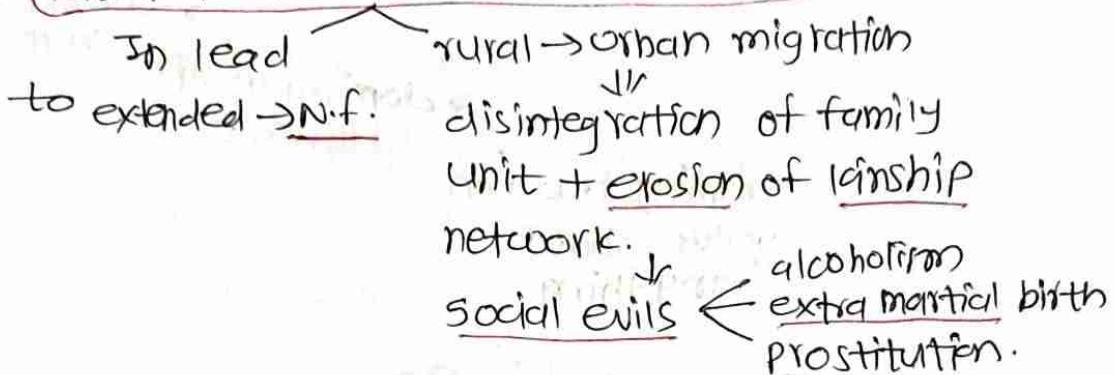
However, jointness more among old families living in town for 50 years or more than 25 years or less.  
new ones leaving since.

• K.M. Kapadia  
study in Nensari town in GJ  
↳ impact on family pattern depends on social composition of town/village

### ③ Chicago School of Sociology → US

↳ study of reln of In, On & family dynamics

#### ↳ THEORY OF SOCIAL BREAKDOWN.



### ④ Peter Laslett's study on clay worth village

↳ Null hypothesis: N.f more predominant

in England & Europe before, during

& after I.R & urbanisation.

↳ Mean household size → more or less constant.

### ⑤ characteristics of urban family

① equal status of woman.

↳ economic independence. → status m.

↳ edu. at par with men.

↳ courtship & marriage → more indi. affairs than family affairs.

### ② lack of socialization funn\*

↳ edu. & training funn move out of domain.

↳ thus argument against Mudrock's universality theory.

### ③ changing status of indi.

↳ Diff. life routines of family members.

④ Excess of individuality.

↳ high degree of -ii -

↳ familialism (unity & coop) → missing

⑤ Limited size.

↳ due to disorganisation of J.F.

(Anderson): family planning  
family shrinkage

⑥ Increased rate of divorce.

↳ lack of coord. & diff. of opinion.

⑤ changing trends of urban family

↳ Burgess's ~~CAMPION~~ 'CAMPIONSHIP F.' \*

More socialist than autocratic  
based on mutual attraction  
self reliance  
reln b/w h-w: on will.  
happiness

⑥ - with un, emergence of companionship or partnership is emerging, making family more private holding than collective possession.

### \* changes due to Education

① J.P. Desai → study of 430 families in Maharashtra (65) b/w 1955-57

↳ spread of elementary & higher edy  
changes in attitude, value, belief,  
rise of individualistic feeling

② Allen Ross :

↳ increase in level of edy. increases nuclear family.

③ both of above pointed out reciprocal nature of education system and family system on each other due to occupational mobility individualism.

## \* Impact of Industrialisation on family

(I) - Ogburn. Mudrode defn.

① features of In.

(B) - ② processes that weaken family control

↳ merit based status vs ascription, particularism.

↳ neolocality → weak kinship network

↳ specialised agencies → lineage, clan

lost funn → lost social control

(banking, public school, protection)

↳ Economic independence → pay bride

price self → Not obey elders

↳ New skills → employ. → No need to  
work on land passed by elders

↳ lower job satisfaction → emotional  
support from conjugal family.

↳ industrial pattern → less support to  
to maintain family obligations.

③ case studies.

① Milton Singer → industrial families in Madras

② Chicago school of sociology →  
Theory of social breakdown

③ Laslett's null hypothesis.

③ changing trend - Burger's companionship  
family.

(C) private holding than collective.

(i) Ogham (see previous answer)

(B) - (i) Features of In

Money economy  
increased mobility  
working women  
Individualisation  
Preference to N.F.

(2) Processes that weaken family control

c.i.e. fitness of conjugal f. vis a vis In)

1) std. of performance → achievement based → opposed to ascription & particularism of extended family.  
Thus unfit for In requirement.

2) Neolocality → geographical mobility  
→ weak kinship network

3) Modern economy → dev. of banking, public schools, protection & public service.  
→ prerogative of lineage, clan → lost social control.

4) New skills → no need to work on land if still possessed by elders → undermined authority of elders.

5) Economic independence → earn & pay bride price by self → reject elder's authority.

6) Conjugal f. emphasis on emotionality → much need in modern society due to less job satisfaction → emotional balance.

7) Industrial patterns → less support for family obligations & loyalties

### ③ Case studies

- 1) Milton Singer, M.S. Gore & M.S.A. Rao
  - ↳ study of western & Indian society
  - ↳ shown that industrialist/business families prefer JOINTNESS, many maintained widespread kinties.
  - ↳ Singer's study on industrialist families in Madras → prefers Joint family due to division of property = loss/damage business
- 2) Chicago school of sociology → (read from previous question)
- 3) Peter Laslett's Null hypothesis → (II -)

### ④ changing trends

Burges's CAMPANIONSHIP family (II -)

- (C) with Un & In, partnership or campanionship emerging → making family more private holding than collective.

# \* Impact of feminism on family

## Structure

- (A) - assertive role & impact on family.
- (B) - ① factors responsible for feminist movm  
② Types < Radical  
Liberal.
- ③ consequences.
- ④ case study.  
↳

C.

- I. Feminism → Assertive role played by women for equal rights & opportunities at par with men in family & society.  
↳ brought various tve & ve changes in insti. of family.

- B. ① Factors responsible for feminist movm
  - 1) Modern edu. → changes in belief, value, ideology
  - 2) In & Un. → opportunities
  - 3) legal measures (downy prohibition act, domestic violence act)

Angela Davis, Clara Fraser.

② Marxist feminism  
↳ Traditional N.F. only  
came about with capitalism & traditional role of ♀ supports capitalism ⇒ thus double oppression of woman

- ② Types
  - 1) Radical → Grace Atkinson, Shulamith Firestone → family as exploitative insti. of men. → ve impact on stability & continuity of family.
  - 2) Liberal → fights for women's right  
↳ not against men or insti. of family

### ③ consequences

- 1) Breakdown → large J.F.  
emergence → neolocal or N.F.
  - 2) eco. independence → joining workforce.  
(Salvini & Vignoli (2011)): effect on family formation & pattern rein.
  - 3) conjugal roles → mutual consultation.
    - ↳ Balance of power within family  
e.g. share of household work by men
  - 4) woman → balance  $\begin{matrix} \text{Job} \\ \swarrow \\ \text{family} \end{matrix}$ .  
If not → conflicts emerge in family  
 $\begin{matrix} \uparrow \\ \text{destabilization} \end{matrix}$ .
  - 5) Single - Rushton (2010): changed gender norms left men with gendered-work family view with few options.
  - 6) responsibility of child → crèche, day care centre.
  - 7) feminism → voice against Martial rape, oppression, downy related violence
  - 8) No. of unmarried cohabit ↑↑ in developed countries.
  - 9) rise of Matri**f**ocality all over world
  - 10) live in reln: outcome of/contribution of feminism → insti. of marriage
    - W/o legitimacy
  - 11) conflict b/w marriage partners ↑↑ → divorce.
- > Edmond Leach compared modern European family with OVERLOADED ELECTRIC CIRCUIT  
which can fuse @ any time.

#### ④ case study

1) Linda Gordon ("history of birth and abortion") → feminist movm in america

↳ 'birth control' movm in 1930s-1940s  
'planned parenthood' in 1920

2) Richard Chused in "social history of divorce in formative era of american family law" (1994): Movm to secure judicial divorce by feminist in state of Maryland (USA) in late 19th century.

③ - affected family structurally & functionally. Varying degree of impact depending upon type of feminism. But for sure → made family more private holding than collective

# KINSHIP

## \* Kinship, consanguinity and Affinity

### Structure

(I) - Kinship - defn, effect.

(B) - ① Kinship - Meaning.

② Structural Aspect < <sup>consanguinity</sup>  
Affinity.

↳ consanguinity

- brief explanation

- Types < Descent <  
Distance

Linear  
collateral  
lineal.  
Primary  
 $\begin{array}{l} 2^{\circ} \\ 3^{\circ} \end{array}$

↳ Affinity.

- Explanation.

③ functional Aspect.

④ changing trends.

(C) Morgan - Ideom of social existence

G. P. Murdock - Kinship is structured system of relationship in which kins are bound to one another by complex interlocking ties.

System of social org based on real or putative family ties. It's a system of social relationships rooted in biological facts.

↳ Kinship → system of social relationship thru which an individual is associated with other individuals ~~of society~~ by blood, birth, marriage and fictive ties.

↳ leads formation → lineage, clan, family.

↳ though not very imp in complex society, but paramount imp. in simple societies.

(B) ① Kinship - Meaning

↳ All matters such as - to whom marry, obey, align, inherit & pass status and property is determined by kinship.

↳ provides ready to handle category in simple society to distinguish people & ordering ones relation with other.

## ② Structural Aspect

↳ based on two types of "rel"  blood or CONSANGUINITY  marriage or AFFINITY.

↳ these categories + Relational rights & obligations make Kinship system

### Ⓐ CONSANGUINEOUS KINS

↳ kins related thr' birth or blood.

↳ includes those with common ancestors & excludes those who lack.

↳ universal type.

#### Types

(a) Based on distance.

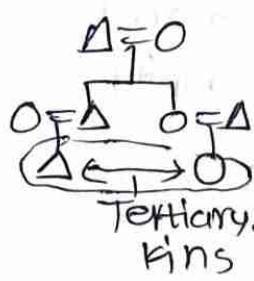
① Primary kins - parents & children (nuclear family)



② Secondary kins - primary kins of primary kins (cousin, uncle)



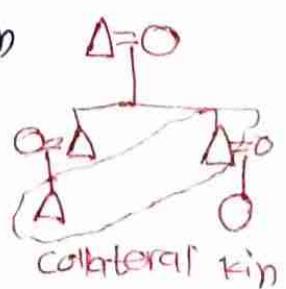
③ Tertiary kins - primary kins of 2<sup>nd</sup> kins (cousins)

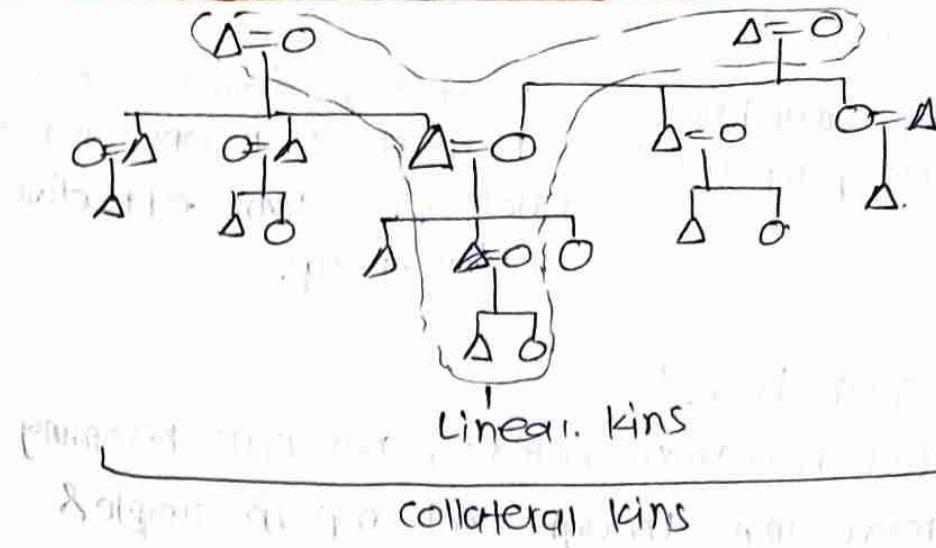


(b) Based on line of descent

① Lineal kins - direct descendants of common ancestors (father son)

② collateral kins - descent from common ancestor but NOT in direct line (nephew & paternal uncle, maternal or paternal cousins)





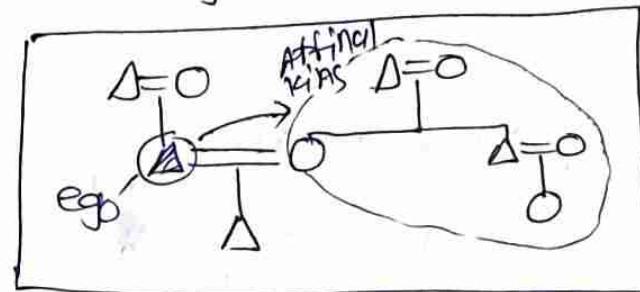
③ Kindred kins - individual's world of kins of both the types, i.e. thr<sup>birth</sup> & marriage.

#### ④ Affinal kins

↳ kins related by marriage

↳ NOT related by blood.

↳ if marriage broken, kinship ties dissolves



#### ⑤ functional aspects

↳ humans consciously & explicitly use kinship to define social relations.

↳ provides context & idiom for many kinds of social relationship.

① Economic dependency

② Political - resolution of disputes by lineage or clan head.

③ Religious - Tallensi (R): having (clan or line) own religious practice.

↳ prescribe behavioural pattern, thus making social behaviour systemised

**functions**

Horizontal

relationship  
with others.

Vertical

inheritance  
succession

Ordinary.

- ↳ very commonly two purposes
- way of transmitting status & property from one gen. to next.  
estd. & maintain effective Social group.

#### ④ changing trend.

- ↳ Post industrial society, non kins becoming more imp. though still imp in simple & tribal societies
- ↳ Though political & economic fun' declined, but religious activities are still performed COLLECTIVELY.

⑤ - Morgan calls 'kinship is Ideom of social existence'.

#### • Kinship & social structure

- ↳ components of SS
- status  
Role  
people  
interpersonal relationship.

- ↳ Kinship Terminology → explain Social Role

Thus help to understand  
structure of society.

# U.P.S.C.

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## Q) What are rules of descent.

Descent is a cultural rule connecting particular set of kins because of presumed common ancestor. Unlike kinship where relation can be through blood and marriage, descent can be traced only thr blood relations. Rules of descent directs us in:

- ① from where we can get.
- ② with whom we can share
- ③ To whom we can transfer

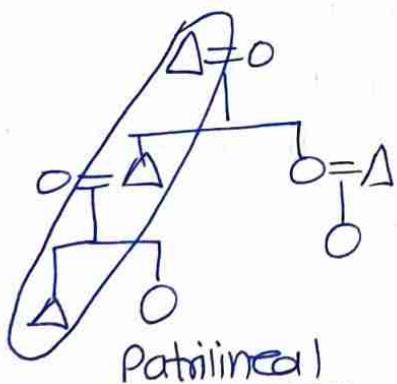
## Rules of descent

A) Unilineal descent : Descent is traced thr' only one line of parentage.

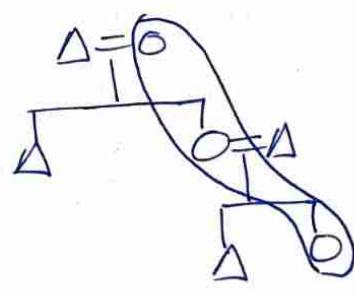
unilineal

Patrilineal → descent thr' father side

Matrilineal → descent thr' mother side.



e.g - Papuan  
Kapauka (New Guinea)  
Yoruba (W. Nigeria)  
Munda (Chota Nagpur)



e.g- Ashanti Kingdom (Ghana)  
Khansi, Jantia..

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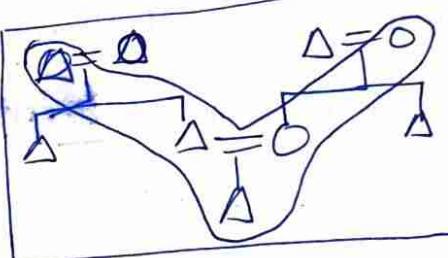
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Though descent is traced only through one line, other line is not ignored as it has special place in:

- Rites de passage
- Arbitrators at time of blood feud
- More acceptable as conflict with ego is absent.

(B) Double Descent : Descent is traced through both lines of parentage, but inheriting non-overlapping elements of culture from each line.

• origin ← matrilineal descent with patrilocal residence  
Male dominance in matrilocal society



• Case study : ① Yako (E. Nigeria) — material

Yako → Patr → immovable property  
matr → consumable property  
resources pass thru patrilineal line while rituals pass thru matrilineal line.

② Herero tribe (Africa) ← material property → maternally Religious funn → paternally.

(C) Parallel descent : rare type of descent in which one traces descent through ancestor of one's own gender.

**E) Bilateral descent** - system where relatives on mother's & father's side are equally impo. for emotional ties & property transfer.  
 example - Javanese people, Pimasa (N.E. India), tribes in ANG

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> Case study : Jane Salter (1975) in his study of Saha tribe (near Colombia) studied Parallel descent.

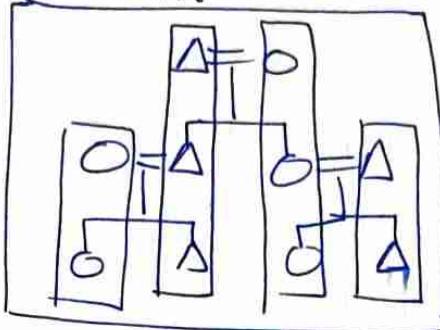
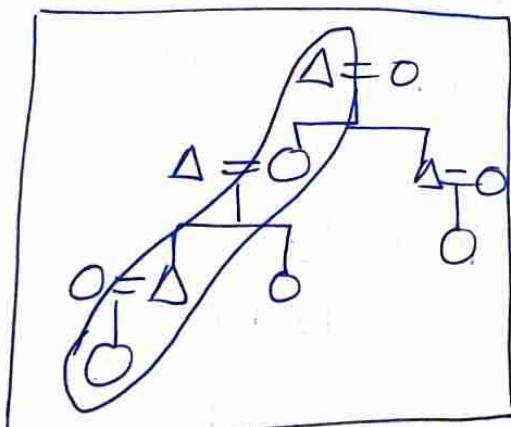


fig - parallel descent.

**D) Ambilineal descent** - individual free to choose descent from either of parents. It is only type of descent in which in one line descent from both male & female can be found.



- members believe in common ancestor but cannot specify genealogical line
- e.g. - Samoq (W. Pacific)

## factors influencing rule of descent

**① Contribution to family production** : whoever contributes most decides type of rule of descent

**② Prestige of profession** : among hunter gatherers

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though women contribute more than 2/3<sup>rd</sup> of production → but still patrilineality as hunting is considered as man's profession

- If men stays out from home for long time, then no. of impo. fun<sup>n</sup> performed by women thus leads to matrilineality e.g. - Nayars.

③ Nature of Division of labour -

> case study : Saha of Santa Marta

Men → food gathering  
women → take care of household.

Thus, descent related to agri. & food gathering pass thr<sup>r</sup> male line whereas household pass thr<sup>r</sup> female line.

④ Demography : If in natural calamity, sharp decline in population without reduction in resources results in ambilineality.

e.g. - British Columbian tribes Kwakiutl.

Thus, as various socio-cultural factors lead to rules of descent. Hence Descent can be called as cultural rule.

⑤ Resource Availability - M.J. Hanner Study

on Indians in N.W. Pacific → imp source : Salmon  
↳ thus ambilineal group based on availability

### ③ kindred or Bilateral kinship

#### • Definition & explanation

↳ individual's world of kins of both the type i.e. the bonds of birth (⑧ marriage).

↳ The blood bonds, includes both father's line & mother's line.

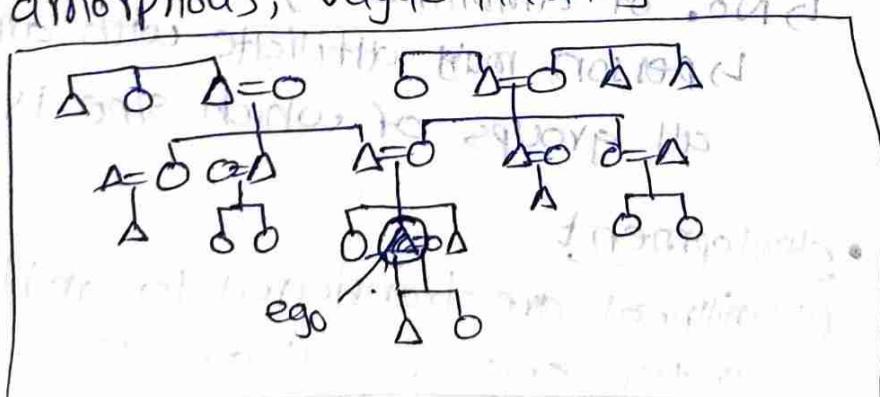
↳ egocentric group.

↳ relates an ego lineally to all eight great grandparents & laterally all third & fourth cousins.

↳ huge group reduced to small circle of relatives known as KINDRED.

↳ Unlike unilineal descent, it is laterally rather than lineally organised.

↳ No certainty about membership, thus amorphous, vague, lacking distinctiveness.



## • Examples

- ① Iban of Borneo → upto second cousin  
↳ calls them for head hunting.
- ② Zulu of S. Africa
- ③ complex society like USA → weak linship ties → but invites certain close relatives (hundreds) on occasions.

## • features

- ① Ego centric
- ② As ego centric → Neither permanent nor a continuing one thru generations in fixed pattern.
- ③ temporal variation → membership/composition changes as ego grows older.
- ④ Never same for two persons except siblings
- ⑤ No name & No common purpose, only temporary meeting group → weak social unit.
- ⑥ No self perpetuating → disintegrates after death of ego.
- ⑦ since everyone is member of diff. & overlapping kindred → No clear cut division/grouping in society, ambiguous.
- ⑧ NEVER a residential group.
- ⑨ Not a true descent grp as organised laterally.
- ⑩ No function of inheritance or succession.
- ⑪ Temporary organization for specific purpose.

## functions

- ① Economic: clearing hill-terrain, hunting, etc.
- ② Regulates marriage. usually exogamous
- ③ Political: coop each other ④ pol. emergency.
- ④ ~~social~~: cuts across boundary thereby integrating society.
- ⑤ overlapping membership → neutralises tension.
- ⑥ Distributor group → After ego's death if no successor.
- ⑦ kindred not a decent grp! It is utilitarian group i.e. operates only when needed.

# \* FORMS OF DESCENT GROUPS

DESCENT GROUP = consanguineal kins.

## (A) Lineage

Structure

(I) - defn.

(B) - ① Descent explanation

unilineal D.G.  
consanguineal  
demonstrated  
descent.

types < Patri. Matri.

② characteristics

named  
exogamous  
Religion  
corporate property  
ownership / enterprise  
social control  
mutual aid,  
feuding group.

## (C)

(I) Lineage → unilineal group of kin who trace their descent from known common ancestor.

(B) • Explanation

↳ consanguinal (blood related) group

↳ claim descent from common known

ancestor

↳ can actually demonstrate links b/w themselves & ancestor → DEMONSTRATED DESCENT \*

↳ depending on rules of descent

Patrilineage

Ambilineage

1) Witoto red Indians  
(Amazonia)

2) Nuer (Africa)

3) agri. societies of  
India & China.

Matrilineage

1) Veddas (Ceylon)

2) Tikopia (s. Africa)

3) Khasi & Garo  
(Meghalaya)

1) Samoans  
(Polynesia)

2) Iban  
(Sarawak)

3) Pastoral society of  
Tibet.

- characteristics
- ① are named: labels, symbols & even designation
  - ② exogamous: as they are consanguineous
  - ③ common religious obligation: own deities, priest & peculiar rituals. especially ancestor worship.

④ corporate property ownership: owns property and controls use & inheritance

⑤ corporate enterprise - co-operate on economic purpose.

⑥ social control - regulates behaviour, have own laws & punish.

⑦ Mutual didi - on important occasions in life cycle.

⑧ constitutes feuding groups - feud with each other or unit against others.

e.g. Nuer (Sudan), Tiv (C. Nigeria)

→ —

## ⑨ CLAN

### structure

① defn. a.k.a. sib.

mythologies.

② ↗ Explanation Stipulated descent.

$L+L=C$  or  $C+C=L$  or  $C+L=L$

< Patrilineal

Matrilineal.

found at all geography, all levels & complexities.

↗ characteristics (same as lineage).

of nature.

back & pre

can not

## Q) Differentiate b/w lineage & clan.

| Parameter          | Lineage                                                                                                 | Clan.                                            |
|--------------------|---------------------------------------------------------------------------------------------------------|--------------------------------------------------|
| defn               | known common ancestor                                                                                   | common, but not known                            |
| size               | unit of clan<br>↓<br>smaller size                                                                       | group of lineage<br>↓<br>larger size             |
|                    | residential                                                                                             | non-resi                                         |
| dispute resolution | dispute within lineage b/w sublineage can be quickly & peacefully resolved with help of lineage headmen | disputed b/w subclans can eventually lead to war |
| feeling of oneness | stronger                                                                                                | weaker                                           |
| Totem              | not much importance                                                                                     | very much importance                             |
| exogamy            | always (exception → muslims)                                                                            | may or may not                                   |
| similarities       | marriage regulation<br>pearl keeping with kin<br>help in wars.                                          |                                                  |

I- clan - ~~Unilineal descent group that claims but cannot trace their descent from remote common ancestor.~~

B Explanation

↳ a.k.a. sib:

↳ ancestor → might lived many generations back & presence rooted in mythology

④ cannot exist at all.

↳ members have only tradition of belonging to same group, can only stipulate descent but cannot demonstrate.

↳ thus STIPULATED DESCENT

↳ lineages → part of clan.

but NOT universal. Some clan can be one lineage & vice versa.

↳ based on forms of unilineal descent

Patrilineal Matrilineal

↳ Nuer (Sudan)

↳ Kwakiutl Red Indians  
COSA (British Columbia)

↳ Suqzi (S. Africa)

↳ Navajo (USA)

↳ China & India

↳ Nayars (Kerala)

↳ Trobriand Islanders

• characteristics

(same as lineage)

③ → add → Religion will be rationalized body of mythology explains origin of clan.

① → add → labels as plants or animals

known as TOTEM

# ① PHRATRY

## Structure

(A) - defn.

(B) - explanation

no. of supposedly related clans

descent link → unspecified

Matriphratry

Patriphratry

examples.

may or may not named

(m̄ m n) exogamous → e.g.

Hopi  
crow  
Red (2)

• characteristics

Political (Aztecs of ixeklo)

totemism

solidarity → special

affinity.

'phrater' → Greek → bro.

(2) PHRATRY - unilineal descent group

comprising two or more clans related  
thr common ancestor.

(B) Explanation

↳ consist of no. of supposedly related  
clans.

↳ descent link → unspecified or unknown.

↳ on principle of descent

Matriphratry Patriphratry

↳ found in very few societies in world.

↳ e.g. → Hopi, Navaho & other red Indians

(USA)

↳ Muria (MP), Ao Nagas (Nagaland)

↳ Rajgonds (AP)

• characteristics

① may or may not be named.

② may or may not be exogamous.

e.g. → Hopis (exogamous), crow Red Ind. → endo.

### ④ common religious obligations & rites.

⑤ imp. political unit-

↳ e.g. - Aztecs (Mexico) → part of imp. pol. unit in structure of empire

⑥ may be associated with totemism

↳ e.g. - Muria Gond.

⑦ solidarity → some kind of special affinity with kinship.

'phratry' → Greek word 'phrater' → Brother

### ⑧ MOIETY

① defn

② Explanation

• characteristics

③

④ Moiety (Meaning half? in french) :  
dual division of society into two  
unilineal descent groups.

⑤ Explanation

↳ every indi → necessarily member of one.

↳ relatively small popu (9000)

↳ wider occurrence than phratry.

↳ e.g. - 1) Ao, Rengma, Angami Naga

2) Gonds & Korkus (MP)

3) Bondos (Orissa)

4) Murngin (Australia)

5) Tlingit Red Indians (British Columbia)

6) Toda (Nilgiri)

• characteristics

① named (Toda) or unnamed (Australian)

② mostly exogamous.

③ may constitute totemic group (Bondo)

④ easy detection of kinship ~~terminology~~ reln.

⑤ complementary roles → exchange service

# \* EVOLUTION OF DESCENT GROUPS

## Structure

defn descent.

- (1) - diff. societies, diff. descent groups
- (2) • Do not occur at all in simple hunter-gathering society → stage being integrating indi. in society.
  - horticultural, pastoral & more intensive agri. → Descent group provide the structural framework

(1) L.H. Morgan (evolutionist in 19th century)

(System of Consan.  
& affinity of  
Human family  
1870)

↳ descent groups progressed thru evolutionary manner

Promiscuity  $\Rightarrow$  Matrilineal  $\Rightarrow$  Patrilineal.

↳ promiscuous societies

↳ paternity never certain.

Descent only through mother.

↳ emergence of 'matrilineal' group.

$\Downarrow$

Accumulation of wealth  $\rightarrow$  wealth resided with males

$\Downarrow$

Rise of 'patrilineal' group.

$\Downarrow$

civilization  $\leftarrow$  complex patterns of individuality, specialization of labour, mobility

$\Downarrow$

Both maternal & paternal  $\Rightarrow$  Bilateral.

(2) George Murdock - invalidated Morgan's evolutionary theory

↳ hunter-gatherers  $\rightarrow$  bilateral descent.

↳ Descent rules  $\rightarrow$  No reln with level of tech. or social dev

(3) - though most scholars rejected Morgan, but some reln b/w subsistence pattern & descent accepted. 159

## \* Structural principles of kinship

(also origin of patrilineal & matrilineal system)

### Structure

(I)- Kinship → social reln rooted in Biological facts.

Structure of kinship group → persisting pattern reln which form basis of org.

(B)- ① ROBIN FOX → structural principles of kinship → certain cond'n to be met by every kinship system to survive.

1) Men Impregnate women

↳ sexual reln  $\xrightarrow{\text{aim}}$  procreation.

↳ Biological fact, culturally recognized.

2) Women bear the children

↳ debarred women from participating in activities of earning livelihood.

↳ extended reln b/w men & women

beyond simply participation in procreation

3) Men control Economic activity.

↳ confinement of women to bearing & rearing of child.

↳ Men → manage, control, exploit, exchange resources.

4) Incest is taboo

↳ arrangements to get men or women from outside for mating.

↳ helps in extension of web of kinship relation.

> The way all 4 cond'n are met  $\rightarrow$  determined structure of kinship.

### • Patrilineality - origin

↳ To meet all conditions < men  $\rightarrow$  allowed to stay in group  
women  $\rightarrow$  given out as wives.

↳ other women  $\rightarrow$  brought as wives.

Result  $\rightarrow$  incest not violated  
consanguineously related men coop.  
to manage resources.

↳ Rise of  $\begin{cases} \text{Patrilineal} \\ \text{Patrilocal} \\ \text{Patriarchal} \end{cases}$  } kinship systems.

↳ easiest way to meet cond'n  $\Rightarrow$  thus common.

### • Matrilineality - origin

↳ keeping woman in group

↳ thus men be brought from outside to meet 1st & 4th cond'n.

↳ but then 3rd cond'n difficult  $\rightarrow$  conflict  
both affinal & outside male difficult.

↳ thus difficult to achieve all 4 cond'n,  
thus very rare among world.

↳ only in those society where < men  $\rightarrow$  war  
men  $\rightarrow$  trade, commerce  
 $\downarrow$   
long period away from home.

case study  $\rightarrow$  Nayar  $\rightarrow$  woman preserved

↳ property  $\rightarrow$  inherited by ♀ but managed  
by consanguineously related ♂

↳ To meet 3rd cond'n  $\rightarrow$  weakened marital/affinal  
bond  $\rightarrow$  mating refl' not permanent.  $\rightarrow$  thus all cond'n met.

# U.P.S.C.

(Q) Write a short note on Kinship Terminology

Kinship is web of social relationships in which individual is related to other individual by blood, birth, marriage and also fictive ties.

Kinship Terminology is set of terms which designates position of individual with kinship network.

e.g.— Husband-wife, father-son.

All the kinship terms are socially recognised entities with specifically roles and status attached to it.

### Kinship Terminology by L.H. Morgan

L.H. Morgan, classical evolutionist in 19th century extensively studied kinship terminologies in Iroquois Indians of North America. With expanding his study over other societies, Morgan provided following classification in his 'System of Consanguinity and Affinity of Human Family' (1871)



| CLASSIFICATORY                                           | DESCRIPTIVE                                  |
|----------------------------------------------------------|----------------------------------------------|
| i) used to denote group of relation with single kin term | i) pinpoints the exact relationship with kin |

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i) lineals merging with collaterals

example -

Malayan

↳ lineal merg with all collaterals

e.g.: mother +  
mother's sister +  
father's sister =  
Mother

N. American

↳ lineal merg with some collaterals.

e.g. - mother +  
mother's sister +  
Mother

ii) different terms for different kins.

example -

North Indian kinship terminologies

i) father = papa

ii) father's brother = Taa

iii) mother = maa

iv) Mother's sister = Maasi

> criticism

① Kroeber

- Kroeber studied multiple historical influences shaping kinship terminologies
- He also propounded diff. kinship terminologies as product of morphological differences in vocabulary and psychological processes

② Rivers

- Rivers was particularly interested in linkage of kinship terminology & marriage  
He believed kinship terminologies to be antecedent of marriage practices

③ R.C. Brown & Sapir

- Studied sociological influences on K.T.

example → Bifurcate merging system : result of levirate.

Study by A.R. Reddiffe Brown

Around 1930s, British Anthropologist Brown studied kinship terminologies for Australian Aborigines. He revised study of K.T. in 20th century Anthropology.

In his 'African Kinship System', Brown suggested importance of terminologies to understand social structure.

Factors deciding choices of terminologies

Kroeber (1909) and Lowie (1929) recognised 9 factors influencing choice of kinship terminologies:

- ① Affinity.
- ② Bifurcation
- ③ Collaterality
- ④ Decendence
- ⑤ Generation.
- ⑥ Polarity
- ⑦ Relative Age
- ⑧ sex.
- ⑨ speaker's sex.

• G.P. Murdock (1949) took generation as basis of classification and gave ethnic labels to it as follows:

- ① Hauuiin system is simplest of all and ignores even the sex distinction.

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- ② Eskimo system - Uses descriptive for lineal kins and classificatory for collateral kins
- ③ Iroquois system - merges siblings and parallel cousins in same term, thus popular in matrilineal systems.
- ④ Omaha system - uses classificatory for mother's side and descriptive for paternal kins
- ⑤ Crow system - matrilineal mirror image of Omaha system
- ⑥ Sudanese system - extreme descriptive system for different kins.

However, importance of kin terms does not lie in their classification, but the terms represent:

- IT & Social Structure
- ↳ helps in understanding of status & role in interpersonal relation.
- ① Particular social status associated with role
- ② Kin terms occur in pairs (father-son)
- ③ Unfolding of kin terms helps in understanding kinship e.g. Masi means Ma Jaisi represents stronger bond between them as mother-son bond

Thus, Kinship Terminologies helps in analysing social relationships in kin network and status & role associated with that kin.

## \* Filiation

- i) Filiation is one's relationship with his own parents
- ii) Meyer Fortes, was first to distinguish betn descent and filiation.
  - ↳ Descent being relationship of person with ancestors, among whom nearest one is grand parents.
  - ↳ Filiation → ~~descent~~. relation of person with his own parents

In his study of Tallensi society of Ghana, he observed that society was entirely built around lineage system.

- ↳ He observed that although membership of ~~any~~ lineage is determined by kinship, but its function are political & economic
- ↳ for this reason, fortés made distinction betn filiation and descent.



- ① stemmed from being legitimate child of one's parents & this was normally Bilateral i.e. child

was normally affiliated  
to both parents.

↳ Forbes argued that Juridical  
authority flowed from descent,  
not filiation.

e.g.- Juridical authority from  
father's line in patrilineal  
society.

↳ Thus, filiation was relevant  
only in domestic context,  
whereas descent was a  
political & juridical matter.

## ② Complementary filiation

↳ Introduced by M. Fortes in his study of Tallensi of Ghana.

↳ links other than filiation form complementary f.

Fortes) → existence of group was, at bottom, always similar & always involved the recognition of complementary role of two parents.

(in patrilineal), though political, juridical & military authority ignores maternal ties, but nonetheless there exists domestic level relation where links th' mother side are recognised.

↳ e.g. - In patrilineal society, there are imp socially defined links with mother's family / kins.

↳ According to J. Goody one inherit some kind of <sup>★</sup> Property status from descent group (filiation) & other from complementarity filiation.

↳ significance of C.F.

① In lineage based society, it provides imp residual security or insurance against breakdown of filiation reln.

e.g. - If bride price not paid → child right not given to husband → child have access to property of matrilineal line.

② Malinowski - in his study of Trobiand Islanders → deep emotional conflict between father's attachment with son & rule of inheritance which debars son from acquire father's property

Thus C.F. → some satisfaction or father's way of reinforcing

material, ideological & emotional bond <sup>168</sup>

③ Religious fun<sup>n</sup>

e.g. - YUKO - (see double descent)

with his son.

- Difference b/w filiation & c.f

> Filiation → political & hierarchical character.

c.f. → emotional & personal character.



> filiation → all members in descent group  
have same ties.

c.f. → every member have different  
ties of c.f. from one another

(thus gives an idiom to feeling  
of individuality & independence)  
(\*)

① - filiation & c.f. show way of inheritance  
& succession from diff. parents.

- Criticism of Counter filiation

① Edmund Leach → criticised ~~for~~ idea of c.f.  
↳ says: other lineal side (c.f.) is not merely  
as muted kinship, but rather is  
part of affinal kins ⇒ seen as group  
who can give you sexual partners.

## \* KINSHIP BEHAVIOUR

(a) - K.B. → definite & comparatively permanent patterns of behaviour b/w diff. members of society. Every reln have particular type of Behaviour  
e.g. son → father = respect,  
husband → wife = love.  
brother → sister = affection.

↳ K.B. → characterized by role expectations which forms basis for mutual coaction & behaviour b/w kins.

### (b) TYPES OF K.B AJAAT C.

① Avoidance → two kins ~~not~~ should remain away from each other.

↳ Not only avoid sexual contact but also face 2 face interaction

↳ e.g. father in law & daughter in law  
↳ Purdah system.

↳ Frazer: to prevent breach of incest.

R.C. Brown & Murdock: create serious troubles in reln.

② Joking Reln - tendency to increase proximity by allowing liberal social interaction b/w two kins.

Malinowski → Potential sexual partners.

↳ Safety valve release mechanism for tensions generated due to restrictions

↳ e.g. ↳ Devav-Bhabhi  
↳ Jijə - Sali.

③ Teknomy → kin is not referred directly  
but through another kin.

↳ introduced by Taylor

↳ e.g - Hindu: family doesn't call  
husband's name. But refer him as  
'father of Guddu' or any other name.

④ Ananculate → certain right obligations  
permitted & expected from maternal  
uncle.

↳ comes first among all male relatives

↳ e.g - In Upayana sanskara, maternal  
uncle lift's boy & reach him  
toward's his father.

⑤ Amitate → reln betw ego & his father's  
sister (311(21))

↳ gets more respect than mother.

⑥ Couvade → husband imitates behaviour  
of wife at time of child birth

↳ e.g Toda (India)

↳ observes same taboo which are  
imposed on wife.

## ① Descent theories:

- ① Descent theories, aka lineage theories  
emerged in 1940s with publication of  
'The Nuers' (1940), 'African Political System' (1940)

## ② • Descent theory

↳ Divided in 2 period < classical  
Modem

### ① classical theories

① Henry Maine in his 'Ancient law' (1851)

↳ 'Patriarchial theory': sons of common  
father lived together giving rise to  
extended ties of kinship ⇒ This extended  
Patriarchal family is known as unilineal  
development. → allowed Jural stability  
& endurance

② McLennan & Morgan: human society

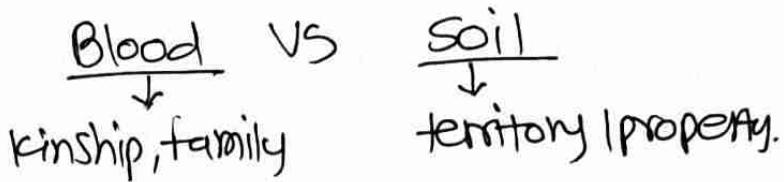
fundamentally promiscuous → led to

matrilinearity due to mother child bond.

Patrilinity much later with intro. of  
marriage & legal paternity.

↳ Both stressed on impo. of exogamy  
'in clan'

↳ Thus classical theories argued on 2 aspects:



↳ argued which came first, within blood  
also, it was debate on < <sup>Affinity</sup>  
<sub>Matriinity</sub>.

## (II) Modern theories

↳ British scholars like W.H.R. Rivers

↳ for Rivers: clan was based on common descent than territory.

↳ Reddick Brown in his study of Australia  
placed Descent groups at centre.

↳ Modern theories showed how - both  
territory & descent are imp.

example: study of Nuer by Evan Pritchard  
and Tallensi by Meyer Fortes,  $\Rightarrow$  <sup>segmentary lineage</sup>  
↳ Fortes in his 'The structure of  $\left. \begin{array}{l} \text{territoriality} \\ \text{unilineal descent Groups} \end{array} \right\}$ '  $\Rightarrow$  gave  
his model of segmentary lineage.

↳ Thus showed ~~how~~ how social structure  
could exhibit connection of descent  
& territory.

- Counter theories

- ↳ descent theories, though created with much deliberation, faded out by 1960s owing to misunderstandings & complexities created by scholars.
- ↳ neo-Malinowskian model, called as Transactional theory was reintroduced.
  - ↳ Edmund Leach, based on study of Pul Eliya village (Sri Lanka) ⇒ reason behind social action is at level of individual management of resource for personal gain ⇒ thus contested segmentary lineage model.
  - ↳ Levi Strauss's alliance model ⇒ shifted main arena of exchange system in exchange by marriage

- ③ In contemporary anthropology, descent theories have no credibility. It however helps in study of kinship & gives idea how earlier societies were made up.

# \* ALLIANCE - Strauss's theory

## Structure

(I) - Alliance - defn

- kinship & alliance.

(B) - (1) Marriage and alliance. ←

Endogamy  
Exogamy  
Preferential.

(2) Alliance theory - strauss.

↳ origin < I.T dualism

↳ 3 principles of ex. < g & s  
ideals  
human.

↳ kinds of exchange < restricted  
generalised.  
continuous discontinuity.

↳ criticism < alliance & decent.  
solidarity theory  
sentiment hypothesis  
demographic hypothesis.

## ③ functions of alliance

(C) maintain social structure.

→

(I) Alliance is kin relation among different groups through m'age. This helps strengthening socio-economic bonds. while kinship → reln thr blood or m'age, Alliance → m'age.

(B) (1) Marriage & alliance

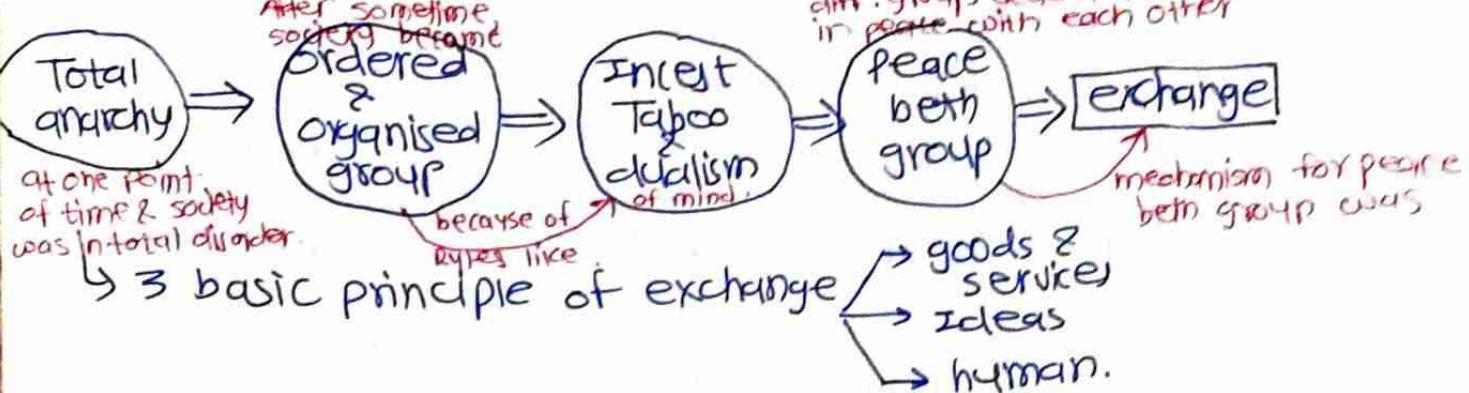
1) Endogamy → consolidates / strengthens existing group.

2) Exogamy → create new reln with new group which coop. with each other.

3) preferential → consolidate existing reln, prevent division of loyalty.

② Alliance theory by Levi Strauss → Based on Universal Duality of mind ⇒ BINARY OPPOSITION

↳ to know structure of society



↳ 3 basic principle of exchange

goods & services

ideas

human.

↳ As societies → goods and ideas common

exchange → human.

Thus, Also, Strauss: Universality of taboo gives

Incest  
rise to alliance system.

(marriage with consanguines → not possible)

↳ As society was patrilineal → exchange of women.

• Types of exchange → ①

① Restricted or reciprocal exchange.

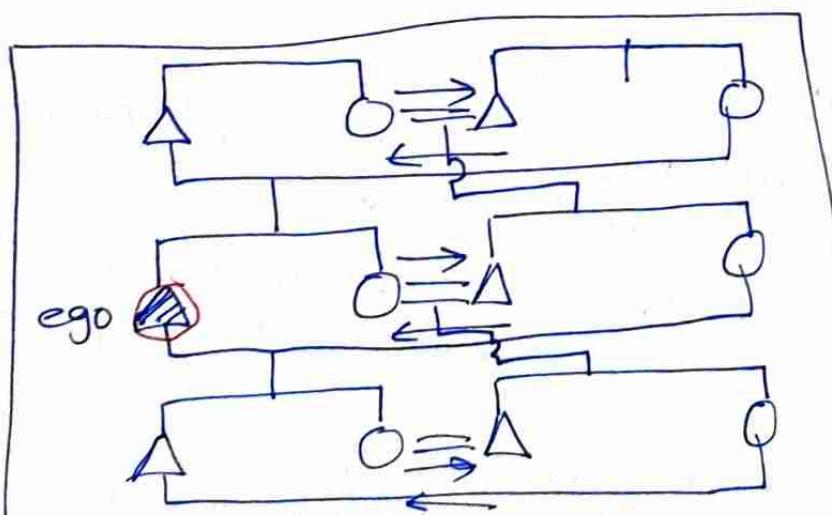
↳ found in societies with dual org.

such as Moieties.

↳ direct transaction b/w two groups.

↳ Each group → wife giver & receiver in same generation. ie. SYMMETRICAL ②

↳ involves Bilateral cross cousin marriage



② Generalized or asymmetrical exchange

↳ In society where two or more groups exist.

↳ indirect form of exchange.

↳ wife giver & wife taker are NOT same.

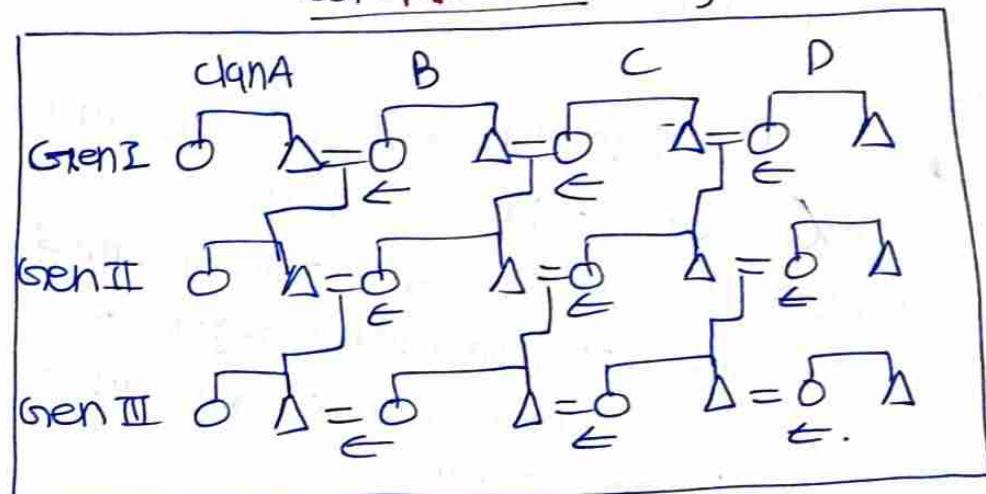
## Ⓐ continuous exchange

↳ flow of command in one direction. in all generation.

↳ e.g. - Matrilineal cross cousin marriage  
in patrilineal society.

↳ open type of exchange.

↳ continuous exchange puts long cycle known as 'CIRCULATORY CONNUBIUM' by Strauss.

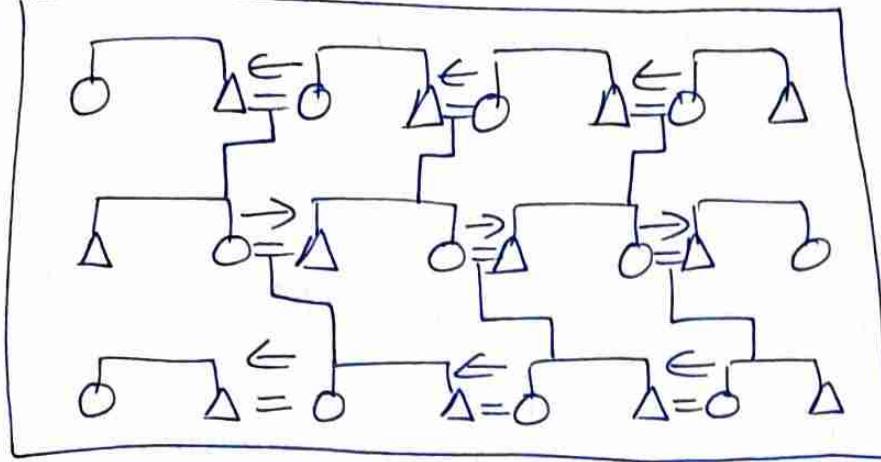


③ Discontinuous exchange

↳ exchange of women not in immediate gen. but in next gen.

↳ e.g. - patrilineal cross cousin marriage  
in patrilineal society.

↳ more integrative than restricted exchange as within fixed no. of groups.



> Claude Levi Strauss's 'Solidarity Theory'

↳ about widespread occurrence of matrilineal cross cousin marriage. (open exchange)

↳ why → estd. relationship betn several groups in combinial cycle. ⇒ promote integration betn diff. groups.

• Strauss → Alliance dominates social structure & provide identity to society.

### Criticism

① Decent theorists → Decent, not alliance is basis of social structure.

why → decent rules are only specified exchange of patrilineal category of spouse. women ex. not present in matrilineal society.

② Schneider & Homans - sentiment hypothesis.

↳ distribution of JURIDICAL AUTHORITY determines choice of one's wife

↳ thus, patrilineal → juridical auth. with father & also with father's sister.

↳ mother's bro: affectionate reln with ego.

↳ Thus ego prefers his daughter.

### ③ Rose and Reid - Demographic hypothesis

- ↳ woman → marry & reproduce earlier than brother.
- ↳ her children → older than brothers' child.
- ↳ thus HIIH's daughter → younger & appropriate age.

#### • Functions of alliance

- ① cohesive reln & coop.
  - ② continuity & endurance in society.
  - ③ Maintains kinship reln & creates new thru exogamy.
  - ④ regulation of m<sup>l</sup>age.
  - ⑤ ECO. & pol. coop. during emergency.
  - ⑥ Neutralisation of tension due to wife exchange.
- (C) Both alliance & descent maintain social structure. Descent → permanent reln.  
Alliance → NOT permanent.

> Main critic : R. Needham & Louis Dumont

- ① Needham → criticised Strauss's structural model as mediating concept b/w reciprocity & exchange  
↳ Needham tried to make clear distinction b/w prescriptive & preferential rules of m<sup>l</sup>age.
- ② Louis Dumont → worlds like cross cousin m<sup>l</sup>age are useful in theory, but deceptive in reality.

- (C) both descent & alliance theories are obsolete in utility now.  
They unanswered que. of universal kinship structures due to which their utility shrink in contemporary anthropology.

# ECONOMIC ORG

## \* Meaning, scope & relevance of eco. (A)

Eco. (A) deals with simple societies with primitive economics' principles that govern economic in simple societies

(I) - Economic Anthro. — cross cultural comparative study of economic system of various societies.

↳ studies all economies, but focuses on simple economy.

↳ contemporary trend → centered around changes in eco. behaviour as part of culture.

## (B) (i) Meaning of Eco. Anthro. & modern ECO.

↳ Economics: deals with supply demand, price mechanism, capital or stock market

↳ concerned with individualized societies

↳ does not study economic activities w.r.t. other insti. of society.

Thus PART STUDY. & becomes ABSTRACT SCIENCE.

↳ Economic (A): studies economic aspect of society in reln with culture, kinship, value system etc.

↳ e.g. Pottach.

↳ interdisciplinary approach → makes it. FRONTIER SCIENCE.

↳ studies economic system as integral part of cultural matrix.

↳ Eco. (A): fusion of Anthropological variable of culture and economics.

↳ HOLISTIC STUDY. → study of economic beh. of man in totality

explain in brief 2 schools of economic (A)

formalist      substantive  
more relevant now.

+  
explain 2 case studies

of ① Pottach → Anti economics  
(economics cannot explain but eco. (A) can)

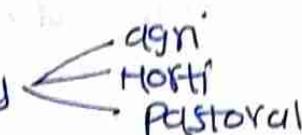
② Kuijku of Amazon

↳ work 3½ hrs only

↳ Against principle of max.

↳ compare simple eco. system with others to bring out generalization about economic behaviour

## • SCOPE OF ECO. ANTHRO.

- ① concerned with economic org of simple society. → embedded in cultural matrix.
  - ② reln b/w economy & other Insti. is studied.
  - ③ classification of societies  

    - agri
    - Horti
    - Pastoral
  - ④ prodn, distri., consumption pattern are studied. Exchange b/w diff. org are also studied.
  - ⑤ study role of tribal market in social life
  - ⑥ Many schbx's contr.
    - 1) Malinowski 1st time attempted to study 'Material culture' in Trobriand 1922
    - 2) **Firth's** study of Tikopia economies  
→ tried to generalise behaviour of simple societies.
  - ⑦ contemporary trend → changes taking place in economic system due to cultural contact. with modern societies.  
↳ introduction of money.
  - ⑧ Dalton & Bohannan: impact of colonization on various tribal economies in Africa  
e.g. Bushmen, Nandi, Ndebele.
  - ⑨ Indian: Vidyarthi: male eco. → hill culti.  
scarcity of land, but do not cultivate on hill
- ## • Relevance
- ① Generalization: cultural belief affect economic behaviour e.g. Kogi Indians explain
  - ② study of tribal economy to ensure smooth integration with national & world economy

- ③ smooth & peaceful growth of tribal eco.
- ④ Eco. beh.: deciding role in formation of cultural & social structure.  
e.g.- Birhor → Hunter gatherers → can't till soil.  
as mother & thus cannot use axe for agri.
- ⑤ E.A. deals with eco. behaviour of man in holistic manner. In doing so, generates universal law of eco. beh.

Ching Fox 392, (2011/2012) 27 Feb 2013

# U.P.S.C.

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(Q) Formalist and Substantivist debate. Explain.  
Economic Anthropology deals with 'primitive Economics' of simple societies within its socio-cultural matrix. There are 2 schools of thoughts in economic Anthropology:

① Formalism: advocated by Raymond Firth, Herskovitz, Salisbury & Schneider. It believes that economic structure of simple societies can be studied through principles of modern economics.

② Substantivism: Advocated by Sahlins, Pokorny and Dalton which says that economics in simple societies is not pure economics, but a Social Economics i.e. embedded in social matrix.

> Scott Cook observes that the debate really dev. ECO. A

Formalist Approach and it's criticism

Formalist were of view that simple economics can be studied through concept of modern economics: some of it's Assumptions were:

① Principle of maximisation - Individual pursue utility maximization by choosing between alternative mean.

# U.P.S.C.

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- ② Principle of rationality - Individual's actions are based on information and profit & loss.
- ③ condition of scarcity of means - Individual lives under scarcity of means with unlimited wants.

Thus, formalist were of view that primitive man had formal rationality & thus model neoclassical model is universally applicable

### > Criticism

- Every economic action does not have economic motive.
- Prattis: premise of utility maxm is tautological

Example - KULA system of western pacific islanders is system of exchange supported by complete set of rituals and dominated by values.

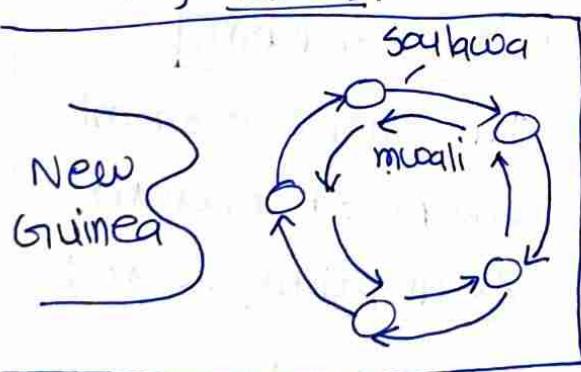


fig- KULA system.

In all steps of kula, as explained by Malinowski, social roles scores over economic roles. Thus, modern economics may see the system as

uneconomic, but it strengthens social bond between islanders which increases their survival.

- Criticism of formalism
- ① Dalton's study of African eco. system → observed that though interacting with formal economic system, but not totally assimilated.
  - ② Frank Knight → criticised ~~theirs~~ saying that for Herero with buying and selling is different business.
  - ③ Bohannan → Tiv, Nigeria: different spheres of exchange.

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- Principle of profit maximization is not universally applicable.
- Example : Kuikera tribe of Amazon  
 Studied by Carneiro. He found that tribe people only work for 3½ hours, rest of time they enjoy. He analysed that even if they work ½ hour more, they can become affluent. But they don't as their culture lacks sense of competition.

### Substantivism & its criticism

<sup>Economy as Institutional process</sup>  
 Proposed by Polanyi in his 'The great Transformation', substantivism is based on

following premises:

- ① Embeddedness - economy is embedded in social matrix
- ② substantive production i.e. production for use in simple society.
- ③ No utility maximization - individual choice based on social relation, cultural value.

example - Potlatch in Kirattul, Samoa of west Pacific where valuables are destroyed for elevating social status

- F's debate as 'golden rule': Elman Service (1981) → F & S take a bifurcation: ① Positivism vs Humanism ② Comparative method vs Holism ③ Generalism vs Particularism ④ Evolution vs reality. Thus golden rule.

U.P.S.C.

- (4) Simple economics is based on redistribution and reciprocity
- (5) Economic behaviour is influenced by social obligations.

#### > Criticism

- Prattis - strict distinction between west & nonwest economies is problematic. some generalisation can be made.
- Redistribution can happen in west also. e.g. socialist state.
- Rational behaviour & complex economic choices can be observed in peasants (plattner)

Thus, we can say that formalist approach tries to apply 'profit & loss' principle in simple economics, but fails. While substantivist explains economic insti. of simple economics as well as of economics emerging due to ethnicity, etc.

But, debate is now outdated as we do not compare diff. disciplines, but follow interdisciplinary approach. Ended in stalemate, further giving rise to marxist & feminist approach.

## \* Culturalism (to understand simple economy)

↳ Extension of substantivism with stronger emphasis on cultural constructivism.

- ② local understanding
- ③ socio-economic dynamics.

↳ premises -

↳ Stephen Gudeman <sup>(A)</sup>: central process of making a livelihood is culturally constructed.

① Modes of livelihood & related economic concepts (exchange, money) be analyzed thr' local's way of understanding them. → **LOCAL MODEL**

② people's own economic construction?  
↳ people's own conceptualizations of economics & various aspects.

③ rejects' formalist notion of UNIVERSAL 'ECONOMIC' PERSON.

④ criticises substantivism for imposing universal model on all preindustrial society.

↳ Any derivational universal model will be ethnocentric & tautological.

⑤ case study: Gudeman's study of peasant community in **Panama** → exchange of equivalent → not for making profit.

↳ exchange value defined by cost of prodn.

- criticism
  - ① Marxist:  
Too idealistic in notion of social construction & too weak in analysis of social constraints.
  - ② Globalization:  
local economies integrating with global.
    - ↳ influence of western capital economies.
  - ③ blurring of distinction b/w local & global discourses.
  - ④ Universal models are useful upto certain extent.

## \* Different types of exchange in primitive culture

### ① RECIPROCITY

#### structure

① - Deth, Sahlin, critic - Ingold.

② - ① Meaning of reciprocity.  
Principle ↑ example.  
Importance

#### ③ characteristics

#### ④ classification ("stone age eco." 1972)

General      ↗ -ve.  
Balanced

[diagram]

1) General

2) Balanced

3) Negative

⑤ factors influencing Reciprocity

⑥ criticism of Sahlin's Model.

C -

Deth by Polanyi →

exchange of goods b/w people who  
are bound in non market, non hierarchy  
→ reln to one another.

In ECO. ①, substantivist

school talks about various exchanges.

Karl Polanyi in his

"The Great Transformation"

↳ 3 eco. systems existed before market economy

Redistribution

Reciprocity House-holding

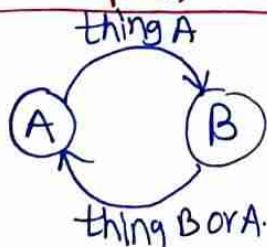
Reciprocity → type of exchange commonly found in tribal societies.

Marshall Sahlin ←, Ingold criticised

#### ① MEANING OF RECIPROCITY

↳ principle of direct exchange b/w two indi.

↳ principle of exchange b/w those who share ~~but~~ similar position in society and related to each other by bond of kinship and marriage



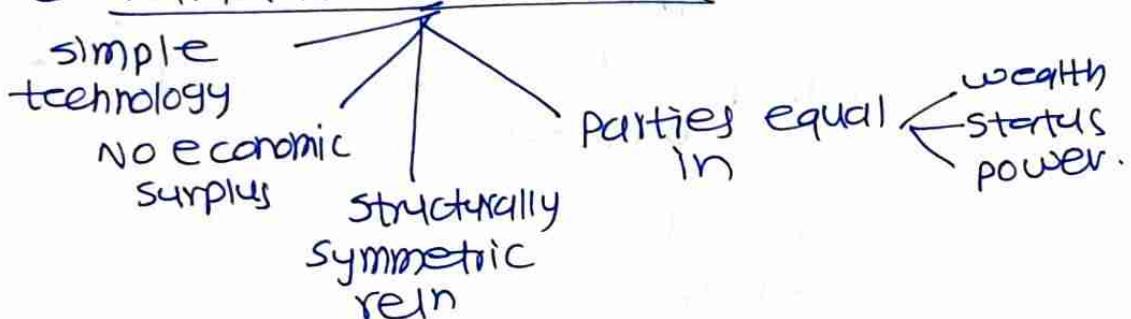
↳ gift exchange b/w individuals, complementary to natural bond leading to endurance of social relationship.

↳ has moral & mechanical implications

↳ exchange in Non market, non hierarchical relation.

e.g.- gift exchange during childbirth @ sister's house in Bemba community.

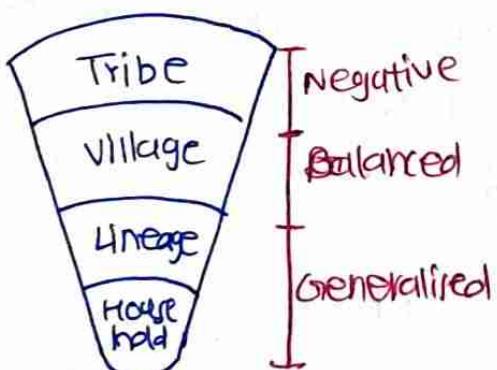
## ② characteristics of society



## ③ Classification of reciprocity

↳ Marshall Sahlins in "Stone age economics" (1972)

↳ 3 types based on < emotion or kin distance proximity



### ① GENERALISED

↳ Altruistic transaction

↳ positive emotional aspects b/w partners

↳ exist among family members or close kins.

or extended web of kinship.

↳ gift giving w/o any immediate or planned return

↳ Though recipient is understood to return ① indefinite time ② indefinite value

else given will stop reciprocity.

↳ Material aspects less imp than social aspects.

↳ e.g. - philanthropy, sharing hunt, hospitality

## 2) BALANCED RECIPROCITY

↳ one is less emotionally ~~or~~ indifferent with other. just acquiescent with each other.

↳ immediate reciprocation. obligation to return. one way flow not tolerated.

↳ social ren: less personal & more economic

↳ e.g. - gift giving ceremony in case of blood feuds in Ashanti tribes.

↳ functions

- giving up hostility for mutual benefit
- formal friendship
- group alliance
- peace keeping
- m'age
- kula exchange.

## 3) NEGATIVE RECIPROCITY

↳ trying to get something for nothing.

↳ involved emotional hatred, beth antagonistic persons or tribes

↳ use of force & compulsion.

↳ material gain most imp.

↳ e.g. - cattle raid, wife raid, stealing.

## ④ factors influencing reciprocity

- 1) kinship → generalised (Re)
- 2) social rank & prestige → both person with high & low rank = generalised.  
e.g. polygynous chief → immense obligations to people.
- ② Tikopia → chief generosity is prerogative of office

## 3) relative wealth.

↳ Eskimos: give away all the hunt

## 4) Types of goods involved.

## ⑤ Criticism of Sahlin's Model.

- ↳ Not appropriate Model: Tim Ingold.  
(as considered emotion & kin dist. for classifying reciprocity)
- Ingold → sharing → +ve ? both variables  
demand → -ve are included in the reciprocity.
- ↳ ~~the~~ only sharing in family &  
only demand at periphery not possible.
- ↳ at family → both sharing & demand (+ve)  
at periphery → both barter (+ve) &  
theft (-ve)

## ⑥ Re exist at all level.

Though Sahlin is not exclusive one in explaining system of Re.  
Hence.

## ② REDISTRIBUTION

### Structure

① - defn, Polanyi.

② Explanation

[diagram]

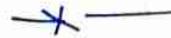


③ characteristics of Society

④ Examples.



⑤ both <tribal/modern.



Start by <  
substantivism  
Polanyi 3 types.

① Red - collection of goods by chief and their redistribution for various purposes.

Polanyi: systematic mov'm of goods towards admini. system & their reallocation by authorities at centre

↳ type of exc. in both simple & modern societies

② - ① Meaning

↳ Pooling transaction by central autho.

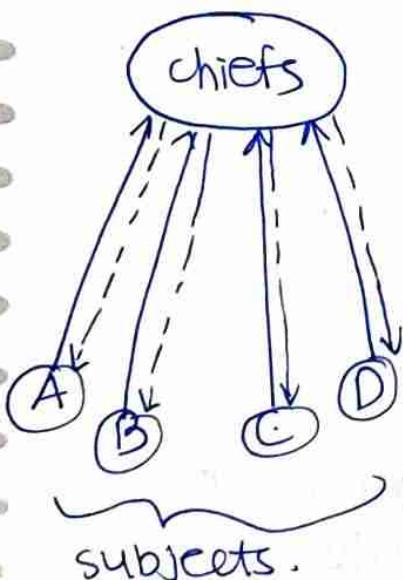
↳ beth indi. of higher & lower hierarchical structure. → chieftainship.

↳ matter of custom, law or special responsibility. share diff. rights & obligation.

leader → collect tribute from follower & rights over their service

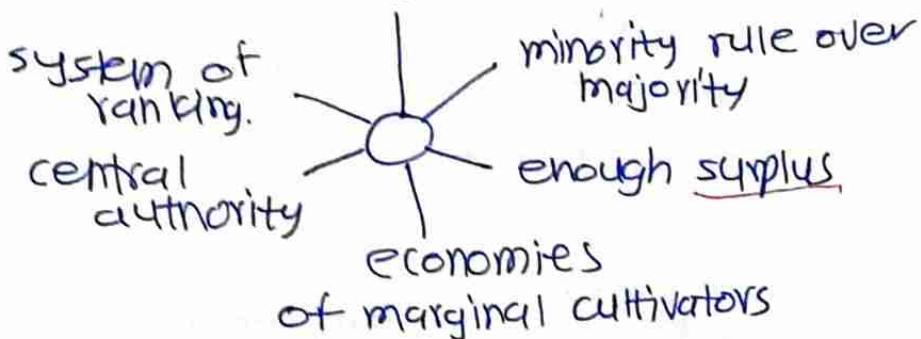
↳ huge responsibility to protect & provide support to followers

↳ state are called complex states.  
such



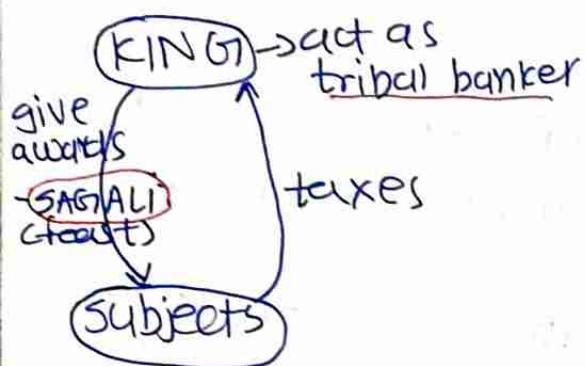
## ② characteristics of society

### Social stratification

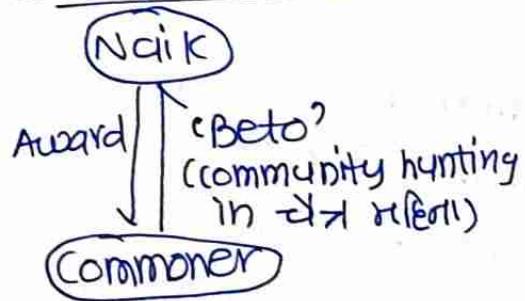


## ③ Examples

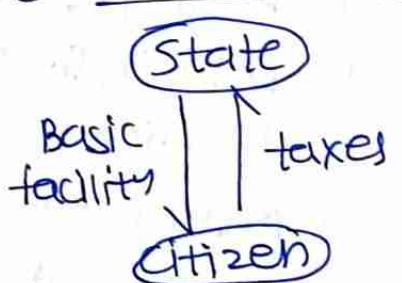
### ① Tobriand Islanders ↳ Malinowski.



### ④ Projá tribe (India)



### ⑤ Modem state



### ⑥ Gond (C. India)



C - exists in both tribal & modern societies. Where notion of hierarchy prevails.

### ③ BARTER

#### Structure

(A)- Defn

(B)- ① characteristics -

② Types ← silent (sinhali & vedda)  
open. (toda, kota, kurumba  
Badaga)

③ function.

(C) non ceremonial.

→ —

(D) Barter: exchange of commodities with another commodity or services having utilitarian value in absence of medium of exchange.

(B) ① Characteristics of barter.

① min. degree of specialisation (so exchange)

② Absence of medium of exchange.

③ principal → bargaining.

④ wth or w/o market.

② Types of Barter

(A) Silent Barter

↳ sinhali & veddas of sri lanka.

↳ sinhali → villagers & agri.

veddas → forest dwellers & h & g.

↳ when vedda → require good → come to village → large amt of forest product in front of household.

sinhali → puts some other good in that place → veddas → come othe day & pick it up.

↳ w/o linguistic commy, but silent

bargaining exists.

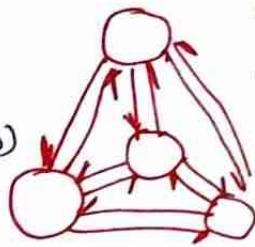
↳ other ex. → chukches of siberia & Alaskan.

### ② Open barter

↳ Nilgiri → 4 communities.

Toda                    Kurumba                    Badaga                    Kota.  
(pastoral)            (artisian)                    (agni.)                    (medicine mth)

↳ linguistic commu. & open bargaining.



### ③ functions of barter

↳ ensures social integration as involves interaction.

↳ But divisive force also as bargaining is there.

④ Thus non-ceremonial, economic ex.  
found in simple societies.

### ④ TRIBAL MARKET

#### Structure

① Market - defn, in simple society → peripheral).

② classification of societies on basis  
of market.

③ medium of exchange.

④ features of tribal market

(A) Economic

(B) Non economic

⑤

TM = actual sites  
wherein goods change hands by sale & purchase,  
not always done thru money as medium of ex.

Market is price setting mechanism & is characterized by bargaining behaviour.

↳ in simple society, more social funn than eco.

Thus PERIPHERAL market. \*

↳ simple so. may have market & may or may not have market principle.

(B) ① classification of society on basis of market place .

market place.  
↳ polanyi: two variables < market place  
(locality of ex.)  
market principle  
(demand & supply)

↳ on basis of place.

```

graph LR
 A[on basis of place.] --> B[Market]
 A --> C[Markethess]
 B --> D["market principle + place"]
 B --> E["e.g. modern."]
 C --> F["e.g. band."]
 C --> G["e.g. tribal"]

```

② classification on medium of exchange.

↳ market place involves medium in any form (notes, coins or any other kinds)

e.g. N. American Indian → Blanket. weight

Ashanti → wood,  
Tiy (Africa) → iron rod.

↳ types

```

graph TD
 A[Barter. (no medium)] --> B[monetized economy
(modern society)]
 A --> C["no std
medium of ex.
(tribal)"]
 C --> D["Neither pure barter
nor pure monetised"]

```

### ③ features of Market

Features of Market:  
By Dalton & Bohannan → study of markets in Africa & USA. → pure opposition.

A Economic

- ① peripheral market to both principle of prodn & consumption. in s.s.
- ② If eliminated, no large disturbance in s.s.

③ factors of prodn never brought in market  
↳ Masai (E. Africa) → cattle never in market.

④ Part time specialisation in S.S.  
↳ Raymond Firth → due to part time spe.  
more goods than services in tribal market.

⑤ Special rule regarding entry

↳ e.g. Dohom tribes → woman → seller  
men → buyer.

(BUT) cattle market → monopolised by  
men & woman  
entry is taboo.

⑥ specific rule of inauguration

↳ unless chief or priest perform ritual.

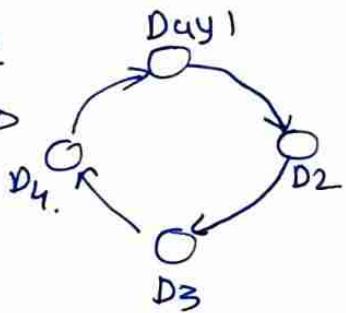
↳ Africa → Market not day to day activity

↳ some settle downs when

chief's daughters wedding.

⑦ Some market → fixed interval, fixed space

↳ 'market ring' in Ibo of Nigeria →



⑧ Non economic feature PREM CC J.

① communication - social integration

② ↳ E. African tribe: provide woman a  
opportunity to meet members of  
natal lineage.

↳ celebration of ritual, any imp  
announcement by king.

③ Political → controlling market place = controlling people.

④ Judicial → legal & judicial funn clmp  
Judgements are given here)

⑤ Religious → TIV → market around shrine.

↳ sometimes, market → centre of celebration

⑤ conflict resolution

↳ Surjeet Sinha study on markets in W.B.

⑥ Marriage

↳ partners are selected

e.g. Bhil (M.P.) → marriage by capture.  
'Bhagoria'

⑦ Entertainment

↳ e.g. W. Africa → 'Beer day'?

⑧ market to be understood by  
socio-cultural category, not economic  
alone. ⑨ embedded in social matrix.



⑩ Ceremonial Exchange → KULA exchange

structure

⑪ ceremonial ex., ritualized gift giving.

⑫ ① features.

② examples

⑬



Kula

⑭ special type of ceremonial ex.

Malinowski. < "Argonauts"  
idiom of Trobriand Island

⑮ ① Types < Inter Island  
Intra Island.

② setting

③ kula voyage

④ fun

⑤ social integration, eco & pol. activities.

(I) Exchange → give and take of goods & services  
ceremonial exchange → q.f.a. e ritualized  
"gift giving" defined as systems of exchange, involving non commercial items, supported by complete set of rituals & dominated by values & ideologies of that particular society.

(B) ① Features of ceremonial exchange

- ① ex. of non utilitarian goods having only ceremonial value.
- ② No bargaining → Strengthens social reln ~~⊗~~
- ③ No material benefit to individual giving gift → rather Indebtedness.

② Examples

- ① exchange of goods/gifts in wedding
- ② Bemba community → ex. of gift  
ⓐ childbirth in sister's house.
- ③ funerary gifts in W. Africa.
- ④ Gifts to → priest.
- ⑤ Kula exchange.

(C) Having on ritualistic or religious value, it involves non utilitarian goods w/o bargaining which strengthens social reln.

## KULA

- ① Kula exchange → special type of ceremonial exchange estd at trade reln among alien people residing in group of Pacific Islands.
- ↳ classic ex. of reciprocity which involves circulating exchange of valuables.
  - ↳ reported by Malinowski in his book "Argonauts of Western Pacific" (1922) among Trobriand Islanders of New Guinea.
  - ↳ regarded it as idiom of their culture existence as regulates ← economy.

### ② ① Types of kula

↳ Inter island kula.  
↳ Island kula.

- ↳ Inter island → prerogative of males only

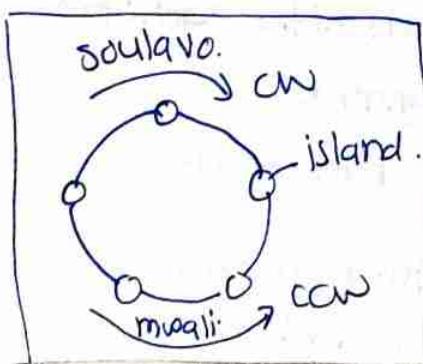
### ② setting of kula exchange

- ↳ Pacific Polynesian Islands are arranged in ring fashion. Islander call themselves 'Bayowans' → special reln with outside community of other Island called 'Dohu'?

- ↳ Areas of vast islands including E. New Guinea, Woodlark Island, Trobriand Archipelago.

- ↳ Two objects (having high value but no practical use) ↳ mwali (armband)  
soulavo (shell disc necklace)

mwali → ccw      soulavo → cw.



### ③ KULA VOYAGE

↳ definite & complex rules, definite route?  
Not a temporary event. Specific time.

↳ Each male → have kula partner on other island

↳ Depart on boat filled with objects to visit island. At time of departure → Taboo is observed.

↳ Kula principle: once in kula, always in kula.

↳ kula items are exchanged @ time of departure.

↳ kula partners of 2 types < receive mudali & give soulavo  
receive soulavo & give mudali.

↳ only one form of ~~long~~ life long reln between diff. communities, chiefs having more kula reln with younger men.

↳ generally object takes 10 yrs to complete cycle. one allowed to keep kula object only for 2 years. If violates, he has to face gossip & ridicule.

↳ Gimwali → After kula → utilitarian items with commercial value exchange of with non kula members.

### ④ Functions

① expresses value of generosity & honour

② governs social & economic reln.

③ binds people in no. of reln. commoners can have reln with king.

④ at time of contingency, kula partners helps each other.

⑤ ~~binds~~ social solidarity & social integration.

⑥ there is esteem of pilgrimage to kula voyage.

⑦ ceremonies ex. promoting pol. & eco. activities among Pacific islanders.

## \* Potlatch

### Structure

(I) defn.

(B) (1) Explanation.

↳ ~~Kwakiutl~~ N.W. Pacific coast - Indians →  
blanket or copper

↳ Kwakiutl ↳ why & what  
Reasons & types.  
How.  
what is given

↳ Insult or rivalry.

↳ deliberate offending & reaction

↳ Indeliberate offending & reaction.

↳ Rivalry & judge

(2) significance.

(C) -

→ -

(I) - Potlatch: example of ceremonial exchange.  
among tribes in N. America.

↳ public demo of distri. & destruction  
of wealth.

↳ also referred to as feast associated  
with ceremonial occasions in which  
wealth is distributed by chief  
to people.

studied & explained by Franz Boas in his "The Kwakiutl Text" (1905)

(B) (1) Explanation.

↳ Kwakiutl Indians of British Columbia  
↳ imp. public ceremony for announcement  
of significant events or claiming  
hierarchical names, rights & privileged.  
Accompanied by giving gifts to all  
guests from host

guest → witness & later validates

host's claim.

- various types
  - celebration potlatch - birth, marriage
  - funeral potlatch - death
  - face saving potlatch - birth of deformed child, capsizing of canoe.
  - Rivalry or vengeance potlatch.

- How potlach is held

- ↳ Public event, size of gathering determines host's prestige & affluence.
- ↳ host: traces his line of descent & rights to claim
- ↳ No announcement w/o feasting & distri. of gifts.
- ↳ Gifts: as per tribal imp & prestige of guest.

- ↳ In some cases destruction of property to show
  - wealth
  - rank
  - generosity
  - self-esteem.

- ↳ each high ranking guest will try to return equal or even more.

- ↳ gifts include
  - blanket
  - boats
  - flour
  - fish oil
  - most valuable → **copper**

- ↳ Potlach can last for several days, speeches, songs, dances mixed with feasting.

8

- Insults or Rivalry

- ↳ Potlach: marked by exacting std. of etiquette & behaviour.
  - any impropriety → brings shame, indignity to host.
  - ↳ sometimes deliberate insults of guest by throwing him gift, spilling oil on him

offended guest retaliate by destroying his own property

- ↳ If mistakenly offends → guest restores pride by giving host a reprimand gift.
  - ↳ embarrassment to host.
- ↳ Rivalries can develop b/w two men competing for same name or privilege.
  - ↳ competition by destroying own wealth or giving broken sheet of copper to rival.
  - ↳ witnesses act as judge & declares victors.

## ② significance

• Marvin Harris  
↳ potlatch as 'safety valve' in malnutrition.

- ① Stuart Piddocke → practice because of scarcity of surplus, has pro-survival and pro-subsistent fun.
- ② Shows that tribal economy not follow modern economic principles
  - Profit max<sup>m</sup>
  - demand & supply
  - principle of rationality.
- ③ Redistribution function
  - ↳ strengthens social bond & thus served as social fun.
- ④ Described as Irrational behaviour.
  - ↳ Banned in Canada in 1884 → later lifted.
- ⑤ estd. political influence & social position.
- ⑥ principle of reciprocity.
- ⑦ Thus showing irrationality & principle of reciprocity, it can be inferred that tribal economy is embedded in social matrix.

\* Principles governing production, distribution & exchange/consumption in:

(A) Hunting & gathering

Structure

(1) straight forward principles ← prod'n  
distri.  
consumpt-

(B) (1) H & G tribes < India  
coord.

(2) socio cultural future ←  
popu.  
kinship  
political  
Religion & Magik  
M'age.

(3) factors governing prod'n  
Technology → group formation.  
Division of labour Mode of hunting

(4) distribution.

season ownership → distri. of resource.

(5) consumption.

routinized ceremonial.

(C) - social matrix

H & G is subsistence activity ensuring survival of group in low tech. levels.  
(2) various types of h & g practice prod'n, distri., consumption by some straight forward principles. These are described below.

## (B) ① Examples of h&g tribe

1) India - S A J I K C O  
sentilec ↓ Andaman ↓ ↓ ↓ ↓ ↓ ↓  
-eje Jarawa Irula chenchu  
Kadar onges

2) world - B E P A.  
Bushman Eskimo Piggmy Australian  
(Africal) (N.Ame) aborigine

## ② Sococultural features

- ① small popu (30-40) living in network of extended families.
- ② kinship → fountainhead of all social activities → very strong.
- ③ Political → no specialised agency  
↳ elders solve dispute
- ④ Religion & Magic → belief in spirit & ghosts
- ⑤ marriage → exogamous.

## ③ Principles governing Production

### 1) TECHNOLOGY.

- some@ says → rudimentary  
Tools some@ says → innovative.  
e.g. Bushman → boomerang  
fishing hook.
- ↳ lowest level. → digging stick & gathering basket., simple tools to trap animal.
  - ↳ strong social network compensate for primitive tech.

### 2) DIVISION OF LABOUR

- thus even if 2/3<sup>rd</sup> prodn by ♀  
but still Patrilineality & p.locality
- ↳ Age & sex.  
↳ woman & child → hunting & gathering ✓  
Adult male → big game hunts.
  - ↳ dependency on natural vegetation & wildlife for food.  
move → one place to other → nomadism

### 3) Mode of hunting

↳ Depending on season → micro or macro bands

↳ decides collective or indi. hunting

↳ e.g. Blackfoot Indians (America)

↳ summer → Bison is available in plenty

↳ collective hunting

↳ tribal patrolling to prevent  
indi. hunting

↳ winter → scarcity → hunting indivi. or  
in small divided groups.

### 4) GROUP FORMATION

↳ L.R. Binford differentiated 

foragers

collectors

① foragers → return on same day  
after hunting.

↳ food not stored, changes  
positions frequently

↳ In tropical region.



② collectors → specialised organised  
task group

↳ resource away from camp

↳ thus locate camp near one  
resource & send task force

to others which comes back  
after few days with large food

after few days with large food



### ④ Principle Governing distribution

↳ ownership of resource.

No ownership of natural resource + No permanent residence = No concept of ownership.

## 2) Distribution of resource

↳ egalitarian groups → equal share on food of all.

### • Survival strategy

① Some say → No concept of Leisure

② But Marshall Sahlins in his 'Stone Age Economics' → points out that they are affluent societies → have concept of leisure.

## ⑤ Principles governing consumption

### 1) Routinised consumption

↳ No storage, excess food go waste.  
e.g. - Bushman: winter → wastage of food.  
summer → die of starvation

### 2) Ceremonial consumption

↳ Not found in groups because  
cannot accumulate surplus      scarcity of resource.

⑥ Socio eco. principles decides this principles. Thus can be said that economy of H&G is embedded in social matrix.

### • Present status

write this same point in every type.

↳ many anthropologists show that → contemporary H&G do not have H&G history, but are forced due to marginalism, I.P. conflicts.

↳ examples - Santinerese, Pila Nguru (W. Australia), savanna Pume of Venezuela.

## (B) HUNTING - FISHING ECONOMY

### Structure

(I) - 2nd oldest, 11,000 yrs old.

(B) - ① H & f tribe  
↳ explanation

② Examples  
N. America  
S. America.  
Africa.  
Micronesia.

③ socio cultural chara.  
Popu.  
settlements  
sedentary  
Political.  
society.

④ Principles governing prod'n  
Technology  
division of labour  
models of hunting  
group.  
ownership.

⑤ principles governing distri. of resource.

⑥ consumption → storage → ceremonial.

(C) -

H & f is subsistence activity.

(I) Historically, h & f → 2nd oldest type of economy.  
↳ emerged about 11,000 years ago.  
↳ located near sea coast, lake, riverine envi.

(B) ① EXPLANATION

↳ for these societies, fish → object of chase.

↳ use tools → S H A T → Trapfish.   
spear Harpoon Arrow Booming in Bushman.

↳ also kills land animals, thus 'hunters' too.

↳ h & f society → simply h & g societies  
but adopted to aquatic envi.

## ② EXAMPLES.

↳ N. America → B K A C  
Blackfoot Kwakiutl Muskan Eskimos  
copper Eskimos (N. Canada)

↳ S. America → Alacalluf, Yahgan Red Indians  
(coastline of Chile)

↳ Africa → in Dahomey, Ivory Coast,  
West coast.

↳ Polynesia & Micronesia.

## ③ SOCIOCULTURAL chara.

① sedentary life  $\Rightarrow$  h&g  $\rightarrow$  nomadic  
fishing  $\rightarrow$  permanent settlements

② Population  $\rightarrow$  higher popu.  $\Rightarrow$  density.

③ economy  $\rightarrow$  larger self sufficiency  
(thus supporting larger,  
sedentary popu.  $\Rightarrow$  sedentary  
villages)

④ political  $\rightarrow$  formal political leadership  
NOT democratic.

⑤ society  $\rightarrow$  hierarchy exists with  
social groupings.

## ④ principles governing production

### 1) TECHNOLOGY

↳ elaborate technology.

↳ Eskimos  $\rightarrow$  canoes, kayaks, igloos, harpoons,  
spear thrower, some nets.

↳ Red Indians  $\rightarrow$  canoes, harpoons, spear,  
nets, hooks, traps.

### 2) DIVISION OF LABOUR $\rightarrow$ based on

age  
sex  
specialization

↳ men  $\rightarrow$  fishing, land hunt.

female  $\rightarrow$  gathering vege., crabs, turtle eggs

↳ both work together  $\rightarrow$  processing, curing,  
storing the fish.

↳ Some men ↳ wood working  
canoe-building. basket making. } Thus partial  
specialisation.

### 3) Group formation

↳ more sedentary life → stable & residential groups

↳ Mode of hunting - Blackfoot <<sup>summer</sup><sub>winter</sub>.

### ⑤ Principles governing distribution

↳ OWNERSHIP

↳ Distribution ↳ Non equalitarian  
NOT equal → chief gets major share.  
vegetable

↳ surplus production ⇒ storage of fish, ⇒ Additional subsistence ↳ land hunt crops.

TRADE \*

### ⑥ consumption

↳ storage of fishing <<sup>dried</sup><sub>smoked</sub>.

↳ ROUTINISED → part is consumed  
immediately

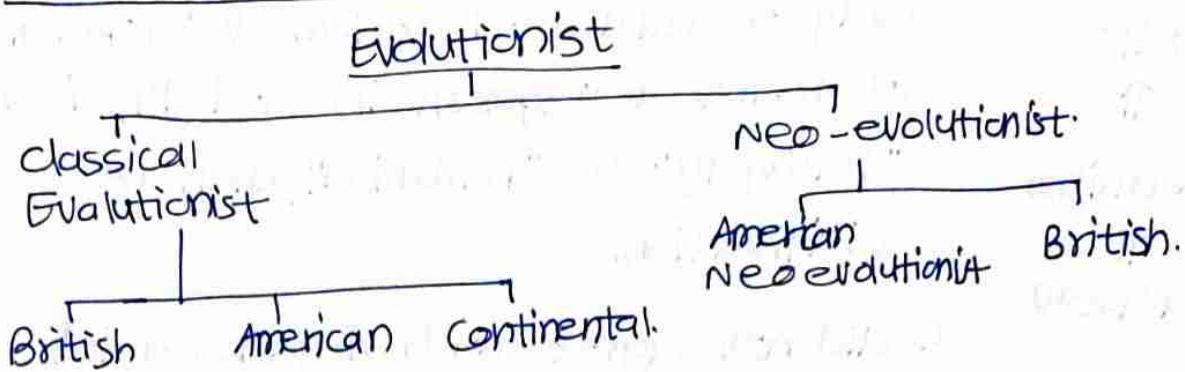
↳ CEREMONIAL → possible due to ← Ability to storage  
Availability of diverse resources

↳ e.g. Potlach in Iwakiuatl.

• current relevance

C) Thus, sedentary life leads to  
stabilization in economy leading to  
increased surplus, trade & quest  
for prestige. This shows that tribal  
economy is embedded in social matrix.

## \* CLASSICAL EVOLUTIONISM



### British Classical Evolutionism

#### (A) E. B. Taylor

##### > Books

- ① "Mexico and Mexicans" (1861) - after exploration of peringada caves
- ② "primitive culture" (1871)

##### ① Taylor on culture history

i) his opinion: culture study = historical study.

Anthro = study of man's development in course of history.

ii) "culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as member of society" (1871)

↳ Acquired → thus part of social learning rather than biological heredity.

diff in culture dev ⇒ Not due to degeneration but due to progress in cultural knowledge.

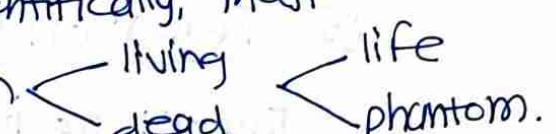
↳ complex whole → includes all socially learned behaviour, even if trivial.

- Unilinear line of evolution -

- Civilization → study of culture = historical development of man's development in society, from "Savagery" to "Barbarism", then to civilization.
- Savagery ↳ did not agree with Auguste Comte's trio scheme of social evolution viz 'Theological stage', "Metaphysicals." and "Positive stage".
- ↳ Taylor presented possible order of evolution, though not forced specific culture into any of 3 stages, though believed that Victorian society achieved civilization.
- ↳ Techniques used for such construction: SURVIVALS: various processes, customs and opinions that persisted by force of habit even when they lost their utility, and thus, remained proofs of earlier condition.

Basic idea of Taylor's ethnological theory → continuity of cultural history as involving a process of development from lower to higher degree of culture.

## ② Taylor on Primitive Religion

- i) Began with defining religion as simple as "The Belief in supernatural Being"
- ii) All religious phenomena were taken out of their cultural settings and used as isolated items of proof of pri
- iii) For Taylor, Religion was mainly attempt to understand events of human experience
  - ↳ considering early man as "~~primitive~~ Savage philosopher" → who does not possess adequate knowledge to reason scientifically, must have noted difference in  life
  - ↳ After death → soul leaves body, but sometimes appear in dreams, acting as if alive.  
Thus belief developed that soul continued to exist even after life.
    - ↳ this belief extended to non-living objects also because they also appeared in dreams.
    - ↳ Thus, Acc. to Taylor, early man's belief that everything possessed life & soul goes early phase of religion called Animism
    - ↳ another belief ⇒ mobility of soul ⇒ soul protected tribe → attempts to communicate with soul led to dev. of prayer & active worship.
    - ↳ Spirits → in course of time → elevated to status of gods → each god controlling specific aspect of nature or life. ⇒ dev. of Polytheism

↳ As all gods were not imp → hierarchy of gods emerged → minor gods thrown back to background ⇒ Rise of Monothelism

### > Criticism

- ① Relied on secondary sources of data.
  - ② didn't deal with religion as a whole  
↳ only considered origin & dev. of various beliefs.
  - ③ neglected Social dimension of religion.
- ④ Taylor on matriarchal form & couvade

Taylor: society passed from matriarchal to patriarchal.

↳ collected data from 280 societies

↳ Analysed post marital residence patterns

↳ custom of in-laws avoidance ⇒

Concluded that matrilineality & matrilocality preceded p. & p.

↳ gave ex. of couvade: custom of men to imitate habits of women especially during pregnancy & labour pains. which

is not at all practised in matriarchal

society. But in patri-matilineality (20 societies)  
stage societies & few (8) patriarchal <sup>in Taylor's studies</sup> societies. (as lost utility in patriarchal society).

couvade as cultural survival

## James Frazer

> Book: "Golden Bough" (1890)  
"Totemism & Exogamy" (1910) "Folklore in old Testament" (1918)  
↳ introduced "social anthropology", given 3 stages of development thru which all societies pass viz. Magic, Religion and Science.

earliest society → dominated by Magic which viewed nature as "series of events occurring in an invariably order w/o the intervention of personal agency."  
↳ 2 principles < "law of similarity"  
"law of contact".

> LOS → like produces like → magicians were convinced that they could control nature by imitating it.  
example: rain → pour water out, harm anyone → doll.

> LOC → connections remain in force even after separation.

↳ However, when human mind progressed, people realized that they were fairly hopeless. helpless. ⇒ thus belief arose that some higher, non-human powers ruled universe. ⇒ birth of Religion

↳ Magicians turned priest → whose soul after death was worshipped as god.

↳ Highest stage → ~~over~~ Science (as religion turned into illusion)

## > criticism

criticised by many including Malinowski.

- ① ~~though~~ though true that science appeared late, but primitive man was not really ignorant of natural causation as Frazer said.

- ② Ethnographic evidence : Magic & Religion coexists in some societies.  
e.g - Trobrianders.

- Frazer & Folklore  
↳ 'Folklore in Old Testament' (1911)

# Henry James summer Maine (1823-1888)

> Books:

- ① "Ancient law" (1861)
- ② "Early History of Institutions" (1871)
- ③ "Early law & customs" (1875).

## ① Maine & Law

- ↳ in "Ancient Law" (1861) - examined some earliest ideas of mankind as reflected in ancient laws.
- ↳ attempted to study evolution of law in western world.
- ↳ Applied method of reconstruction in collection of data on ancient law.
- ↳ study on Roman law → pointed out that older forms continued to exist as "legal fictions" and thus pointed out to earlier times when they were real functional laws.
- ↳ Maine used this legal fictions as tool for reconstruction.
- ↳ the method of reconstruction: found number of sequences of development specifically from kinship to territorial org; status → contract; civil law → criminal law.

## ② Maine & Patriarchy

Maine: Patriarchal family is original & universal form of social life and that Patria potestas (absolute authority of Patriarch) → base on which patriarchal family is based.

- ↳ absolute power of father - even of life & death of wife, children, servants.
- ↳ as patriarchy earliest form of org. in family
  - ↳ must have been form of political org.
- ↳ further, when groups began to unite around common land holdings → territorial notion developed → BUT patrilineal kinship remained organizing principle. → and societies thus remained kinship based until dev. of nations where emerged concept of "territoriality" ~~exclustivity~~

R.R. Marret (1866-1943)

↳ student of Taylor, wrote his biography.

↳ wrote on all works of Taylor, but deeply interested in study of primitive religion.

↳ in his book "The Threshold of Religion" (1909)

↳ modified Taylor's concept of Animism.

↳ Argued that instead of soul, as

suggested by Taylor, "nature" guides

destiny of primitive people

Thus coined word ANIMATISM

ANIMATISM  
Animate objects - spirit, in which  
there is life in inanimate objects  
having life in them  
Animatism - belief in the life  
of the inanimate things

ANIMATISM  
Belief in the life of inanimate  
things or objects

ANIMATISM  
Belief in the life of inanimate  
things or objects

## John Ferguson McLennan

special focus - marriage.

> Book : "Primitive Marriage" (1865) - endogamy, exogamy.

- McLennan & bride capture.

McLennan - attempted to explain social facts behind bride capture.

Conclusion - must be due to shortage of women.

↳ primitive people - female infanticide,

↳ cruel, but functional necessity as

groups were small & men were

hunters & food providers → thus

immature woman were burden upon

subsistence economy.

↳ this shortage → led to Polyandry

↳ dev. of polyandry provided more

regulated form of promiscuity and

in course of time → fraternal polyandry

emerged → which gave rise to

Patrilocality.

↳ evidence → custom of lexirate

(younger brother marry off)

McLennan: Matrilineality had preceded patrilineality

# American classical evolutionism

L.H. Morgan (1818-1881)

> Books:

① "League of Iroquois" (1851) - 'classificatory' method of kinship termino.

② "Systems of Consanguinity and Affinity of Human Family" (1870)

⑥ Monogamy

⑤ Polygamy  
mate dominant

④ loose relationship  
both male & female  
(Barbaric Stages)

③ Group marriage  
(prohibited brother's wife)

② sexual reln still  
both brothers

① horde living in  
promiscuity

③ "A Conjectural Solution to origin of  
classificatory system of Relationship" (1868)  
↳ traced history of human family from  
primitive sexual promiscuity to modern  
monogamy.

④ "Ancient Society" (1877) ✓

Promiscuity

i) divided all history into 3 main stages

a) Savagery.

b) Barbarism

c) Civilization.

correlated by economic & intellectual  
developments.

Consanguineous

Acc. to Morgan:

Savagery → period before pottery

Barbarism → begin with ceramic age.

Civilization → after invention of  
alphabets & writing.

Punaluan  
(Bro~~s~~sis)

↳ he says that each of these periods  
has distinct culture & exhibits a mode  
of life, special & peculiar to itself.

Syndasmian  
(loose pairs)

↳ unlike Taylor, he assigned various  
known cultures to his framed stages  
of development.

Patriarchial  
Chubby dominate

+

Monogamous.  
(both equal)

- Example → lower savagery → does not exist  
 > Australian & Polynesian → middle savagery  
 > American Indians → lower barbarism

- Political Org

societas → kinship drives pol. org  
civitas → independent

> Criticism

- ① method of analysis shows confusion b/w synchronic & diachronic reconstructions.
- ② correlation of contemporary cultures in terms of his historical stages → did not fit.
- ③ Not touched many aspects of culture e.g. Religion

# CONTINENTAL EVOLUTIONISTS

Johann Jacob Bachofen (1815-1877)

> Book: Das Mutterrecht (1861)

like Morgan, Maine & McLennan → believed that matrilineality preceded patrilineality.

↳ But his arguments were more mystical and speculative.

> Scheme of evolution of human society.

i) Earliest period → 'Heterism' (sexual promiscuity)

↳ women mere as sex objects

↳ kinship line → through female (becoz as random mating → impossible to trace father)

ii) later, women revolted against submissiveness  
and managed to get upper hand in social affairs ⇒ period of 'Amazonian Assortiveness'

Bachofen: motherhood is source of human society, religion, morality, & decorum  
iii) later, women tried of all these & wanted husbands to take care for them ⇒ evolution of father rights. (Patriarch)

↳ he, like many evolutionist wanted to throw light on importance of evolution of social insti. & for that, used "Historical method"

i) wild nomadism  
ii) communistic  
iii) polyamorous

i) matrarchical lunar phase based on Astarte Age.  
ii) emergence of mystic cults & law

i) emergence of Patriarchy  
earlier traditions shifted to masculine

i) patriarchal Solar phase  
ii) eradication of all phases of matriarchy  
iii) emergence of modern civilization

HATAERISM

DAS MUTTERRECHT

DIONYSIAN

APOLLONIAN

# NEO-EVOLUTIONISM

↳ 20<sup>th</sup> century evolutionist who differed from 19<sup>th</sup> century classical evolutionist in their new researches & methodological approaches. ↳ Reaction against functionalism.

## V. G. CHILDE

Australian

↳ Archeologist, made large no. of excavations.

- > Books : ① Man Makes himself (1936)  
 ② What happened in history (1946)  
 ③ Social Evolution (1951)

> Scheme of evolution

universal evolution scheme

described ev. in 3 major events ; called them 'Revolution'

① invention of food prodn ② Urbanisation

③ industrialization.

He substantiated evolutionary idea with archeological findings. as follows.

|                          |                                              |              |
|--------------------------|----------------------------------------------|--------------|
| ① Paleolithic.           | Stone Age                                    | Savagery     |
| ② Mesolithic - Neolithic | Microtools<br>Animal domestication           | Barbarism    |
| ③ Bronze Age.            | metallurgy,<br>Political insti.,<br>scripts. | Civilization |

1<sup>st</sup> Rev. →  
**RURAL Revolution**

2<sup>nd</sup> Rev. →  
**URBAN Revolution**

- He also opined that even during prehistoric period → migration took place & thus cultural traits diffused from one place to other → thus believed upto some extent in principle of diffusion

- He attempted to apply Darwinian form of evolution to cultural evolution  
 > He suggested:  
 genetic variation  $\Rightarrow$  technological, cultural intentions.  
 Heredity  $\Rightarrow$  learning & diffusion (transfer of traits)  
 Biological adaption  $\Rightarrow$  cultural adaption  
 selection  $\Rightarrow$  choices.  
 migration  $\Rightarrow$  diffusion of traits.

Thus he concluded that it's a universal evolution taking place, with each stage having higher capability & efficiency to utilise energy.  $\rightarrow$  it will head to increase in popu i.e. index of evolution ultimately leads to civilization.

Thus he tried to explain classical theory of evolution with archeological remains and gave it name of neo evolution.

#### > criticism

- ① too much reliance on archeological data. to explain cultural ev.
- ② like classical ev., he too was not able to distinguish b/w old hunters & hunters and food gatherers of today
- ③ rejected idea of universal prevalence of matriarchy w/o giving much details
- ④ Neglected non material aspects

- ⑤ Comparison with darwinism seems deductive approach rather than inductive.
- ⑥ Also undermined innovation of human mind thereby dehumanizes it with psychic unity of mankind.

#### > contributions

- ① scientific methodology & proofs given also sound possible, a considerable departure from early evolutionist.
- ② proposed new school of thought - "Neo evolutionism"
- ③ interlinked various fields from archeology to biological evolution, giving holistic picture of evolution.

## Julian Steward

(I) Steward, an american anthropologist who is best known as 'father of cultural ecology'. one of leading neoevolutionist in mid 20th century.

He conducted studies on social org of peasant villages, ethnographic research on N. American Shoshonean Indians & various S. American Indians, was one of early proponent of area study.

- (B) Multi-evolutionary Theory in his 'Theory of cultural change' (1955)
- i) All cultures not passed thr same developmental stages, rather diff dev. stages due to thus particular ev. plays imp role as humans diff. environment. tries to adapt to envi.
  - ii) cultural evolution of diff. areas can be studied by choosing limited parallel of ev. & comparing with each other.
  - iii) thus, multi-linear ev. is based on assumption that parallels occurs in cultural change and it is concerned with determination of cultural laws.

## Cultural Ecology

'Theory of cultural change'  
↳ CE = ways in which culture is induced by adaption to envi.

- i) Steward criticised white for treating envi. constant.
- ii) for him, envi. is dynamic entity which plays imp. role in cultural change.

critic of white  
for considering  
envi. as constant

ii) cultural ecology → analysis of reln b/w

culture & envi

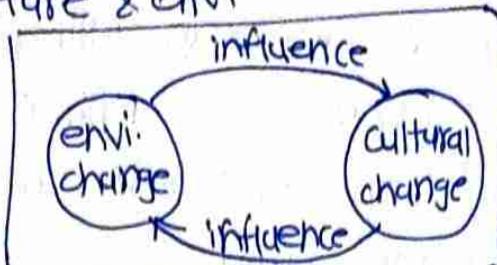


Fig - cultural ecology.

Cultural core shows how primary insti of culture (tech, Dol)

affects 2<sup>o</sup> insti (social org, eco system, pol system)

b) piddocke too observational in potlach study of pacific cult.

#### criticism

i) fell into trap of historical particularist  
b) too much focus on minor details.

ii) Harris - link b/w cultural ecology & cultural materialism is spurious.  
b) rejects multi-linear ev.

↳ Not all aspects of socio-cultural system get affected by man-envi. interaction

↳ those unaffected = situational core

↳ evolutionary aspects of socio-cultural system = cultural core

↳ Technology of system is basic required to exploit the envi. to fulfill material needs

Component of cultural core.

• Thus, steward's method was

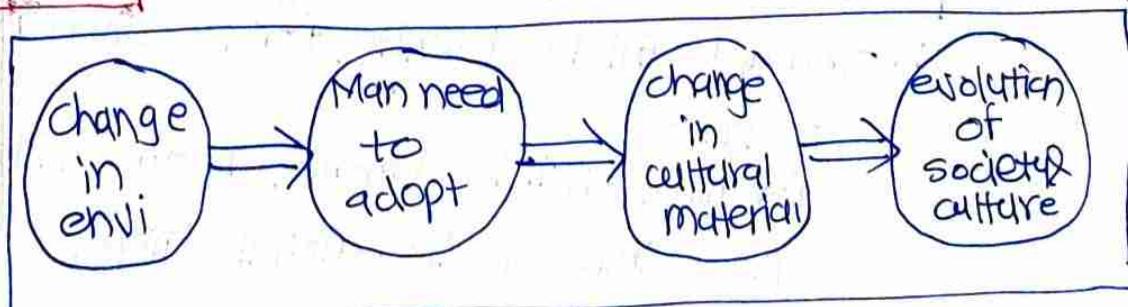
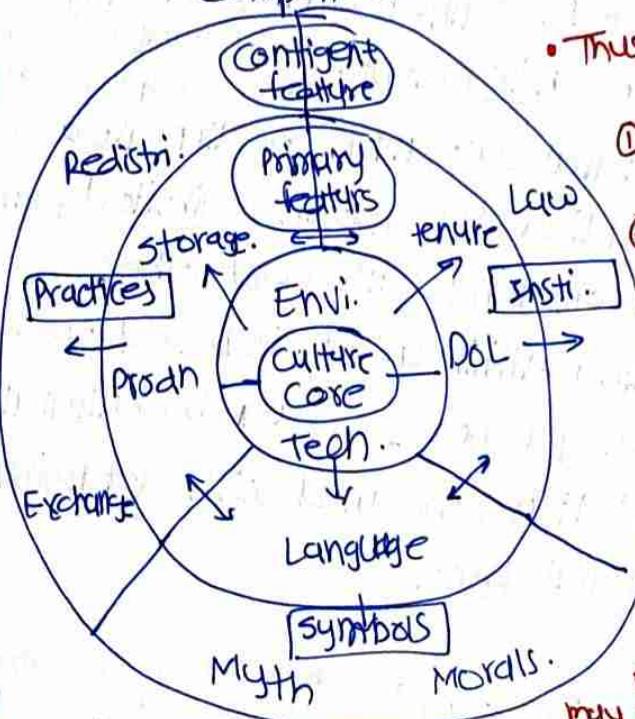
→ used to:

① Document tech. & methods used to exploit envi. for survival.

② examine pattern of human beh. / cultural pattern asso. with envi.

③ Assess how this pattern affect other aspect of culture

(e.g. - drought prone area have grainfall at central place → thus religious system finds prominent emphasis on rain, which we may not find in good rainfall areas)



Later, cultural ecology was espoused in

processual archaeology where archae. understood cultural symbols & related envi.

## Leslie white

- ① Brought up under Bosian approach, but not satisfied with his quest for data.
- ↳ White, best known for his theories of evolution of culture & scientific theory of culture that he called 'culturology'
- ↳ influenced by writings of Taylor & Morgan
  - ↳ identified that problem with them is that they did not know universal standard of measuring evolution

### • Premises

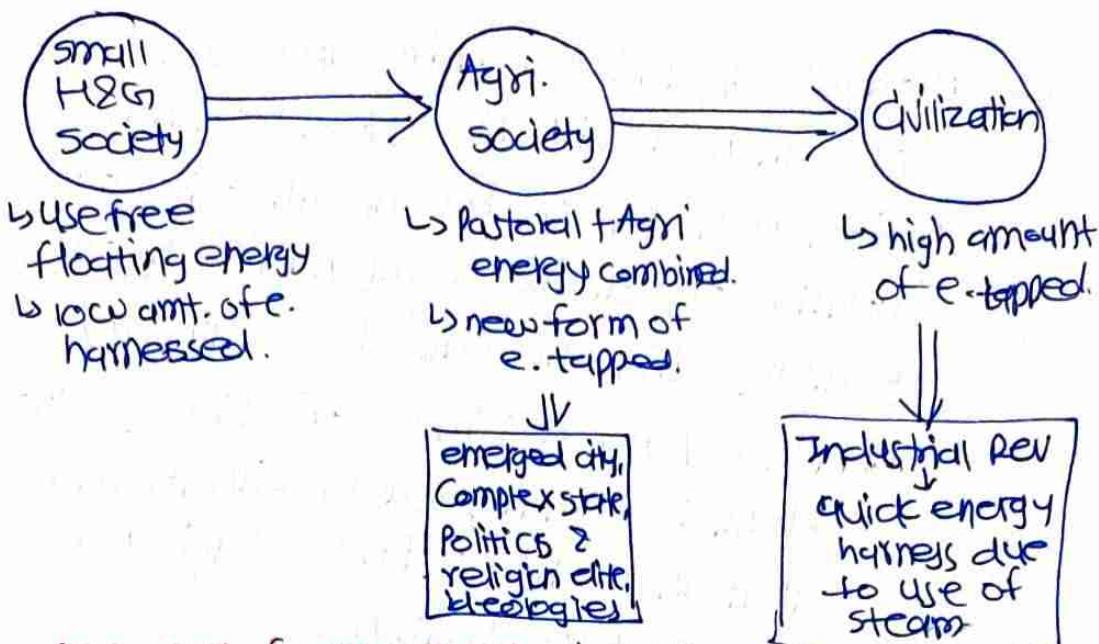
given his scheme of ev. in his science of culture (1949)

- ev. has definitely occurred at biological & sociocultural world.
  - not interested in ev. of particular culture or insti
  - interested in fundamental principle underlying ev. i.e. energy.
  - energy is not homedged by itself, survival requires technology or set of techniques.
- ① Basic law of cultural evolution: culture evolves as amount of energy per capita per year increases.
- ② Societies as entities that evolved in relation to amount of energy captured & harnessed by each member. This energy is directed towards production of resources for their survival.
- ③ 3 cultural subsystems: Technological, sociological and ideological.

e.g- Hand axe  
Axe → manual force  
technique. → energy.

↳ The way technology harnesses energy develops sociological & ideological system.

Thus white hypothesised culture as kind of behaviour which treated as manipulation of energy.



↳ said product of energy & tech. gives rise to culture. 3 possibilities:

### law of cultural dev

when amt. of energy harnessed by man per Capita per yr increased or efficiency of technological means of putting energy to work is increased or both increase simultaneously  
 ↓  
 then called cultural dev.

| Energy | Technology | Culture. |                   |
|--------|------------|----------|-------------------|
| Low    | High       | Low      | Tundra            |
| High   | Low        | Low      | Africa            |
| High   | High       | High     | western countries |

### Criticism

- ① Too much emphasis on techno-economic factors.
- ② He denied envi. psychological & historical factors
- ③ Unable to explain why some culture go extinct.
- ④ Considered envi. factors as constant
  - ↳ But Julian Steward → imp role of envi. in cultural change.

## Sahlins & Service

- ① Marshall D. Sahlins and Elman Service, were students & colleagues of Steward & White.
- ↳ Sahlins is American (P) best known for ethnographic work among Pacific (Fiji & Hawaii)
  - ↳ Service, American cultural (P), researched Latin American Indians, studied cultural evolution in Paraguay & studied culture in Latin America & Caribbean.

## (B) General & Specific Evolution

- ↳ By reconciling White's view & Steward's view following an integrated bicultural approach.

### ① General Evolution

- ↳ successive emergence of new levels of all round development.
- ↳ High form surpass lower form.

### ② Specific Evolution

- ↳ sequence of particular cultures and their lines of dev.

- ↳ evolution moves simultaneously in 2 directions.



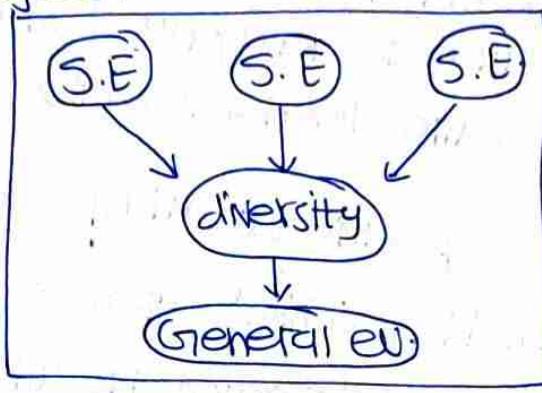
It generates overall progress (general) and creates diversity (specific) through adaptive modification. former is White's view, latter is Steward's.

Thus, general ev = e.g.:

H&g  $\Rightarrow$  Agri  $\Rightarrow$  Industrial Rev.  $\Rightarrow$  Atomic age.

specific ev = evolution of Indian culture.

b) In general evolutionary perspective, all diversity merge into larger pattern that unfold in progressive fashion.



b) Jahlin & Service considered keynote of sp. ev. is diversity brought up by local factors of diffusion, invention.

# NEO EVOLUTIONISM

a.f.a. contemporary trend in ev. study.

a.f.a. New theory of ev.

a.f.a. universal cultural ev.

- \* Diff. b/w Evolutionists & Neo Evolutionism
- Similarities - ① Ev = gradual process of change from s to c, homo to heter, uncertainty to cert.
- ② Ev = ceaseless process    ③ concept can be applied to cultural trait, insti, or whole culture

| Feature              | Classical Evolutionism                                                           | Neo evolutionism                                                                                                    |                                                                        |
|----------------------|----------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------|
| ① Nature.            | - evolution of society & culture<br>- synchronic (@ particular time w/o history) | - reinvigoration of ev. study<br>- diachronic (through-out time)                                                    | ④ Job of ④ tracing origin & sequence of evolution of society & culture |
| ② Background         | contri. of pre-darwinian & darwinism                                             | Reaction against functionalism.                                                                                     |                                                                        |
| ③ Period             | Middle 19th cen.                                                                 | 3rd decade of 20th cen                                                                                              |                                                                        |
| ④ Scholars           | Morgan & Taylor                                                                  | childe white, steinberg, sahlin & service.                                                                          |                                                                        |
| ⑤ Evidences          | No                                                                               | Yes.                                                                                                                |                                                                        |
| ⑥ ethnocentrism      | victorian → highest society stage.                                               | Did not say so.                                                                                                     |                                                                        |
| ⑦ parallelism        | comparative method                                                               | Not used C.M.                                                                                                       |                                                                        |
| ⑧ type of evolution  | Unilinear ( $S \rightarrow B \rightarrow C$ )                                    | Multili. (steinberg)<br>Universal (white & childe)<br>↳ abandoned terms like savagery present.                      |                                                                        |
| ⑨ cultural diversity | Absent due to unilinear ev.                                                      |                                                                                                                     |                                                                        |
| ⑩ Data               | 2nd hand<br>↳ conjecturalism                                                     | first hand.                                                                                                         |                                                                        |
| ⑪ diffusion          | didn't consider                                                                  | considered.                                                                                                         |                                                                        |
| ⑫ criticism          |                                                                                  | ⑬ not accepted every s-c evo. towards complexity as 'progress'.<br>↳ explored envir & energy relations for s-c dev. |                                                                        |
| ⑭                    |                                                                                  |                                                                                                                     | 4                                                                      |

# HISTORICAL PARTICULARISM

(I) - HP used for field work, advocated by Boas → bring out primary authentic data across world so that scientific generalisation of human behaviour would be possible.

(B) - (1) Historical Background.

i) geographer → studied eskimos (Baffin island) → read works of classical ev. → suffered from great paucity of data. → sweeping generalisation.

Need of Primary data. { Thus if science → true proper data.

ii) criticised psychic unity & comparative method. → same phenomena always furthers same cause ⊗

Cause diff { e.g. ① Navajo tribe → fusion.  
but result same. { N.W. tribe (America) → fission.  
② music.

iii) criticised comparative methods.

Critique of Comparative Method. { 1896 "Limitations of comparative method in anthro.!"  
→ ev. = ubiquitous, then how simple societies not changed.

(2) premises of HP.

i) Data as much as possible in diff perspectives.

ii) have atmam.

iii) excell in data collection.

iv) do not generalise till sufficient data.

Thus, Hariss: 'distinctive sense of indistinctive curiosity'. → postpone generalisation till suff. data.

'pragmatic avoidance of theoretical synthesis'.

female (P) should be introduced to collect data from diff perspectives

Broad data analysis to form generalization of certain traits.

Generalism can help in building 'theory of culture'

To understand culture, one should ~~not~~ undertake longitudinal ethnographies.

### ③ Approaches to fieldwork for data collection

1) studying local history.

- not only written, but also oral.

- looking for local / particular culture, not universal cultural  $\Rightarrow$  HISTORICAL PARTICULARISM.

2) Long stay with locals.

3) Learn local lang.

4) Role of Respondents

uneducated  $\rightarrow$  transcribing data.

educated  $\rightarrow$  collect. valuable data.

5) Role of Garrulous & Reticent

- chatty,  
- forthcoming

$\downarrow$   
- 'marginal man'  
- shy.

6) Role of female (P)

- to convert 'partial' view  $\rightarrow$  complete view

- as simple societies are sexually segregated  $\Rightarrow$  male (P) not able to communicate truly with females.

- Thus inspired many woman (P)  $\rightarrow$  Mead, Benedict

④ Boas's contri.

1) foundation of fieldwork in (P)

2) female point of view } part of general thinking today

3) language, respondent }

4) detail study of American society

5) no. of concepts.

e.g. - culture (zero in math)

6) CULTURAL RELATIVISM. (own context)

7) used 'psychic unity' to fight racism.

⑤ criticism

1) data of entire world  $\rightarrow$  grandiose task

2) No theory.

# Historical Particularism

## Franz Boas

(read intro part from previous notes).  
described as ~~the~~ Darwin of socio-cultural (A).

\* ZMP contributions of Franz Boas.

① As a Ethnographer & cultural Anthropologist.

As known as father of American (A), Boas did intense fieldwork among American tribe:

(A) Central Eskimos - first expedition of Boas

↳ Published a book "Central Eskimos" (1888)

depicting all socio-eco problems, archaeology, folktales, myths.

(B) Kwakiutl tribe - intense fieldwork.

↳ special mention must be made of

POTLATCH system, which Boas described with great care along with its degeneration. in his book 'The Kwakiutl Text' (1905)

© Book 'The Mind of Primitive Man' (1911) -

socio psychological approach to study tribal ethnography. later this psychological & behavioural aspects were placed up by his student Ruth Benedict who gave 'culture personality school'

② Idea of CULTURAL RELATIVISM.

In his book 'Race, Language and Culture' (1940)

he advocated ~~not~~ not to rank or judge one culture acc. to std. of ~~other~~ another.

↳ Thus opposed 'ethnocentric' stand taken by 19th century ~~the~~ classical evolutionist.

③ Boas and Historical Particularism.

Boas suggested that each culture has its own independent history, thus all groups cannot

& should not be compared in one scale of excellence.

**• Limitations of Comparative methods in Anthropology (1896)**

thus Boas discarded 'comparative method' & adopted 'Historical method'? → as this should be based on particular geographical area in historical term, thus Boas called it as HISTORICAL PARTICULARISM.

#### ④ Boas's concept of Natural-History Approach

i) Boas: 2 approaches to understand social regularities

Natural History Approach

Social Philosophical Approach.

Boas preferred NH approach that indicated knowledge of History for dealing with social problems.

↳ He believed: History influences the philosophy and laws of philosophy are moulded with growth of history. Thus he talked about HISTORICAL DETERMINISM.

#### ⑤ Boas as Folklorist

Boas: folklore is an oral history of folk society. Folklore societies are generally religious oriented and have homogenous features. Thus, on basis of folklore, one can visualise origin and function of that oral tradition.

i) 1888 - published folklore of tribes in Washington State.

ii) 1890 - folk tales on American Indians.

iii) estd separate research unit in Columbia University.

## ⑥ Boas as physical Anthropologist.

- i) Introduced concept of 'Tempo-growth'
  - ↳ said that 'tempo' of Indi. changed till death.  
& Varying growth.
- ii) relationship b/w growth of mind & body  
was highlighted in his work 'The Mind of Primitive People' (1911)
- iii) studied impact of environment on cephalic index

To sum up, Boas was father of American Anthropology who not only made original contributions to dev. of world anthro., but also trained a band of anthropologists like Kroeber, Ruth Benedict, Malinowski, Brown who also distinguished themselves in this field.

• Premises of diffusionism

① Any cultural grp adopt

cultural trait of other if meaningful & useful either socially or economically.

② In course of diffusion, culture traits may not remain in original form, but changes due to diff. envi.

③ process of diffusion always follows from developed culture into underdeveloped culture.

- Borrowed traits sometimes get assimilated, but sometimes responsible for many changes.

④ lack of transport & communication facilities operate as obstacles in cultural diffusion.

displacement of people for better oppo. leads to cultural contact & diffusion.

# DIFFUSIONISM

(I) - Diffusion & diffusionism

→ Diffusion: cultural borrowing.

- central place → traits diffused to diff. area.

- 'coming in contact'.

→ Diffusionism: Interpretative strategy

woven around idea of diffusion.

- Process of analysis of socio-cultural change through cultural borrowing.

(II) - (I) Historical background - Reaction against classical ev. & opening of culture (colonialism, missionaries)

- Diffu. + evolution ⇒ hand in hand.

(II) Premises of diffusion

① Unequal inventiveness.

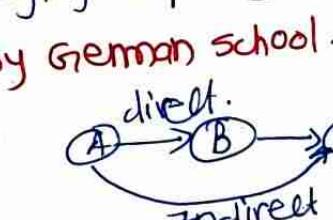
- depends upon 'favourable area'.

② factors for spread of invention.

migration  
fertile land  
pilgrimage  
escape calamities  
war  
carrying capacity.

(III) Process of diffusion

① Direct & indirect



② symmetrical & assymetrical.

+  
equal  
contri./given  
take

+  
unequal.

③ active & passive - ~~opp. to diffusion~~.

↓  
lending  
of  
traits  
↓  
receiving  
end

- dilution < time  
space.

## ④ Reaction-

- ① Total rejection
  - ② Total acceptance
  - ③ modification.
- } depends on  
meaningful, off trait  
ness ← economically,  
socially.

C society → adopts itself to new traits.

## BRITISH SCHOOL OF DIFFUSION

smith  
perry  
rivers

I  extreme school → st to study diffusion.  
Rivers School.

Mainly talked, Egypt → cultural cradle of world.

B -  G. Elliot Smith

- ① anatomist, University of Cambridge.
- ② went → Egypt. observed → civilization.

— found similarities b/w Egyptian stone monuments with ③ megaliths.

Also, further → Mayan pyramid, Japanese Pagoda, Cambodian & Balinese temple, American Indians burial mounds.



concluded → all civi. originated @ E

& spread all over from 4000 B.C.

E → cradle of civilization.

③ "In the Beginning the origin of civi," (1928)

3 basic assumptions/premises

① Man → un inventive & culture

rises only at exceptionally favourable circumstances

② such favo. circum → ^ Egypt.

Thus centre of diffusion.

③ civilization is → diluted when spread to outposts.

④ similarities in culture → by imitation only.

Smith's scheme  
of diffusion  
↓  
see value  
added notes.

## British school of diffusion

### G. Elliot Smith

\* Smith's scheme of diffusion.

in his "The diffusion of cultures" (1933)

↳ Egyptians → invented navigation ⇒ travelled far  
↓  
diffusion ← spread culture

### W.H.R. Rivers

(I) - Rivers, medical doctor by profession, was persuaded by extreme scheme of diffusion towards end of his life.

> works of Rivers

① Torres Strait Expedition (1898) - analysed psychological capabilities of natives (particularly their pure sense acuity).

② Monograph "The Toda" (1906) → we do not find any kind of scheme of diffusion in this work.

③ in 1911, his lecture at British Association at Portsmouth → announced his ambition of diffusionism

④ "Disappearance of useful Art" (1912) - degeneration of traits + also focused on uninventiveness of human minds.

⑤ "History of Melanesian society" (1914) - here he gave proof of degeneration. He showed that present Melanesians have no canoes, which must have been part of their survival.

But, Rivers was not as successful to explain other phenomena.

example - In Australia → he noted 5 different

types of burials in small homogeneous population within small geographical area.

↳ as simple ~~inventive~~ uninventive aborigines could not develop so much variation by themselves → Rivers pointed out that small successive migration had occurred.

↳ Nature of migration → Males came, who let go all their cultural traits except burial practices to which they were emotionally attached.

Thus Rivers, along with Perry & Smith was convinced that inventiveness was rare and similarities in culture could be explained by imitation only.

In 'History of Maleneian Society' (1906) → gave basic postulates of diffusionism:

① Man is basically uninventive.

② Culture spreads thru migration & diffusion.

③ In process, some cultural traits may disappear or degenerate.

> list of factors influencing diffusion

presence of communication  
need and desire of new trait  
opposition to alien cultures  
respect for new proponents

> List of characteristics of (core premises of diffusionism)

diffusion.

## German School of diffusion

### ① Friedrich Ratzel

- ↳ originally a zoologist, who later turned to geography & eventually to Anthropology.
- ↳ wrote many works on 'anthro-geography'  
Thus, he is said to be founder of ↑ discipline
- ↳ German school: owes its origin to Ratzel.

#### > Contributions

i) made distinction b/w Territorial geography (TG)  
social geography (SG)

Ratzel focussed on SG, particularly trait distribution. He was convinced that though envi. play imp role, but people were more influenced by each other than climate.

ii) He believed that P should discover from where traits came & where they disappeared

↳ He said: single cultural trait → diffused

& whole culture complex → transplant due to migration.

iii) ~~as~~ 'criteria of form' (read from notes)

He substantiated criteria of form by his study on Mongolia & Africa: Mongolian people have adopted lotus as symbol of Buddhism, though lotus is essentially a Indian flower.

② Thus it is said that he was influenced by concept of adaptive radiation of biology, which he applied in study of history of cultural traits.

He said that culture traits may become either simplified or elaborated in diffusion/migration depend on local conditions & relative level of technology.

## Fritz Grapner

② originally a museum curator in Germany, but emerged as main figure in German diffusionism.

### > works

① "Method der Ethnologie" (1911) → highlighted methodological aspects.

discussed ← Ratzel's criteria of form → called it criteria of 'quality'  
Frobenius' 'geographical statistics'  
↳ criteria of 'quantity'

### ② Scheme of diffusion

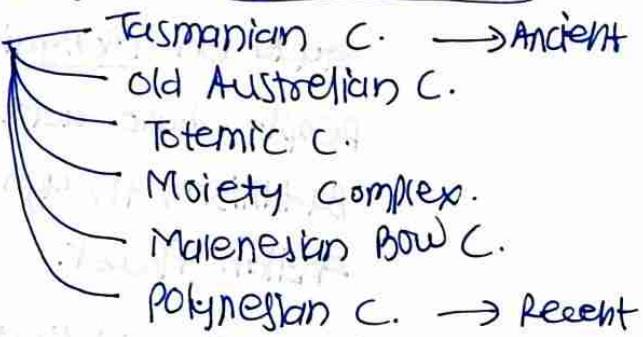
Pointed out that:

early man → invented basics of culture → soon formed small bands & isolated (lang, tool) → dev. distinct cultures

with time, spread out to all dirn

> unlike pre-Egyptians, he stated multiple development of cultures

> studied Oceania & recognised 6 main successive layers of culture



> said: as method of travel improved → influence of cultural centres increased.  
Hence he believed that during thousand years of culture history → people have been

exposed to various alien traits

- Graebner's idea of Primary & 2<sup>o</sup> diffusion

↳ Graebner: Tasmanian: ancient one → primary cent of diffusion.

while spread of culture traits all over Australia due to 2<sup>o</sup> diffusion.

In his 'Ethnologie' (1923): Totemism very rare in Oceania, but it has widely diffused thr 2<sup>o</sup> diffusion.

- Graebner also shows how borrowed elements acquire novel significance among recipients example - lunar myths in Oceania turned into vegetation myth.

### > Criticism

- ① not clear from Graebner's analysis that how fundamental complexes are estd as historical realities.
  - ② Some elements may very well arise independently.
  - ③ laid too much emphasis on material culture.
  - ④ Complexity of actual events is too great to be described by interaction of small no. of cultures.
- ⑤ To sum up, Graebner recognised interrelation of cultural phenomena which is of great ④ significance.

## Leo Frobenius

(i) one of students of Ratzel, took his teacher's idea several steps ahead.

He was of opinion: Migration was more imp. factor of explanation than diffusion in study of cultural similarities.

• Frobenius's 'Geographical Statistics'

↳ add on to 'criteria of form', in which Frobenius added one more factor to no. of similarities → biological / developmental criterion

↳ He said, internal changes <sup>due to</sup>  $\leftrightarrow$  migration needs to be taken into acc. → bcoz as people migrate to new envi → their culture needs to be adjusted.

He also argued that some traits will change, while others with no utility will disappear. → Thus, he pointed out that not only similarities, but also differences related to ecological adaptions could become indicators of historical connections.

• He didn't confine his research to material culture, but also studied ~~the~~ mythology study of similarity of myth in  $\begin{cases} \text{Indonesia} \\ \text{Africa} \end{cases}$

Indonesia → myths were all related & formed an epic

Africa → remained isolated.

Thus he believed that Indonesia have been homeland of those myths.

(c) first to talk about differences of traits

## Father Wilhelm Schmidt

② Born in Austria, formed a big subschool of diffusion with Father Koppers known as "Vienna school of diffusion"

### (B) contributions

① estd world famous research journal 'Anthropos' \*

② though influenced by evolutionism & evolutionist like Bachofen, Schmidt differed from true sense of evolution.

ex - criticised Morgan's universal parallelism & unilinear ev.

### (C) Schmidt & culture circle

↳ criticised Graeber's culture circle &

Tasmanian as oldest culture circle.

↳ claimed to have found earliest cultural circle in African pygmy ⑦

> distinguished 4 major grades in culture circles

① Primitive.

② Primary

③ Secondary

④ Tertiary.

### (D) Schmidt & religion

In his 'origin of idea of God' (1926-55) → tried to estd origin of religion of pygmies

Acc. to him → earliest form of religion

was belief & worship of 'All father'

↳ later addition of other gods & spirits

for him was indication of degeneration.

⑤ although lacked personal fieldwork, but encouraged few scholars to take up fieldwork.

## AUSTRO GERMAN SCHOOL

Read Indi.  
scholar from  
value added  
notes.

(I) Opposed oversimplified evolutionary scheme put by classical ev. Unlike pro-Egyptians, German diffusionist estd multiple form of dev of culture. The Cultural Historical movt came to be known as 'Kulturreis' or 'culture circle'. This school also questioned psychic unity of mankind & inventive capacities of man. Though they majority emphasized on migration rather than diffusion.

- (I) - genesis in 'cultural geography'. F. Ratzel - not a diffusionist, but gave impetus to diffusionism. Students - Schmidt, Froebius, Graebner
- how to demonstrate diffusionism historically or how to demonstrate case of diffusion.
  - Kulturreis school / culture circle school.

(B) - (A) premises -

① rejected Egyptian theory.  
- many centres of origin.

② culture spread - ripple of water.  
area close to centre  $\rightarrow$  more elements of pure culture.

tends to deteriorate @ periphery.

Thus W. Schmidt  $\rightarrow$  'culture circle theory'.

③ analyse ② in time & space

④ theoretically against conjectural study.

⑤ concerned material + non material culture

(B) Method of study - Two criteria.

① criteria of form.

- given by Ratzel, discussed by Graebner

- when similarities  $\rightarrow$  Not explained on basis of nature, material or purpose



certainly due to diffusion

- Here ① had to eliminate all identical

- factor which may cause similarities.

- Ratzel applied this in his study of Mongolia:

E.g. Mongolia  $\rightarrow$  lotus flower as Buddhism

Ratzel: not every similarity can be taken as proof of historical connection, becoz objects of material culture, in order to have utility, must possess some characteristics. ex.  $\rightarrow$  arrow of spear must be pointed, paddle of canoe must have blade.

If however, there are similarities in other traits, unrelated to use  $\rightarrow$  then evidence of historical conn. ex. feathers attached to spear symbol, originated in India

## ② Criteria of quantity

- Frobenius: 'Geographical statistics'  
Graebner called it criteria of quantity.
- Similarity b/w 2 culture  $\rightarrow$  substantiated by no. of cultural items found together.
- ↑ in no. of similar items  $\rightarrow$  ↑ in similarity
- German diffusionist made use of two tests & applied to both material & nonmaterial.

## ③ Primary diffusion & secondary diffusion.

- by Graebner
- out of his 6 centre of cultures, & (from oceania)  
Graebner argued Tasmanian as oldest & thus typical ex. of primary diffusion.
- Also argues that element of complex occur probably over Australia because of 2<sup>o</sup> diffusion.  
e.g. in oceania, Totemism was very rare. but now widely diffused.

## (III) Criticism -

- ① sometimes, pseudo historical - they tried to avoid conjecturalism but they imagined
- ② Lowie: German ① faced problem of degree of complexity i.e. could not show complexity of diffusion. e.g. - catheter element in Kukahani Bushman
- ③ too much emphasis on "trait complex"
- ④ too much on material culture
- ⑤ talked about 'multiple dev. of culture' but

did not elaborate.

- ⑥ derived impetus from "museum methodology"  
thus talked more about typology of traits  
rather than meaningful spread & diffusion.
- ⑦ improved upon Egyptian school, gave  
concept of multiple centre of origin  
of culture. Rejected Imagination & gave  
imp. to material facts. But inadvertently  
imagined for which they were criticised

## AMERICAN SCHOOL

(I) - influenced by german school. lipp-Boas.

Boas & his student Wissler → advice on exhibit of American Indians in museum.

- Influenced by 'museum methodology' of German.

- classified cultural element from same geographic area together

↓  
observed: close areas = similar traits

Thus origin of 'CULTURE AREA'

~~(B) (2) Premises of culture Area -~~ term first used by O.T. Mason, later by Kroeber. But Clarke Wissler developed it.

① 'geographical zone having no. of groups living together & all these groups show cultural similarity when they are grouped together!' By Wissler



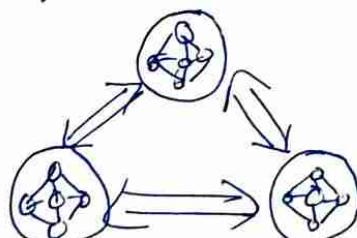
② each culture area  $\rightarrow$  centre  
Wissler: 'culture centre'.

③ centre  $\rightarrow$  control  $\leftarrow$  Political  
social  
religion.

④ centre  $\rightarrow$  all cultural traits appear.  
- diluted when spread outward.  
- spread centrifugally. in all dirn.

⑤ diffusion b/w two culture areas.

- Not only within area, but b/w areas.



## II Construction of culture area.

elaborated his concept of 'culture & food areas' in his book "Man and Culture" (1942) → Clark Wissler - food as criteria. as it influence other aspects of culture & also related to envi. condn.

Divided native America into 6 basic 'food area'.

|   | food area        | cultural area               |
|---|------------------|-----------------------------|
| ① | Caribbean Area   | Eskimo.                     |
| ② | Bison A.         | plain                       |
| ③ | Salmon (fish) A. | N. Pacific coast & plateau. |
| ④ | wild sea A.      | California                  |
| ⑤ | E. Maize         | E. North America            |
| ⑥ | intensive agri.  | S.E. & S.W. America.        |

- with tech. → people of 'culture area' exploit their given envi. & tech. is invented by driving force of their envi.

since food represent envi., which is one of basic need, people therefore invent cultural equipment accordingly.

thus food → criteria for culture Area.

- conclusion → cultural areas can be charted out depending upon close economic or ecological similarities. Wissler related each cultural area with ethnology, archeology, and but relationship is more in terms of ecology or economic org.

Also showed interconnectness of cultures by means of diffusion.

- 'Age Area' - Wissler → to understand CA in historic perspective  
 cultural trait → wider area → diffused  
 long time ago  
 ↓  
 older element.

trait → lesser distri. → new.

Wissler concluded - complete study of diffusion possible only when we use combine time & space i.e. CA & AA

- 'cultural climax' - A.L. Kroeber (read from attached page)  
 Kroeber → Didn't agree on 'cultural centre' term as it emphasis on geographical centre.  
 Instead gave 'cultural climax' → core centre reaches height of cultural climax.

- Typology of diffusion by Wissler -

① Natural diffusion - long process, slow diffusion, no cultural imposition.  
 e.g. Maize culture in US borrowed from Mexico.

② organised diffusion - quickly transmitted by organised agency th' imposition  
 e.g. → military imposition on colony.  
 ▷ American Indians due to contact with Americans.

### (iii) CRITICISM + Evaluation

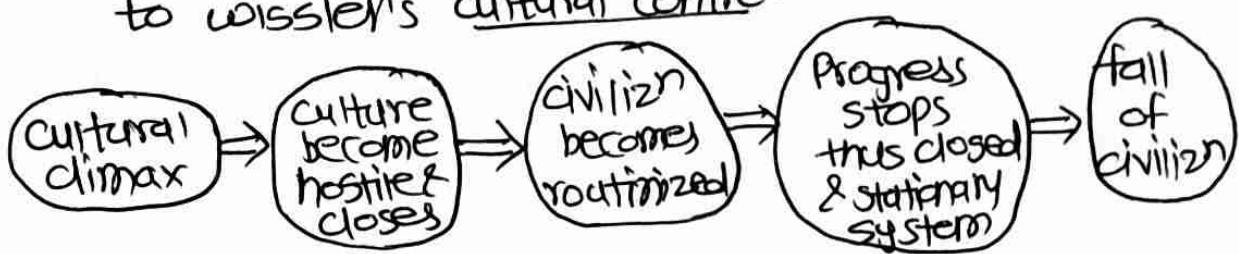
- ① Evaluation → positive -  
 → Wissler's approach → more historical, combined with variables like economy, ecosystem.

- 2) quite empirical.  $\rightarrow$  as begins with CA in particular time which is not abstract.
- 3) shared steps which should be taken for constructing CA.

- ② criticism -
- 1) CA concept  $\rightarrow$  static., w/o historical depth
  - 2) too narrow  $\rightarrow$  as based on food.  
what if another criteria taken into acc
  - 3) CA  $\rightarrow$  more to be method of classification preliminary to analytical studies, than actual theory of diffusion.
  - 4) trait diffusing to all dirn from centre  
 $\rightarrow$  NOT correct.  
observed that diffusion often went in one dirn.
  - 5) today lost relevance due to transport & commu.

- ③ gave CA & AA which strengthened theory of diffusionism but criticised for narrow application of theory. & fault in defn of CA.

- Q) Kroeber's contribution to American diffusionism
- ↳ More interested in understanding macro changes
- ↳ Not used culture area concept rather began with some ideas regarding rise & fall of civilisation
- ↳ civilisation = cultural complex which emerges from lot of borrowing from other cultures.
- ↳ borrowed elements are systematised, modified & transferred so that they become chain of culture.
- ↳ diff. cultures are carried forward. They all evolve into civilization & reach final point called cultural climax. Concept was very similar to Wissler's cultural centre.



- ↳ new culture, which remains open for changes emerges & replaces original civilization.
- ↳ later substantiated by Robert Redfield who made distinction betn high & low culture = GIT & LT.
- > found it very useful to study peasantry.
- > regarded GIT & LT as two dimensions of civilization where GIT = urban society, LT = rural & peasant

# FUNCTIONALISM

## Malinowski

(I) Born in Germany, Malinowski was initially a physicist & mathematician who turned later to Anthropology under influence of 'The Golden Bough' of Frazer.

### \* Contributions

#### (i) Fieldwork method.

his 3 expeditions to New Guinea, to study Trobriand Islanders, revolutionised fieldwork method.

i) Language - Malinowski preferred to collect data in local languages & thus learn native language which he did in his 2nd visit to Maily of Toulon Island (NG)

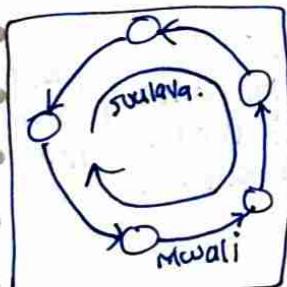
ii) Fieldwork methods - used methods as participant observer, "statistic documentation of concrete evidence" → collection of concrete cases, genealogies, village census, maps.

iii) Ethnographic diary - raised problem of 'personal equation' of observer

iv) Kula system - Studied in trobriand islanders.

this was most significant work by Malinowski which point out complet interlinkage b/w economic, social myths, magic & traditions. This later

proved to be supportive to idea that economy in simple society lies in social matrix, thus origin of substantivist school.



## ② Malinowski's concept of culture

defined culture in 1922 as "those complex inherited artefacts, goods, technical processes, ideas, habits and values"

> integration theory of Malinowski - culture & it should not be studied in isolation, but in integrative manner.

> imperative theory - imperative conditions which must be fulfilled to ensure community survival.

↳ Instrumental I. → eco. org., productive, cult.

↳ Integrative I. → magic, religion, art

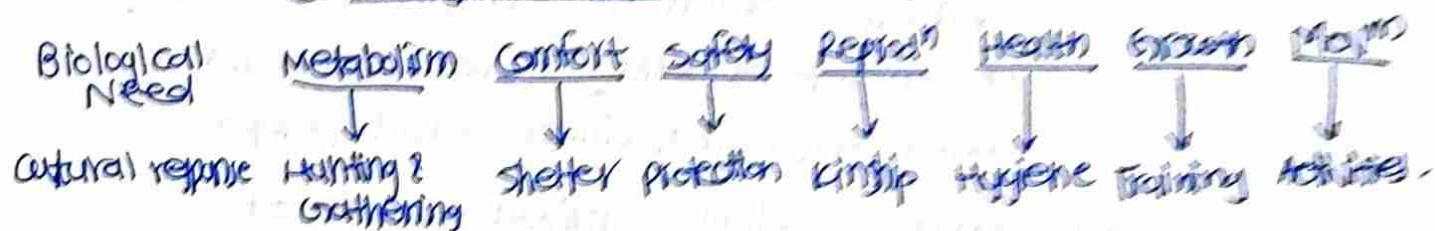
## ③ Malinowski's Theory of Needs

ToN is broad conception of biological?

cultural determinants of human behaviour.

Malinowski presented 3 kinds of needs:

① Biological Needs - essential for bio survival.



② derived needs / imperatives - social needs

required to maintain cultural apparatus;

regulate behaviour, socialisation, etc.

Acc. to Malino.: Responses to them

↳ eco. org.  
social control  
Political org.  
education

↳ Read  
from  
society

## ③ integrative imperative / symbolic needs

essential char. of social life by which

habits → customs, Parental care → deliberate training

impulses → values.

### > criticism of ToN

- ① Malli. never provided provided hierarchy of basic, derived & integrative needs.
- ② not adequately dealt with complex form of std. of living
- ③ not clearly stated reln b/w his needs & biological survival of indi. & group.
- ④ Not relevant in contemporary A.
- ⑤ can provide avenue with which vital social problems before humanity can be approached.

### (4) Malinowski's Theory of Function

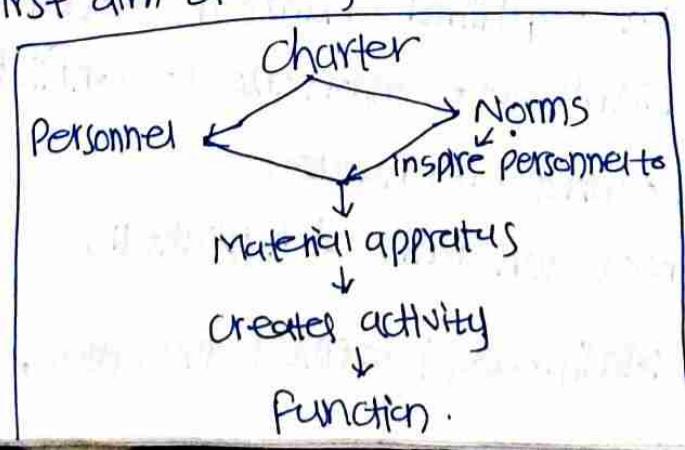
Malinowski opined that 'all cultural components have functions to perform'. Thus, he interpreted culture in terms of function. & thus became champion of functional school.

> integrative theory of culture - cultural trait, which is functionless, would not survive & thus no cultural survival. One trait is integrated to other. & thus if disturbed, it paralyses other. Thus, all traits in culture are interconnected.

example -  
kula ring  
eco.  $\nwarrow$  ritual.  
social political

> charter - malinowski demonstrated his scheme of functionalism thr charter i.e. aim & purpose of society.

Malli: first aim of every society = SURVIVAL



Roots in the family among Australian Aborigines:

- Premises of Malinowski's functionalism

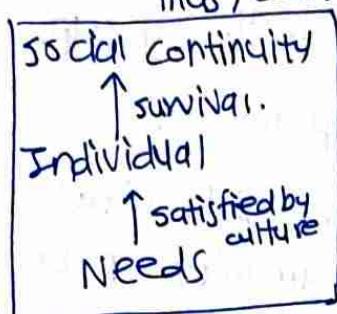
① All individuals → Needs.

② Needs → primarily biological

③ Needs → satisfied by cultural mechanism

④ When primary needs satisfy → otherwise,

Thus, culture → Need satisfying mechanism



Malinowski related psychological

& social fun'n to biological ones

Thus core of his theory: function  
to serving biological needs.

In his 'A Scientific Theory of Culture' (1944)

Mali. reiterated his conviction that functional method of investigation is best suited to give picture of cultural realities.

As he gave primacy to individual needs → his functionalism aka 'Psychological fun?'

- Methodology - write theory of need.  
+ theory of funn.

- Evaluation of Mali. functionalism

① very scientific framework for study of cultural dynamics.

② 1st to use idea of 'systematic approach'

③ Sociologist → interested → said: idea of 'system' came from Malinowski.

• too focused on  
indi. needs and  
not on societal funn

① Not explained change in society

② Didn't give importance to conflicts

} Read explain  
from  
Notes.

• unable to explain  
cultural variation  
↓ diff. ways of fulfilling  
same needs.

③ Dogmatic in nature.

④ Not generalised hypothesis

• overemphasised bio.  
& psycho. needs &  
neglected structural  
concept of society.

⑤ Malinowski termed any attempt to

Study cultural trait in isolation as non-scientific  
But, highly criticised by ①. Boas - can be  
studied in isolation.

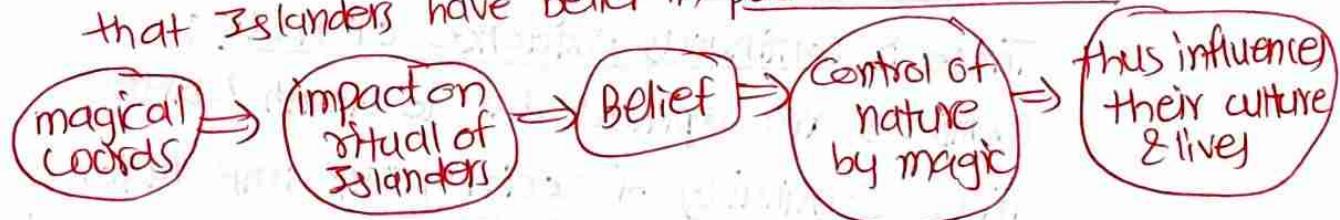
② To sum up, Mal. functionalism studied culture  
as a whole, & correlated cultural forms with  
bio, psycho & social needs & imperatives. Thus  
gave very scientific approach.

Malinowski's 'ethnolinguistic theory' & 'pragmatics'.  
↓  
In his paper 'classificatory Particles in Language of Kiruna'  
(1926)

Meaning of word lies in situational context  
(thus lang as mode of behaviour & it's culturally  
determined meaning).

↳ He also said that mental states of member of  
community receive certain stamp, certain stereotype  
by very vehicle of thought, i.e. by language.

↳ He developed his theory of lang while studying  
Trobiand Islanders' magical formulae → believed  
that Islanders have belief in power of words



↳ thus Malinowski: meaning of lang = pragmatic function  
Thus meaning of word lies in its use.

↳ thus study of words (sentences) not in isolation, but  
in situational context.

## Redcliffe Brown

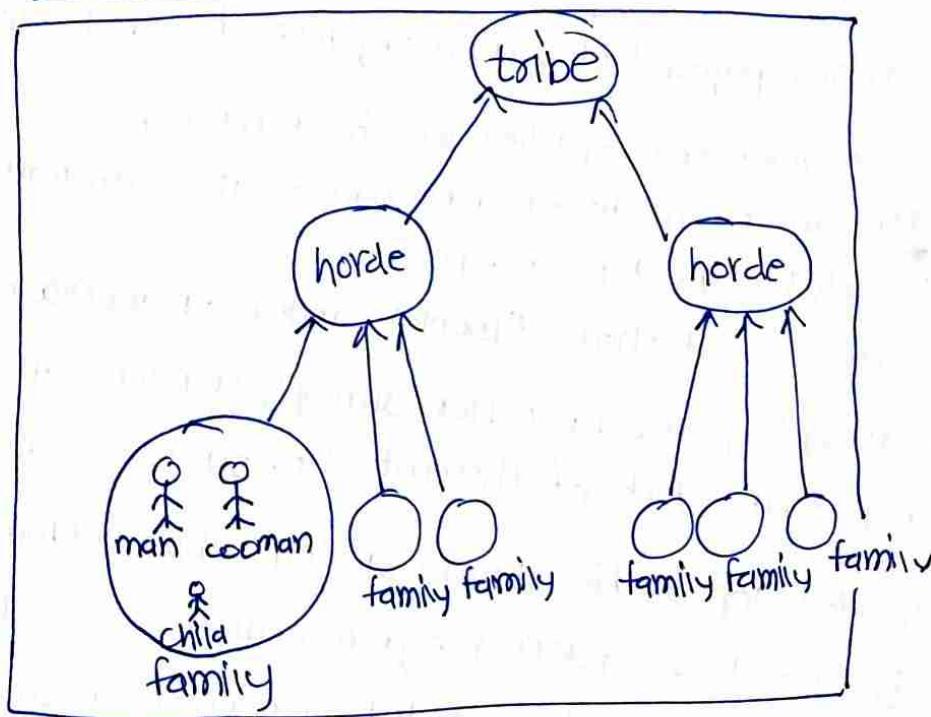
### \* RB's theory of social structure.

↳ used concept 1<sup>st</sup> in 1914 while delivering lecture on 'social A' in ~~Bang~~ Birmingham.

Brown refers structure as arrangement of parts or components related to one other.

The social structure → ultimate components are human beings → thus arrangement of persons related to one another.

Brown illustrated concept by citing example of tribes of western Australia. there:



There is continuous existence of horde:

members are replaced due to death & birth

thus continuity of social group imp factor

for existence of social structure. 'structural continuity'

## \* Types of social structure:

SS undergoes change, but there is an underlying continuity in relative constancy - Brown called it structural continuity.

R. Broom

Actual SS → social reln that change from yr to yr, day to day

General SS → relatively constant over long period of time.

RCB correlates impo. of Ling, Religion & economics with SS  
> language & social structure

RCB: existence of speech community & their sizes are features of social structure.

There is, very general relation b/w SS & Ling.

However, RCB also points out that special characteristics of particular Ling (vocabulary, phonology, etc) are not related to SS & thus can be studied w/o reference to SS.

> Social structure & Economic institution

RCB suggested that members of society

carry out apportionment of activities (i.e. division of labour) becoz they provide some sort of gratifications. economic system is studied.

in 2 aspects      as mechanism of exchange of goods  
 as relation b/w people who maintains this system.

Latter view is subject matter of social (A)  
 & thus integrated aspect of social structure.

> Social relations & social structure.

RCB: Social reln are purposive and are result

from similarity of interests or combo of both.  
 mutual interests.

as group of person may have common interest in observance of law & law has a social value, thus social reln are subject matter of SS.

## > Religion & social structure

RCB : Ritual values, which consists of Rites, Rituals & Myths can be studied in terms of religion which holds society together.

- Acc. to him, best way to understand religion is thru rites & rituals not beliefs.
- As ritual values binds member of society together  $\Rightarrow$  study of religion is imp. in SS.

## > Criticism of RCB's functionalism

- ① It was alleged that concept of SS was more or less, wartime concept
- ② many P, especially American P, almost omitted word SS in their writings (Kroeber, Linton)
- ③ RCB totally disapproved word 'culture' thus strongly opposed by culturalologists.
- ④ RCB was, not a good field worker considered as good theorist, but.

- ① difficult to determine if custom / practice is truly functional in service of maintaining SS
- ② Assumption that every social item makes the contribution is criticized by many P
- ③ Historical aspects are ignored.
- ④ Does not explain cultural variation
- ⑤ ~~culture~~ social conflict is not integrated in his theory.

# FUNCTIONALISM

→ originator: Emile Durkheim  
 ↳ functioning of society is based on 'social facts'

↳ later, Malinowski & Brown examined how these social facts operate in society.

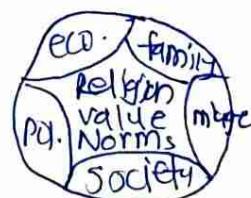
## Historical background

- roots traced back to discipline in sociology in works of Auguste Comte, Henry de Saint-Simon
- full dev. of idea of funn → Durkheim.  
 Later taken by A.R.R. Brown.
- functionalism → emerged as strong reaction against classical ev., & diffusion.
- functionalist → evolution definitely ~~taken~~ place & diffusion occurred, (But) study of both in terms of space & time requires authentic data.  
 Unfortunately - we don't have data → we should shift from diachronic to synchronic study (study of present).
  - This study of present society → help in changing society by restructuring it.
  - also help in administration to know characteristics of society.

↳ Major shift from speculative historical, diachronic study of culture & cultural traits to ahistorical, synchronic study of social institutions within bounded, functioning society.

**functionalism** - study of human society functions based on study of simple society.

- ① Society / culture → as a system
- ② Society / culture → consists of parts
  - ↓
  - interdependent, interrelated, integrated.
- ③ change in one part → subsequent change in other
  - or
  - affect functioning of other.



④ S/C → cannot be reduced to any one part.  
Greater than mere summation of parts.

⑤ Assign equal imp. to all parts. →  
all should be studied in system of reln.

⑥ study of society → here & now  
thus fieldwork → central method of inquiry in functionalism.

## STRUCTURAL FUNCTIONALISM

### \* Historical Background -

- R.C. Brown → student of savers.

↓  
studied Andamanese tribe.

saw them practising ↓  
nuclear family } despite of  
monogamy. } being savage.  
Thus contrast with Morgan's claim.

Result → Brown quits evolutionism

- He → found explanation by diffusionist  
↓  
conjecturalism

- Thus, later → influenced by functionalist  
school of sociology in France ← comte  
simon durkheim.

Result → started studying society "here"  
and "now". i.e. Sychronic study.

↓  
This knowledge can be applied to Admini.  
scienc. dev.

Thus R.C. Brown → founding father of  
functionalism in Britain

- first work: "The Andamanese Islander"  
beginning of Anthropological functioning  
in Britain.

## Premises of Brown's functionalism

R.C. Brown → influence of E. Durkheim.  
but not followed all his ideas.

→ however, structural fun<sup>n</sup> approach → extension  
of Durkheim's idea.

① Sociological explanation about society & culture

casual historical explanation → like ev. &  
diffusionism

functional explanation.

if casual historical  
explanation didn't work,  
applied.

↓  
requires  
authentic historical  
data.

Durkheim → functionalism: contribution a part  
makes to whole for maintenance &  
welfare of society.

contribution for continuation of society.

- why part work → to meet 'needs' of society.  
thus continuation of society

R.C. Brown - broadly agreed.

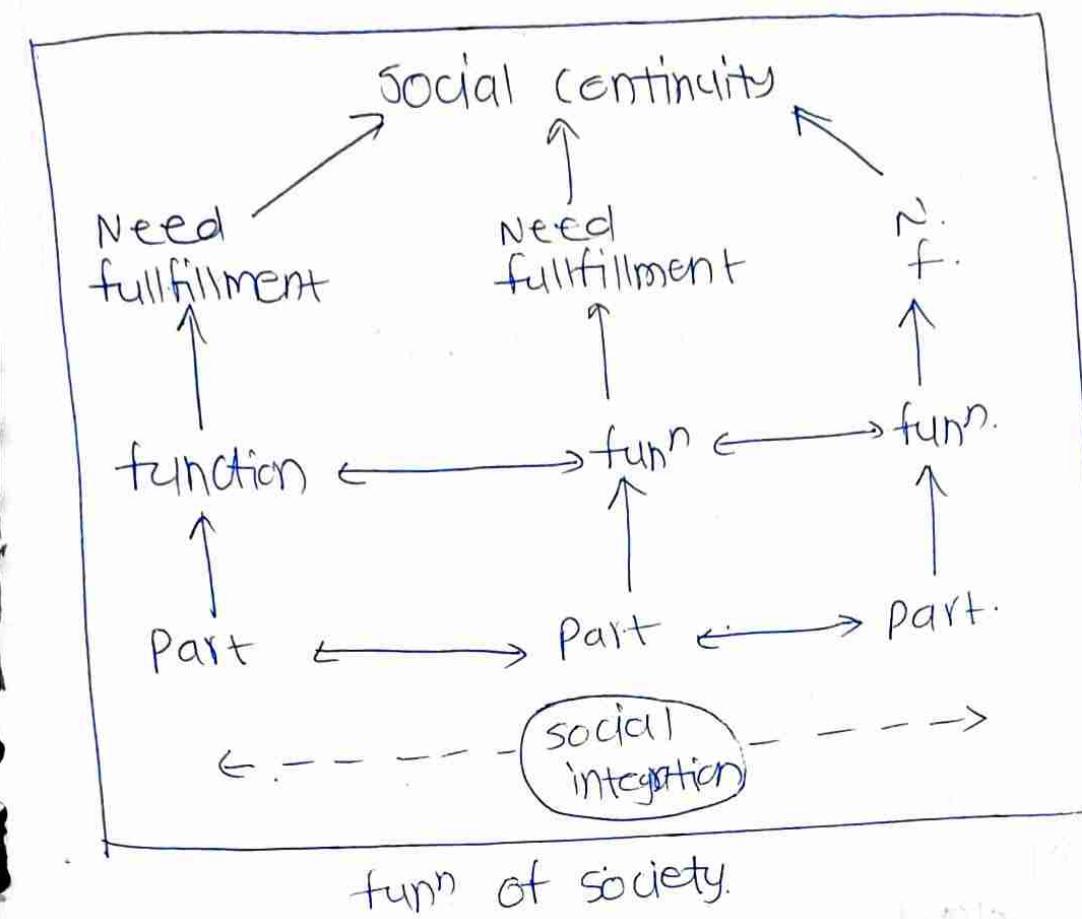
But 'need' → too biological

thus 'necessary condn of existence' →  
appropriate for social needs

- diff. parts → work to satisfy NCOE.

- one of necessary condn is 'integration' of society.

- work of P ⇒ study part from view of contribution they make in social integration.



### Methodology / Approach

- Durkheim: organism analogy.

1) interlinked & integrated parts → social morphology

2) activity of parts → social physiology

- Brown: didn't agree with terms → too biological.

Thus social morphology ⇒ social structure

social physiology ⇒ social function

(Add here social structure from value added notes)  
Though den. on organism analogy  
→ contr. of SS in maintenance of social continuity.  
(also add social rel'n & social structure point)



Brown: at places, organism analogy breaks down.

example → structure of organism can be studied even when not funn.

(but) society → only when functioning.

Thus Brown: social structure cannot be studied

when people are not functioning.

thus continuity of social group is an imp factor for existence of s. struc.

structure & function are INSEPARABLE

ii)

That's why his approach = 'STRUCTURAL-FUNCTIONALISM'

CRITICISM - same as Malinowski:  
refer value added notes.

## MALINOWSKI - BIOCULTURAL / PSYCHOLOGICAL FUNCTIONALISM

### ① Brief History

i) native → poland, studied → psychology.

ii) T.B. → Australia → Frazer's 'Golden Bough'  
thus changed discipline.

iii) WWI → PNG → field study on Tobriand  
islanders w/o translator.

iv) 'Family amongst Australian Aborigines' → Theory  
of BIO-CULTURAL FUNCTIONALISM.

v) Theory of functionalism in terms of 'needs.'

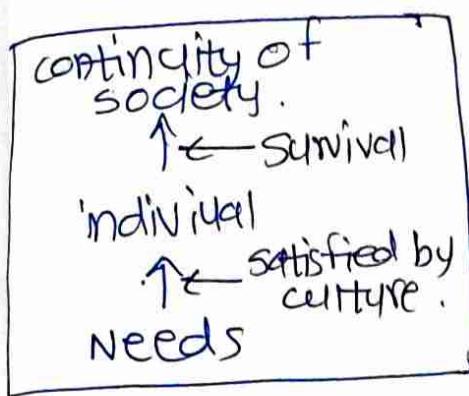
### ② Premises of biocultural functionalism

① All individuals → Needs.

② Needs → primarily biological

③ Needs → satisfied by cultural mechanism

when primary needs satisfied  $\rightarrow$  others arise.  
Thus, culture  $\rightarrow$  need satisfying & fulfilling mechanism.



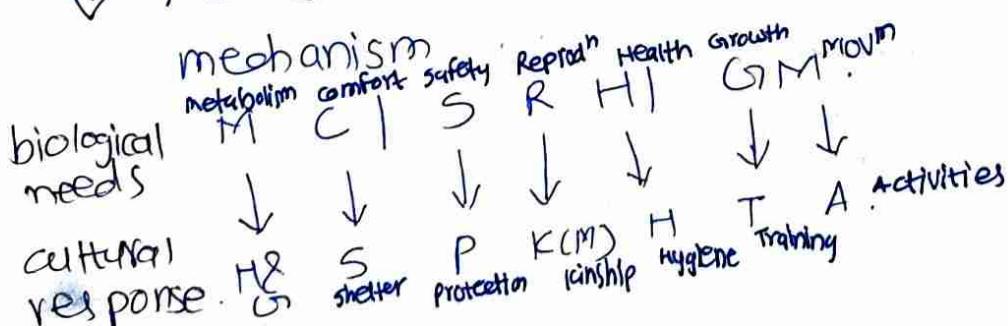
If indi. needs fulfilled  
 $\downarrow$   
society's needs fulfilled.

- As he gave importance to indi. needs  $\Rightarrow$  'Psychological functionalism'.
- Needs  $\rightarrow$  Biological, satisfied by  $\rightarrow$  cultural.  
Thus 'biocultural functionalism'.

### ③ Methodology

- Gave 'Theory of needs' in his "a scientific theory of culture & other essays"  
↓  
first discussed vital sequence of life  
↓  
then delineated basic needs of indi.

①  $\rightarrow$  biological needs  $\rightarrow$  satisfied thru cultural



② 4 instrumental/derived needs.

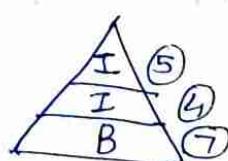
- concerned with arranging means for satisfaction of aims.

- 1) Economic insti. → cultural apparatus required  
to   
produce  
distribute } consumer  
consume goods.
- 2) Political insti → define Authority within insti.  
& equip with power.
- 3) Social ~~control~~ → codify & regulate human behaviour (laws, customs) in terms of actions & sanctions.
- 4) Education →   
maintain  
review } Human material  
transmit → with full knowledge of total tradition.

### ③ Integrative/ symbolic needs

- All insti. above must be integrated. i.e. integrated needs.
- concerned with integration of diff. parts
- 5 needs
  - N → Norms
  - V → values
  - S → std.
  - R → Religion
  - M → Magic.
- Though he assumed basis of every society as biological system, but does not reduce everything to biological needs

↳ speaks about hierarchy of Needs



## ④ Evaluation -

- ▷ No other P → given much imp. to biology.
- ↳ first to use idea of systematic approach.
- 3) sociologist became interested in his writings as they said → idea of system came from Malinowski.

## ⑤ Criticism

- ▷ Not explained 'change' in society.
  - predominantly concerned with social order or solidarity.
  - regarded change as 'purely adoptive' in nature.
- ▷ Didn't give imp. to conflicts
  - conflicts as disrupting social order
  - E. Durkheim ⇒ type of 'social sickness'
- 3) Dogmatic
  - whatsoever exists → functional.
  - otherwise society → cease to exist.
  - thus became teleological.
- ↳ Not generated hypothesis
  - whatsoever exists has +ve role.
    - ↓
    - Thus 'conservatism' → justified status quo.
  - Because of this → loosening grip → rise of neo evolutionism.

## \* Edmund Leach on social structure

↳ He was opposed to synthetic functionalism. He dealt with change w/o abandoning useful notions of structure & function

↳ Strauss → used structuralism to understand universal structures of human thought.

↳ Leach → used structuralism

to understand local/regional)

structures & study how they changed over time. e.g. his studies in Burma & Ceylon

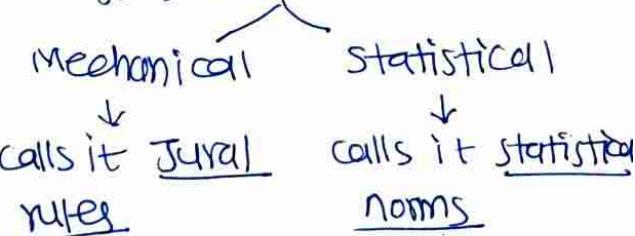
Thus sometimes Leach's structuralism is known as

neo-structuralism.

↳ As far as social structure model, he was very similar to Strauss

↳ logical construct in minds of Anthropologist ⇒ social structure

↳ 2 types of model



↳ for Strauss, both have equal analytical value.

for Leach → statistical norms must have priority over jural rules.

↳ statistical norms → No coercive  
Jural norms → coercive.

- ↳ though admired works of Levi Strauss
- ↳ but criticised his myth study in his (Leach's) genesis of myth
- ↳ criticised 'structural' analysis of kinship done by Levi Strauss
  - ↳ on basis of his FW in higher Burma and Ceylon
- ↳ E-Leach was link b/w both structural functionalism and French structuralism
  - ↳ tried to incorporate both in his works.

## \* Difference between (2) Redcliffe Brown & Levi Strauss

| Redcliffe Brown                                                                                                                                                                                     | Levi Strauss.                                                                                                                                                                                                    |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ① structural function.                                                                                                                                                                              | ① structuralism                                                                                                                                                                                                  |
| ② focus of study<br>↓<br>social level                                                                                                                                                               | ② focus of study<br>↓<br>Psychological level                                                                                                                                                                     |
| ③ Basic premise<br>i) social structure composed of parts<br>ii) each part stands in relation with other.<br>iii) parts perform social function that help in overall sustenance of social structure. | ③ Basic premise<br>i) cross cultural analysis to discover deep structures of human mind<br>ii) Human mind works on binary contradictions with universal logic of duality.<br>iii) culture → tool to resolve B.O. |
| ④ social structure is concrete reality which is observable, empirical & can be studied by methods of natural & biological sciences.                                                                 | ④ social structure is <u>not</u> reality. <u>social relations</u> are reality which are observable                                                                                                               |
| ⑤ organic analogy to study of society.                                                                                                                                                              | ⑤ linguistic study to study of society                                                                                                                                                                           |
| ⑥ Teleological approach in study of social insti.<br><u>ex:</u> myth → helps in building solidarity                                                                                                 | ⑥ psychological approach to study social phenomena<br><u>Ex-</u> myth → helps to discover human mind                                                                                                             |

## ~~TOPICS~~

|                                   |                                                         |
|-----------------------------------|---------------------------------------------------------|
| ⑦ Everything exists for a purpose | ⑦ Everything need not exist for <u>definite</u> purpose |
| ⑧ Descent theory to study kinship | ⑧ Alliance theory to study kinship                      |
| ⑨ Inductive Reasoning             | ⑨ Deductive Reasoning.                                  |

### Similarity

- ① Both Levi & RCB agreed that structure is ordered arrangement of parts.
  - however *Brown* → examine SS to discover social fun<sup>t</sup>
  - Levi* → unravel human thought process
- ② Both adopted scientific approach to study society.

# STRUCTURALISM

## Levi Strauss

(1) Born in Belgium, but of french origin.  
Strauss was french structural anthropologist.  
structuralism, Acc. to him, is study of ~~mind~~  
human society.

### (B) Premises of structuralism

- ① objective of structuralism → to search for  
deep, innate, orderly principle underlining  
~~cross cultural analysis to discover these structures of thought~~  
~~deep structure~~ any system. → Thus unravel the human mind.
- ② society has basic structure - which varies  
from society to society due to permutations  
and combinations of elements of basic structure.
- ③ The basic structure of society = Mind.
- ④ Job of structuralist → unfold various layers of  
human mind.
- ⑤ Human thought & culture based on universal human tendency  
to observe binary opposition in world.
- ⑥ culture is an attempt to reconcile B.O. e.g. Birth & death - Religion
- Methodology  
his concept of structure differs from R.C.Brown.  
Though he agrees with Brown that 'structure  
is ordered arrangement of parts', but differs  
in aim
- Brown - examine ss to discover social  
function
- Strauss - discover human thought process.

Strauss talked about diff kinds of  
theoretical models:

① conscious Model - Not much depth

② unconscious Model - Much depth which  
can be found in various studies like Myth)

③ Mechanical Model - No diff. b/w scale of Model & scale of social phenomena.

e.g.-  
prescriptive  
language rules.

④ Statistical Model - much diff in +  
e.g.-preferential model rules → many choices → thus difficult to put into a model.

#### • Language as a Model

he drawn most imp. methodological tool from Linguistic, with particular reference to phonemics.

under influence of Prague school of linguistics,

he proposed that to study linguistic to discover rules acc. to which phonemes are arranged.

Acc. to Strauss, structural linguistics is based on 4 operations

shift attention from conscious to unconscious as it is product of mind

Consider linguistic

terms as reln b/w 2 or more, not as isolated

Lang can be studied as system.

discovery of general law

He applied this model to society. Acc. to him, we must find out units of society, rules acc. to which units are arranged. Thus he proposed construction of society on model of Lang.

#### • study of Myths

Strauss's study of unconscious mind led him to study of myth. Myth is ~~least~~ rated activity of human mind which is least concerned with functional necessities.

In his 'The structural study of myth' (1963)

Strauss propose to analyze myth by breaking

down into its basic constituent elements, mythemes & relationship b/w them is examined. They represent Nature-culture dichotomy.

- Study of primitive mind — In his 'The Raw and the Cooked' (1969)

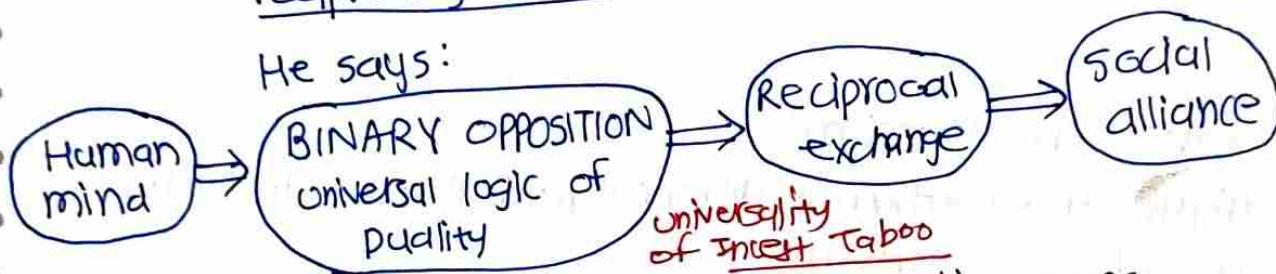
In his 'The Savage Mind' he analysed 167 S. American & 600 Indian myths. He demonstrated that their underlying structure show significant similarities. Thus such similarities in far fetched societies show some similarity of thought in human mind.

↳ Primitive are thus not inferior to weithmers.

- Study of kinship.

In his 'The Elementary structures of kinship' (1949) he proposes to analyse kinship based on reciprocity & exchange, thr marital bonds.

He says:



Thus, binary opposition b/w kinship groups, i.e. transformation of binary oppo. b/w kinship self vs other, is mediated by exchange of women.

In structuralism, b.o. is part of integrated system of logically connected categories of meaning that structure social activity.  
(Reciprocal → two types) < restricted > generalised

- Evaluation:

① Levi Strauss wanted to construct universal proposition of human mind. British anthropologist analyse that it is very difficult to construct

universal law.

- ② He did not talk about social change.  
So, structuralism lost its imp. to emerging fields like applied & action anthropology.
- ③ His undue emphasis on binary opposition was criticised by some.
  - Though structuralism is useful to give limited generalisation & study of human mind.
  - Douglas used structuralism at local level.
  - It influenced literature.
- ④ - in spite of criticism, contributed to structural study of society which is imp to study various socio-cultural phenomenon.

### Key work - 'The Totemism'

- ↳ critique of evolutionary, historical particularist & functionalist approach to Totemism.
- ↳ studied totemic phenomenon, not totemism.
- ↳ defined totemism as relation b/w 2 series: natural & cultural  
Both series have 2 methods of existence as below:

| Culture<br>Nature | Group                                                     | Person                                                 |
|-------------------|-----------------------------------------------------------|--------------------------------------------------------|
| Category          | Category: Group<br>Ex - Australian Totemism               | Category: Person<br>Ex - North American Indian         |
| Particular        | Particular: Group<br>Ex - Tribes of Polynesian and Africa | Particular: person<br>Ex - Mota tribe in Banks Island. |

- ↳ In case of totemism, Strauss was deeply influenced by R.C. Brown's second theory of totemism.

- ↳ For Strauss, binary oppo. that formed structure of mind were  $\begin{matrix} \text{Nature} \\ \text{culture} \end{matrix}$

# CULTURAL MATERIALISM

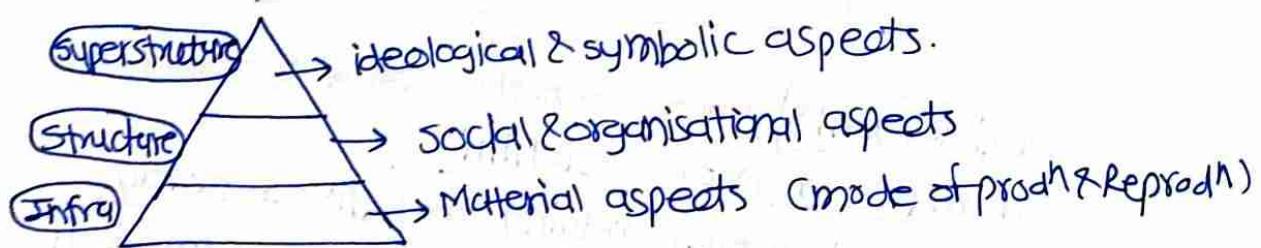
- ① Cultural materialism emerged as reaction against idealism, structuralism & cultural relativism, who neglected & rejected comparison in the diff. cultures.
- tradition of CM can be traced back to Leslie White and Julian Steward with ecological approach also focusing on how surroundings impact culture.
- > Harris was influenced from ideological features to behavioral features by Historic and dialectical materialism of culture of Marx and Hegel.

## Cultural Materialism

Marvin Harris states that: Human have needs like food, water, procreation. The way human being chooses to organize these needs for their fulfillment gives rise to culture.

## Premises of CM

- ① Social change depends on 3 factors:



- ② Priority of infrastructure - prodn & Reprod'n dominate and determine other facets of culture.

- ③ Relation among above 3 factors is unidirectional

- ④ Driving force behind cultural change → satisfaction of basic needs of prodn & Reprod'n.

write 1st point

- ⑤ Etic approach necessary to examine observable & quantifiable aspects of culture.

## Examples

③ Harris's example of materialistic perspective on fall of USSR

↓ neighbouring state of Russia thought that Russia was prospering on their contribution

+ Thus infrastructure requirement of state demanded disintegration resulting in fall of superstructure  
i.e. communism

① Cow slaughter taboo in India / 'sacred cow' in India

↳ Harris came to testify his hypothesis of OPI  
in India

↳ Taboo of cow slaughter = superstructure arising from economic need of preserving cow.

↳ farmers believe that cow never die as they are sacred.

↳ Thus, preservn of cow is eco. necessity (infrastructure) which brings change in religious belief (superstructure) to accommodate infra. need.

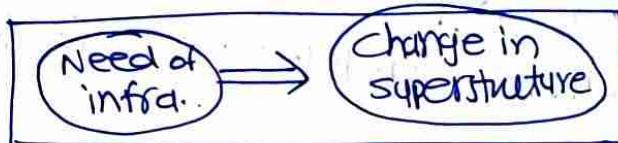
② Maximilien Sorokin → study of woman in USA.

↳ 1950 → ideology → duty of ♀ = home (emic approach)

↳ 1980s → ♀ entered workforce in large no.

↳ bcoz economic necessity

↳ result → increased productive & reproductive capacity of US household.



Achievements / contri. to Anthropological Studies:

① made A more scientific

↳ Rather than relying on natives solely, Harris urged analyst to use empirical and replicable methods.

② influence on other branches - to understand use/importance of etic view situation holistically.

- ③ Cultural change - study across space & temporal boundaries to get 'universal nomothetic theories'
- ④ Influence on other branches  
example - Archeology: William Rathje in his 'Garbage project' in Arizona excavated landfills to study difference b/w stated & actual alcohol consumption  
 ↳ found huge discrepancy in data.  
 ↳ Thus importance of etic view to find observ'n overlooked by emic view.
- ⑤ influenced American school especially Chicago school  
 to take 3rd world studies → influence on L.P. Vidyarthi
- Criticism
- ① Smithsonian magazine tagged Harris as 'one of most controversial (P) alive' for his sweeping overgeneralisations.
  - ② 'Vulgar materialism' by marxist & J. Friedman  
 ↳ As Harris stated unidirectional change
  - ③ idealists: Materialistic view is ethnocentric
  - ④ structuralism: emic view is key to understand cultural change.
  - ⑤ post modernist: rejects materialism as a whole due to negligence of relativism.

# SYMBOLISM & INTERPRETATIVE THEORY

(I) Symbolic (A) emerged in America on basis of belief of symbols and determination of action by interpretation by bearer of symbol. Most imp. scholars being Geertz, Turner & Schneider.

(B) (1) Historical background.

Reaction  
Against

Structuralism → though used symbols, but not emphasised on symbolism

Materialism → ignored symbols & mental term

Geertz → 'cerebral savage'; Marxism → based on western assumption on work of Claude Levi-Strauss? of materialism & eco. needs.

criticised structuralism → downplayed role of individual actors in their analysis (whereas symbolic (1) believed in 'actor centric' interpretation)

## SYMBOLIC ANTHROPOLOGY.

↳ studies way people understand their surroundings as well as actions & utterances of other members of society.

↳ studies symbols & processes like myth & ritual

↳ by which humans assign meanings to symbols to solve fundamental questions about human social life.

↳ views culture → as independent system of meanings deciphered by interpreting sym. & rituals.

Acc. to Geertz humans are in need of

symbolic 'source(s) of illumination' to orient themselves

wrt. particular culture. ⇒ INTERPRETATIVE APPROACH

Acc. to Turner, symbol initiate social action

↳ SYMBOLIC APPROACH

write  
in  
premier

## Premises

- ① Geertz
- ② Turner.
- ③ Leslie white - Man is a symbolic animal

- i) Beliefs, howsoever unintelligible, become comprehensible when understood as part of cultural system of meaning
- ii) Actions are guided by symbolic interpretation.

## Individual scholars

Geertz, Turner & Schneider → All belonging to university of Chicago. There are two major schools in symbolic ①

School of Geertz

↳ influence of Max Weber

↳ interested in operations of "culture"

↳ how indi. 'see, feels & thinks' about symbols

↳ how symbols relate to one another

School of Turner

↳ influence of Emile Durkheim.

↳ interested in operations of "society"

↳ how symbols operate in society.

## Clifford Geertz

- In his 'The interpretation of culture' (1973),

Geertz concept of 'cultural text', Geertz said to analyse culture not by experimental science in search of law, but by interpretive method in search of meaning.

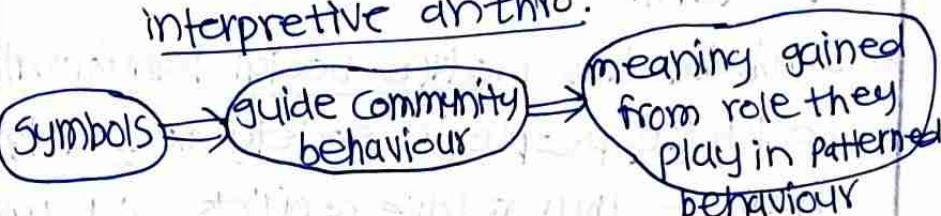
- culture → expressed by external symbols that society uses rather than being locked inside people's heads.

- societies use symbols to express 'worldview'

value orientation, ethos

- for Geertz, symbols are "vehicles of culture" & thus studies symbol in what they reveal about culture. His main interest was manner in which social actor 'thinks, feels, sees' about the world.

> Thick description - description of particular form of communication used. ~~the parody~~ is Geertz used this to explain aim of interpretive anthro.



Thick description is : each symbol in culture has several meaning attached to it & each meaning can be understood in context.

ii) Thick description, is interpretation of what natives are thinking made by outsider who cannot think like native, but guided by A theories.

iii) To illustrate, Geertz uses Gilbert Ryle's example of diff b/w 'wink' & 'blink'  
↳ though physical mov'm of both = same cultural interpretation = diff.

iv) such interpretations → produces stratified hierarchy of meaningful structures.

> Hermeneutics - Geertz used hermeneutics

to understand ways that people "understand and act in social, religious & economic context"

ex - Balinese Cock fighting

↳ Art form representing various aspects of social life - hierarchy, competition, status arrangements.

## Victor Turner - influenced by structural functional school.

i) turned to ritual symbolism during his study of Ndembu of Zambia.

- ↳ Not interested in symbol as "vehicle of culture"
- ↳ Studied symbols as "operation in social process"
- ↳ symbolic expression of social meaning lie at centre of human relationship.
- ↳ symbol instigate social action & exert influence on persons & groups for inclining to action.
- ↳ symbols, thus produce social transformation which tie people in society to society's norms → thus resolve conflicts, aid changing status of actors.

Turner's concept of symbol

(see end of answer)

## Social drama

↳ concept by turner to study dialectic of social transformation & continuity

↳ SD = spontaneous ~~act~~ unit of social process & fact of everyone's experience in every human society.

↳ occur within group that shares values & interest.

↳ can be broken into 4 acts

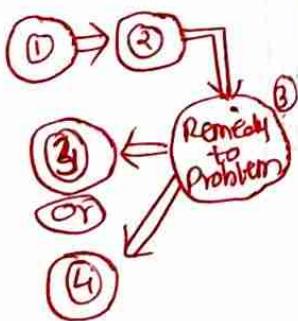
① rupture of social reln

② crisis that cannot be handled by normal strategies

③ reestd of social reln

④ reintegration (return to status quo) OR permanent alteration in social reln (schism)

↳ He dev. concept of SD to account for symbolism of conflict & crisis resolution among



# Indembu villages of Zambia.

## David Schneider

### Schneider's Taxonomical Approach

culture is system of several classes of symbols, e.g., political  
↓  
all these are interrelated & their totality represent culture.

- ↳ No complete break from structuralism as by Greertz & Turner, rather modified Levi-Strauss's idea of culture as set of relationships.
- ↳ defined culture as system of symbols.
- ↳ Regularity in behaviour - NOT necessarily culture nor ~~regular~~ cultural symbols can be inferred from regular pattern of beh.
- ↳ interested in connections b/w observable events & strove to identify the symbols & meanings that governed rules of society.
- ↳ symbol → something that stands for something else.
- ↳ was interested in reln b/w cultural symbols & observable events

### Methodologies of Symbolism

↳ strove to identify symbols that governed rule of society

- ① based on cross cultural comparison.
- ② major change: from science based approach to literary based approach.

③ focus largely on culture as a whole, rather than isolated parts.

### Accomplishment

① turned approach towards issues of culture & interpretation rather than dev. of grand theories.

② Greertz main contri.: changing orientation of American P to view culture

③ helped ① to turn to sources outside traditional boundaries → such as philosophy, sociology.

④ Emic approach → actor centric view in Greertz work

## ⑤ Turner's major contri - how symbols operate

### • Criticism

- ① Marxist: No attempt to explain system of symbolism, instead major focus on individual symbols.
- ② Talal Asad: attacked Dualism in Geertz's approach about external symbols and internal dispositions.
- ③ cultural ecologist: mental phenomena & symbolic interpretations are scientifically untestable

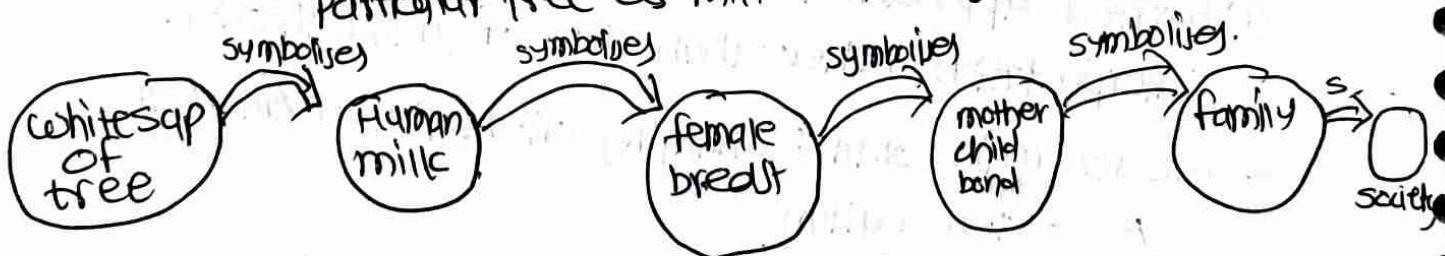
④ gave new dimension to study culture in holistic manner. Emic approach helped to interpret culture 'thr native eyes'

### Read Balinese cockfight from emic

#### Turner's concept of symbol:

↳ acc. to him, symbols of diff kind coherently bound into meaningful part of culture:

example: in Ndomby society, child is given white sap of particular tree as milk which symbolises.



↳ Thus each symbol served as symbol for other  
↳ there is logical progression

↓  
from material symbols → action symbols ⇒ institutional symbols.

# COGNITIVE THEORY

- (I) Cognitive Anthro. (CA) addresses the ways in which people conceive of & think about events & objects in the world. It provides a link b/w human thought processes & physical and ideational aspects of culture.
- (B) • Background
- ↳ rooted in Boasian cultural relativism, influenced by linguistics, closely aligned to psychological investigations.
  - ↳ arose in 1950s when ethnographers sought 'emic' point of view.
  - ↳ initially focused on 'folk Taxonomies' in 1960s & 1970s.
  - ↳ Most recently, developed with growth of schema theory and dev. of consensus theory.
- Premises
- ① closely links to psychology.
  - ② study of how particular group categorizes & reasons about basic nature of cognitive process.
  - ③ psychic unity of mankind - concept given by Bastian which is generally accepted in cognitive anthropology.
  - ④ remove ethnographer bias from research process.

## Methodology

① Rigorous elicitation procedures & controlled questioning of native speakers.

② Objective of study: the way material phenomenon is in human mind.

③ Use of diff. methods

feature models  
folk taxonomies  
configurational recording  
F FC PIT  
method.  
triad method  
Item by item matrix  
pile sort method.

④ most imp methodology - study of linguistics

## Accomplishments

① provides detailed & reliable description of cultural representations.

② challenged idea of monolithic cultures

③ revealed some of inner aspects of human mind.

④ development of cultural methodologies that are valid & reliable representations of human thought

## Criticism

① Keesing: Not able to move beyond analysis of artificially simplified & trivial domains.

② Universal agreement on how to find culture in mind is yet to emerge.

③ Not applied to non-verbal behaviour

④ can hardly reach generalisation.

⑤ CA is concerned with emic interpretation of meaning. It helps to understand how meaning is acquired by people i.e. learning process.

## Harold Conklin

- ↳ conducted extensive American anthropologist who conducted extensive ethnoecological and linguistic field research in SE Asia (particularly Philippines) and was pioneer of ethnoscience
- ↳ specially interested in linguistic & ecology
- ↳ studied Hanuno tribe & Ifugao (N. Luzon)
- ↳ imp. contribution to study of kinship Terminology in his "Ethnogeographical method" (1969) and "Lexicographical Treatment of Folk Taxonomies" (1969)

- ↳ his study on color perception in Hanuno attempt made natively to critique
- ↳ study from early ethnoscience approach.

> Colour categorisation among Hanuno, to prove whether Supradiff. and whoff hypothesis is true or not. In his

identified that language one speaks will provide linguistic constraints & lexical things that exist in their daily lives.

categories, thus largely influencing perception of world. Conklin came up with 2 oppositions (dichotomy) light VS Dark Dryness VS Wetness. ✓ Red VS green

↳ found out that differ. in manner in which diff. ing classify color code.

↳ ALSO 3rd opposition → related with 'colourless substance': often associated with manf' goods.

↳ Also noticed diff. vocabulary in Ing based on speaker (men Ing differed from woman)

↳ Conklin concluded that what appear

↳ This proposed that our colour perception is not about how many coords we have, of color system & from failure to distinguish but rather the ways in which colours are perceived in our social structure.

### Categorization

#### > Conklin's linguistic study

Used Sapir and Whorf hypothesis in reln with ling & thought.

↳ came up with idea that ling is not just a tool of commu., but rather a way people communicate base on their perception of world.

—x—

#### • Concepts by Harold Conklin

① culture as ideational system - culture is system of knowledge that reveals how material phenomenon are organised in minds of people & transmitted as knowledge from generation to generation.

② Common design - each culture is 'ideational' system i.e. unique set of concepts, rules, categories. At the same time, common design to all culture exist.

③ Language of culture - culture as a cognitive system

can be understood by examining interreln between ling & culture.

If ling = conceptual code underlying speech then culture = - + - behaviour

- Stephen A. Tyler

- > Concepts/Theories

- ① cognitive - study of rel<sup>n</sup> between human culture and human thought.

- ② concept of culture - Acc. to him, culture is mental construct. It is cognitive org of material phenomenon. i.e. they reveal how things, events, behaviour, emotions are organised in mind of human being.

- ③ Real culture - Acc. to Tyler, real culture exists only in minds of culture bearers. Each society has its own mental map of culture.

- ④ cultural differences in cognitive org - culture differs from each other in their cognitive org of material phenomena.

Tyler's example - Americans can distinguish between dew, fog, ice and snow whereas Koyas of S. India cannot. However, Koyas can recognise 7 types of bamboo, but Americans know only 1.

- ⑤ Intellectual variation - cultures differ in terms of organizing classes of phenomenon even within themselves. Thus intellectual variation.

example - American cooman names more colour than american men.

# CULTURE & PERSONALITY SCHOOL

## (I) Historical Background.

- Research interest emerged in USA after WW I to know influence of culture on indi. or group personality
- P — B M L K C
- Associated with 'NATIONAL CHARACTER STUDY'

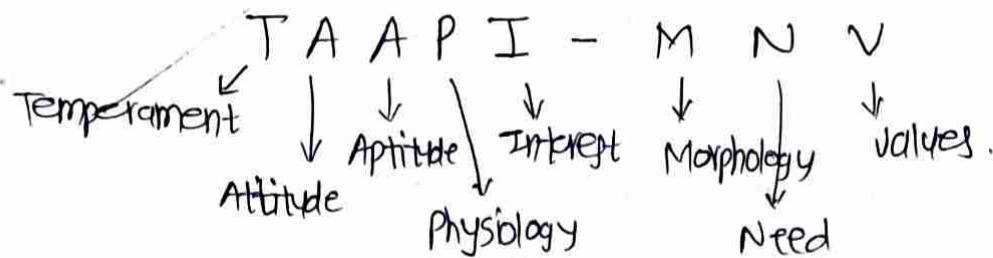
## (II) Premises

- how person<sub>ity</sub> of indi. affected by c. factors
- every indi → unique personality
  - + They share common personality (as member of same nation)

## (III) Meaning & features of personality.

- Personality — ido of pms quality of indi.
  - integrative & dynamic
  - org
  - phy
  - mental
  - social
- But this defn → not adequate to understand personality → thus better to study thr' set of features.
  - ① p. not rooted to bodily structure alone
  - ② p. → individual unit.
  - ③ p. → neither good nor bad, but unique
  - ④ p. → refers to persistent quality of an indi.
  - ⑤ p. → acquired or learned
  - ⑥ p. → indi. as well as collective.

> factors affecting -



## (IV) Reln b/w culture & personality -

- C. → determines type of personality in particular group.
- teaches indi. to behave in society in systematic way.
- indi. adopts C. by ← acculturation  
    assimilation.
- Some american (P) distinguished ← indi. p.  
    collective p.
- study of indi. p. → psychology  
study of collective p. → (A)

## > Time of learning.

- early years of children → most imp → shapes p.  
Thus (P) → intensive study of child training  
in diff. societies (e.g.- Breast feeding,  
mode of punishment, child toilet training)

e.g -

① Erik Ericson - study of 'Sioux Indians'  
(i.e. amr. red Indians)

- ↳ treat children with great indulgence.  
fed only when hungry.
- ↳ But when behaved 'improperly' → pick  
children soon → punishes → child cries →  
then only fed.

he believes this makes child stronger.

- ② strict toilet practice in Japan → makes children mentally very strong.
- ③ Kanjar tribe in India → teaches children to steal (MP, W-UP, E-PJ)
- ④ swaddling practice in Russia
  - ↳ children → tied in strip streak of cloth & kept in cradle → immovable.  
Geoffrey Gorer in his 'The people of Great Russia' (1949).  
↓  
This makes children aggressive.

CULTURE PERSONALITY SCHOOLRuth Benedict

(I) - Benedict, a worthy pupil of worthy teacher Franz Boas, made significant contri. to enrich world anthropology.

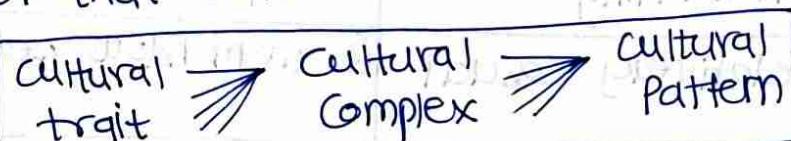
(B) \* Theory of Pattern

Though idea of pattern was already present before Benedict, she provided methodological model for studying human culture in terms of patterns, rather than social content.

- In her 'Patterns of Culture' (1934), she proposed that All basic insti. which are part of culture tend to mirror overall pattern of that culture.

Acc to Benedict

Genius of culture  
 brings about  
Integration of society  
 & defines its  
 general nature.



Benedict emphasised that culture must be taken as whole, not each one integrated on its own principles. The cultural pattern are cause of personality shared by all members of culture.

> Methodology

Amongst In her crosscultural studies, she looked at various societies & described them

in terms of their 'basic personality configuration'

define personality - ido of pms  
 "but not adequate, thus patterns necessary to understand funn."

explain this as  
 cultural pattern  
 when many cultural  
 traits & complexes  
 become integrated  
 in functional whole  
 they form cultural  
 pattern.

In her 'A Comparative study of no. of cultures', she depicted her studies on 2 N.American groups : Zuni Indians of S.W. USA & Kwakiutl Indians of N.W. Coast.

|                           | <u>Zuni culture</u>                                                                                                    | <u>Kwakiutl culture</u>                                                              |
|---------------------------|------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|
| characteristic            | <p>① <u>Apollonian</u></p> <p>② very cooperative<br/>Never very excessive<br/>didn't seek to express individuality</p> | <p>① <u>Dionysian</u></p> <p>② frenzied outlook<br/>very excessive individuality</p> |
| Unity                     | <p>③ person who sought to blend in group, no superiority.</p>                                                          | <p>③ Ambitious &amp; striving</p>                                                    |
| child training            | <p>④ designed to suppress individuality</p>                                                                            | <p>④ Individuality in every aspect. → promote indi. achievement</p>                  |
| Marriages                 | <p>⑤ relatively casual</p>                                                                                             | <p>⑤ tremendous celebration.</p>                                                     |
| leadership                | <p>⑥ was declined wherever possible, accepted only with great reluctance.</p>                                          | <p>⑥ constant struggle of power</p>                                                  |
| special position of power | <p>⑦ delegated to groups<br/>↳ ex - medicine society rather than medicine man.</p>                                     | <p>⑦ To persons<br/>↳ ex - shaman</p>                                                |
| Death                     | <p>⑧ little focus on mourning.</p>                                                                                     | <p>⑧ major event, much mourning.</p>                                                 |

No need of much elaboration  
few points will suffice.

Thus, her study suggest how numerous aspects

give example of life in culture reinforce basic pattern of culture  
of m'age ceremony)

In  
zuni  
Indians  
simple

reverent  
tremendous  
celebration

acc. to her, these are not the only patterns,  
but indi. are like to follow one of such  
patterns. Her main point was to recognise  
cultural differences as valid, and not to  
impose our own morals & values on people.

Benedict was of interest to study effect  
of personality on culture. Thus she

observes culture as 'personality unit large'

> National character study by Benedict  
(read from Mead)

> criticism

① Morris Appler - her believed that every culture  
has pattern of itself, which affects all parts  
of society is incorrect. we must look at  
'plurality of themes' of culture.

② Clyde Kluckhohn - there exist distinction  
betw.  $\begin{cases} \text{configuration} \\ \text{patterns} \end{cases}$

③ very narrow patterns of personality.

④ rich contri. to theory as well as methods.

## Margaret Mead

(i) most well known lady anthropologist in world. Student of Boggs & Benedict, she ~~gave~~ laid foundation of culture-personality school.

### (B) • Study of Personality structure.

Mead argued: Culture of an area or nation is depicted in formation of personality of indi.

Thus, she was interested in study of 'personality structure'

After this case studies ← Add case studies here! → She opined that socialisation process

she concluded that difference in personality arises from diff. in cultural practices, interactions b/w members of society & norms.

is mediated by close personal relations of child with adult. Mediation thru Symbolic model of commu. plays a role.

Thus, it may be said that indi. must achieve some kind of 'patterned integration' which may be called as personality structure.

While structure may take various forms, content elements which are characteristics of personality structure are generic sense.

Thus, culture becomes part of individual

#### > case study

Her 1st book: 'Coming of Age in Samoa' (1928)

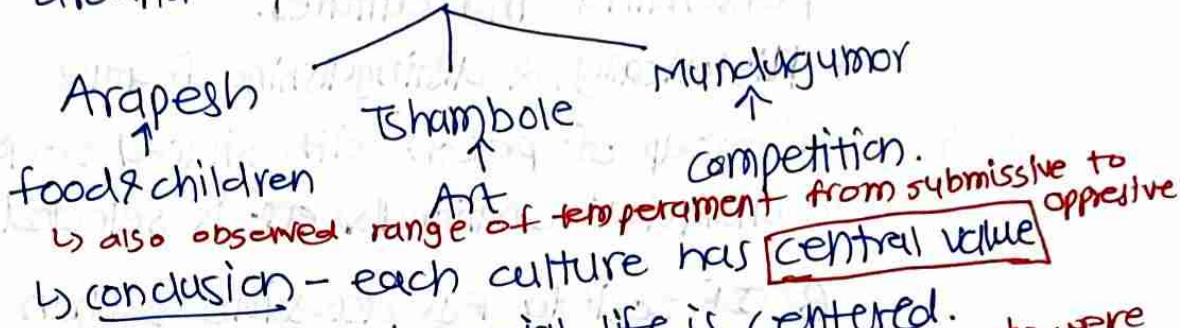
where she studied Adolescent stress & its reason — whether biological or cultural.

She found that for Somans, bodily changes are inevitable, thus society allows Premarital

sex and facts of birth, sex, death are not hidden from children. Thus, No crisis of Adolescence in Samoa as in USA.

↳ She concluded: human nature is not rigid & unyielding.

② In her 'The Sex and Temperament in Three Primitive Societies' (1935) she compared 3 societies & central value around which culture was woven



↳ also observed range of temperament from submissive to aggressive

↳ conclusion - each culture has central value

around which social life is centered.

③ Compared personality of children of Manus Society who were observed to be lacking in creativity & expression as compared to American.

○ Thus Mead's theory of personality was widely accepted by P. as one of best theoretical models to study society, culture & indi. Her thesis that personality is an attribute which human nature acquires through participation in given culture is considered as best model to study cultural-personality studies.

# NATIONAL CHARACTER STUDY

(i) NCS, as per Mead, is attempt to delineate regularities in character among members of national group attributable to factors of shared nationality & institutional correlation? It was developed during WW times with some political bias.

## (B) National character study

↳ Study utilised premise of field of personality and cultures.

↳ Historically, 2 distinguishing feature -

① Group of person with shared social character (nationals) ~~ever~~ is selected.

② If society less accessible → then less direct methods of research have to use.

### Ruth Benedict & NCS

Other examples ↳ Asked by US office of war information during

① Mead & Metraux  
↳ relationship between British & Americans in  
WWII  
↳ selected Japan as first target & wrote  
'The chrysanthemum and the sword' (1946)

② on Germany  
↳ Post WWI  
↳ used 'content analysis method' and  
'fieldwork-at-distance' method

### Geoffrey Gorer

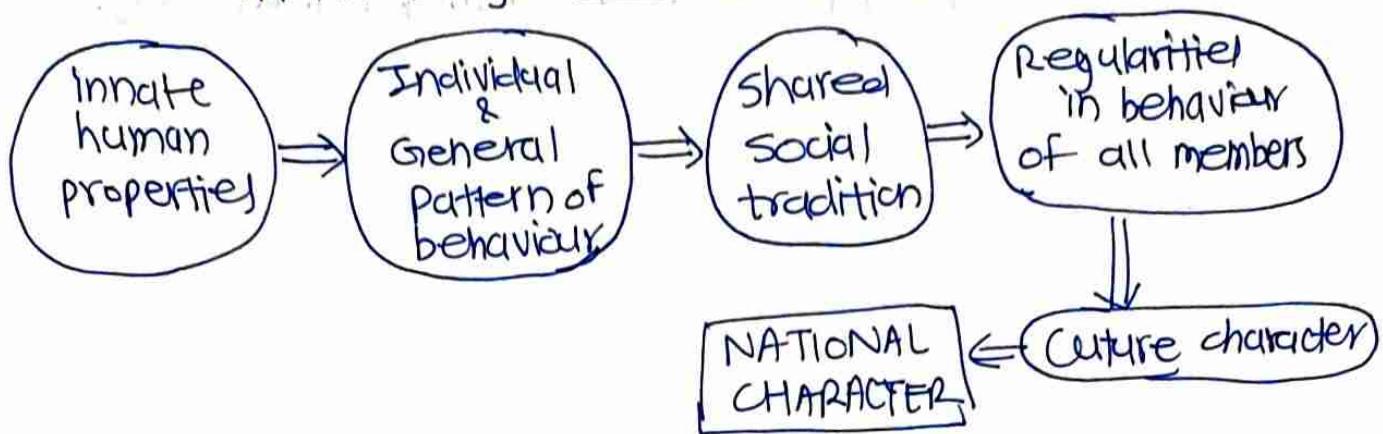
↳ wrote 'The people of Great Russia' (1949)

in which he hypothesized that Russian technique of swaddling their infants led them to develop personalities that are

Cold and distant:

• Margaret Mead & NCS

↳ Acc. to her, NCS → focussed on how human beings embody their culture.



> Assumptions in NCS

- ① Psychic unity of mankind. - No known difference among diff. races.
- ② cultures have systematic aspects.
- ③ Human culture → Historically patterned system of commu. which influences personalities
- ④ Human culture → have holistic characteristics
- ⑤ cultures → inherited / carried to successive generations ⇒ perpetuation & reintegration of cultural form.
- ⑥ though unique, but cultures shows comparable features when cross cultural categories are applied to them.

Acc. to Mead, NCS must take into acc. considerations of degree of local govt, regionalisation, etc.

> Criticisms

- ① methods suitable for small simple societies

are not applicable to complex modern society.

- ② psychologist Klineberg (1949): difficult to integrate diff. sections in cultural character
- ③ sampling problems in Anthropological study.

Sampling problems in Anthropology  
- Sampling of population  
- Sampling of culture  
- Sampling of social institutions

Sampling of population  
- Sampling of individuals

Sampling of culture  
- Sampling of institutions  
- Sampling of social institutions

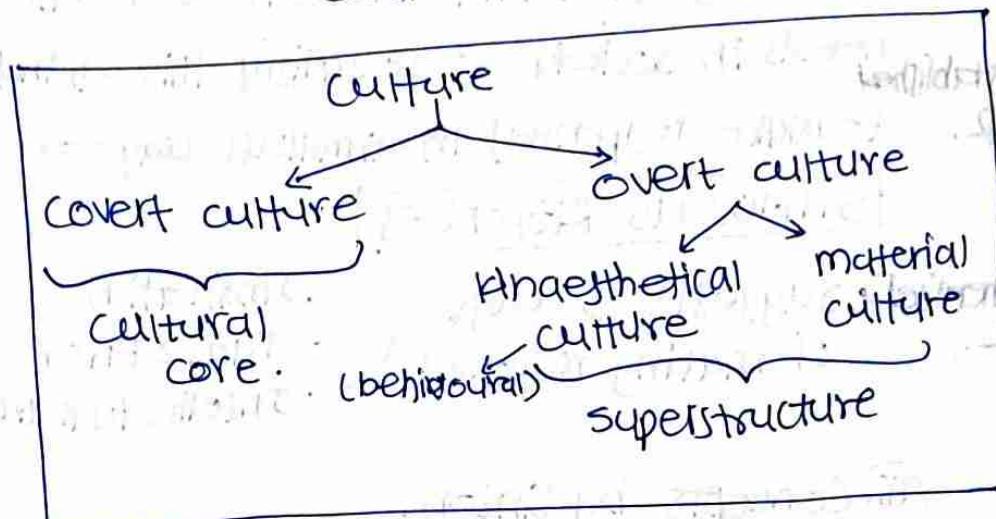
## Ralph Linton

(I) famous (P) who began as archeologist, but shifted to cultural (A). Primarily interested in personality structure, social & cultural processes & material culture.

(B) \* Theoretical contrib.

(1) Core periphery hypothesis

b) culture → OVERT → which is seen & public  
culture → COVERT → hidden, people unaware of.



Linton noted 3 types of culture

(1) Real culture (actual behaviour)

(2) Ideal culture (philosophical & traditional culture)

(3) cultural construct (what is written on cultural documents).

b) He believes every culture is centred around CORE around which personality is built up.

b) if core affected → culture disintegrate

b) changes in superstructure → more acceptable.

(II) Personality

b) In his 'The Cultural Background of Personality' (1945)

he defines p. as 'organised aggregate of psychological processes & stages pertaining to indi.'

↳ He believes personality to be organised  
habitats of aggregate of habits →  
thus tried to examine from functional point  
of view.

- 3 stages in personality structure.

- ① den. of behavioural responses to situations
- ② reduction of these responses to habitual forms
- ③ production of already estd habitual forms.

classified responses

as:  
Emergent Established  
Response R. needs in society ⇒ to satisfy this ⇒ indi. has  
to make responses in stimulus way ⇒

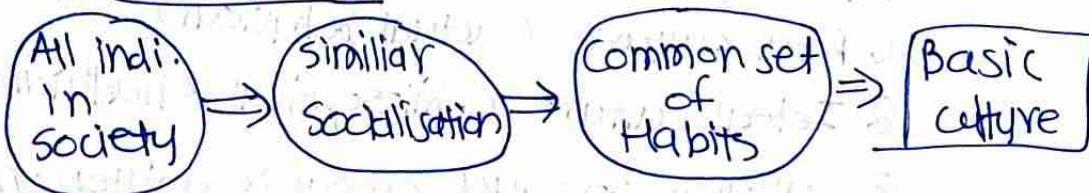
also as

### STIMULOUS RESPONSES

specific Generalised Suggests 3 ways  
R. R. of making responses Imitation  
Trial & Error  
Intellectual Method.

### III Concepts by Linton.

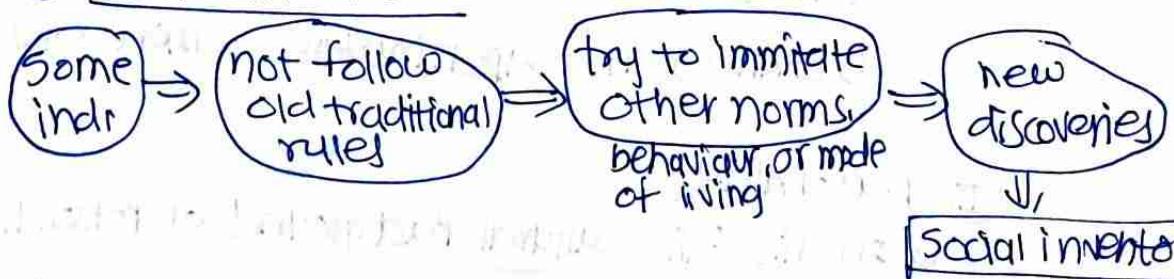
#### ① Basic culture -



#### ② Status personality



#### ③ Social inventor.



### III Status & Role

↳ given by Linton in 1936

i) Role, acc. to him = rules of behaviour appropriate to given status or social position.

↳ defn useful in functional analysis with synchronic framework

↳ criterias for Role (prescribed by Linton)

ASCRIBED.

i) by birth.

ii) based on age, sex, kinship, caste, class.

ACHIEVED

i) based on qualities / capabilities

ii) need of significant training & efforts

↳ Linton points out Role conflicts due

to conditions of disjunction i.e. when interacting members of role pair category have learnt diff roles & have diff. expectations.

↳ becoming increasingly frequent in complex societies as traditional roles are challenged.

↳ simple societies → ascribed roles

modern societies → achieved roles.

○ Thus due to treatment of culture & personality in very sound & scientific manner, Linton introduced psychodynamics in CP school.

Read Kardiner & Carr-Or Bois from notes.

**Kardiner** → Basic personality school.

**I** Background -

i) psychiatrist & psycho analyst.

studied under Sigmund Freud.

ii) concept of 'Basic Personality' → very popular.

iii) best known for his psychodynamic

approach to study C&P.

talked about inseparability & interdependence of C&P.

**II** BASIC PERSONALITY. → In his 'The Psychological Frontiers of Society' (1945)

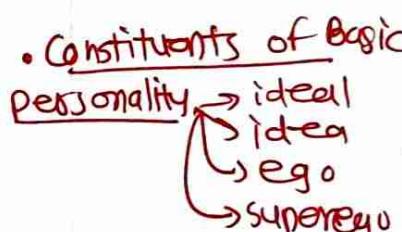
\* i) common personality shared by people who are product of same kind of socialization.

ii) "Adoptive psychological skill shared by all or most members of society" → Basic personality

iii) emphasised on childhood experience

cultural determinants

since B.P. → product induced in society's members by specific institutional forms in each society, the form, content, style of coping with problems change from society to society.



iv) In culture → some uniformity in child rearing practices → thus common p. i.e. Basic personality type.

### III primary & secondary insti.

i) primary insti. → those elements have most influence on shaping basic p. of society's members.



#### Case study

In Marquesan society  
In polynesia, Kardiner observed that primary insti. like family, village etc. were responsible for formation of B.P. which is reflected in 2<sup>o</sup> insti. like myth, religion, folklore

#### example

Scarce resources → population control methods like female infanticide & periodic starvation ↓  
reflected formation of fraternal B.P. of E polyandry in type E bearing grudge against woman literature bcoz neglection deplored in childhood by mother woman as type of fringesystem Villainous.

↳ insti. that directly impacts socialization practices & child rearing. since early learning is considered to be most influential in creating BP.

↳ elements of P. i. → family, several processes of refinement.  
e.g. - 'sanskars' among Hindus.

ii) secondary insti. → a.k.a. Projective systems  
↳ includes belief system, mythology, folklore, ethics.

↳ 'collective fantasy products' of subjectively shared wishes, needs and conflicts.  
↳ Kardiner argued → Basic p. would mould contents & meaning of projective systems.

- when changes in primary insti. → secondary insti. also changes.

- thus due to similarity in cultural practices → we can speak of 'national character' which makes people in one context different from others.

### IV Criticism

① plausibly explained on existence of cultural insti.

② failed to explain differences b/w

1<sup>o</sup> & 2<sup>o</sup> insti.

- ③ did not discuss 'cultural functions' in totality.
- ④ no answer to differences in societies.  
i.e. patrilineal & matrilineal, some practising societies  
cross cousin marriage, others not.

## ⑤ cord-du Bois → model personality.

### ⑤ Background -

- i> cultural P interested in c-p school.
- ii> best known for her study - people of Alor (1944) → dev. concept of model personality.
- modified Kardiner's B.p. to great extent

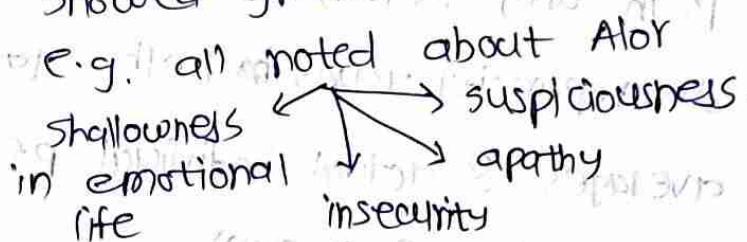
### ⑥ Model Personality.

② Sexual DOL & Alor's personality  
(see end)

- i> worked on 'Alor' in Indonesia.
- ↳ used 'projective' technique
- ↳ collected traditional ethnographic data & lengthy biographies  
children's drawings.

④ projective technique

- ii> later gave all this data to diff P like Kardiner, Emil Oberholzer → Not told source of data
- Thus these specialists worked 'blind'.
- iii> results of all these specialist → showed great correspondance.



iv> These conclusions were made by pulling all results.

thus, with model personality she showed that while there are individual variations in cultures, but each culture favours dev. of particular type of personality, which will be most common within that culture.

↳ while basic p → inferred from cultural data  
model p → directly derived from testing.

### III Evaluation

① following this, many used this

#### projective technique

e.g. - 1) Kroeber, G. Foster → personality of peasant.

2) Oscar Lewis → personality of P.D.W. in Mexico.

② reduced impressionistic qualities of earlier studies.

③ Model p. → true reflection of p. of people in culture.

### IV Criticism

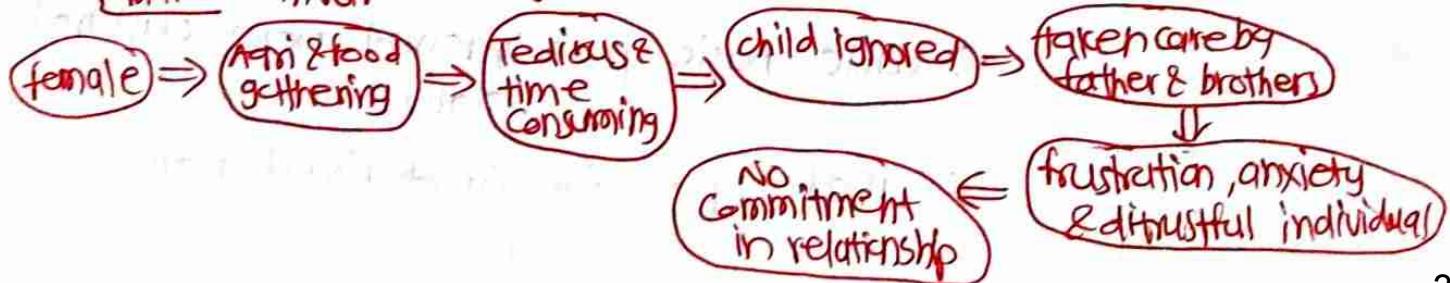
① Anthony Wallace, Bert Kaplan found her result very neat (BUT) NOT satisfactory.

② Kaplan questioned existence of model p. in any society.

③ discrepancies found between statistical averages & actual individual performance.  
(by Wallace & Kaplan).

### \* sexual division of labour & Alorese personality

↳ Dubois observed that sexual DOL affected personality in Abores.  
↳ Male - rear pigs & involved in distribution of pork & other meats  
↳ Female - involved in agri. & food gathering.



## \* Post Modernism

→ ② Post Modernism (PM) is a critical science.

PM is tradition / school of Anthro. that came into reaction of modern schools who tried to find scientific theory of cultural evolution / functioning, which actually dehumanizes the human society.

Main thinkers → see end of answer.

Fn - ethnography  
Science  
literary sources

### (B) Primary tenets of PM.

- considers texts written in personal biases, phenomena of existence. influenced by social & political contexts.

① elevation of text and language as fundamental

- Clifford Geertz

② Application of literary analysis to all phenomena.

③ questioning of reality & representation.

④ critique of metanarratives.

⑤ Arguments against method and evaluation.

⑥ focus upon power relations and hegemony.

⑦ General critique of western insti. & knowledge.

⑧ cultural relativism → No objectivity w.r.t. this.

### • PM critique of other schools

on two accounts:

i) Ideological level

ii) Epistemological level.

i) Ideological level - science is tool in hands of those in power & position in society which utilizes scientific knowledge in their benefits rather than human upliftment.

example - colonial powers used Anthropological understanding to further exploiting the

Communities as in case of Suazi tribe (S.Africa)

i) Epistemological level - this simple means "method of gathering data".

↳ criticizes Participant observation method as it questions the objectivity of data.

Considers that data collected by Anthropologists have its own biases.

example - Restudies conducted on Trobriand Islanders highlighted that Malinowski neglected role of women played in society.

similarly, restudies of Derek Freeman on Samoa after "Coming in the age of Samoa" by Margaret Mead highlighted subjectivity & misplaced arguments by Margaret Mead.

### Methods used by PNI

① Deconstruction - demystifying texts to reveal arbitrary presuppositions

② intuitive interpretation - introspective understanding

③ Humanizing process of data collection (post structuralist)  
↳ says that data should not be tried to fit into predecribed structural understanding of mind.

## Accomplishments of PMI

- ① Demystification - uncovering & criticised epistemological & ideological motivations in social sciences.
- ② Polyvocality - self reflexive regards for the ways in which social knowledge is produced + general skepticism regarding objectivity & authority of scientific knowledge has led to increased appreciation for voice of anthropological other.
- ③ Critical examination of ethnographic explanation  
↳ led to heightened sensitivity within anthropology to collection of data.

**Reaction from A]** ① Increased intradepartmental competition & debate in Anthropology field  
② Anthropologist tried to relocate their methods.

## Criticism

- ① Ray D Andrade : Completely value neutral ethnography is impossible. However, it is duty of ① to come up with objective facts as much as possible.
- ② Extreme relativism can lead to Nihilism which is not desirable for Anthropology
- ③ Objectivity is not impossible and in no way dehumanizing.
- ④ Undermines importance of Universal Human Rights, being extreme cultural relativist in nature.

⑤ Spiro argues that w/o scientific method  
A will become dubious & intellectually irresponsible.

C It can be concluded with Spiro's argument that intellectual knowledge gives power which comes up with responsibility to build empathy towards others & utilise it for human upliftment; to solve the cautions of PMI.

### Main Thinkers

- ↳ In 1970s, a group of Post-structuralist in France developed radical critique of modern philosophy, came to known as post-modern notable among them -
- ① Jacques Derrida → french philosopher best known for developing form of semiotic analysis known as 'deconstruction'  
↳ undermined language of 'presence' or 'metaphysics'
- ② Michel Foucault → father of post-structuralism

## Q) Origin of language

Theories      Biological  
                  cultural.

### (A) Biological

#### ① Biolinguistic theory of Noam Chomsky

↳ Humans have innate structure which enables them to acquire language.

↳ Language Acquisition Device theory.

#### ② Broca's & Wernicke's area

↳ both in left hemisphere of brain.

↳ Broca → associated with production of sound and grammatical abilities.  
↳ Wernicke → associated with semantics i.e. understanding meanings

#### ③ Fox P2 gene

↳ Recently discovered which governs human linguistics capabilities

↳ thus proves that during course of evolution → biological capacity evolved to create language

### (B) Cultural theories

#### ① Divine creation hypothesis → Adam gave name to all living creature.

#### ② Imitation hypothesis

i) Ding Dong hypothesis - named objects after recognized sound associated with it. e.g - boom.

ii) Pooh pooh - first word came involuntarily

from exclamation of like, dislike, anger  
e.g. - ouch.

ii) boca-wow - from animal noises.

iii) Tata hypo. → to imitate gesture of hand

### ③ Necessary hypothesis

i) warning hypothesis - warning signals to alert tribe members when beast is approaching.

ii) ye-he-ho hypothesis - human cooperative effort → chanting to stimulate collective efforts while moving great stones

iii) Lying hypothesis - voluntary communication must have invented for purpose of lying or deceiving, as real emotions are involuntarily expressed.

### • Characteristics of Ling

- ↳ Many western philosophers like Plato & Rene Descartes identified speech & Ling as major distinction b/w human and animal. Modern studies, however suggest that Ling gap separating human & animal is not so wide.
- ↳ Thus to differentiate human Ling from animal commu., linguistic anthropologist offered following distinctive features:
  - Productivity - ability to create new messages by combining already existing signs
  - Arbitrariness - diff. interpretations in diff. context & society
  - Dynamic - changing constantly in words & meaning
  - Symbolic

## \* Verbal and Non verbal Communication

Communication is transfer of meaning from one mind to other.

### \* verbal communication

↳ verbal communication is commu. based on language

↳ Human language is code of symbols called words which are understood in cultural context.

↳ verbal communication includes

① phonology - study of phonemes i.e. basic sound structure of lang

↳ deals with human vocalization of sounds.

② Morphology - study of morphemes i.e. basic unit of meaning within lang  
↳ deals with how sound combine to form words

③ Syntax - focuses on form of lang, it's rules and patterns

↳ involves rules of grammar → how signs relate to other signs.



↳ Verbal Gmmy   
Vocal → spoken language  
Non Vocal → written communication or other signs like Braille

Acc to L.H. Morgan → Man developed writing in neolithic → then they included in verbal.

- Role of language in verbal communication

① Descriptive function - describing things of knowledge.

② Expressive function - express satisfaction, excitement, sorrow, pain, etc.

③ Social function - expressing wishes, thanks, goodbye, etc.

↳ However, Noam Chomsky talks about his 'universal grammar' which suggest that grammar is not always required to carry out communication. This shows there exist certain innate structures in human mind that lets us to communicate.

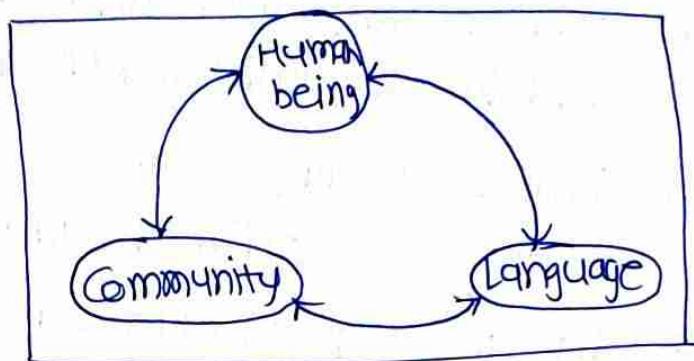
\* Non verbal → Refer VB P 276.

## ④ Social context of language use.

→ Language, acc to Notes & outcomes, is system of symbols with standard meaning thru which members of society communicate with one another.

### Language in social context

- ↳ Discussion of lang in social context is focused on lang acquisition, lang learning & it's significance in community.
- ↳ Thus, it is study of interaction between:



### Human being & language

- ↳ Man, being social animal, is always in cooperation with other members of society.
- ↳ Thus he requires medium of communication & interaction which is provided by language.
- ↳ Thus, language is not just means of communication, but also mean of creating and maintaining relationship among speakers of lang. (speech community)

write  
Sapir-Whorf  
hypothesis  
(see end  
of answer)

- ↳ Saville-Troike (2012) in his theory of Second Language Learning → emphasised on mental & cognitive aspect of member of speech community in social context.
  - ↳ Thus emphasised that interaction b/w speech, sex, age & other mental aspects of speakers.

### Language & Society

- ↳ Ronald Wardhaugh (1986) summarised relationship between Ling & society as:

- write about kinship terminology & its significance in determining social role
  - ① social structure may either influence or determine Linguistic structure and behaviour.
  - ② Linguistic structure      -||-  
                                -||-        social structure
  - ③ dialectical rel'n → influence each other.

↳ Levi Strauss's study of linguistic under influence of Prague school This acc. to him, speech behaviour and social behaviour are in constant interaction with one another.

- ↳ Ling as product of unconscious mind → thus useful to find basic underlying structure in human society
- > Ling & physical envi.
    - ↳ Physical i.e. visible envi. in a society is reflected in its Ling, generally in structure of its lexicon (lexikal)

- > Ling & social envi.
  - ↳ Social envi. have effect on Ling and is reflected in its vocabulary

example : kinship system & kin proximity

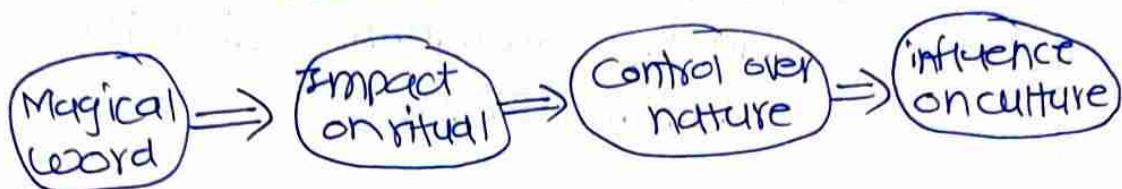
is reflected in kinship terminology (Maasi = Maat + Jaavi)

- Malinowski's theory of Pragmatics and Ethnolinguistics : focuses that meaning of word lies in situational context.

example - In his study of Trobrianders

↳ he observed that islanders believed

in power of words in their magic formulae.



Thus, based on geographical area, the community may have variety of dialects known as geographical original dialects.

Consequently, members of same speech community may use diff. dialects known as social dialects.



### Sapir-Whorf hypothesis

↳ aka 'Linguistic Relativism' → claims that structure of lang affects its speakers' worldview or cognition, thus people's perception are relative to their spoken language.

↳ Thus certain thoughts of indi. in one lang cannot be understood by those live in another lang.

↳ Criticised by Noam Chomsky → in his theory of

'biolinguistics' → all humans share same underlying structure, irrespective of socio cultural differences.

- Jane Goodall → Primate behavioural specialist.  
↳ says : Language is specially a characteristic of human being. Chimpanzee can have ways of communication, but cannot transmit it to next generation. Thus, language in human exists in cultural context.

# U.P.S.C.

FIELDWORK TRADITION

प्रश्न  
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संख्या  
दिजिए  
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of  
Question

Fieldwork tradition has made Anthropology a science in real sense. Elucidate.

Fieldwork is study of people and their culture in their natural habitat. It is a technique in which anthropologist as non native outsider is supposed to learn local languages, culture, customs and perform them along with them as member of their community. He is then supposed to collect social facts w/o ethnocentric biases and arrange them in framework.

## Fieldwork Tradition

Till 19th century, tribals were depicted as barbarous by armchair Anthropologist like Taylor,

Frazer in their theory of classical evolution.

However, L.H. Morgan laid his fieldwork on

Iroquois Indians of Canada. <sup>first time used genealogical method to study kinship org.</sup>

But, Actual fieldwork traditions started with

Franz Boas. He suggested necessity to collect

data as much as possible before any

generalization. He also suggested that same

cultural trait can't be linked to same

cause. Thus proving uniqueness of each

culture in its own ways. However, Boas's

overemphasis on data collect w/o any analysis

was criticised by many Anthropologist.

उमीदवारों  
को इस  
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# U.P.S.C.

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American Anthropologist, under leadership of Haddon conducted research on Torres Strait Island (1899) adjointed by W.H.R. Rivers and Saligman

Later studies on tribal societies became more intense and illuminating. Reddiffe Brown, pupil of River & Haddon, conducted fieldwork on Andaman Islanders (1906) was first attempt by anthropologist to investigate sociological aspect in primitive society.

Then in 1914, Malinowski, a physicist and pupil of Hobhouse and Westermarck and Saligman conducted intense fieldwork for 4 years on Trobiand Islander. This was first time that anthropologist conducted fieldwork in native language. Due to his fieldwork, the KULA system, which was considered as barbarous act by tribals was found to be economic relation embedded in social matrix. With this expedition, fieldwork became integral part of Anthropology.

Later, Evans Pitchard's study on Azande (1927) and Nuer (1940) and wrote the classical book 'African Political system' and laid

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foundation of political Anthropology. He showed have kinship played imp role in maintaining social order.

## Guidelines for fieldwork

Various Anthropologist has laid following guideline:

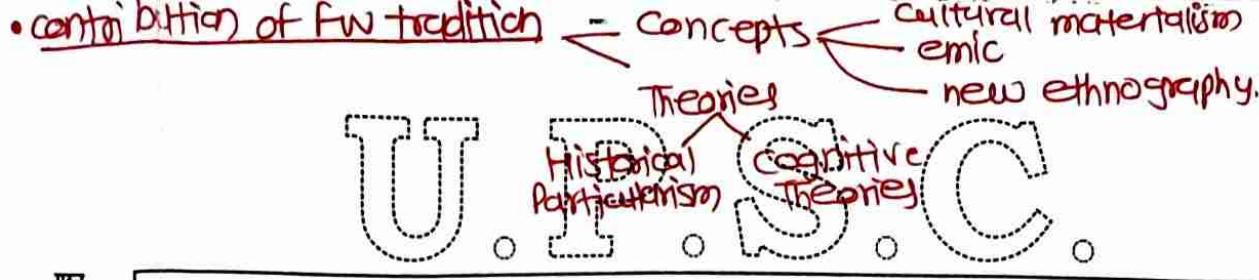
- ① FW should be Longitudinal study atleast for 1 year
- ② should be conducted by individual rather than group.
- ③ Researcher to learn native language of cultural being studied.
- ④ Along with Participant observation, techniques like interview, oral history be used.
- ⑤ Researcher to build proper temperament and character as long stay in isolation & diff. cultures is tough.
- ⑥ Have sound knowledge of general theory and ethnography of region under study.

## Importance of fieldwork

FW has assumed central position in anthropological studies as it checks on ethnocentrism while evaluating & gathering social facts. Also, it makes Anthropology a science in true sense as everything is

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**Bosch**  
advocated  
for woman  
participation  
for holistic  
data collection



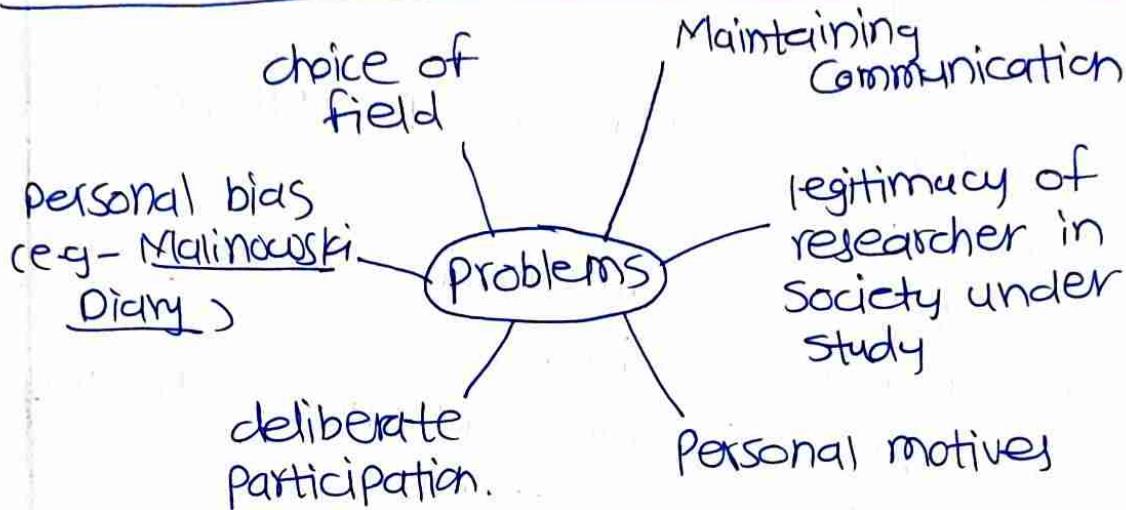
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based on facts rather than hypothesis.

### Problems in fieldwork tradition

for fieldwork, it requires huge time and energy to conduct simple fieldwork. Also, it takes time for natives to reveal social facts to outsiders



Though some problems, but fieldwork has really helped to Anthropology more holistic & authentic.

### fieldwork in contemporary Anthro

① Anna Tsing: her book 'Friction: Ethnography of Global Connection' (2005) based on Meratus mt., Indonesia → short term fieldwork, use of ethnographic fragments → studies human dominated landscapes, effect of on & envi. activism & envi. degradation

② 'fieldwork is not what it used to be' by Cornell University in which authors analyses FW tradition in transition and analyses alternative models for professional training in FW

③ Lila Abu-Lughod — in her work on Bedouin women, explores cultural patterning of this Egyptian society.

famous for  
FW in Arab  
world.

## \* Technique, Method & Methodology -

(1) Research basically means search for knowledge. It is scientific and systematic search for pertinent info. on specific topic.

① Research Technique - It refers to behaviour and instrument we use in performing research operations such as making observation, recording data, technique of processing data and the likes.

② Research Method - i) it is behaviour and instruments used in selecting & constructing research techniques.

ii) for e.g. - in method of participant observation, techniques that can be used are interactional recording, filming etc.

iii) These two terms are used interchangeably

③ Research methodology -

i) way of systematically solving the research problem.

ii) science of studying how research can be made scientifically.

iii) these not only include research method, but also consider logic behind methods

example :-

Technique

↳ observn schedule, interview, case study

Method

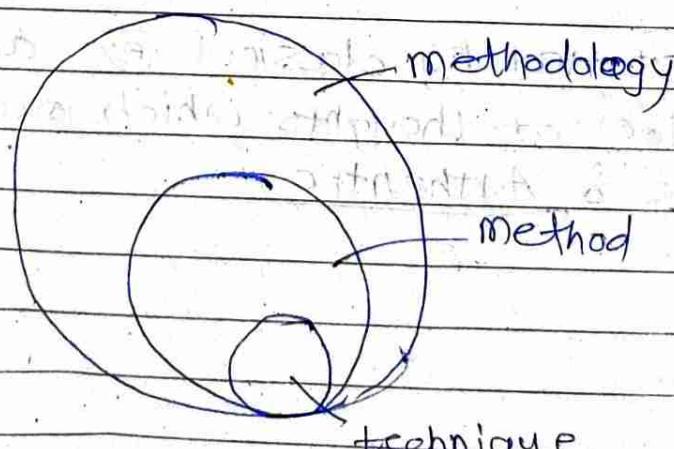
→ ~~Method~~ primary

secondary

Holism

cultural relativism

Humanitarianism



technique

## ① Participant observation

→ Observation is oldest technique to collect data.

Participant observation is one type of data collection method used in qualitative research & ethnography.

As defined by Malinowski, PO is trying to come to an appreciation of our subjects way of life by immersing ourselves in it, participating in many of day-to-day aspects.

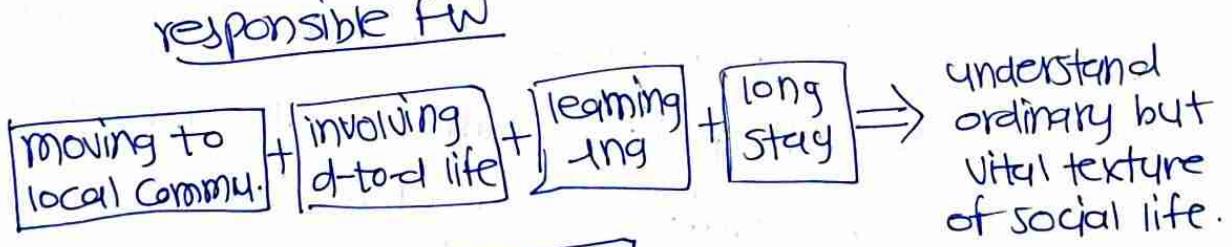
### Participant observation & Anthropology

↳ originated in field research linked to European & American voyages of scientific exploration.

↳ later popularised by Malinowski in his study of Trobiand Islanders

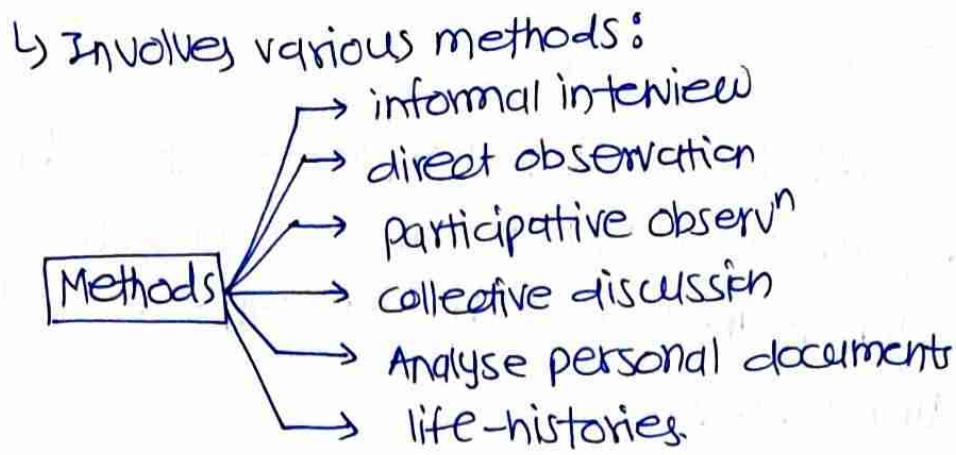
↳ Also by students of Boas like Ruth Benedict & later in urban research of Chicago school of sociology.

↳ PO is now accepted as prerequisite for responsible FW



### PO: Methods & Practices

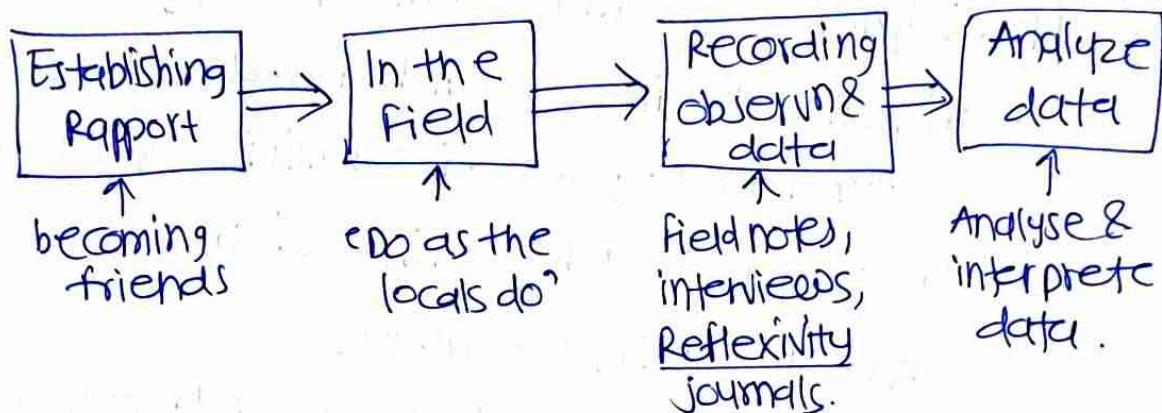
↳ PO is an attempt to put both observer & observed on same side by making observer member of group.



↳ enables noting observational details as well as more hidden details (e.g taboo)

### > Phases in P.O

According to Howell (1972), there are 4 stages



### > Types of PO

Spradley (1980) provides 5 types:

- ① Non participatory → No contact / No Rapport
- ② Passive participation → Researcher only as bystander
- ③ Moderate parti. → balance b/w 'insider' & 'outsider'
- ④ Active parti. → fully embracing activity i.e. 'going native'
- ⑤ Complete parti. → Completely integrated with population.

## Case studies

- ① Evan Pritchard, in his study of Azande, was successful to get 'native point of view' by immersing himself in Azande culture, he accurately explained practice of witchcraft though not personally believing in it.
- ② Malinowski → though he himself agreed that he was not successful to get 'native point of view'!

## PO: Merit

- ① Record accurate behaviour of members.
- ② access to vital & hidden info → thus great depth of experience.
- ③ Recording context gives meaning to expression of opinion.
- ④ getting native point of view

## PO: Criticism

- ① Difford Gortz → in his work 'from native's Point of view' → criticised possibility of reaching full native view.
- ② Narrowing of range of observation
- ③ Emotional 'involvement' of observer → 'going native'
- ④ Not building rapport → Problem which was faced by Mead while studying Samoans

④ Due to selective nature of data recording,  
inevitable influence of personal biases

### Po; further developments

- ↳ New variant: observing participation?  
observation of <sup>↓</sup> community of which  
observer is full or partial member.
- ↳ similar to Lila Abu-Lughod's "halfie(A)"  
i.e. FN by bicultural (P) on culture which  
they are part of.

C) - participation observ' allows collection  
of more authentic data, thus making  
A) more scientific discipline

C) - Thus, intensive fieldwork has prerequisite of P.O. which helps to observe detailed behavioural pattern in simple societies.

## ② Interview -

(I) Interview is an effective, informal verbal or conversation, initiated with specific purpose and focussed on certain planned content areas.

According to Young, interview is "intentional process". According to Gopal, it is "conversation with purpose". Acc. to Groote & Hatt, interview is "fundamentally a process of social interaction".

### • Objectives of areas -

① Exchange of ideas & experiments

② One can secure full amount of person's experiences, life cycle, attitude, social background, motivation, ambitions, etc.

③ Behavioural relations & explanation for particular behaviour can be understood.

④ Collection of subjective as well as objective data.

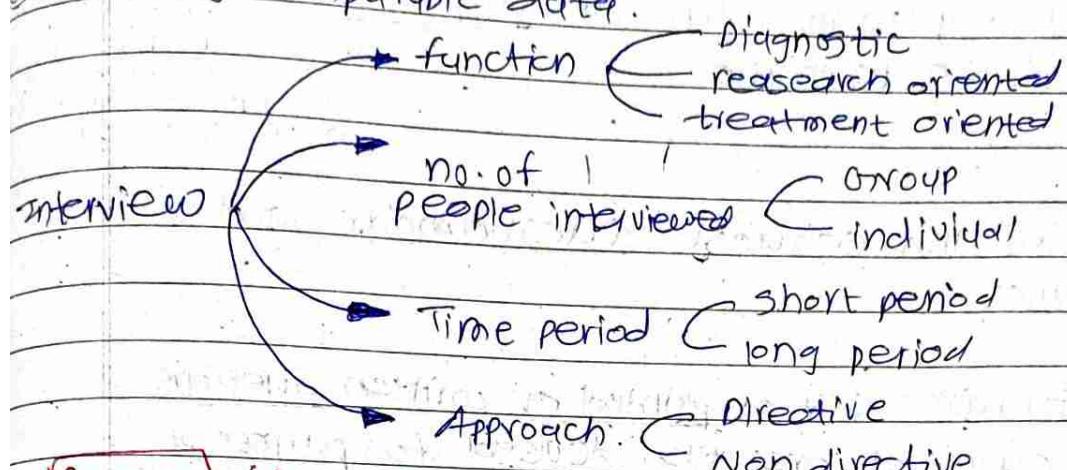
### • Principles (Technique)

① Interviewer → open mind w/o preoccupation

② Proper intro. should begin from interviewer to interviewee.

Case Study → ① Ruth Benedict → while writing The Chrysanthemum and Sword (1946) → interview many Japanese migrants  
officials as access to Japanese not available due to WW

- ② interviewer should be calm, warm, sympathetic, patient listener.
- ③ If interview turns emotional, suspend it to next session. Thus timing & rationality.
- ④ Patient listening & avoid raising confusing questions.
- ⑤ seeking comparable data.



### Process of interview: 3 phases:

- Advantages -
  - ① useful in collecting rare type of data (adultery, incest, etc)
  - ② collect data related to several aspects
  - ③ flexibility & conducive env.
  - ④ contradictory statements can be pointed out & reasons can be learned.
  - ⑤ spot differentiation b/w fact & fiction
  - ⑥ used for all segments of people.
  - ⑦ permits maximum variation.
  - ⑧ People will talk freely (depending on informality of occasion)
  - ⑨ Direct, trustworthy, reliable tool.
  - ⑩ Interviews supplement personal info.

### Limitations -

- ① Both interviewer & interviewee have subjectivity
- ② respondent may suffer from lack of memory or ability to articulate

- (3) can have bias due to preoccupation, as pointed out by ~~Robert~~ Robert-Hyman
- (4) interviewer & interviewee from diff. culture. thus problem in commu. → faulty data
- (5) interview → length, structure, prescription of alternative may go off the mark.
- (6) Interviewee may lie.. example: ~~Denek~~ Freeman's critique on Mead's <sup>study was based on this that he proposed that mead's theories were based on false info. provided by so-called teenagers.</sup>
- (7) cannot rely on this, but can supplement to investigation technique

### ③ Compare and contrast Questionnaire and Schedules

• Questionnaire - set of printed or written questions with choice of answers, devised for purpose of survey or statistical study, filled by respondants.

• Schedules - formalised set of questions, statements provided to enumerator who ask questions ~~and~~ to respondent & note down the answers.

i) Both popularly used in research services. Though looks similar, but difference in technical point of view

ii) collection of personal preference, social attitudes, beliefs, opinions, behavioural pattern

iii) both are like value addition in interviews, in evaluating personal & social behaviour.

| questionnaire                                                                    | schedule.                                                           |
|----------------------------------------------------------------------------------|---------------------------------------------------------------------|
| ① sent thru mails and informants to be answered as specified in covering letter. | ② filled by research worker who can interpret the que. if necessary |

- |                                                                                              |                                                                                          |
|----------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|
| ② collection of data is cheap                                                                | ② More expensive as money required to appoint enumerators & giving training.             |
| ③ not face to face                                                                           | ③ face to face interaction                                                               |
| ④ Non response is usually high.                                                              | ④ generally very low non response.                                                       |
| ⑤ No bias or cheating by interviewer                                                         | ⑤ It is in schedule                                                                      |
| ⑥ not always clear that who replies.                                                         | ⑥ Identity is known.                                                                     |
| ⑦ conditions of response are not known                                                       | ⑦ Known                                                                                  |
| ⑧ very slow since many respondents do not return questionnaire within time.                  | ⑧ info. collected well in time                                                           |
| ⑨ only when informant respondent is literate and cooperative.                                | ⑨ even in illiterate society.                                                            |
| ⑩ risk of incomplete & wrong info., particularly when questions are difficult to understand. | ⑩ info. collected is generally complete & accurate as enumerator can remove difficulties |
| ⑪ success of questionnaire lies in quality of questionnaire itself.                          | ⑪ depends upon honesty & competency of enumerator & researcher                           |
| ⑫ Respondant him/herself have to interpret the question                                      | ⑫ Researcher may help respondent to understand the question                              |
| ⑬ not possible to supplement with observation method                                         | ⑬ Survey can be supplemented with observational method                                   |

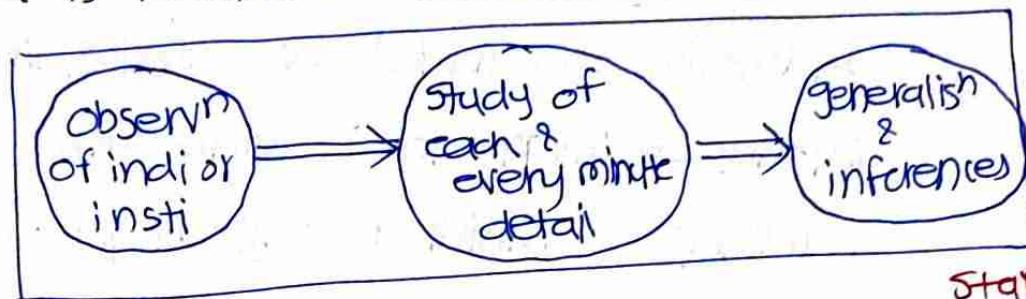
## ① Case Study Method

→ The case study is part of situational analysis used in anthropological research.

Acc. to

P.V. Young

It is comprehensive study of social unit, be that unit a person, group, social insti., or community, is called case study. Thus it is method of qualitative analysis wherein:



Started by  
P.V. Young

Aim of case study is to ascertain natural history that can account of generic dev. of person or group. Thus Burgel termed case study as 'The social microscope'

According to Gluckman, use of case study is to analyse different conflictive perspective in social system.

## Types of case studies

IECC.

① Illustrative case study → primarily descriptive case studies.

② Exploratory (or pilot) CS → condensed CS performed before implementing large scale investigation.

- ③ cumulative case study - aggregate info from several sites collected at diff times
- ④ critical instance case study - examining particular site with no interest in generalisation.

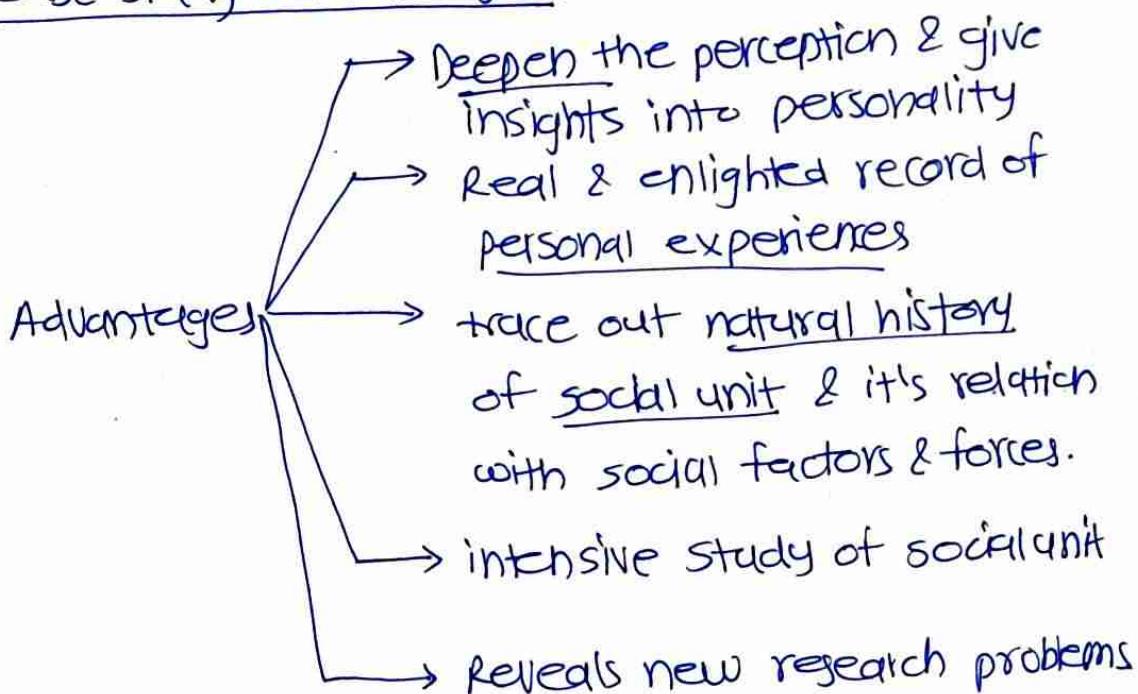
### Case study & Examples

- ① Cara Du Bois in her study of Abor (1937-39) (Indonesia)  $\Rightarrow$  collected case studies, life histories  $\Rightarrow$  interpreted in collab with Kardiner & published 'The People of Abor' (1944) developing 'model personality structure'
- ② Oscar Lewis, with his study of Tepoztlan village (Mexico)  $\Rightarrow$  analyzed changed nature of village after 20 years by study of R.C. Brown  
 $\hookrightarrow$  observed used various research methods
- ③ S.M. Pathak in his article 'Relevance of CS method in Anthropology of Development' published in 'Indian Anthropologist'  $\Rightarrow$  examines relevance of case study method in developmental Anthro. It stresses that other methods can be supplemented to CS for comprehensive study. (uses example of Pargias of Koraput cor) 340

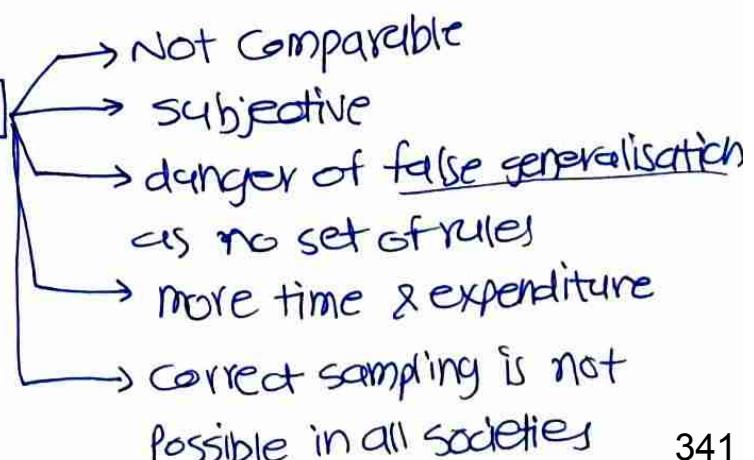
## case study: characteristics

- ① Researcher can take single unit or more or even situation for study.
- ② selected unit is studied comprehensively
- ③ more qualitative study than quantitative.
- ④ efforts to know mutual interrelationship of factors.
- ⑤ Behavioural patterns are studied.
- ⑥ Based on certain assumptions that uniformity in basic human nature.

## case study: Advantages



## case study: challenges



## ⑤ Genealogy -

- ② - Genealogy refers to pedigree or systematic narration of family tree showing all ramifications of kinship linkages, terms & kinship usages, etc.
- i) first used by L.H. Morgan for family study in Iroquois
  - ii) invented by W.H.R. Rivers during his Torres Strait expedition. But used for first time by L.H. Morgan on Iroquois islanders.
  - iii) plays imp. role among illiterate people.
  - iv) Ancestry is traced back to several generations and large no. of draw dia. collaterals are known by name.

### • Techniques -

Δ → male      ♂ → female

- ① names of male in CAPITAL letters, with females in ordinary letters
- ② Name of social divisions, villages etc. in red ink
- ③ Name of husband to left of name of wife.
- ④ Line of descent diff. for patrilineal & matrilineal.
- ⑤ If patrilineal, sons & daughters of son will be on one sheet & of daughter's will be on sheet of her husband.
- ⑥ Died person - d.y. (died young)  
d.unm (died unmarried)

### • Methodology & characteristics of ego -

- ① Ego - person who is main source of information thru which all kinship relations are traced & family tree is drawn.

- ① ego preferably should be elderly with adequate knowledge.
- ② components of genealogy - age, name, sex, marital status.

functional value -

- ① use in regulation of marriage, inheritance of property, succession to chieftainship, etc
  - ② helpful in sociological work & investigation on popu. & migration
- (on occasion of ceremonies, connected with birth, marriage, death, this genealogy becomes imp. concerning the principle participants.)
- ③ pedigree to detect genetic disorder.

cautions

- ① informant should not feel that info. will be used against them
- ② Good rapport with informant.
- ③ info collected should be interpreted in local context
- ④ phrasing of que. should be cautious.

### \* Life history

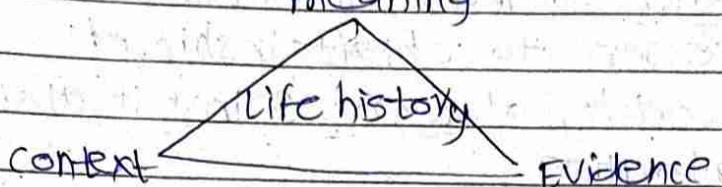
- ① life history is a method in which life is situated within its social and cultural context and considering sharp turnings and choices that indi. makes in specific circumstances According to such choices, beliefs & attitudes about individual & fellow beings are revealed.

Clifford Geertz has made use of such

techniques in his anthropological & historical studies.

Life history is that research project which does not begin or end with recording of individual's life but covers all possible sources of related evidences. thru several methodologies.

meaning



- Sources - series of biographical a/c, diaries, letters, photographs, folklore, etc.

- Advantages -

- ① systematically explore experience of social change
- ② helps to understand indi. life from his/her own perspective.
- ③ provide info. about biographical resources, aspirations, opportunities, turning points.
- ④ enable researcher to make Thick description of context
- ⑤ data of ~~eff~~ effect of age, diff periods, etc.
- ⑥ No. of methods used to collect data adds validity & reliability.

- ⑦ Addresses life as a whole & locate life in historical times.

- criteria for life history -

discussed by John Dollard

- ① subject must be viewed in cultural series.

- ② behaviour of indi. must be viewed as socially relevant.

- ③ family of indi. must be viewed in its role of submitting culture & way of life of group thru individual members.

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- ④ continuous related character of experience of childhood thru adulthood.
  - ⑤ material must be organized & conceptualized.
  - ⑥ personal data - name, age, place of birth.
  - ⑦ socially relevant experiences.

### • Oral history.

① Oral history is unwritten form of ~~historical~~

② Oral history means transmission of certain ideas, beliefs, stories or any other tradition from one generation to another in unwritten oral form. It is dominant source of transmission in isolated non-literate groups resting totally on ~~written~~ oral tradition from generation to generation by word of mouth.

• Examples -

Folktales & folklores, Mythology.

- Significance - Robert Redfield considers it character of "Little Tradition" of little community.
- i) informal way of transmission, though shrinking in urban industrialized world.
  - ii) can be used in reconstruction of history if no written record is available.

• Features -

① Anonymous. Represents collective experience and wisdom.

② Lessons learned by several generations thru experience are crystallized into oral tradition.

③

- Limitations -
- ① not all oral traditions lead to historical reconstruction.
- ② remembered history can merge into mythology.
- ③ folktales → least reliable in point of view of writing history.

\* Secondary sources of information -

(i) Secondary data means data that are already available, which is collected & analyzed already by someone else. When research utilises secondary data, he has to look into various sources from where he can obtain them.

- Types
  - (Published) (govt. data, magazines, reports, books, publications)
  - (Unpublished) (diaries, letters, unpublished biographies)

#### • features -

- ① Ready made available
- ② Not require trouble of construction tools and administrating them.
- ③ Researcher have no original control over data.
- ④

#### • Uses of secondary resources -

- ① Reference purposes
- ② as a bench mark.
- ③ sole source of info for research project.

may be used as

19th century Armchair Anthropologist  
 Ruth Benedict → The chrysanthemum and sword  
 ↳ National character study.

## Limitations -

- Official statistics - may have biases
- does not measure things measured changes over time, thus difficult to compare
- lack of extensivity
- Representativeness

(1980)

• Harold Morris (method of surveys) wrote "The gift" about role of reciprocity & exchange in human society based on his own observations this is a source.

## \* Participatory Rural Appraisal -

- why - Only 2 until rural poor participate in determining their own well-being, our rural dev. programmes could yield limited results.

→ to eliminate biased perceptions derived from "rural development tourism" (brief rural visit by urban biased professionals).

• Assumptions - ① Villagers have adequate info  
② They can offer such info when have opportunity.

## • Principles of PRA -

- ① reversal of learning from local people
- ② learning rapidly & progressively using flexible methods.
- ③ offsetting biases of rural dev. tourism by
- ④ relaxing, not being rushed.
- ⑤ optimizing tradeoff betw. time & quality
- ⑥ cross checking & progressive learning.

## • Methods of PRA -

- ① rapport building with villagers, giving opportunity to participate & share info.

## > Techniques -