

(To be filled by candidate)

Name of Candidate : AMIT MEENARoll No. : OAC24 ANT N 029

Contact No.

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Date of Examination : 07/08/2024Exam Centre : Old Rajinder Nagar ☐Online ☒

CSE (MAINS) TEST SERIES-2024

Test-01

ANTHROPOLOGY OPTIONAL

Dated : 30-06-2024

Time Allowed : Three Hours

Maximum Marks: 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

(Please read each of the following instructions carefully before attempting questions)

There are **EIGHT** questions divided in **Two** sections and printed in **ENGLISH**.

Candidate has to attempt **FIVE** questions in all.

Question No. 1 and 5 are compulsory and out of the remaining, any **THREE** are to be attempted choosing at least **ONE** question from each section.

The number of marks carried by a question/part is indicated against it.

Answers must be written in the medium authorized in the Admission. Certificate which must be stated clearly on the cover of this Question-cum- Answer (QCA) booklet in the space provided.

No marks will be given for answers written in a medium other than the authorized one.

Word limit in questions, wherever specified, should be adhered to.

Attempts of question shall be counted in sequential order, unless struck off. Attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question cum Answer (QCA) booklet must be clearly struck off.

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(For filling by Examiners only)

Q. No.	Page No.	Max. Marks	Marks	Total	Signature
1. (a)	4	10			
1. (b)	6	10			
1. (c)	8	10			
1. (d)	10	10			
1. (e)	12	10			
2. (a)	14	20			
2. (b)	18	15			
2. (c)	21	15			
3. (a)	24	20			
3. (b)	28	15			
3. (c)	31	15			
4. (a)	34	20			
4. (b)	38	15			
4. (c)	41	15			
5. (a)	44	10			
5. (b)	46	10			
5. (c)	48	10			
5. (d)	50	10			
5. (e)	52	10			
6. (a)	54	20			
6. (b)	58	15			
6. (c)	61	15			
7. (a)	64	20			
7. (b)	68	15			
7. (c)	71	15			
8. (a)	74	20			
8. (b)	78	15			
8. (c)	81	15			
Grand Total					

Remarks

Observations:

The first observation is that the sample is a mixture of two different materials. The first material is a light-colored, granular substance, and the second material is a darker, more fibrous substance. The two materials are intermingled, suggesting a composite material or a mixture of two different types of material.

The second observation is that the sample is not uniform in color or texture. There are distinct regions of different colors and textures, which may indicate different components or phases of the material. The regions are separated by thin, dark lines, suggesting a layered or segmented structure.

The third observation is that the sample is relatively soft and pliable. It can be easily deformed by hand, and it does not break or fracture under stress. This suggests that the material has a low modulus of elasticity and is likely to be a polymer or a composite material with a high degree of flexibility.

The fourth observation is that the sample has a slightly irregular shape. It is not perfectly rectangular or square, but it is roughly rectangular. This suggests that the sample was cut or shaped by hand, rather than being a standard, manufactured part.

The fifth observation is that the sample has a slightly rough surface. There are small, irregular bumps and indentations on the surface, which may be due to the manufacturing process or the nature of the material itself. The surface is not smooth or polished, but it is not particularly rough or abrasive either.

Write the following question in about 150 words.

(10 × 5)

Q.1 (a) Harold Conklin and Ethnoscience

Harold Conklin, a pioneering figure in Cognitive Anthropology, significantly contributed to our understanding of how cultural knowledge is structured and organised in human mind.

↳ Approach → focuses on ways people perceive, categorise and organise their knowledge, emphasising importance of language and cultural context.

Ethnoscience → approach to understand how indigenous people classify & conceptualise their natural & cultural environment.

↳ branch of Cognitive Anthropology that focuses on indigenous systems of knowledge.

↳ using linguistic relativity, lexicographic analysis & participant observation.

Study

① Hanunoo people

① Ethnobotany → documented various vegetation, demonstrating sophistication of indigenous knowledge.

② Ethnozology → classify animals based on habitat, behaviour, relation.

③ Hanunoo colour categories (1955) → based on the socio-environmental needs the language develops.

④ Complex Kinship systems having specific kinship terminology.

⑤ Ethnoecology → how culture perceives and interacts with environment.

Critic → McGree says it couldn't be generalised.

② lead to Romanticisation.

This approach shaped the way for better understanding relation between language, thought and culture.

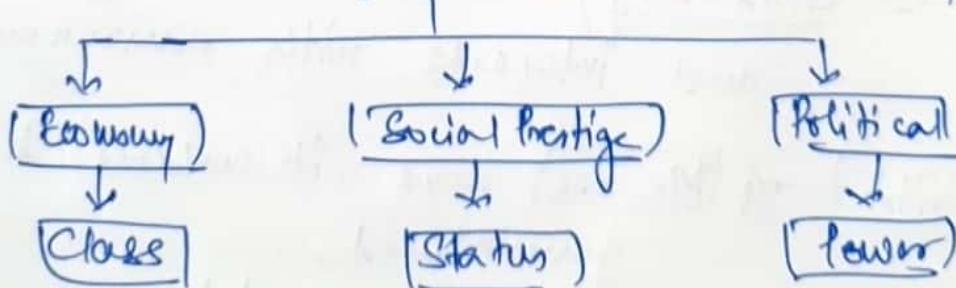
Q.1 (b) Weberian perspective of social stratification

(Max Weber), a German sociologist, known for his interpretive approach and multidimensional theory of social stratification, against the purely economic approach of (Karl Marx).

~~weberian~~ (social stratification) refers to ways adopted by a society to rank its members in a hierarchy on the basis of ~~certain~~ certain criteria.

(Weberian perspective)

① Social stratification determined by



② Class → group of people who share similar economic positions.
 ↳ based on relation to means of production & market situation.

② Status → social prestige that group is accorded.

④ Party / Power → ability to influence actions and achieve goals.

⑤ These three dimensions are inter-related but distinct. An individual's position in one doesn't necessarily determine other.

(eg → person may belong to high status but not have economic resources.)

Criticism → Ulrich Beck mentions that risk taking and avoiding abilities are important, which were ignored by Weber.

Social stratification has its positives and negatives, but there is no doubt that it is a reality in almost all societies.

Q.1 (c) Applied Biological Anthropology

Applied Biological Anthropology refers to the process of using the concepts of Biological Anthropology in diverse fields to get better results.

Biological Anthropology → As per Franz Boas, was one of the 4 subfields of Anthropology. It deals with the biological evolution and variation in humans, across space & time.

Applications

① Medicine and Epidemiology → in the diagnosis, prevention and treatment of various diseases.

eg → vaccine development (or DNA)
→ Ethnomedicine.

② Anthropometry → to use the knowledge of body shapes and sizes to create equipments etc.

eg → Kinanthropometry (for sports)
↓
defuse equipments

③ Forensic Anthropology - CC. Snow

↓ to solve problems of medical juris
prudence.

eg → DNA Fingerprinting → Infamous Tander
Murder case
↓
Shradha Walker case

④ Nutritional Anthropology → to study the
nutritional status and suggest
measures.

eg → Dakshayani (2007) → Irula tribe have
early menopause due to malnutrition.

⑤ Demography → understanding the
fertility, mortality and providing
population policies.

⑥ Impact on growth & development → through
longitudinal studies. eg → hormones, environment.

Therefore applied biological anthropology
has a bright future and can bring more
recognition to our beloved Anthropology.

Q.1 (d) Formalist and Substantivist debate

It is generally believed that economics is a specialised field that must be left to economics alone. Anthropology, in this regard, has two schools of thought

Formalist School

↳ As per Herskovits, Raymond Firth and Schneider, the economy of any society can be studied by the principles of economics alone, important being:-

- ① Principle of Maximisation → All humans aim to multiply their resources.
- ② Principle of Rationality → humans are rational, whose actions aim at generating profits and preventing loss.
- ③ principle of demand and supply.

Substantivist School

↳ late Pot. Sahlin, Potanyi and Dalton

argue that underlying basis of economy of simple societies is social. Hence Anthropologists are best suited to study economics, at least of simple societies.

① Malinowski in his "Argonauts of Western Pacific (1922)" detailed about the Kula gift exchange among Trobriand islanders.

② Kula, in economic terms, is an uneconomical and irrational venture involving hazardous voyages.

③ But Malinowski says it reinforces the kinship bonds and acts as a cement, without which society would disintegrate.

④ This shows that rationality in simple societies demand maintenance of social order even at cost of profit.

As (Prof) Lahiri says "Money is to West, what kinship is to rest." Further (Prattis) argues that an interdisciplinary approach is needed. Best example being Amartya Sen's concept of welfare economics.

Q.1 (c) Superorganic view of culture

The superorganic view of culture was first put forward by Emile Durkheim. However, it is AL. Kroeber whose name is the most recognized with this view.

Superorganic view of Culture

- ① This view argues that culture and culture change cannot be explained by reference to any other discipline.
- ② For Kroeber, culture constitutes a separate realm of phenomena and such it should be explained only in terms of its own laws.
- ③ This doesn't mean culture is inorganic, but that it is simply more than organic, i.e. superorganic.
- ④ It develops in an organic structure, but since it possesses qualities like changeability, collectivity, value

pattern and transferability, therefore it should be called superorganic.

- ⑤ This concept was also adopted by other American Anthropologists like Lowie and White, and in British Anthropology, by Structural functionalism.

Criticism

- ① Argued that since cultural phenomena occur in association with other psychological or ecological phenomena, it is untenable to separate them analytically.
- ② Some critics argue that cultural phenomena do not have an independent existence and cannot be studied as if they had.

The superorganic view of culture continues to evoke regular debates in anthropology even to this date.

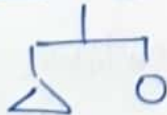
- Q.2 (a) Do you agree with the view that family is a 'universal association'? Using suitable case examples, critically examine the above statement.

20

[Murdock] in his "Social Structure" (1949) defined "family" as a social group characterised by common residence, economic cooperation and reproduction. It includes adult of both sexes, which maintain socially approved sexual relation & one / more children."

→ However, all the above features of the definition may not be found together in every society.

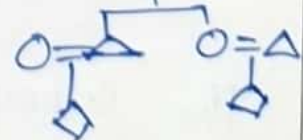
→ Structurally, a family can be nuclear, extended or joint family.

 $\Delta = \bigcirc$ 

(nuclear)

 $\Delta \geq \bigcirc$ 

(extended)

 $\Delta = \bigcirc$ 

(joint)

[Family as a Universal Association]

⇒ [Murdock] studied 250 societies through questionnaire and found that

nuclear family existed in all of them. Thus, he concluded that nuclear family is universal.

⇒ He explained its universality saying that there are certain "essential" functions necessary for human survival, which can be performed only by nuclear families.

⇒ Essential Functions

① Permanent gratification of sexual needs.

② Child Birth

③ Economic functions

④ Socialisation of children.

⇒ Both extended and joint families have atleast one and two nuclear families.

⇒ Thus, following Murdock, as nuclear family is universal, family itself must be universal.

However, that is not the case.

(Not universal)

→ (Kathlene Brough) has given the following examples to show that the four essential functions are not universal domains of nuclear family:-

① (Sexual needs & child birth)

- woman to woman marriage in Nuers
- ghost marriages in British Columbia
- Nayar Tharavad

② (Economic functions) → modern welfare states have taken over many such functions.

→ Societies like Kibbutz of Israel are also an exception.

③ (Socialisation)

- In large extended families, it is done by grandparents

→ In modern West, due to high rate of divorce, frequency of single parent households have also increased.

→ Further, [Hua Cai] (2001) in his book "The Na of China" has clearly shown the lack of strong bond between man & woman, questioning the universality.

Thus [Grough] concludes that family is not universal, both structurally and functionally. She says only the mother-child unit is universal, with its sole universal function being primary socialisation.

Q.2 (b) How does Julian Steward's concept of cultural ecology enhance our understanding of human-environment interactions?

The term cultural ecology was coined by the American anthropologist, Julian H. Steward in his book, "Theory of Culture Change" (1955). 15

Concept

- ① Steward called himself a multilineal evolutionist, concerned with the study of particular cultures.
- ② To make systematic cross cultural generalisations, he provided a way to analyse man-habitat interaction in his cultural ecology model.
- ③ It represents the way in which cultural change is induced by adaptation to the environment.
- ④ Based on "core-superstructure" model and he assumed culture as superorganic (learned from A. Kroeber).

- ⑤ Every socio-cultural system has a cultural core that is closely related to the economic and subsistence activities.
- ⑥ The system's technology is basic component of the core, but should be analysed in terms of conditions of local habitat.

Enhances our understanding |

- ① Helps in determining how ecology influences unique historical cultural developments.
- ② Cultural similarities and differences can be better understood.
- ③ Area based study → to holistically understand.
- ④ Analyse the interrelationship between technology and environment.
- ⑤ Behaviour patterns involved in

exploitation of areas by technology.

- ⑥ Steward established that acceptance or rejection of diffused traits was dependent upon local ecology i.e. interaction of envt, exploitative devices & socio-economic habitat.

Case Study → JH Steward study on Shoshone Indians which showed their bare subsistence.

Criticism

- ① Roy Rappaport - "Pigs for the Ancestors"
 ↳ many claim that institutions like religion (not just economy) can be the core of culture.
- ② Marrin Harnie → "epurious" and "core" of confusion.

Despite these, the concepts & approaches are used widely in various disciplines, especially in sustainable development. It also influenced

Prof LP Vidyarthi to give the concept of NMS Complex

Q.2 (c)

Define the concept of Basic Personality Structure and discuss its relevance in contemporary anthropology.

The Culture - Personality school originated in the 1920s, with an aim to study the relationship between culture and personality by an Anthropo-psychological approach.

(Abram Kardiner) in his book "The Psychological Frontier of Society" (1945) gave the concept of basic personality.

Basic personality → "is the adaptive psychological skills shared by all or most members of society."

→ in every culture, there is a common characteristics of personality among all members.

→ based on the Basic culture concept by (Ralph Linton).

Institutional Aspects

- ① Primary → play the most important role in shaping the basic personality.
(eg) family, marriage.
- ② Secondary → these fulfil the needs arising from basic personality.
(eg) religion and belief system.

Case study - Marquesas by A. Kardianar

- he found that food scarcity, polyandry & indiscipline during childhood are part of social fabric.
- These 3 shape the basic personality.
- Their institutions reflect and reinforce these three.

Relevance

- ① Shows how culture and personality both affect each other.
- ② Explains the cultural changes.

→ Psycho-dynamic Approach: change in primary institutions leads to change in basic personality, further changing the secondary institutions.

- ③ Paved the way for future work on cultural studies.
- ④ Helps in looking at culture from a different perspective.
- ⑤ Helps differentiate different groups.

Criticism

- neglected cultural functions in totality.
- failed to explain the prevailing differences in primary & secondary institutions.

Yet, the concepts of Basic personality, Basic culture and Modal personality helped in the spread of culture personality school of thought.

Q.4 (a) How do you relate the concepts of 'Sacred' and 'Profane' in Durkheim's theory of Religion with a focus on the role of Totem? 20

The concepts of sacred and profane were developed by Emile Durkheim, a French sociologist, in his work, "The Elementary Forms of Religious Life" (1912).

→ Religion as per Durkheim, is the unified system of belief and practices relative to sacred things.

→ The profane is the realm of routine experience dealing with mundane activities. eg. bed, computer.

→ Meanwhile, sacred refers to a set rituals and objects set apart from profane by special prohibitions, dispensation, and prescriptions that do not pertain to everyday life. eg. Bible.

Role of Totem

- ① For Durkheim, religion is sacred, while magic is profane.
- ② Religion, is therefore, beliefs relative to sacred things, which unite into one single moral community, all those who adhere to them.
- ③ Durkheim regards the sacred profane dichotomy as universal. In all religions, certain objects, rites and symbols are considered sacred.
- ④ To locate the source of sacred, Durkheim turned towards the Totenism of (Arunta tribe) of Australia, which he regarded as the most elementary form of religion.
- ⑤ He found that the natives were divided into clans, each having

its own totem.

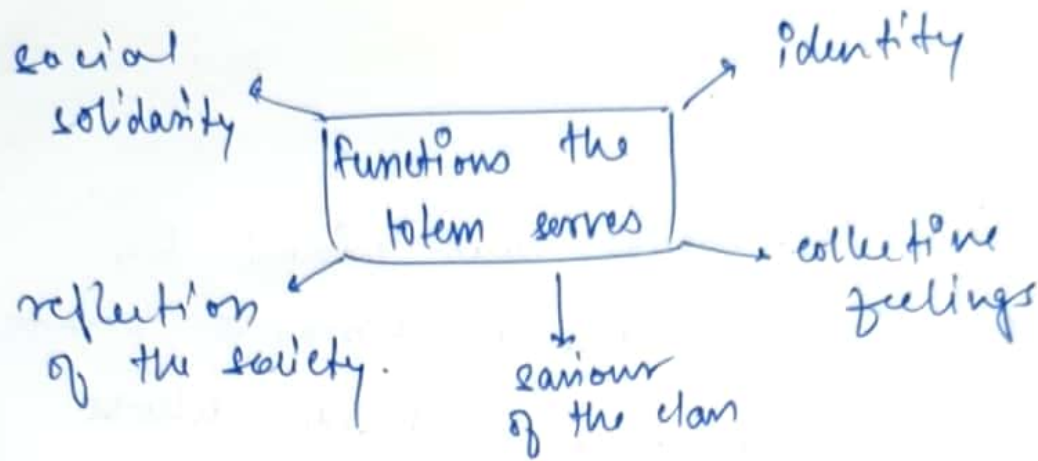
⑥ Each clan shared a definite relationship with its totem, one which Durkheim called as that of "awe".

⑦ He noticed that there is nothing inherent in an animal/plant/object, that is, the totem, which evokes a sanctified attitude.

eg → Kangaroo, Emu as totems.

⑧ Rather, it is the projection of belief upon the totem that makes it sanctified.

⑨ Thus, the world of sanctified came into existence through the unification of clan. The clan itself was symbolised and made visible through the totemic emblems.



Criticism

- ① Evans Pritchard challenged the applicability of the dichotomy to real life situations, calling it non-useful in field research.
- ② Jack Goody noted that many societies have no words that translate as sacred or profane and thus the dichotomy is not universal.

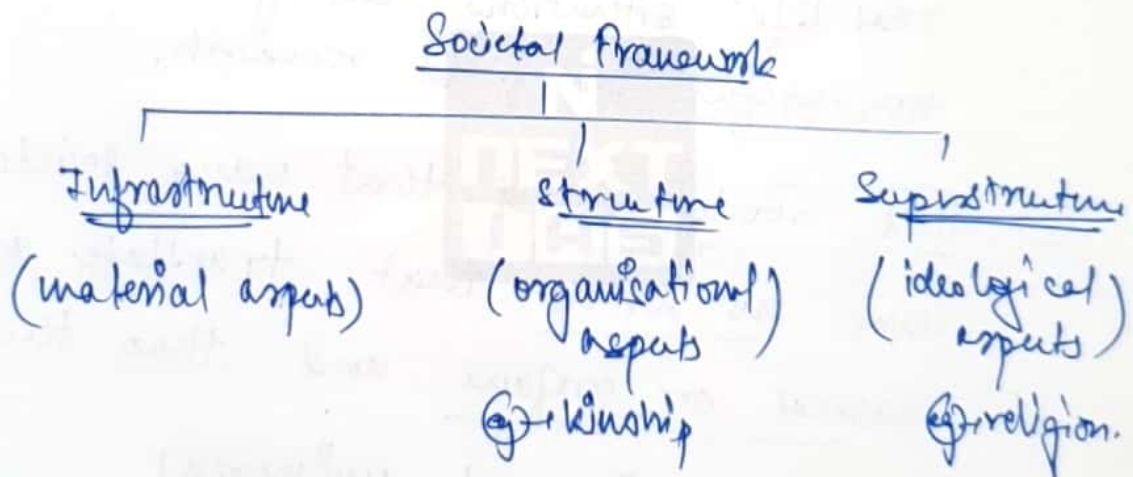
Thus the concepts do help us understand the theory of religion, but the challenges persist.

Q.4 (b) How does Marvin Harris explain food taboos and preferences across different cultures.

15

Cultural Materialism was coined by Marvin Harris, and it strives to create a pan-human science of society whose findings can be accepted on logical and evidentiary grounds.

Concept



Explaining Food Taboos and Preferences

- ① It says that infrastructure / material aspects mould and influences the structure and superstructure.
- ② To show how emic (native) thoughts and behaviours are a result

of material considerations.

③ Sacred cow phenomena

→ As per Hindu tradition, the cow is sacred & killing it is tabooed.

→ But in times of food distress, male cows are allowed to starve to death.

→ ideological aspect (superstructure) affected by economic one (infrastructure).

④ Hindu Taboo against Beef

→ Harris explains that cows are more valuable alive than dead, providing essential resources like milk, dung, labour for agriculture.

⑤ Jewish & Muslim Taboo against Pork

→ In "Good to Eat" (1985), he explains that pigs are ecologically unsuited in Middle East. He argues that

raising pigs would be inefficient,
costly and they are direct
competitor in terms of feed (grain).

Thus making the taboo an adaptive
strategy.

⑥ | Meat Consumption in high latitudes.

↳ Harris explains that harsh environment conditions necessitate a diet rich in animal fat and protein, crucial for survival in Arctic and subArctic regions.

Critic → Ray Rappaport's study on Tseubaga proves that superstructure elements like religion also equally impact infrastructure & structure.

Despite these, the theory has helped in adopting more scientific approaches to understand culture and food preferences.

Q.4 (c)

Describe the structural features of social life as suggested by Radcliffe Brown in his theory of social structure.

15

Radcliffe Brown in his work "Structure and functions in Primitive Society" (1952) defined social structure as the total network of social relationships in a society.

Structural functionalism

→ A social system has certain kind of unity, referred to as functional unity.

→ Both structure and function of the system support each other and are necessary for their continuity.

Structural features of social life

① Social structure → continuing arrangement of persons and groups.

② Social organisation → kinship systems
↳ how these relations are

- ② fundamental to their stability.
- ③ Social Institutions → e.g. Totemism as seen in Australian aboriginals ensured social cohesion.
- ④ Status and role → Brown opined that social structure has to be seen from the perspective of institutions, as institutions control and define status and role.
- ⑤ Customs, rituals and taboos → function as social controls that protect the community from disruptive behaviour.
- ⑥ Laws and social sanctions → integral to social regulation and conflict resolution.
- ⑦ Behaviours → joking relations, arunculate etc.

Case Study - Bathonga of East Africa

→ family is such that there exists an asymmetrical joking relationship between individual and maternal uncle. The former behaves in an utterly disrespectful manner.

→ Contrastingly, one must show great respect to one's paternal uncle.

Brown explains that this ensures maintenance of patrilineage and thus the Bathonga society as a whole.

Critic → Merton mentions that Brown ignored the conflicts in his theory, i.e. the negative effects of social items.

This gives us a conceptual framework on the basis of which observation and explanation of social events is possible.

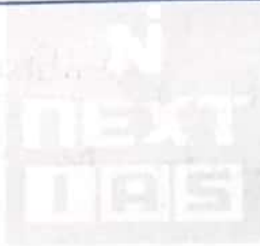
SECTION-B

Write the following question in about 150 words.

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Q.5 (a) Linguistic Relativity as a research tool

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Q.5 (b) Michel Foucault and the concept of Biopower

Michel Foucault gave the concept of "Biopower" in his work "The History of Sexuality" (1976).

Biopower

↳ refers to the practice of modern states and their regulation of subjects through institutions, policies and practices that manage & control bodies and populations.

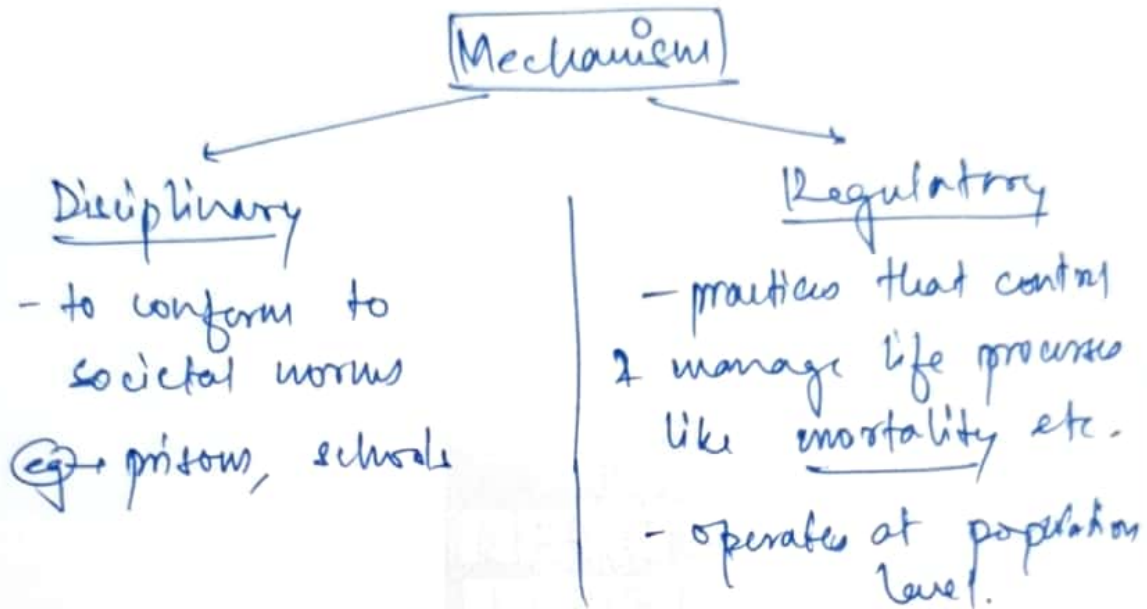
Thus, Sovereign power → Biopower

Institutions for exercising biopower

① Health & Medicine through public policies, hygiene etc. to manage the health & productivity.

② Demography → collection & analysis of this data, influence policies on reproduction, migration etc.

③ Education → shape individuals' behaviour & attitude, aligning them with needs of the state.



Other examples

- Vaccination campaigns to prevent outbreak
- CCTV and biometrics to monitor & regulate bodies
- Abortion laws → influencing choices.

Ethical concerns

Ethical concerns

① Right to Privacy

② Agency to decision making.

Thus, ongoing debates to balance the state control and individual autonomy is necessary.

Q.5 (c) Pierre Bourdieu and Cultural Capital

[Faint handwritten text, likely bleed-through from the reverse side of the page. The text is mostly illegible but appears to discuss concepts related to Bourdieu's theory of capital.]





Q.5 (d) Language and ideology

"Notes & Queries on Anthropology" (6th ed., 1951) defines Language as "system of publicly accepted symbols with standard meaning through which members of society communicate."

Ideology refers to the belief patterns and thoughts one accepts.

↳ Language and ideology are both intertwined.

Language → vehicle for ideology

① It helps in the spread of ideology through verbal & non verbal communication.

② Shapes the narrative prevalent in the society.

eg → "Jai Jawan Jai Kisan".

③ Spread of myths and various cultural practices that shape the thought process.

④ Biopower (Michelle Foucault)
↳ regulations through the use of language.

Ideologies shape language

① Caste, religion and culture shapes the words and language that is used.

eg → John Bumper found that untouchables in Kolhapur speak differently.

② Power structure and social status

eg, Clifford Geertz in his study of Javanese.

③ Education also shapes the proper usage of grammar etc.

Thus the relationship helps in understanding how ideologies are constructed, disseminated and maintained in societies.

- Q.5 (c) Anthropology grew out of the intersection of European discovery, colonialism, and natural science. Elaborate.

Anthropology as per NR Vaid is the holistic study of the biological and socio-cultural evolution of, and variation in human across space and time.

As it emerged in the 19th century, it is said to have grown out of European discovery, colonialism and natural science.

European Discovery

- led to encounters with diverse cultures and thus their documentation.
- Industrial Revolution helped in this regard.

Colonialism

- collected data and interacted with most diversity.

→ governed them and tried to understand the culture.

Natural sciences

- biology, archaeology etc. were developing at a fast pace.
- Charles Darwin's expedition led to the Theory of Natural Selection and understanding of evolution.
- several excavations taking place.

Thus, the intersection led to emergence of Anthropology as a discipline and further with scholars like Franz Boas and studies on Boas strengthened the discipline.

- Q.7 (c) ~~Discuss the nature of law and justice in simple societies citing suitable examples.~~ 15
- Q.8 (a) How do Descent and Alliance theories differ in their approach to understanding kinship systems in anthropology? 20

Candidates
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According to Albercrombie, "the social relationships deriving from blood ties (real & supposed) and marriage are collectively referred to as kinship".

Two main theories emerged to explain the role of kinship in social structure and continuity:-

Descent Theory

- ① Although tracing its origin in the works of evolutionists like Morgan and functionalists like Radcliffe Brown, it came to fore in 1940s.
- ② With works like "The Nuer" by Evans Pritchard and "African Political Systems" by M. Fortes were published.

- ③ Descent theories compared unilineal descent groups to corporations. Members of such groups behaved as a single unit dealing with economic, legal and political matters, as well as with other groups.
- ④ They concluded that descent, in particular unilineal, was the basis of stability and structure of a society in absence of state institutions.
- ⑤ Critic → kinship not always organised through unilineal descent.
→ minimised the importance of marriage & affinal relations.

Alliance Theory

- ① Highlighted by (Claude Lévi-Strauss) in his book "Elementary Structures of Kinship (1949)".
- ② Unlike descent theory, this theory

put affinal relations as the basis
of kinship and social structure.

③ Based on principles of reciprocity &
the universality of incest taboo.

④ Marriage → reciprocal exchange
involving women that forges a
relationship i.e. an alliance.

⑤ Incest Taboo → forces men to marry
outside descent group, dictating
ever continuing reciprocal exchange.
→ positive marriage rule.

⑥ Levirate → these positive marriage
rules give rise to "elementary
structures".

⑦ Critic → objectifying women
(feminist Anthropologists)
→ minimised role of consanguinity
& residence.

David Schneider - A Critique

→ In his book "A critique of the study of kinship" talks about how kinship didn't exist in any culture known to mankind.

→ According to him, the kinship studies were based on assumptions that were not necessarily valid across culturally.

→ He argued that various domains into which Anthropologists divided social life - kinship, politics, eco, religion etc. had no analytical validity.

Having said that, kinship studies have helped shape the socio-cultural Anthropology as well as the various schools of thought.

- Q.8 (b) How do development anthropology and the anthropology of development differ in terms of their focus and approach. 15

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Development Anthropology is an applied branch of Anthropology that uses anthropological methods to solve practical development problems.

Anthropology of development is a theoretical subfield that study the process of development, and analysing their impacts.

Differences

Development Anthropology

- ① Focuses on applied and action Anthropology.
- ② Involves project planning, implementation, evaluation etc.

Anthropology of development

- ① Using anthropological knowledge to assess development.
- ② Broader analysis of historical, political & economic context.

② To improve health, education, social welfare.

④ Methods → Participant observation, Rapid Rural Appraisal, etc.

⑤ Pragmatic, solution oriented approach, ensuring cultural sensitivity & sustainability.

⑥ Examples

→ Tribal Sub Plan
(SC Dube, Prof Vidyarthi)

→ Prof PK Bhattacharya
(Co-Ed of West Bengal)

⑦ Practical contribution to improve living conditions.

③ To develop theories and utilise them for studies.

④ Ethnographic methods, Historical research, policy analysis.

⑤ Critical, theoretical, deconstructing ideologies behind development.

⑥ Examples

→ James Ferguson:

Analysis of power dynamics & cultural impacts.

⑦ Critical perspective emphasising local context & voices.

Thus the Anthropology of Development helps in better understanding the impacts and can help in inclusive policy decision making.

While Development Anthropology is linked to Action Anthropology, where they become the agents of change directly, leading to sustainable growth.

Thus, the need for both is present to have a holistic picture. Recently Prof SB Roy of IBRAD has conducted digital ethnography during Covid, paving way for new advancements.

Q.8 (c) Discuss the contribution of Franz Boas and his followers on nature-nurture debate. 15

(Franz Boas) was a German American Anthropologist, regarded as the "father" of American Anthropology"

↳ As a professor in Columbia University, Boas guided students like Kroeber, Wiseley, Ruth Benedict and Margaret Mead.

Contribution on Nature Nurture debate

- ① (Franz Boas) → "Historical Particularism" which argued that many cultures developed independently.
- focused on fieldwork to cover different aspects of the debate.
 - study of around [18000 school children] of European immigrants
 - result showed that in just one generation, the head shapes of children of long skulled Nordics

and rounded headed slave
were becoming similar.

→ pointing towards the effect
of "nature".

② Margaret Mead — "Coming of Age
in Samoa" (1928)

→ examined the rebellious nature
of American adolescents was
more due to cultural settings.

→ Samoaans less emotionally
charged → culture affecting
personality

→ thus emphasised on effects of
"nurture" as mentioned in
national character study.

③ Ruth Benedict — "Chrysanthemum and
the Sword" (1946)

→ Japanese people were aggressive
due to the "nurturing" aspect.

- ④ Ashley Montagu → focused on the racial debate
- mentioned that pure race is a myth
 - both nature and nurture leads to development of traits.

Criticism → by the sociobiological approach given by Wileon.

Thus the contribution of Franz Boas and his followers to the nature nurture debate has been immense. And there is a need for adopting the (bio cultural approach) to study this.