1. Define Anthropology and briefly discuss the objectives and scope of Anthropology.

Ans:- “anthropology is less a subject matter than a bond between subject matters. It is in part history, part literature; in part natural science, part social science; it strives to study men both from within and without; it represents both a manner of looking at man and a vision of man-the most scientific of the humanities, the most humanist of sciences.”

Objectives of a discipline can be defined at two levels: a) at the level of the students of the discipline which includes the objective of studying the discipline. b) at the level of different stakeholders, that is to say, that how the knowledge created by research in a particular discipline is being negotiated by people at large or what purpose does it serve for different people such as administrators, thinkers, and researchers.

Cultural Relativism At the second level, of different stakeholders, one would find that, anthropology as a discipline started with the objective of studying human and cultural evolution. Cultural evolution like human evolution was thought to have occurred in a stage-by-stage manner from simple to complex cultural and societal traits. This led to the belief that most of the tribal societies around the world represent an earlier stage of cultural evolution and will ultimately be evolved to the level of western cultures and civilization. This led to a kind of ethnocentric bias. This bias tilting towards the superiority of the white western ‘race’ gave impetus to the idea of colonialism as it was considered e the duty of the ‘white men’ to civilize the ‘primitive’ societies. This earlier idea was used to consolidate western colonialism in Africa and Asia.

Nature-Nurture Debate Pioneers in the subject have used the anthropological methodology to fulfill the objective of challenging certain stereotypes and assumptions. It is through this objective that anthropologists have contributed positively towards some basic debates in both natural and social sciences. One such debate centers
around the nature-nurture controversy. It is still being debated that which among the two is more important. Is it nature or biology that determines human capabilities and personalities or is it the nurture or culture that contributes towards this end? Leaning heavily towards any one of them can lead to dangerous conclusions.

SCOPE OF ANTHROPOLOGY

**Urban Anthropology** Most of the anthropological studies in the past were conducted upon isolated social groups that can be called ‘tribes’. Even today, anthropologists have not completely abandoned their bailiwick for studying such groups as most of the anthropological fieldworks planned by independent researchers and groups are conducted among these tribal groups. However, besides carrying out the ethnographic descriptive account of these groups, anthropologists are also interested to understand various cultural and social changes that are taking place among such communities.

**Anthropological Methods** The applied dimension of anthropology has broadened its scope by applying the methods of anthropology to solve the problems of communities. Applied anthropology uses tools like Rapid Rural Appraisal (RRA) and Participatory Rural Appraisal (PRA) for addressing particular problems and then suggesting solutions. Under the RRA a quick appraisal of the problems of a rural community is made in order to bring about time-bound changes in their conditions. With the use of PRA, the anthropological notion of insider’s perspective comes to life (Bernard, 2006). Under the PRA techniques, people participate in negotiating the meaning and extent of their problems and suggest solutions.

2. Describe methods of data collection in Anthropology.

Ans:-

METHODS OF DATA COLLECTION IN SOCIAL/CULTURAL ANTHROPOLOGY

Observation as a Method Observation is viewing a particular incident or phenomena or even interactions and interpersonal relationship between two or more people. However, this viewing to be a part of a scientific investigation needs to be systematic and contextual. For example, if you go to a community and observe a tree in the village, just to describe the tree, its location within the village is not enough. One needs to relate this tree to the activities of the community, how the people relate themselves to the tree, the significance of the tree in the lives of the community, if that is observed, recorded and
reported, the tree becomes a part of the scientific observation. Observation is further divided into:

a) Participant observation;

b) Non-participant observation;

c) Quasi-participant observation.

**Participant Observation:** Participant observation owes its subsistence to Malinowski whose study among the Trobriand Islanders of Papua New Guinea set the benchmark for fieldwork in anthropology. Malinowski had stated in order to participate in the everyday activities of the community, “one has to cut oneself off from the company of other white men, and remaining in as close contact with the natives as possible, which really can only be achieved by camping right in their villages” (Malinowski, 1922: 6). This was one of the classic ways to carry out observation and, to a certain extent, it is right to state that in order to connect with the people under study one needs to live the lives of those people.

**Non-Participant Observation:** In non-participant observation the researcher observes the activities of the community under study from a distance without getting directly involved. Here the researcher is detached and does not experience the lives of the people under study. The researcher here records observations and data as an ‘outsider; viewing the activities in an objective manner, whereas, if the observer participates and gets involved both physically and emotionally, the observation becomes subjective in nature, where the observer not only records data on the basis of observation but also on their personal experiences.

**Quasi-Participant Observation:** In most cases the observation conducted by researchers in the field is known as quasi-participant observation as complete participation in many cases is not possible. Many a times it is not possible for the researcher to get directly involved in the field situation. For example while studying the rites de passage in a community, a researcher may closely observe the initiation rituals being performed for the boys or girls; however, the researcher cannot in person go through the initiation rites. Thus, even though there is participation, yet it is not complete.

**METHODS IN PHYSICAL/BIOLOGICAL ANTHROPOLOGY**

The history of scientific anthropometry goes back to the time of Blumenbach (1753-1840). He is regarded as the father of physical anthropology. Anthropometry means the measurement of man, whether living or dead. It primarily consists of the measurement of the dimensions of the body. Anthropometry is divided into Somatometry and Osteometry.
Somatometry is the measurement of the living body or the cadaver including head and face. The term cephalometry is used when the measurements are of the head and face. 150 Research Methods and Techniques Osteometry is the measurement of the skeletal bones other than the skull. The term craniometry is used when the measurements are of the skull and face. Osteology deals with the study of the bones of the skeleton.

METHODS OF DATA COLLECTION IN ARCHEOLOGICAL ANTHROPOLOGY

Archaeological anthropology is the study of past cultures to understand and reconstruct them. Famous archeologist V. Gordon Childe defines it as the study of all changes in the material world that are due to human action (Childe, 1956). Material remains of early men are found in the form of artifacts. Artifacts are defined as things men have made and unmade. These include movable items, such as tools, weapons, and personal ornaments, and immovable items, such as houses, temples, palaces, and canals. The first task for an archaeological anthropologists is to classify these artifacts. The method of classification is known as taxonomy. Taxonomy is the basic method in archaeology. It involves description and classification of findings. Generally an archaeologist deals with components of culture formed into units known as types. Types are arbitrarily ‘designed’ by the classifier for the convenience of studying the materials of the past. Types are the items which are similar to each other in form and function. Some examples of types are handaxe, cleaver, scraper, and knife. Each type has common characters.

3. Discuss current fields of Biological Anthropology

Current Fields of Study The study of physical or biological anthropology has achieved new heights as much emphasis has been laid on the systematic orientation of various approaches for its development.

**Palaeo-anthropology** Palaeo-anthropology, or human evolutionary studies, focus in documenting the biological history of mankind. The human evolutionary history of man is reconstructed by a paleo-anthropologist on the basis of his study of fossilised skeletal remains collected from different layers of the earth. Paleoanthropologists are thus specialists in comparative anatomy of man and apes and they evaluate the fossil remains found from different sites and establish their status and evolutionary significance

**Osteology** Osteology refers to the study of bones. An osteologist studies the bone structure, skeletal features and morphology and ascertains the age, sex, growth, development and
death of the human remnants. Human Genetics According to E.C. Colin, “genetics is that branch of biology which deals with laws of principles of heredity and variations as observed in plants, in animals and in man.

**Human genetics**, the study of human heredity, understand the human physical characteristics transmitted through the process of heredity from one generation to another generation.” (Das, 1996: 3-4). Human genetics provides a theoretical framework for understanding the biology of the human species. The introduction of the study of human genetics resulted in designating physical anthropology as biological anthropology.

**Molecular Anthropology** Molecular anthropology is concerned with the comparative study of all existing populations. Through the use of molecular analysis and DNA sequence, attempts are made to understand the interrelationship between earlier and contemporary humans.

### 4. Explain the relationship of Archaeological Anthropology with other disciplines

In archaeological anthropology, man and culture are reconstructed from bits and pieces of early man and his material remains found scattered over different spaces over the surface of the earth and below the surface as well. The method of reconstruction of early man in anthropology is considered a conjunctive one. It is done with the help of many sciences.

**Relationship with Archaeology** Archaeologists are anthropologists who excavate the material remains of past culture. To begin with, archaeology is largely concerned with material remains of man, both of past and recent past. Archaeological anthropology is restricted to very early times, before the discovery of writing. Archaeology too is dependent on other disciplines for its study. Archaeology relates to search for material objects left by man. There are two kinds of search:

- **Exploration:** This provides data from the surface.
- **Excavation:** This brings out data from beneath the surface. Archeologists have developed methods and techniques for the recovery of materials from both exploration and excavation. After the materials are recovered, they are put into order in relation to space, time and form Childe (1956) in his book “Piecing Together the Past” has pointed out how inferences can be drawn beginning with drawing and describing a single artifact and then going on to making a catalogue of all the related objects in space and time. This he called assemblage. From assemblage, archaeologists go on to make inference on culture and finally interpret the total cultural regime.
**Relationship with Physical/Natural and Biological Sciences**

Many sciences are closely related to reconstruction, mainly in connection with dating. These range from chemistry, physics, astronomy, mathematics, statistics, botany, and zoology. There are two kinds of dating: Relative. This establishes the date of human remains in relation to an already dated event. Absolute: This establishes the date of an object in absolute numerical order of the calendar (chronometry). An account of the relationship of these sciences with the archaeological anthropology is given below.

Radiometric dating is based on physical and chemical sciences. The most known is radio carbon method which is done on radioactive carbon (c14). Other radiometric methods are Potassium Argon method, Thorium Uranium method, Thermoluminescence, Obsidian Hydration, Fission Track, and Archaeomagnetism.

5. Write short note Emic and Etic Approach.

The emic approach (derived from the word phonemic) refers to an insider’s view, which seeks to describe another culture in terms of the categories, concepts and perceptions of the people being studied. By contrast, the etic approach (derived from the word phonetic) refers to the outsider view, in which anthropologists use their own categories and concepts to describe the culture under analysis.

A unique feature of anthropology is its emphasis on viewing another culture from the perspective of an insider. From the beginning, anthropologists have made a distinction between the emic approach and the etic approach. The terms emic and etic were coined by linguist Kenneth Pike in 1954. For the research purpose anthropologists borrowed these terms from linguistics. The emic approach (derived from the word phonemic) refers to an insider’s view, which seeks to describe another culture in terms of the categories, concepts and perceptions of the people being studied (Ferraro and Andreatta, 2010). There is a fine line between the ethnographer’s insider and outsider point of view. The fundamental rule of an ethnographer is to place him in an emic perspective.

At the opposite end of the debate are the cultural materialists, best represented by Marvin Harris. Starting from the assumption that material conditions determine thoughts and behaviour (not the other way round), cultural materialist emphasize the viewpoint of the ethnographer, not the native informant. There is no consensus on this issue: researcher must make a decision about which approach to take when doing research (Ferraro and Andreatta, 2010). For the last six decades there has been an
ongoing debate among the anthropologists regarding the suitability of the approach to the scientific study of comparative cultures.

6. Write a note on Human Growth and Development.

Human Growth and Development This field enables an understanding of the different perspectives of human growth and development. Growth and development are dependent on varied factors like heredity, nutrition, and environment. All these factors are taken into consideration in the study of human growth and development.

7. What is Ethnography?

The term ethnography has come to be equated with virtually any qualitative research project (e.g., see Research Gateway) where the intent is to provide a detailed, in-depth description of everyday life and practice. This is sometimes referred to as "thick description" -- a term attributed to the anthropologist Clifford Geertz writing on the idea of an interpretive theory of culture in the early 1970s (e.g., see The Interpretation of Cultures, first published as a collection in 1973). The use of the term "qualitative" is meant to distinguish this kind of social science research from more "quantitative" or statistically oriented research. The two approaches, i.e., quantitative and qualitative, while often complementary, ultimately have different aims.

While an ethnographic approach to social research is no longer purely that of the cultural anthropologist, a more precise definition must be rooted in ethnography's disciplinary home of anthropology. Thus, ethnography may be defined as both a qualitative research process or method (one conducts an ethnography) and product (the outcome of this process is an ethnography) whose aim is cultural interpretation. The ethnographer goes beyond reporting events and details of experience. Specifically, he or she attempts to explain how these represent what we might call "webs of meaning" (Geertz again), the cultural constructions, in which we live.
8. What are different dating methods.

Ans: See Book

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