

ANTHROPOLOGY MOCK

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Q3) Give your critical analysis on the evolutionary scheme of religion given by James Frazer.

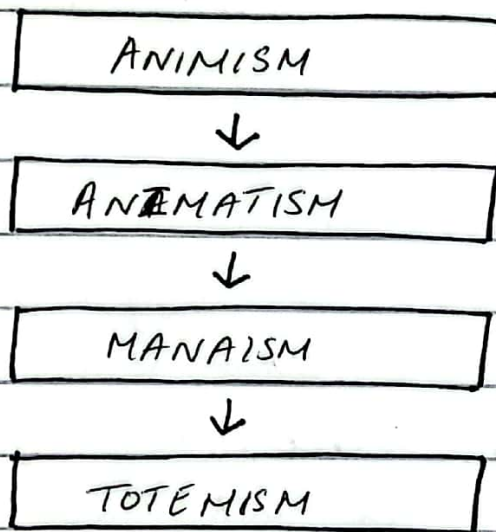
① Introduction

James Frazer proposes an evolutionary scheme of religion, progressing through three stages namely: magic, religion, science. He highlighted how religion evolved with time from Animism, Animatism, Manatism, Totemism.

James Frazer was also a folklorist; he read all stories of the old testament and new testament. Thus, he came to the conclusion that the core of religion is the concept of life after death as he ^{had} found that all religions have a belief in life after death. In his book, "The Golden Bough," he proposed an evolutionist view of religious thought

and consciousness arguing that ~~magic~~, human intelligence formed progressively, and the thoughts of the earliest humans contained the content from which more complex ideas developed.

(2) Evolution of Religion



(i) Animism

Animism is considered to be one of the first religions. It is the belief that objects, places and creatures all possess a distinct spiritual essence. It considers all inanimate objects ~~as~~ as animated and alive, capable of helping or harming human interests.

Examples of Animism can be seen in

forms of Shinto, Hinduism, Buddhism.

(ii) Animatism

Animatism is the belief that an impersonal supernatural force pervades everything. Animatism proposes that inanimate, miraculous qualities exist in the natural world. It infuses a life force with each lifeless object, but not a soul as in animism.

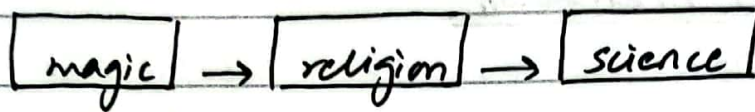
(iii) Manaism

This belief personifies "mana" as a supernatural force or power that may influence events, people and objects in the physical world. It is associated with indigenous Polynesian and Melanesian cultures. It is achieved with hardwork and struggle.

(iv) Totemism

Totemism is a system of belief in which humans are said to have kinship or mystical-relationship with a spirit being, such as an animal or plant. The entity, or totem, is thought to interact with a given kin group or an individual and to serve as their emblem or symbol.

③ James Frazer's theory of religion



(i) Magic

Frazer believed that witchcraft must have been prevalent in the first place. It is estimated that man must have used magic to gain control over primitive human nature and to fulfill his purposes. But when he realized that he cannot achieve his objectives by magic, then he devoted himself to religion.

(ii) Religion

At this stage, men started worshipping and praying. At that time religion originated. Thus, according to Frazer, unsuccessful witchcraft led man to religion. On this basis, it can be said that religion is the result of the attitude defeated by nature.

(iii) Science

The transition into scientific mode of thought occurred when humanity recognized the limits of its powers of control and subsequently applied logical

- experimental methods for understanding the world. Frazer, however, did not see science as the final stage in this process and envisioned a development to ~~some~~ to "some more perfect hypothesis"

(4) Criticism on Frazer's theory

(i) Inferiority

There is not enough evidence that backs Frazer's argument of the time when only witchcraft was prevalent.

(ii) Lack of Ubiquity

There is a complete absence of magic in many religions of the world. This creates a paradoxical situation that whether they cannot be termed as a religion or that religion did not originate from magic.

(iii) Neglect of social factors

Many other social factors have been ignored in the evolution of religion and only magic is prevalent in this theory.

(iv) Accomplishment of man

Man believes more in his accomplishments in magic and sorcery than in religion. On the contrary, by religion, a

person has more faith in the power of God.

⑤ Conclusion

According to Frazer, man's consciousness progressed in an evolutionary sequence, transitioning from magical thought to religious thought. The transition occurred because of the dissatisfaction regarding events. Like the failure of magical thought led to religious thought, the failure of religious thought similarly led to scientific thought. There are some ambiguities in Frazer's theory, however, he has still been able to address the evolution of many religions.

Q2) How Anthropology can help solve contemporary problems by using recent trends of anthropology?

① Introduction

Anthropology is the study of human societies, their evolution, norms, cultures and religions to understand their development and social relationships.

Anthropology can help solve social problems by studying societies, the economic, political and social organizations they have and how these affects the type of conflicts they face.

Understanding what makes a culture or unit of individuals tick to shed light upon how relationships and organizations function within society.

Anthropologists use the techniques of ethnography and participant observation to understand the uniqueness of a culture and experience their rituals and practices. It provides an emic perspective to help solve problems.

(2) Methods of Anthropological research to help solve contemporary problems.

(i) Ethnography

Ethnography is a research technique adopted by anthropologists to understand the uniqueness of a particular culture.

They live in that target culture, grow there, practice their cultural values, and then write about it to

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understand and document ^{the} data. This provides the anthropologists an opportunity to uncover new unknown ways of thinking, and how certain behaviours or trends are linked with the problems faced by a particular population.

(ii) Participant Observation

Participant observation is a method of research in anthropology which involves extended immersion in a culture and participation in its day to day activities. According to Howell, it involves four important stages:

① → | establishing rapport or getting to know the people |

② → | immersing oneself in the field |

③ → | recording and collecting data and observations |

④ → | consolidating the information gathered. |

(iii) Emic and Etic perspective

Emic perspectives are essential for anthropologists' efforts to obtain a detailed understanding of a culture and to avoid interpreting others through their own cultural beliefs. Etic perspective, on the other hand refers to explanations for behaviour made by an outside observer in ways that are meaningful to the observer. While an etic perspective can help compare different problems and their origin, an ~~etic~~ emic perspective can help emphasize the internal, subjective, and contextual aspects of human behaviour.

Aligning both perspectives



extrapolating into the future



Satisfy both etic and emic needs

consolidating the information gathered

(iv) Public policy

Anthropologists are involved in public policy making all over the world.

Anthropological skills and outlooks are increasingly valuable to the development of principles and regulatory measures that increase public safety and resolve real world problems. Applying a holistic approach to these allows government and non-government organisations to avoid some problems and better anticipate future challenges.

(v) Social and cultural aspects of health

Anthropologists can help solve problems in the health sector by identifying the ways in which categories of race, ethnicity, gender, socioeconomic status, and age hinder deliverance of medical facilities, and how they can be overcome.

(vi) Culture and diversity in education

Anthropology can help understand the diversities that affect educational delivery and the gaps that exist

in current educational policies due to such things like changing demographics and new information technologies.

(vii) An interdisciplinary approach to the environment

It provides an interdisciplinary approach to the environment by focusing on the ways in which anthropological knowledge contributes to understanding the human dimensions of the environment.

(viii) Economic, social, cultural aspects of the information revolution

Anthropology helps examine the human dimensions of the information revolution and the impact that it is having on our work and personal lives.

(ix) Globalization and its impact on public policy

Anthropologists can help focus on issues of conflict and war and what causes these conflicts. Similarly, they can also help understand the effects of globalization on transnational

communities.

③ Conclusion

Anthropology does not only help understand the origins of religion or ancient civilizations, but it is just as relevant in understanding the problems and conflicts of modern times. It assists in resolving these issues with its extensive scope of research.

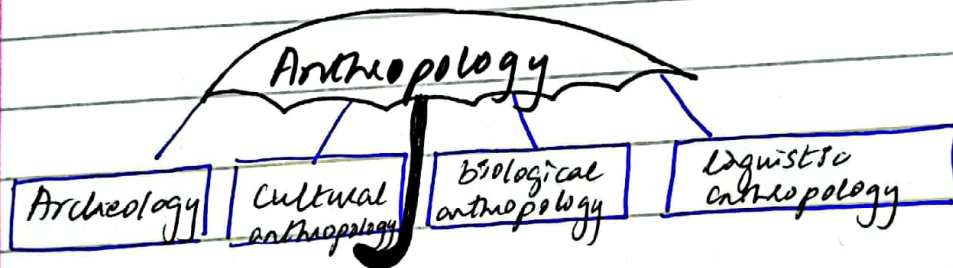
(Q5) Discuss Subfields of Anthropology with their modern branches.

① Introduction

Anthropology is a holistic and systemic study of 'mankind'. There are four subfields of anthropology, namely: socio cultural anthropology, linguistic anthropology, biological anthropology and archeology. Socio-cultural anthropology studies human societies and elements of cultural life. Biological anthropology specializes

in evolution, genetics, and health. Linguistic anthropology is a concentration of cultural anthropology that focuses on language in society. Lastly, archeology examines people and cultures of the past.

② Subfields of Anthropology



(i) Socio-cultural Anthropology

Cultural anthropology studies how people who share a common cultural system organize and shape the physical and social world around them, and are in turn shaped by those ideas, behaviours, and physical environments. It helps understand concepts like cultural relativism, cultural diffusionism, transculturation, acculturation et cetera.

↓
visual anthropology

↓
political anthropology

↓
religious anthropology

Visual anthropology

3) Visual anthropology is one of the branches of cultural anthropology. It is concerned with the study and production of ethnographic photography. It involves the study of visual cultures and the use of audio-visual devices for the ethnographic research.

Political anthropology

It is another branch of cultural anthropology. The core of political anthropology is the comparative, fieldwork-based examination of politics in a broad range of historical, social, and cultural settings. It explores various topics such as policy making, bureaucracy, international political economy, and political violence.

Religious anthropology

Religious anthropology involves the study of religion in relation to other social institutions, and the comparison of religious beliefs and practices across different cultures and societies. It also studies how different religions evolved overtime

and their origin.

(ii) Biological anthropology

Biological anthropology deals with the evolution of humans, their variability, and ~~and~~ adaptations to environmental factors. Using an evolutionary perspective, we examine not only the physical form of humans — the bones, muscles, and organs, but also how they function to allow survival and reproduction. Its branches include molecular anthropology, forensic anthropology, primatology and human biology.

Molecular anthropology

It is also known as ~~molecular~~ ^{genetic} anthropology. It uses techniques and tools of molecular genetics to answer anthropological questions, especially those concerning the origin of humans. It uses genetic data and DNA comparisons. For example, anthropologists know that the homo genus originated in Africa.

Forensic anthropology

It is one of the branches of biological anthropology that involves applying skeletal analysis and techniques in archeology to solving criminal cases.

Human biology

Human biology is an interdisciplinary area of academic study that examines humans through the influences and interplay of many diverse fields such as genetics, evolution, physiology, anatomy, nutrition, ecology, and socio-cultural influences. It basically encompasses all aspects of the human organism including physical appearance.

Primatology

Primatology is the study of the primate order of mammals other than humans. The species are characterized especially by advanced development of binocular vision, specialization of the appendages for grasping, and enlargement of the cerebral hemispheres.

(iii) Linguistic anthropology

Linguistic anthropology studies the nature of human languages in the

context of those cultures that developed them. Anthropologists seek to understand the social and cultural foundations of language, while exploring how social and cultural formations are grounded in linguistic practices. It explores various concepts; whether language is socially constructed, how it shapes social identity and organizations.

Cognitive Anthropology

Cognitive Anthropology is one of the branches of linguistic anthropology. It addresses the ways in which people conceive of and think about events and objects in the world. It provides a link between human thought processes and the physical and ideational aspects of culture.

(iv) Archeology

Archaeological anthropology is the study of past humans and cultures through material means. It involves the excavation, analysis, and interpretation of artifacts, soils, and cultural processes. It has three main branches:

pre historic archaeology, proto historic archaeology, and historical archaeology.



Pre-historic archaeology

These include the cultures that do not have any writing

Proto historic archaeology

These are the cultures that have incomplete records.

Historic archaeology

It is applied over cultures having well-developed historical records.

③ Conclusion

It can be concluded that anthropology is a versatile, integrated and holistic field of study encompassing all areas from biology to culture, to economics to linguistics. It is a specified subject and solely focuses on ~~humans~~ humans.

Q8) Explain:

(a) Acculturation and Inculturation

(b) Xenocentric and ethnocentric approach.

(a) Acculturation and Inculturation

① Introduction

The terms acculturation and inculturation are both explained in cultural diffusionism. Acculturation means to take on the culture and norms of a society that is not your own, or is not native to you. This process sometimes takes place when individuals immigrate to a new place or country. On the other hand, inculturation refers to understanding or learning something about your own culture. In contrast to acculturation, it means to take up your own native culture and it is a process over time like learning a habit or trait.

② Acculturation

(i) Definition

Acculturation implies the process of transforming the cultural beliefs and customs of one's own culture, by adopting traits of a different culture.

(ii) Process

It involves subsequent familiarization with different cultures. It is the process in which one's culture is subsumed in other's culture.

(iii) Culture

Acculturation involves two or more cultures. Groups of individuals having different cultures may come into ~~contact~~ continuous first hand contact, with subsequent changes in the original culture patterns of either or both groups.

(iv) Modification

It modifies the existing cultural practices as it leads to changes in the original culture.

(v) Assimilation

It results in assimilation as one leaves traits of their native culture and adopts traits of host culture.

As a result, individuals are assimilated into the new culture.

③ Inculturation

(i) Definition Inculturation is the process of acquiring the rules, norms, values, customs and guidelines of a culture in order to be part of society.

(ii) Process

It involves the first and foremost familiarization process to the culture.

It is the process of acquiring culture.

(iii) Culture

It only involves one culture as an individual is learning about his own native culture, typically one in their own geographical area.

(iv) Modification

It does not modify the existing cultural practices as it only involves an individual learning about their own rituals, practices - which already existed in society.

(v) Assimilation

It does not result in assimilation as the individual does not adopt

traits of another culture.

(iv) Conclusion

The processes of acculturation and inculturation helps in understanding what binds together individuals, and the changes a culture goes through with time.

(b) Xenocentric and ethnocentric approach.

① Introduction

Ethnocentrism and xenocentrism are both concepts related to cultural anthropology. Ethnocentrism is the belief that one's own culture is superior and correct compared to others. While, xenocentrism is the belief that other cultures are better than one's own culture. Essentially, xenocentrism is the opposite of ethnocentrism.

② Ethnocentric approach

(i) Definition

Ethnocentrism is a prominent concept in anthropology that examines

the inherent biases and perspectives of individuals or groups, when evaluating and interpreting other cultures. In simpler terms, ethnocentrism can be defined as the inclination of individuals or groups to judge or assess other cultures based on the standards, values, and beliefs of their own culture.

(ii) Examples of Ethnocentrism

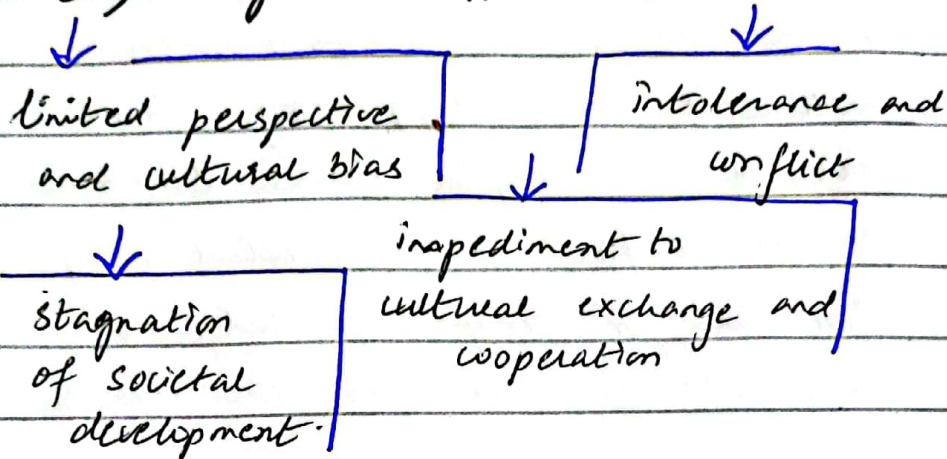
⇒ Language Ethnocentrism

One example of ethnocentrism is language bias, where individuals consider their native language as superior to others. This attitude can lead to devaluation or dismissal of languages different from their own.

⇒ Historical Ethnocentrism

Ethnocentrism can also influence historical accounts, where the achievements and contributions of certain cultures are disproportionately highlighted while others are overlooked or ~~ignored~~ diminished. This selective representation reinforces biased perspectives and perpetuates cultural hierarchies.

(iii) Negative effects of Ethnocentrism



(3) Xenocentric approach

(i) Definition

Xenocentrism means a preference for the foreign. It is the belief that our own product, beliefs or ideas are necessarily inferior to those which originate elsewhere. It is the conviction that the exotic has a special charm which the familiar can never achieve.

(ii) Examples of xenocentrism

⇒ Renaming of traditional foods

Pakistani population is increasingly assimilating with the western culture.

An example of this can be of the way traditional Pakistani foods are renamed to western ones.

⇒ Brand consciousness

It is a very common trend these days that ^{only products} ~~that are~~ from brands based abroad are appreciated and endorsed for example Charles and Keith, Zara, marks and Spencer.

(4)

Conclusion

Ethnocentrism and Xenocentrism helps anthropologists understand the psyche of individuals and how they perceive and understand their own culture or other cultures.