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## Social Anthropology is the study of culture and human

It explores characteristics of specific, distinct in its emphasis on examination of small groups.  
We need to:

understand societies and cultures.

1. How it function.
2. Recognize there/ our preconceptions of our environments
3. Understand methods of anthropological investigations.

Anthropologists must:

not be culture bound.  
objective not subjective.

### *The science of Custom*

R. Benedict

1. Custom has predominant all-pervasive role in influencing experience (J. Dewey)
2. First concern of anthropology is How societies come to possess whole systems of custom.
3. Custom is a learned trait and just a few animals can also possess/acquire it.
4. There is a host of culture concepts, from fish-hooks to cows and marriage.
5. The social usefulness of custom is proven.
6. Culture patterns turn out to be compulsive above original in-born instincts.
7. All cultures have grown up blindly, the useful and cumbersome together.
8. We need to become culture-conscious to guide societal change.

### *Social Anthropology*

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Cultural ecology

” materialism

p.46

” adaptation – react as they perceive them (perceive = see; look upon)

Three areas to answer this question:

*”In What way does the Environment influence Culture?”*

C.A e.g.:

Mesopotamia; Maladaptive adaptation.

C.E e.g.:

Julian H. Steward

The study of the interaction, of specific human cultures with their environments.

(interaction = reagent)

Technology = tools

Karl G. Heider

Environmentalism Determinism - Tomas Jefferson.

C.A e.g.:

- a) igloos
- b) Polynesian oceanography, astronomy, navigate pacific world.
- c) Domestication of camels to move along the desert
- d) Blowguns – rainforest can natives shot animals.

C.E e.g.:

- a) Utah – hunting groups, red Indians, technology environment and the size and complexity
- b) Australian Aborigines, Dreamtime, interaction between culture and environment.

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### *Dani Pigsties*

Indonesia:

house compounds with pigs; health risk  
Muslims: pigs, bad.  
Move pigs to sty

J. H. Stewards 3 points:

1. Dani pigs eat garbage
2. Fertiliser, pig enriched the soil
3. Pigs hard to steal, if they are far away easy to steal

### *Sex and Marriage*

Question:

"Identify at least two types of postmarital residence and discuss the social consequences of each?"

1. Solid and General
2. Ideology of decent
3. Ethnography and social anthropology
4. Economic

We must examine implications of "P.M.R" for:

- Economic
- Political
- Status
- Gender roles

(Good quotation of marriage on p. 128)

p.220

A contrast on how we look upon sex.

Culture dictates where, how and with whom we should have sex.

Distinguish between marriage and mating. Official Christian ideology taboos sex outside marriage.

Marriage can be defined in many ways but anthropologists argue it is a right of sexual access.

p.222 Rules of Sexual Access.

### **Words**

Affinal kin: Relatives by marriage

Conjugal bond: The bond between a man and a woman who are married

Consanguineal kin: Relatives by birth, blood relatives

Incest taboo: sex within Consanguineal kin

I. 10—14% of children under 18 in USA have incest

II. Freud

III. Geneticist

IV. Nancy Thornbill

Endogamy—Marriage within a group, in Sweden taboo, Mormons

Exogamy—Marriage outside the group

Monogamy—Single spouse (make/ maka)

Freud: proffer we as human beings developed the Oedipus and Electra complexes

Incest—leads to a weaker genetic human

Nancy: 57 out of 128 have specific rules of incest

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**Family** Definition p.229

Consanguine Family—

Wife and man live apart in different houses

Nuclear Family—

Same as in Sweden

Polygamy—

Polygyny → Mormons, one man many women

Polyandry → Inuit/ Tibet, one woman many men

Levirate:- widow marries brother to the dead

Sororate:- widower marries sister to the dead

Serial monogamy:- successive marriage partners (USA)

**Cousin marriage p.237**

Patrilateral parallel C.M → ?

Matrilateral cross C.M → ?

**Marriage Exchanges**

a) Bride price—paid by groom to bride's family

b) Bride service—groom works for bride's family

c) Dowry—payment of woman's inheritance at time of marriage to her husband

**Divorce**

Breakdown of marriage

increasing choice especially in western culture

K. G. Heider:

Patrilocal—living with husbands kin family

Matrilocal—living with wife's kin family

Neolocal—living in an independent residence

David Schneider—Patrilocal most used 80%

location important

William Divale says in K. G. Heider:

Patrilocal: are likely to fight among themselves and externally

Matrilocal: are likely to fight less among themselves but externally

T. H. Eriksen

Bride wealth—contractual bond paid under long time, bonds strengthened

**Society and Sex roles:- E. Friedel, handout**

”Describe and discuss a case of sexual stratification which you have come across”

(stratification = dividing in sex roles/ levels)

1. Sex roles not fixed—Males tend to dominate, yet Iroquois give? → ”separate but equal”

2. Greater male monopoly of distribution of scarce items → stronger control. So why don't women hunt?

Because:

a) Variability of supply

b) Different skills required

c) Incompatibility of burden

d) Small size of groups

### **More meat more dominance**

4 types of hunter/ gatherer societies

- a) M & W working together in H/ G → Washo Indians p.247 and handout
- b) M provide meat & collect own plants separate → Hadza Tanzania
- c) M are H and W are G → Tiwi
- d) M provide all → Eskimo p.249

Yet forager societies egalitarian in structure.

In modern societies women have become or are becoming controllers as decline in Birth—rate suggests

### **Good to have in an essay**

- Ideology
- Kinship
- Power structures
- Biology

### **the Role of Gender:- E. Friedl**

Political, Biological

Anthropological interest in 60's, Women's movement refocus question that Culture described from male perspective. "Women culture & society" 1974—M. Z. Rosaldo, L. Lamphere

Political, economic, male power / Wallace 1969—says a lot about the Iroquois

### **HOPI INDIANS**

Good example of Gender Equality?

*Kinship*—is matrilineal where women leads households

*Biology*—men hunt and women grind flour yet both share agriculture

*Ideology*—men messenger to gods but women bearers of life

*Power structure*—intermediate level of clan, led by both brother/ sister pairs

So to discuss sexual stratification among the Hopi requires an in-depth analysis of what one means when one refers to the concepts of stratification, power and equality. Equality for an European Swede may be complementary existence to an Hopi woman which includes...

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Are there other means than spoken language that make Communication possible?- Discuss at least one possibility in a society you have studied.

### **Language**

- A system of communication using *sounds* that are put together in meaningful ways according to a set of rules.
- Approximately 4000 world languages—yet all use no more than 50 sounds
- Linguistic anthropologists study: phonetics → production transmission and reception of sounds
  - phonemes → smallest class of sound differences.
  - morphemes → combination of sounds.
- Yet communication can be many things from architecture to attire (what you're wearing) and through seemingly shared it has class differences. See *Bernstein and Labov*.
- As early as 1836 Karl Von Humbolt suggested ideas of "Linguistic relativity"
- *Sapir-Whorff Hypothesis*; The language we shapes our world. Recently: A modified Wharfism has dominated thinking, that language affects and reflects (if not directly) our reality

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## Non Verbal communication

*Kinesics*:- A system of notating posture, facial expression and body motions that convey messages—Ray Birdwhistell (Kentucky 1950)

Ray gives us 4 tertiary sexual attribute which we learn and subconsciously use. Intrafamilial angle—Pelvic angle—arm position—wrist angle.

David Efron's study of gestures in New York identified: Emblems + Illustrators.

*Paralanguage*: is intonation, pausing, accenting → the "How of"

*Choreometrics*: Alan Lomax (1968) argued: movement was communication. Alison Jablonko's study of Guinea "Maring" supported this. "Movements forms one way in which cultures communicate their sense of self, pride and traditions".

*Proxemics*: Was argued, by Edward T. Hall to be the cultural use of space dependent upon: Distances between people—degree of eye contact—degree of touching—vocal volume—shoulder axis.

## Religion

What is religion???

Marx Edward Tylor → belief in supernatural beings.

- Whatever it fulfill numerous psychological & sociological needs of reconciliation—Existentialists (of the 60's)  
= agnosticism = about God/religion
- Trend among social anthropologists = investigate meaning it gives to men and women.

Defenition:

1. Marx = Religion is the opium of the people
2. Edward Tylor = A belief in supernatural beings
3. Haviland defenition = In chapt. 13

*Burkheim*: Every society distinguishes between sacred & profane.

Religion was worshio of society = a form of creating society solidarity → *functionalism*

*Clifford Geertz*: Defined religion as a cultural system of symbols which acts to establish powerful motivation in men by formulating conceptions of a general existence.

## 2 types of religion

1. Religion by the book: (John Goody 1986) tend to be monotheistic, converters exclusive and not syncretic = Islam. "In acculturation the blending of indigenous & foreign traits as form a new system"
2. Oral religion: Local & embedded in social practices of society. E.g. the Neuer of Sudan

*Robert Redfield (1955)*: Gives complexities of little and great traditions coexisting in costal Portuguese fishing villages. More than one type of religion and one type of god.

## Rituals

Defenition: Social aspects of religion/ other rule bound, public events. E.g. A funeral

Some social scientists state rituals are vehicles of ideology. Some say they give opportunity to reflect on their society and their role in it.

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### Case studies

*Roy Rapport (1968)*: Investigated Tsembiga in Guinea and gave functional explanation of "Kaiko" 12—15 years war festival p.205

*Edmund Leach (1954)*: Kadim of Burma highlighted that this societies mythes and rituals positively encouraged instabibility through "Gumla" and "Eumsa"

*Bruce Kapferer*: Sinhalese in Sri Lanka argued that demon exorsism only befcial to fringe attanders in contrast to Geertz cockfighting analysis (1873).

All agree Ritual: is an iblique indirect way of making complex statments with ideological dimension about society

Multyvocality: of symbols central yo ritual—Victor Turner (1974)

Symbols are: condensed  
have a fusion of meanings  
entail polarisation of meaning p.208 (Eriksen)

### Anxiety Theory:

People use & rely on science for many things but use magic when their skills are maybe not enough. = When anxious, Rituals and Meditations, e.g. baseball & other games.  
Inthe Lagoon (Malinowski pointed out) the fishermen are safe—rely on technology but on the open sea they use magic to help them. (they are anxious)