

Question No. 3

1, Introduction

"Religion is a composed system of beliefs, customs, and laws that provides mode of interpretation of life and it provides meaning to life of man."

(E. B Tylor)

Religion is a complex type of cultural feature that provides meaning to the life of man. It includes symbols, actions, spirits and divine inclinations. As per E. B Tylor, it is a mode of psychological comfort for a man. It provides a beacon of hope in the times of chaos. Moreover, he argue that all religions have evolved from the egypt. In essence, from animism to taoism, it provides

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structuralism to the cultural system of society. As it discerns out the sovereign authority to rely on.

2) Shedding light on religion

"Religion is the belief in spiritual beings." (E. B. Tylor)

As per anthropologists, religion in its true form is a tenet of culture of the society which clearly defines the power structure of the society, kinship of society, norms of the society, customs, taboos and obligation in general.

E. B. Tylor asserted that to believe in spiritual beings provides a sort of comfort to human beings after dealing with mundane ventures. It inculcates asceticism (no interest

in material possessions) in human beings.

3, Evolution of religion : From Animism to polytheism

Animism



Totemism



Shamanism



Monotheism



Polytheism

According to E. B. Tylor, then religion emerged in the primitive societies from the idea of

animism.

1) Animism is type of ancient religion where spirits are attached to material possessions. Such type of religion emerged in Ancient Greek and Egypt.

2) Totemism is type of religion that finds the spirits in the natural objects be it plants, animals, water, rain, ~~star~~ and soil. It was the prevalent religion in the primitive societies.

3) Shamanism is type of religion where the shaman is the god and it is widely accepted the sovereign authority that possesses authority to all sort of woes.

4) Monotheism is type of religion that possesses only one god. It includes Islam, Christianity, Judaism. These are also called the divine religions.

5) Polytheism is type of religion where more than god is prayed to. It includes Hinduism, Buddhism, Jainism. It is considered non divine forms of religion.

4) Functions of religion

1) Defines kinship and social structure

Divine writings clears out the lineage of person where he has to follow matrilineal lineage or patrilineal.

For example in Islam, lineage of male is followed (patrilineal) whereas, in Minangkabau in

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Indonesia, matrilineal descent is followed.

2) Provides meaning to uncertainties

As in hinduism, the advent of universe is defined and being taught to followers. Brahmins have strong believe in it.

3) Confers psychological comfort in the times of chaos

As in Islam, Quran defines that "beyond doubt, it is ease after hardships". Such types of phrases are source of comfort for believers.

4) Stipulates taboos and obligation

As concepts of polyandry and

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incest are forbidden in islam
but allowed in various non-
divine religions all over globe.

5) Shedding light on modern day religions

- 1) Islam : belief in Allah and
its book - Quran
- 2) Hinduism : belief in Wahî Guru
and Bhagawat Gita
- 3) Christianity : belief in Jesus
and bible
- 4) Taoism : belief in Tao (god)
and its directions.
- 5) Sikhism
- 6) Buddhism - belief in buddhazint
Jainism - type of aethism

b) Critical analysis

Frans Boas, an American anthropologist of 19th century criticised the view of E. B. Tylor as ethnocentric as he asserted that all religions emerged as innate but did not evolved from the ancient Egypt.

7) Conclusion:

To conclude, the ideas of E. B. Tylor about the evolution of religion from the Egypt appeared as ethnocentric and non applicable. Thus, ample of anthropologists criticised them widely.

Question No. 2

1, Introduction :

Ethnography is a type of research and the product of anthropological research. Ethnography is defined as a tool of research by many anthropologists. In general, there are types of ethnographic research. From the qualitative research to the numerical quantitative research, all these are perceived as ethnography. Be it approaches of etic or emic, Bronn Boas find both cardinal tools in ethnographic studies. While the study of society in Trobriand Island in new guinea, he contended to be the hallmark of the ethnographic studies.

2) Understanding ethnography in its true sense

From Boas defines ethnography as tool of studying human, its culture, its power structure, political systems, kinships, and economic systems. It includes participant observation, field work, cross cultural studies, surveys, questionnaires and ample types of cultural study approaches.

3) Purposes of conducting ethnographic research

1) Broadening cultural knowledge and practices

2) Shun ethnocentric views about others' cultures

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3) Understood underlying functionalism of the society

Bronislaw malinowski defined functionalism theory which asserted that there is always a certain pattern around which cultural practices of society revolves.

4) Acknowledge the modes of production of society

It is the essence of society that how its economic functions operate. From pastoralism to modern industrial era, these define the modes of subsistence and production.

5) Cross culture study distorts xenocentrism

Anthropologists suggest that indepth study of cultures acquaints one with practices that once seemed superior to him.

b) led to cultural integration

4) What are motives of conducting ethnographic research?

1, Initially there are two types of ethnographic research

- Qualitative research
- Quantitative research
- Qualitative research is form of ethnography that includes participant observation, interviews, observation, acknowledgments and analysis.

- Quantitative research is type of research that is based on surveys, questionnaires and opinion obtaining tools.

2, Tenets of qualitative research

- Participant observation: Where anthropologist stays for months in society and collects data as per observation.
- Interviews: Anthropologists takes interviews of the residents and aboriginals of the society to understand the patterns on which culture resides
e.g the idea of foraging in Kung of south africa (Kalahari) was found through interviews.
- Spatial analysis: It makes

researcher aware of places assigned for certain activities.

e.g. citadels in Mohenjo-daro was found to be administrative region of the civilat civilization.

3) Tenets of quantitative research

- Surveys : It makes possible for anthropologists that how majority perceives the cultural norms.
- Questionnaires : It provides the opinion of people or indigenous of society.

4) Difference between qualitative and quantitative research

Quantitative

- Numerical
- formal
- short
- short base

Qualitative

- non-numerical
- informal
- Extensive
- Wide base

5, Emic and etic approaches

Emic is type of qualitative research that requires the insider's view of the culture and society.

Etic is type of qualitative research that requires the view of outsiders for certain cultural norms and customs.

6) Applied anthropology

The results of both the research provides information which is analysed and

possible solutions are defined after finding out underlying issues

e.g. Health issue pertaining to women emphasised and included in policy formulation on state and district level.

5) Conclusion

In a nutshell, the wide sense of ethnography is a tool of anthropologist to find out the rationale behind cultural practices, the significance behind it and to suggest possible solutions for any underlying structural issues.

Question No. 5

1, Introduction :

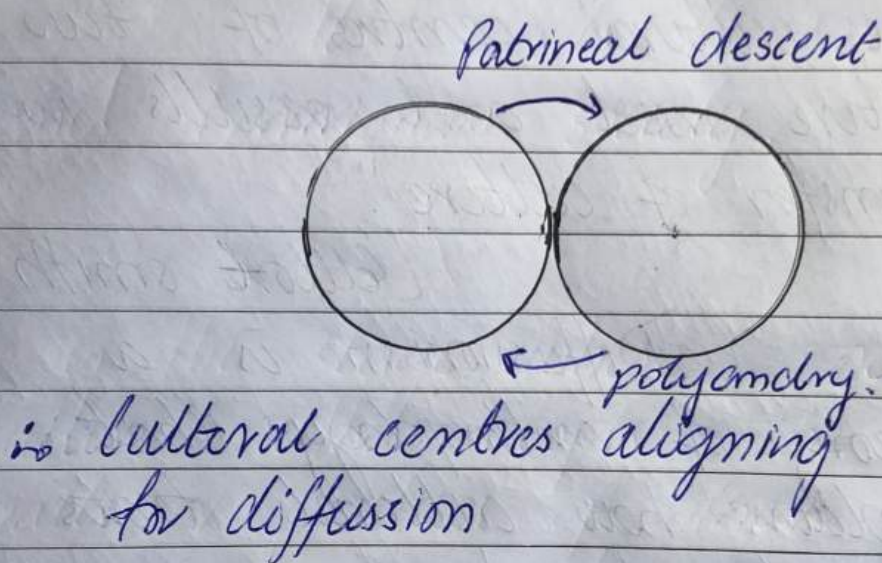
"Cultural diffusion is a phenomena where cultural centres of two culture meet and results in transfer of culture."

(Elliot Smith)

Diffusionism is a theory of anthropology that explains how cultural traits are transferred from one culture to another. As per Elliot Smith, there are certain types of cultural diffusion. In certain types integration occurs, in certain cultural assimilation takes place and some lead to marginalisation of aboriginals or immigrants. Nevertheless, cultural diffusionism is the phenomena that keeps

the culture evolving and
alive.

2, Cultural diffusionism : an overview



The above diagram shows
that how cultures exchange
their marriage and kinship
practices upon diffusion.

E.B Tylor asserted that
all cultures diffused from
egypt which was later
countered by modern anthro-
pologists.

3) Modes of cultural diffusionism in anthropology

1, Cultural adaptation

The phenomena of cultural adaptation remains the centre point of cultural diffusionism as it is the willingness and conscience that allows to exchange cultural traits.

There are types of cultural adaptation:

1.1) Cultural assimilation

Cultural assimilation is the phenomena that leads to destruction of one's culture upon diffusionism.

Example: Xenocentrism (considering one own's culture inferior to the other) leads to cultural assimilation.

1.2) Cultural integration
Integration, as per Elvist Smith,
occurs when there is mutual
exchange of cultural ideas
and practices.

It leads to inclusive
and harmonious society.

1.3) Marginalisation

It is the stage where one
culture neither adopts the
traits or practices of other
nor shares any value to others.

It leads to culture-less
arena that ultimately leads
to alienation of masses.

2) Diffusionism in the
light of ethnocentrism

Ethnocentrism is a concept
where one views the culture of
other through the lens of
one's own culture.

Majority of anthropologists shunned this concept as it leads to isolated understanding and stagnant status of cultures.

3) Diffusionism in the light of cultural relativism

It is considered the most approved form of diffusion by anthropologist.

Cultural relativism is idea of view other's culture by stepping in their shoes and viewing every traits through their lens.

It leads to broader understanding and smooth transition of cultures.

example: Understanding the reason why Shia school of thought do this, will lead to lessening divide.

4) Diffusionism in the light of xenocentrism

Xenocentrism is the antonym of xenophobia (fear of foreign people). It suggests that the cultural of others is superior to one's own.

It is slightly disapproved form of anthropologists as it leads to stress, less confidence and alienation.

4) Critical Analysis

There are ample modes of cultural diffusion. However, the most approved form is cultural relativism as it requires broader understanding of the culture. One must avoid xenocentric ideas to avoid mental health issues.

5) Conclusion

To conclude, the idea of diffusionism revolves around the acceptance of cultures and practices with consent. It leads to cooperative, harmonious and inclusive society.

Question No. 7

1, Introduction :

The idea of economy in primitive societies revolves around reciprocity and distribution of wealth. It shuns the centralisation and accumulation of wealth.

The system of economy in the modern time has evolved through the primitive societies. From the idea of barter economies to the digital currencies, evolution has made things transformed.

The Kula ring exchange system of potlachs provide a deep insight how primitive societies had their economic systems. Moreover, the notion of reciprocity existed before the advent

of capitalistic world.

2) Economic system in primitive societies

In the societies of earlier mesopotamian civilisation and indus valley civilisation, the idea of seals was prevalent which was considered to be the currency of that time. In addition to it, in societies like minkabu in indonesia and masai of south Africa, the idea of barter system remained at centre. Barter system is type of reciprocity where is no concept of currency. It is social system where everything is owned by everyone. One gives clothes to get shoes. It remained the idea for decades and centuries.

3) Evolution of economic system

1) Modes of production in primitive societies

1.1) Foraging :
It is type of production based on hunting of birds and animals.

example: widely followed in Amazon forest.

1.2) Horticulture :
Horticulture is the type of production that is based on short-area farming for the subsistence

example: In Azad and Jammu Kashmir, many villages like Jura are indulged in horticulture.

1.3) Pastoralism :

It is type of subsistence that revolves around herding of livestock and relying for food and clothing on it.

example: In minkabu Indonesia, it has been widely practiced.

- Semi-nomadic pastoralism

It means herding of livestock at one place for a time and moving to another place in winter seasons.

1.4) Aquaculture

It relies on food through the seafood - fish, shrimps.

example: It is widely practiced in regions of western pacific

1.5, Agriculture :

It is large scale farming for the subsistence of population on millions.
example lately agriculture sector of Pakistan accounts for 24 percent of GDP.

1.6) Industrial economy :

By the advent of industrialisation in late 18th century, the idea of capitalistic society emerged. It transformed the subsistence-based economies to large scale industrial goods.

4) How reciprocity and idea of distribution transformed.

1, Distribution by chiefdoms to industry owners.

5, Conclusion:

In a nutshell,
from the economy of reciprocity
to current trade based and
technological based economy,
evolution has made things
convenient for many.