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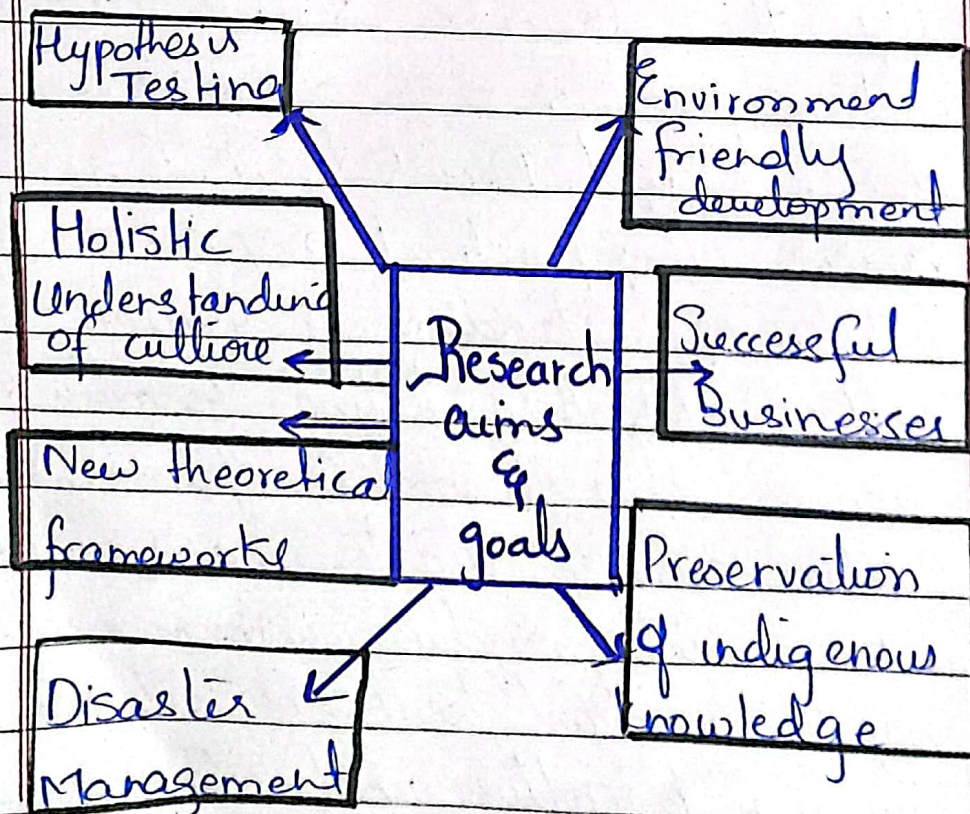
"Questions from Subjective: Part II"

Q#2: Research in Anthropology: Introduction:

Research in anthropology is unique like the discipline itself. The research, not only enriches the academic discipline and knowledge, but has various other practical purposes like holistic understanding of human culture, hypothesis testing, formulation of new theoretical frameworks, Culture-specific disaster management, environment friendly development projects, successful businesses tailored according to culture and other

practical purposes. Anthropologists conduct ethnographic research via various approaches, tools and methods as will be elucidated in the latter part of the answer.

(A) Purpose of Ethnographic Research:



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(i)

Hypothesis Testing:-

Hypothesis such as relation between culture and personality, language and cognition can be tested using research.

(ii) Holistic Understanding of Culture:

Culture cannot be studied in isolation. According to structural functionalism, all parts of culture (marriage, kinship, politics) work together and influence another. Hence research allows a holistic understanding of culture.

(iii) New Theoretical Frameworks:

Research allows for the development of new theoretical

frameworks. Malinowski's research on Trobrianders led to his "Functionalist school". Similarly Levi Strauss's research allowed him to develop Structural Functionalism.

(iv) Disaster Management:-

In the 2008 Earthquake in Hawaii, anthropologists used research and knowledge about indigenous cultures to rebuild homes with colourful architecture, verandas and designs which were culturally suitable.

(v) Environment Friendly Development:

Research of ecology and important excavation sites help preserve flora, biodiversity and heritage.

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For instance, anthropologists carry site excavation and research its cultural significance to ensure construction projects don't harm important monuments and remains.

(vi) Success of Businesses:

Research on cultural needs, stigmas and taboos ensure the products comply with the clients. For instance, Coca Cola's advertisement in Pakistan in Ramadan is culturally sensitive.

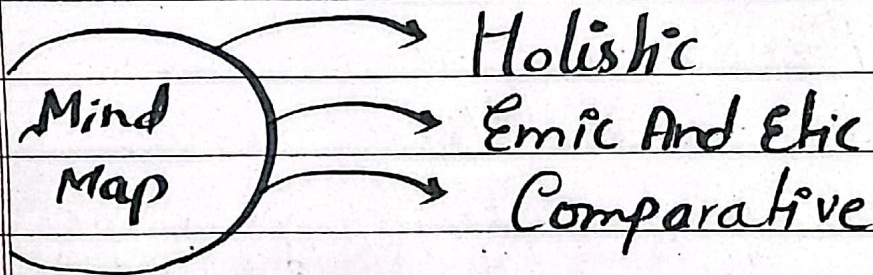
If the team had advertised Coca-Cola in a party-themed advertisement in Ramadan, it would certainly not work.

Hence, for successful businesses, anthropological research on culture is vital.

(B) Conducting Ethnographic Research:

- 1) Approaches (2) Tools (3) Methods

(1) Approaches:



(1.1) Holistic Approaches

Ethnographic research is conducted holistically. Each part of culture from language to kinship to economic and political organisation is taken into account to understand the culture as a "complex" whole.

(1.2) Emic and Etic

Approach:

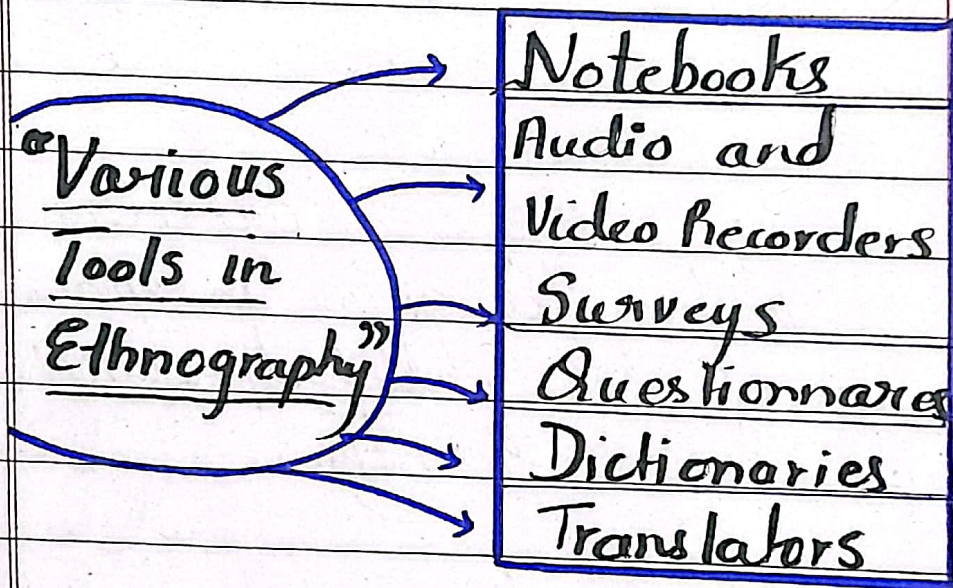
Culture is viewed by either emic or etic lens. Emic lens pertains to viewing culture via an insider's perspective and without ethnocentrism. Etic is viewing culture via outsider's perspective for giving an explanation of how cultural practices are viewed differently.

(1.3) Comparative

Approach: "Ethnology"

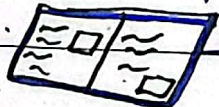
Comparing ethnographies of various cultures (Ethnology) to gain insights in similarities and differences of each culture is also employed in ethnographic research.

(2) Tools of Ethnographic Research:-



(2.1) Notebooks :-

Anthropologists should have field-notebooks to document important happenings around them.



→ field Notebook

(2.2) Audio and Video Recorders:

To record audios (language of a culture) and videos consensually, audio and video recorders can

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be carried by anthropologists.

Margaret Mead and her colleague used this strategy to document her ethnographic research in 1920's.

²⁻³ (3) Surveys and Questionnaires:

In order to obtain huge information about a culture from diverse set of people, ethnographers must carry surveys and questionnaires.

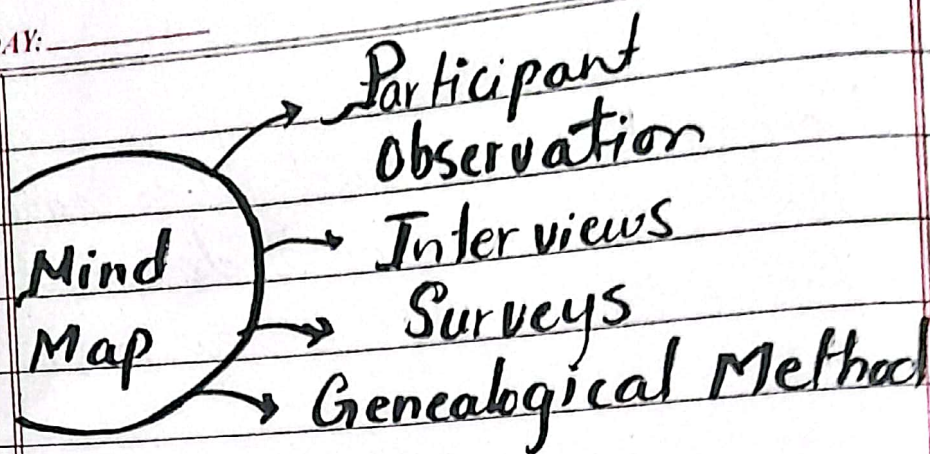
(4) Dictionaries and Translators:-

To understand indigenous languages, in ethnography, dictionaries and translators can be carried.

(3) (C) "Methods of Ethnographic Research:"

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(3.1) (a) Participant

Observation:

Father of this concept, Malinowski first demonstrated it in his ethnographic research of Trobrianders. In this method, the researcher immerses himself in the rituals and customs of day to day life and special occasions of his research subjects. He observes the research subjects by participating in their day to day activities. Malinowski's participation in the "Kula" ring of Trobrianders is an example of this method.

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3. (b) Non-Participant Observation:

In this method, the researcher is present in the rituals and day to day activities of the research subjects but does not participate (as in participant observation) due to personal beliefs like religion. ~~Levi Strauss~~ Clifford Geertz observed the Balinese fight but did not participate.

(3.2) Interviews:

(a) non-Structured: In these interviews, the researcher starts by asking everyone a similar question and then continues with open-ended questions.

(b) Structured: In this, the researcher asks similar, ordered questions to each subject of research.

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(3.3) Surveys: and Questionnaires:

In this method, a fixed set of questions is distributed with only two options Yes: No or other binary responses. This helps collect demographic data and other important information.

| | |
|-----------------------|----------|
| → Do you like pork | Yes / No |
| → Can you afford pork | Yes / No |

| | |
|--|----------|
| Did you get married early | Yes / No |
| Do you think early marriage is a good idea | Yes / No |

(3.4) Genealogical Method:

By determining descent, kinship system, the researcher deduces other aspects of society such as patriarchy, economy, politics.

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Conclusion:

Anthropological research is a very complex, time taking and emotionally demanding work.

But it enriches human diversity, dismantles racial narratives and is beneficial for societal progress in the long run.



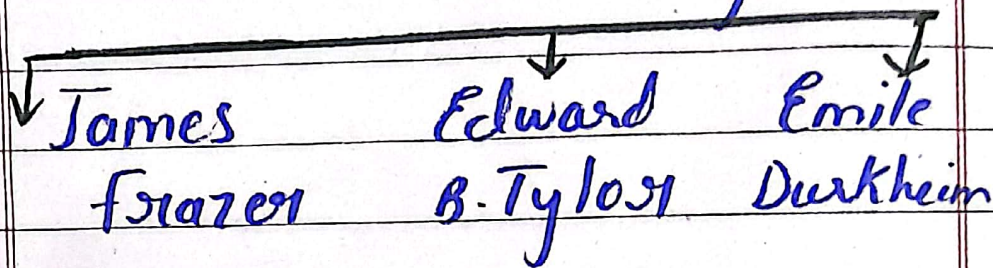
Q#3: Evolution of Religion:

Introduction:

Religion is as old as humanity itself. The economic, political and social impacts of religion on society and its primacy in human society drove interest of various anthropologists like James Frazer, Edward Burnett

Tylor and Emile Durkheim
to trace its evolution and
origin.

(A) Evolution of Religion:



(i) James Frazer:

| Civilisation | Stage of Beliefs |
|--------------|------------------|
| Savagery | Magic |
| Barbarism | Religion |
| Civilisation | Science |

Evolution:

Magic → Religion → Science

James Frazer in his book "The Golden Bough" posited that religion evolved from magic. Early societies used magic to make sense of the natural occurrences around them, with the advent of the barbaric stage of culture, religion evolved.

(ii) Edward B. Tylor:

Civilisation

Savagery

Barbarism

Civilisation

Belief

Animism

Polytheism

Monotheism

Edward B. Tylor in "Primitive Culture" gave the evolution of religion in the following ways:

(1) Animism:-

Animism is the belief in the presence of spirits in non-living things. Tylor posited that early cultures and societies failed to account for dreams of dead people, natural calamities and death. They developed the concept of animism to account for these phenomena. Totemism, Shamanism, Mana and ancestor worship were features of this religion.

(2) Polytheism:

As societies moved from savagery to barbarism, they arranged gods into "pantheons" and worshipped each for different purpose (rain, harvest).

(3) Monotheism:

From barbarism to civilisation

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monotheism emerged which is the belief in one single Supreme God. Islam, Judaism and Christianity are monotheistic religions.

(B) "Critical Analysis of Evolutionary Scheme:"

(1) Presence of Polytheistic practices in Civilised Nations:

The presence of polytheism in advanced civilisations such as India is contrary to Tylor's evolution of polytheism to monotheism in barbarism to civilisation.

(2) The Inter-section of Science and Religion:

Conversion of Scientist Dr. Okuda from Japan to Islam is not in line with Frazer's evolution of a religion to science with cultural change.

(3) People of Religion also practice

Magic:

The existence of magic in Hindus, Muslims and Jews shows how magic and religion co-exist as opposed to Frazer.

Conclusion:

The evolution of religion is a complex and multi-faceted process. No single theory accounts for the evolution of religion completely. But, one thing common to all evolutionary

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schemes is the universality and the "need of religion in all times" as Malinowski and Voltaire have aptly remarked:-

(*) Malinowski:

"Religion is born out of the tragedies of life"

(*) Voltaire:

"Even if there was no God, it was important to invent him"

Hence, religion, irrespective of how it involved, is a vital part of all societies.

Q#5: Diffusionism:

Introduction:

Diffusionism is the spread of ideas, norms, practices and characteristics of one culture to another. Various factors determine it including the will of the recipient culture to accept foreign cultures. In historical times, factors such as trade, migration, colonialism and conquests determined diffusion as compared to media and globalisation in the recent times.

Theories such as Heliocentrism, Kulturkreise and Culture Areas have sought to provide early diffusion of cultural traits.

(A) Cultural Diffusion -ism in Anthropology:-

- (1) Movement of cultural traits (2) Factors / Reasons of Diffusionism

(1) Movement of Cultural Traits:-

In Anthropology, Culture is defined as:

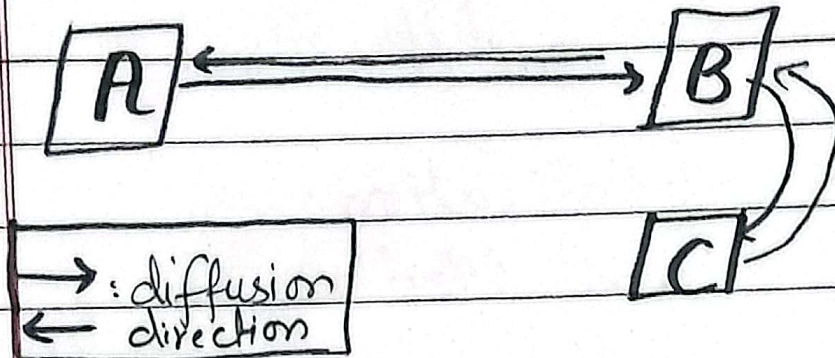
"That complex whole which consists of beliefs, laws, morals, customs, language and traditions"

[Edward B. Tylor]

["Primitive Culture"]

Hence, anthropologically speaking, diffusionism in anthropology is the movement of beliefs, traditions

practices, laws, morals of one culture to another.



A, B, C ⇒ different "cultures"

(2) Factors impacting Diffusionism:

(2.1) Migration:

Migration of Mughals to sub-continent brought lingual (Urdu, Persian) and cuisine changes.

(2.2) Colonialism:

Colonialists brought their own culture of food, language and attire (clothes).

(2.3) Trade:

Trade items such as spices, silk and others drove cultural change and diffusion.

(2.4) Globalisation and Media:

Diffusion of Korean culture (Ramen, K-pop) and American values such as democracy, freedom and liberty.

(B) Theories of

Diffusionism:

- (1) British School (2) German School (3) American School

(1) British School

: "Heliocentric"

Anthropologist: G.E. Smith

Anthropologist G. E. Smith proposed the "Heliocentric" theory of diffusionism inspired by Sun-worship in Egypt. He posited that all cultures have been a product of Egyptian culture. He considered Egypt as the only cultural centre from where traits diffused to other cultures. He provided evidence in the form of:

- (1) Sun-worship in different cultures inspired by Egyptians
- (2) Mayan pyramids: diffused from Egyptian pyramids.

(B) German School of Diffusionism:

Anthropologist: "Leo-Frobenius"
"Kulturkreise".

This school posited that there was not one, but multiple cultural centres called "Kulturkreise" from where traits diffused to other regions.

(3) American School:

Alfred L. Kroeber
: "Culture Areas"

This school was similar to German School but it identified various "Indian-American" culture centres from where cultures diffused to other areas.

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Conclusion:

Cultural diffusionism has historically and contemporarily been a great source of cultural change and progress in societies.

Q# 8: (C)

(1) Research Tools
and Research
Methodology:

Research tools are ways in which data is recorded and saved for analysis. Research methodology is the way research will be conducted, which tools will be used and what approaches will be taken.

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(*) Research Tools:

Various tools are used in various research methods and branches of Anthropology:

| Field | Tools |
|-------------|---|
| Cultural | field notes, video recorders , audio recorder |
| Biological | DNA sequencers , test tubes, Microscope |
| Archaeology | Scapel, Magni- fying glass , seive |
| Linguistics | Dictionary, translator. |

(c) Research

Methodology

Different fields use different methodologies:

| Field | Methodology |
|----------------|---|
| Culture | Participant observation, Ethnography |
| Biological | Serology, Anthropometry |
| Archaeological | Site excavation |
| Linguistic | Interviews. |

(d) Emic vs

Etic:

Emic and Etic are two different approaches of cultural research.

Emic Approach:

(Insider's view)

An ethnographic research should:

"grasp his vision of his world"

[Malinowski]

This captures the essence of emic perspective. There is no place for cultural/ethnocentrism. A cultural relativist perspective is used. Thick description is used in emic view.

Example: Balinese Cock-fight

The thick description of Balinese cockfight by Clifford Geertz exposes the emic perspective of prestige, honour and other insider views

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of the Balinese people.

Etic Approach: (outsider's view)

Etic approach is an ethnocentric and outsider's view of the activities, beliefs, and practices of other cultures. It does not reveal detail about the culture and does not provide explanations to cultural phenomena. It is only the account of events, practices and beliefs of a culture viewed from the opinion of researcher and not the insider.
